

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, January 3, 1923

Number 1

EDITORIAL

Contributions for Relief Work

*Before you send money far from home,
read the letter quoted herewith.*

It will be remembered that at the late General Conference a resolution was passed expressing our sympathy with the movements looking towards relief of distressed persons in the Near East. We have recently received circular and form letters soliciting contributions to the Near East Relief corporation, and doubtless other officials and members have also received such direct solicitations and perhaps still others indirectly. We are not out of sympathy with such movement, and shall be glad if there are those among us who can contribute to this worthy movement—but charity begins at home, and in looking so far from home for worthy objects of our aid we should not blink the fact that among our own people in certain quarters distress has come from disturbed industrial conditions. It has been a matter of pride with us that we care for our own in most instances, and to keep up our standard in this we have much yet to do. For example, in Wales there are numbers of our people who have been without wage-returning work for many months and have had to accept government dole, and in some cases the wage-earning members of the family have been compelled to go to other countries for work. The church has in some instances extended aid, but has been unable to render assistance in all cases where needed. In other countries similar conditions exist, and special funds should be created to meet the demands made on us in this direction.

It will be recalled by some that I received a letter not long ago from a farmer in this country who in the struggle against what appeared to him unfair odds had grown bitter and greatly discouraged. [SAINTS' HERALD, November 15, 1922.] Before you send money far from home reread this and recall the oft-presented need for this church to organize itself so that all such cases can be reached, and all willing workers given the chance. Our social goal, and it can be said our religious goal also, cannot be

reached until we are so organized. And that will be when we reach the stage of stewardships.

A recent mail brought to me the following personal letter from a city in England:

Dear Brother: Reading the letters sent to you by a farmer in distress I decided to put a half-formed resolution into effect and write to you for counsel and advice. I am a member of the — Branch of the church and president of the local Religio, and can safely say without boasting that during the time I have been president it has been one of the foremost in the district.

Now comes the bone of contention. I am twenty-four years of age, did a little bit in the late war; am a fitter by trade and am not afraid to tackle any kind of work. That's the material side. I've done my duty to the church, both in money (when I had it) and in service when it was needed, have always tried to be clean and healthy in my outlook, and yet I have been tramping the streets for close on two years looking for employment. I don't think that for breaking the spirit of a man there is anything more destructive than a long spell of unemployment; and I am beginning to break, nay I can say that I am broke, and now—well, the rot has set in.

I have a girl whom I care for very dearly, and I had hoped some day to ask her if she would honor me by being my wife; but as I have seen the days drift by into weeks, the weeks into months, and slowly into years, my heart fails. I have prayed to God to increase my faith; prayed long, hard, and tearfully. Many nights have I staggered wearily to my room and prayed for guidance, for help. I felt as though I had a right to it; but my prayers came back unanswered and so my soul has grown bitter and hard within me, and I have stayed away from home until early morning so that I would not have to face the pitying eyes of my father and mother and sisters. I am not alone, for there are 5,000 unemployed in this town alone, and this is few in number compared to Liverpool, Manchester, Sheffield, London, etc. But with the inherent selfishness of man I wonder why I should be singled out to be one of them.

I do not want to be a millionaire or moneyed man; I want only a chance to live, to work, to build up a home of my own; yet it is denied me, and I ask myself, why? I pray to God who has told us to call on him in times of trouble and distress, and my prayers are in vain; so on I go, not knowing, as the hymn puts it, and growing bitter and soulsick as I go.

Can you counsel me? I want to be of use to the church, to myself, to my friends, my family, my girl, and it is denied me. I think of that quotation, "Know this, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." And yet if I was true I would let go of everything worth having and drift into wickedness. But because I want to do right I go on, praying against doubt, praying for light, for hope and guidance.

I am sorry to trouble you, but because I know you are to be trusted and have the well of sympathy that will never

www.LatterDayTruth.org

This electronic publication has been made with the express approval of the original copyright holder

run dry I appeal to you as a brother who perhaps you may never see but who wants to do a little in the great work of God, but bitterly thinks he is one of those whom God forgets.

Believe me to be, Yours humbly for the right,

This probably is one of many, many similar cases in England alone among our own people. Shall we let them go on without giving them spiritual and material aid? They need encouragement, brotherly heartenment. And by "material aid" I do not mean "charity" as *charity* is so narrowly used now; I do not mean "dole," but a chance to make good, a chance to care for themselves.

I know the young brother has written me as one of the spiritual authorities of the church, and I shall write him, of course, to stick to his ideals, etc. But my soul cries out in resentment against the conditions which have prevented us as a people getting into a condition where such appeals can instantly be responded to. Some of those preventing conditions were easily avoidable, had we been alert; and long since we should have had stewardships established. Some of the preventing causes are men still actuated by the standard of selfishness. How long, O Lord, how long?

Would that I could write the young man: "The church and its people are on a basis to handle all such cases as yours." Would I could hope that a few short years would put us there.

Watchman, what of the night?

FREDERICK M. SMITH.

The Two Commandments

Sermon by Elbert A. Smith at the General Conference Tabernacle, Independence, Missouri, October 8, 1922.

I would like to talk to you this morning on the subject of a proper application of the words of Jesus to present human needs. I wish to introduce for your consideration a figure that ought to be familiar in the congregations of the Saints, the figure of a man who came out of a humble carpenter's shop and with the smell of the shavings still on his person delivered himself of teachings that made his life so memorable that it is now recognized as the most wonderful life that was ever lived. Travelers across the western plains used to see a mountain that was a landmark to them for a long time before they reached it, and when they had passed it they looked back to it as a guide on their journey. And so Calvary has been "The Mount of the Holy Cross" that rises out of the plain of human history and divides it into two parts, the history of the world before Christ and the history of the world after Christ. And yet this individual with all his power and do-

minion is one who will come into any home and any life.

The very prominence of this man creates a difficulty, as all classes, all parties, all denominations are tempted thereby to appropriate to themselves the prestige of his name. Tolstoy used to express this thought in a story that he was wont to tell. It was a fable about a peasant and a wicked sorcerer who wanted to destroy the peasant. This peasant sought the help of a friendly magician who changed him into a kernel of corn. The sorcerer then changed himself into the form of a rooster and was about to swallow the kernel of corn; but the magician poured over it a whole measure of corn and the rooster could not tell which kernel he wanted and he could not swallow it all. So Tolstoy said Christ had been buried under imitations until no man could tell where the real Christ was and no man could swallow all of them. Yet Jesus said, "My sheep know my voice and another they will not follow." Sometime, somewhere, into every human heart will come unmistakably the voice of Jesus Christ, and no man will ever be damned for a message that he neither heard nor understood.

Trying to Make Christ Like Ourselves

Harnack in his Berlin lectures, "What is Christianity?" presents a somewhat similar thought. He says, "There is something touching in the anxiety which every one shows to rediscover himself, together with his own viewpoint and his own circle of interest, in this Jesus Christ." That is, the average man instead of trying to conform himself and his thoughts to Jesus Christ and his thought, tries to rediscover himself in Jesus, and his viewpoint in Jesus' viewpoint, which is vastly different. We try to recast his thought in the mold of our thought and his being in our own likeness, which is entirely different from growing up into him who is the head in all things and making his thought our thought. Humanity is pleased to flatter itself and try to presume that in its present state it conforms to all that is good and is the reverse of all that is evil. So Stanley tells us that when he went through "darkest Africa" he came to a tribe of black men who believed that the Devil was white. When they saw Stanley they thought that he was the Devil. We, being white, always presume that the Devil is a decided brunette.

This effort to conform Christ to ourselves is well illustrated in the paintings of Christ. The German painters have painted him with a strong Teutonic type of countenance. The Scandinavian painters have him a blond. The Italians portray him as a man of dark complexion. While one colored artist has painted him as a negro. So the white man has

a black devil and a white Christ; but the black man has a white devil and a black Christ. We are pleased to presume that the devil is the exact opposite of us and that we are made in the express image of Jesus Christ.

Jesus said *you* must be born again, you must conform to the divine pattern and not attempt to conform the divine pattern to yourself. So if we are ever to have a practical application of the words of Jesus Christ, we must therefore recognize him as the standard to which we must come.

Quick and Powerful Words

Jesus has said, "My words are light and they are life." It is said elsewhere that his words are "quick and powerful." If we could have a practical application of his words there would be a quick and powerful transformation of our lives. Take the single statement of his, "Whatsoever you would that men should do unto you, do ye even so unto them." They are powerful words. If in every human life they would find a practical application to-day, the world would be transformed before sundown, and the age-long cry, "Thy kingdom come," would have its answer now.

That would mean that every man would judge his neighbor in harmony with his own highest developed sense of justice and give to him the thing that he would want if he were in his neighbor's place. If those words had their practical application the face of the nations would be changed; Mohammedan and Christian would fall apart from each other's throats, and the crescent would be swallowed up in the cross; not because of the power of bloody Christian bayonets, but of the power of Christian love. France would take her heel from the neck of Germany and say to her, "Let me help you to your feet." And by so doing she would save her own soul and fortify her frontiers against German attack for a thousand years to come. It would obliterate differences between classes. If the coal operator could desert his mahogany desk and put on blue overalls and go down into the shaft of the mine, telling his babies good-by, not knowing whether he would see them again or not; and if the miner could sit at the desk of the operator and meet his perplexities, there would be a basis of understanding by which they could reach an agreement that would avoid strikes.

If we in our own church would learn to apply the golden rule and each man would try to put himself in the other man's shoes and get the other man's viewpoint and do unto him as he would be done by, there would be a change in the church. The teachers and the priests and the elders and the high priests and the apostles and the Presidency could leave off the unending task of settling disgraceful

quarrels and give their strength to the work of preaching the gospel in all the world. If we could get that common viewpoint and that spirit of Jesus Christ, so that the Presidency could fully appreciate the viewpoint of the Twelve and the Seventy in their problems, and they for a while in spirit could sit in the chair of the President of the church and bear his problems, then there would be a basis of cooperation between the quorums, and the time would come when any quorum could meet any other quorum on any theme that is a proper subject for common consideration and have a good working basis; and we could come here in the General Conference assemblies and for once the statement that "when the sons of God came together Satan came also" could be expunged from the records of the assembly. But until we get into that spirit the Lord may give revelations until the Book of Covenants is bigger than Webster's dictionary and you may pile up resolutions until you cannot see over them to the throne of grace and we will never have cooperation.

About Our Father's Business

When we come to attempt a practical application of the words of Jesus Christ, we are reminded that the recorded sayings of Christ would fill a very small volume, and yet how potential they are: beginning with his first recorded statement, "I must be about my father's business," to his last statement which I call to mind, "It is finished."

The first words of Jesus that we have recorded are those that were uttered on the occasion when he was found in the temple talking with the doctors of the law at the age of twelve years. When his mother rather rebuked him, having been troubled because of his loss from the caravan, he said to her, "Wist ye not that I must be about my father's business?" If these words had a proper application in the lives of Latter Day Saints our work would go forward.

What do we get out of those words? Why, first of all that as early as twelve years of age Jesus Christ had made a definite choice of what he was to do. He had determined that he would not serve himself, that he would not serve the world, that he would not serve pleasure. He had made his choice, that he would serve God. In the second place he recognized life as a business. It was not to be for him a picnic. It was not to be an entertainment. It was for him to be a business—his father's business. "I must be about my father's business."

We come next to the thought of preparation. What business did Jesus have at twelve years of age? What business did God have for Jesus to be about at twelve years of age? His regular ministerial work did not begin for many years. We can

only presume that his business was a work of preparation in all parts of his being, mentally, spiritually, and physically, so that when the time came he would be ready.

That is a lesson for all young people and a lesson for all older people who are not yet ready for the business God wants them to do. And it is worthy of remark in connection with this record that it is stated that the lad returned home and increased in grace and in wisdom and stature and in favor with God and man. Not only did Jesus increase his store of wisdom; but early he grew in favor with God and he grew also in favor with his fellow man.

Value of a Good Reputation

Nobody here will question the necessity of growing in grace and in favor with God. But sometimes our people seem to feel that it is a mark of religion that they should be in disfavor with their fellow man, and that it is predestined that Latter Day Saints should be evilly spoken of. Naturally when a man is compelled to choose between character and reputation there can be but one right choice and that is to maintain his character at the cost of his reputation; but we are only blessed when we lose our good name in the service of truth, and it is a perfectly legitimate ambition for any Latter Day Saint to desire to grow in favor with the men and women of his community, when favor can be secured by an honorable life. The trouble is, I say, that sometimes our people bring disrepute on themselves by their own unwisdom and then there is no blessing promised.

I am told that the Ku Klux Klan in Independence sent a bar of soap to the family of one of our Saints as a gentle hint that they ought to clean up and keep clean. That family is in disrepute in the community and no blessing attaches thereto. We have men who have lost their good name because they have been unwise in their relationship with women or because they have not paid their debts. There is no blessing that attaches to them under those circumstances—rather the opposite. It is perfectly legitimate that we should endeavor with Jesus Christ to grow in grace and in favor with God and man. When missionaries go into a town where there is one family of Latter Day Saints having a good name and an honorable record the community will be prone to receive them, because that family has made the name of Latter Day Saint honorable. It is true of course that if the Saints anywhere, as they did at Deselm, Illinois, lose their good reputation because of the slanders of the vile and wicked, then the promise of Jesus is that they are blessed when men speak evilly of them for his name's sake. Jesus at twelve years of age was about his father's business, and he was

establishing not only a good name with God but with his fellow men.

On the cross he said of those who had crucified him, "Father, forgive them for they know not what they do." When I think of Jesus hanging on the cross, racked with thirst and torment and looking upon those who had placed him there and saying, "Father, forgive them," I cannot think of anything that anyone ever did to me that I cannot forgive. When you think of Jesus Christ uttering those words and apply them in a practical way to your life, can you think of anything that anyone ever did to you that you cannot forgive?

The Fatherhood of God and the Brotherhood of Man

Between these sayings of Christ, "I must be about my father's business," and this last sublime prayer of forgiveness, there are many teachings that we might talk about this morning, but one of his sayings to my mind rises up as being supreme above all others. That is the saying of which he delivered himself on the occasion when the lawyer wanted to know what was the first great commandment. Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

If we could have a practical application of these words we would have a revolution in society—not a bloody revolution, but a peaceful one; and if we could apply them in our own lives we would have a change in the church. You will notice that Jesus here presented the idea of the fatherhood of God and the brotherhood of man. He united the two and said that of all laws and all commandments and all ordinances and all statutes that ever have been given, these two commandments were greatest, and all others hung upon them.

We have had a great many societies and parties that have believed in the brotherhood of man, but they have omitted the fatherhood of God. We have had a great many churches that believed in the fatherhood of God, but they have neglected the brotherhood of man. They have had a cold, austere religion, well buttoned up in front, with a high collar, and they have neither looked to the right at the prostitute nor to the left at the beggar. They have kept their eyes fixed on their own anticipated glorification at some future time in the everlasting kingdom of God. I would rather be a Salvation Army captain than to have that kind of religion.

The Basis of Missionary Work

I want this morning to call your attention to the way in which all our activities as a church hinge on

these two commandments. Their intimate relation was pointed out to me by Bishop Carmichael at one time in a way I have not forgotten. I also wish to show how these two commandments hook up with that which is fundamental in human nature.

First of all, thou shalt love the Lord thy God. Some one has said that man is incurably religious. There have been a great many physicians who have tried to cure him. Doctor Robert G. Ingersoll administered emetics and other nostrums in his day, but all the purging that they did only served to help man rid himself of some of his preposterous theological errors. He still remained religious. One generation of materialistic scientists doped man with their nostrums and did their best to make the whole world agnostic and materialistic; but there has come a reaction, and scientists see now that they must recognize something spiritual, so Sir Oliver Lodge tells us that religion has its roots deep down in the heart of humanity and in the reality of things. The fact is that the search for God is impulsive and natural and goes on from age to age. Every idol and every prayer and every creed is an evidence of the undying desire and the age-long search of man for God.

Paul when he stood on Mars Hill encountered this desire. He saw all around him gods and altars, for some one said it was easier to find a god in Athens than it was to find a man (a real man); and finally among all these altars he found one erected to the "great unknown god," a confession that in the midst of all their philosophy and all their religion they had not yet found satisfaction—there was still the unknown god for whom they searched. So Paul, the great missionary, standing up, said to them, "Whom ye ignorantly worship, him declare I unto you."

That is the objective of all our missionary work. All our missionary work hangs on that—that men should be sent out to tell people how they may find the unknown God for whom their hearts naturally hunger, and love and serve him in accord with the first great commandment.

Brother Griffiths said the other day that the apostles were expected "to travel, and travel, and travel!" Well, the Lord has designated them as the "traveling high council," and the commandment is placed on the apostles and seventies to go into all the world and preach the gospel to every creature. The apostles and seventies must not feel that their splendid services in the past are underestimated; to-day I render a tribute of honor to the men in the apostolic quorum and in the seventies quorums who have gone into the world, leaving wife and children, that with Paul they might preach the unknown God to men who are reaching out after him in harmony

with the impulses of their hearts. And I pay a tribute of honor to their wives who made that great sacrifice also. But they have this consolation and this comfort, that their work is attached to this great commandment, "Thou shalt love the Lord thy God with all thy heart," and that it is the fundamental work of the missionary arm of the church to carry the message of God to those who do not know. This is in harmony with the first great commandment and also with the impulses of the human heart which will never be satisfied until it finds out God.

Basis of Our Local and Zionie Work

If our missionary work hangs on this first commandment, our local work and our Zionie work hang on the commandment, "Thou shalt love thy neighbor as thyself." If it is true that man is naturally drawn to seek after God, it is equally true that he is naturally drawn to seek after society and the companionship of his brother. In other words normal man is naturally gregarious and social and never solitary excepting as he may retire at times with Jesus or with John into the wilderness that he may obtain spiritual regeneration and come back to society with a clear vision and a clear message. The greatest punishment that can be devised is solitary confinement. The most beautiful picture in the Bible is that which represents Adam as awakening from his sleep, hitherto the only intelligent, reasoning being on the earth, to find Eve now waiting to commune with him. The statement is made that "it is not good for man to be alone." Man always seeks solace and comfort and consolation in human society and companionship.

This often blind seeking after fellowship is in unconscious obedience to the commandment, "Thou shalt love thy neighbor as thyself," and on this hangs all our Zionie work. We might seek to teach others, and ourselves learn, wherein we are ignorant, how we shall keep this commandment, "Thou shalt love thy neighbor as thyself." For it is not alone the experiencing of a warm glow in the heart or to radiate good impulses, but in a practical way to live with and share with and be with and fellowship others in a righteous way that is pleasing to God. This is at the root of our Zion, and Zion can never be developed until that spirit is in the heart of the individual.

It is true that there must be an organization, there must be a system—but it depends on this individual attitude, and no system of paternalism can ever bring about Zion. No system will work that says to men we will put over you a few super-experts who will tell you what to do in all things. It is true they may be there to advise, but there must

be development of individual initiative in the working out of enterprises, not only individually but in groups; that all this may not fall upon the church as an organization; but that individuals and groups of individuals under the advice and teachings of the church as an organization may work out these problems. But everyone in those groups must have in his heart this spirit of love.

"Thou shalt love thy neighbor as thyself." When we have a people filled with that spirit we have something to work with and we can work on almost any system that is at all reasonable; but until we do have that spirit we can never devise a system that is at all practical. It may be practical in theory; but it will not be practical in operation.

The Two Brothers

You may have heard the old tradition of the two brothers who lived on adjoining farms in Judea many centuries ago. One was a married man and had a wife and several children; the other was an unmarried man and dwelt alone. In time of harvest the man with the family said to himself, "I have a wife to gladden my heart. I have children to make my home happy. It is a small home, but if it were as big as a palace it would not be big enough to hold all I have. But my brother is alone. All in the world he has is his little farm. To-night I will go and take some of the sheaves from my harvest and I will carry them over the line and set them in his field. To-morrow his heart will be glad when he sees his bounteous harvest."

But the same night the man who lived alone said, "I have no one depending on me, but my brother has several mouths to feed, and to-night I will take sheaves from my farm and will put them over the line on his farm and to-morrow his heart will be glad when he sees his bounteous harvest."

That is what they did for three nights, and on the third night the moon came out and they came face to face with each other, and tradition says that on that spot Solomon's temple was built, because there heaven came nearest to earth. If we have that spirit in our hearts, we will be able to build our temple.

But the antithesis of this, the spirit of selfishness, is that thing which ruins the world and which will destroy the church if it ever becomes predominant.

The Story of the Carrot

It, too, is illustrated by another familiar fable or tradition—the tradition of the old woman who had died and gone to hell and for thousands of years had lain in torment. Finally she cried out to her Lord and said, "Lord, I must have deliverance." And the Lord sent an angel who appeared over the mouth of

the pit and said to her, "Sister, can you think of one absolutely unselfish thing that you ever did in all your life?" And she thought and thought and finally she said, "Yes, once there was a beggar who came to my door and I gave him a carrot." And the angel said, "Let the carrot be produced." She said, "Oh, that was a long time ago; it has perished." But the angel said, "The evidence of an unselfish act never perishes," and he caused the carrot to be brought, and stooping down he reached it down into hell and she took hold on it and he began to lift her out. And as he lifted her there were others who seized hold upon her clothing and limbs until there was an endless chain of lost souls being lifted out of hell; but suddenly she became alarmed and cried, "Let go! This is *my* carrot!" And immediately the carrot broke and they all sank back into hell.

If there were only one carrot in all hell and all people in hell were willing to divide it equitably, hell would be turned inside out and Peter's reception committee would be busy receiving them in the kingdom of heaven.

If we can only have a practical application of the words of Jesus Christ in our lives individually and as an organization, this church will go forward from victory to victory until with Christ at its head we shall see the great consummation of all our promises. May His peace and blessing be with us in my prayer.

The New Year

With this issue the HERALD begins volume 70 and enters upon the sixty-fourth year of its life. It is a time when, as is suggested by an item in General Interest this week, we may turn our backs upon the past, say that all that has been done we shall put to one side, and use only the preparation we have been permitted to make to face the future. The longer the look we may make into the future the more glorious will be our vision of Zion and of the work before the church.

No matter what the past may have been, let us look forward to that which is to come with courage and with faith in the goodness of God, to move forward to do all we can do to-day, and also to continue to make all the preparation for future service that our time permits.

As we view the immediate year before us in addition to the reunions there are two great general events which stand forth in our present calendar.

First, June 3 to 16 a young people's convention and Graceland home-coming. It will be twenty-five years since the first class graduated from Graceland College. Is that not a splendid opportunity for the classes of 1903, 1908, 1913, and 1918, as well as the

class of 1898 to assemble? Nay, more, since it is the quadrennial of her first commencement, it should be a gathering home of all her children.

Then after the few days honoring Graceland and her graduates eleven days remain for instruction and recreation, for a young people's convention. We have long looked for this. The time is now here for such a gathering.

Then second and by no means of lesser importance, the General Conference of the church will meet October 1. It is a time for serious prayer, and for thought, that as a church we may do that which our heavenly Father would have us do and move forward in righteousness as a church to establish Zion; and provide for the downtrodden of earth.

Exemplifying the opportunity of the work of the church we are pleased to present this week the sermon by E. A. Smith, as well as many other items of more than ordinary interest.

May the peace and blessing of God be with each one as we face the new year. May it be a year of prosperity and of great joy in service before our heavenly Father.

S. A. B.

The Class in Religious Education

In the HERALD of December 20 there appears the call for the class in religious education signed by F. M. Smith, president of the church. If you have not read this announcement look up your HERALD and read it now and consider what you shall do. Read also the article by T. W. Williams in this issue as well as a few recent editorials on the theme of missionary work and then turn and read again that call for preparation for service.

This call is similar to that issued in previous years, but different in some important respects, as those over thirty years of age are not necessarily excluded. There is still a tendency to prefer young men and young women, those under thirty years of age, but those who have given the years of their life to the missionary work have thereby gained the equivalent of high school preparation, and have a strong reason to urge that they desire to continue their special preparation in order to render better service.

When one really realizes the opportunities before the church not only on this continent and in western Europe, but the need that the gospel should be presented to all the world, it would not seem too much if a thousand or two thousand or ten thousand could be sent out on missionary appointment, and that the class of those preparing for service should be greatly multiplied.

Youth is the time to build our bins, to do this preliminary work. Education is a lifelong process; we

are never through until we develop the full likeness of Jesus Christ. But youth is the time in which to devote our whole time to preparation. Do not let the precious years go by without getting ready to do your share of the work of the future.

The Bible

In General Interest this week there appears an extract from a book discussing the excellent English of the Authorized Version of the Bible and the tendency to-day to use inferior versions. This is a theme which certainly deserves emphasis. We can see the value at times of taking up another version, even though it be modern in form and even crude in construction in order to break away from the indifference with which many people view the beautiful English of the Authorized Version. But that after all is only a temporary expedient.

It is interesting to note how far the Inspired Version preserves the English of the Authorized Version, on which in fact it is based. The Inspired Version is in fact the Authorized Version with certain corrections added by inspiration and certain omitted portions restored. How often the Inspired Version corrects the mistakes and contradictions of other versions may be seen in Three Bibles Compared.

Our first plea is for the use of the Bible for its moral and literary value. Second that the principal stress be put on a representative version, one which inspires the use of good English. There are, of course, other modern versions than the King James or Authorized Version which also use good English.

New Tracts

The business office announces that the sermon of President F. M. Smith at the opening of General Conference is now being printed in tract form under the title, "Our social ideals."

Also the folder tract, "A question of identity," by John W. Rushton, has been revised and is being printed.

A contractor, who was riding with a friend on the Independence-Kansas City car line last week, was asked what he thought of these Latter Day Saints. One of our sisters who was riding in the seat behind overheard his reply which was to this effect: "I have hired many of them and had dealings with them for the past seventeen years—I never was around a better class of people nor had more conscientious workmen." That reputation sets a high mark for all of us to live up to, but God being our helper we resolve to do it.

ORIGINAL ARTICLES

The Mission Field as a Vocation

By T. W. Williams

The church needs the service of more capable young men and women who will consecrate their lives to the service of Jesus Christ.

There are thousands of young men and women in the church to-day who are undecided and even perplexed as to the choice of a life's vocation. They have not found themselves.

The field of service is so varied, the issues of each vocation and profession so complex that all too many simply close their eyes and jump in. Some respond to the lure for gold. Others are impressed with the glamor of fame or renown. Others hesitate, start, draw back, falter, and then end in a complete misfit. Some few find their place and enlist for service. It is with a view to helping some of our young people to successful solution that this article is penned.

Let me take the following scripture as a text:

Behold, I say unto you: Lift up your eyes, and look on the fields, for they are white already to harvest. Whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap is called of God.

What greater career could one desire than thus to serve his fellow men? What more promising field for service than with the Church of Jesus Christ? What greater returns could one ask than the privilege of pointing the way to men and women floundering for the light? What higher purpose can anyone have than to be a torch bearer for the truth?

A Tremendous Duty Before the Church

There is nothing which calls out the splendid qualities of men and women quite so much as unselfish, altruistic, helpful, loving service for others. The church exists for humanity. It has but one mission and that is to help men and women to find and know God. Its work is to minister and not to be ministered to. The church was made for man and not man for the church. It has a tremendous duty to perform. To succeed it must command the service of the very best and most capable workers.

We are lacking in representative men and women to-day simply because the fathers and mothers within the church have been more concerned in mapping out business careers for their sons or engineering a suitable marriage with prospects of affluence and ease for their daughters than in thinking of the needs of the church. Parents have overlooked the fact that each child in the household is

a gift from God. The Giver has the right to demand that this gift be returned to him qualified and prepared to do service for Him.

We have fallen on evil days. The call to the ministry is not looked upon with that exalted appreciation that it once was. In the olden day no greater honor could be bestowed on a young man than to be designated for the ministry. Fathers educated their sons to look upon this as the crowning realization of rightful ambition. Mothers prayed that God would call and set apart their sons to become ambassadors for him. It is for us to lift the standard of the ministry—to develop respect and reverence for this the greatest gift of God to man.

And to our boys and girls. Perhaps you have not placed a proper estimate on your qualifications and ability. Indeed, you may have the impulse to offer your services to Him and yet draw back because of your feeling of insufficiency. You may be appalled at your limitations. But even this may be made an asset rather than a liability. The fact that you are conscious of your limitations should become a stimulus to overcome. Generally, a man's estimate of himself establishes his limitations. A river makes its own banks. The consciousness of your lack should be made the inspiration for your efficiency.

History shows that Napoleon stood forty-second in his class at a military school. Isaac Newton was such a dullard that at the age of fifteen he was taken from school and put to work. It is related of Henry Ward Beecher that he was a miserable speaker as well as a poor penman. He was bashful to stupidity and talked as though his mouth was full of mush. Pasteur belonged merely among what could be called average students. When he left the university his markings were disgracefully low. But these men found themselves. They heard the call, responded, and achieved.

The church to-day needs pastors, men gifted to work on intimate relations with other men; men who can be fathers to the wayward and brothers to men and women who are weak. We need men as overseers who can feed the flock of God and such must preach by example.

We need home missionaries—both men and women—who can tell the gospel story to a congregation of two or three, at the fireside, in the field, in the workshop, or wherever men and women congregate and will give audience to their story.

We need men and women for foreign fields. These must give up home and loved ones. They will be called to go among people of strange tongues and different habits of life from their own. They must be inured to hardships and persecution. They must lead the isolated life. They must be prepared to walk the lonely way. But what compensation! The

bringing of men and women into the light of God. The winning of humanity from heathenism to the Christian life.

What will be your reaction, fathers and mothers, if the church ask that your son or your daughter take up definite work for the church? Will you draw back, hedge, and apologize thinking to spare your child the inconveniences and denial of missionary life? Then are you unworthy to be among those who are known as the children of God.

What is your reaction, young man, young woman, to this call of God to you? What is to be your response when the church asks you to prepare for foreign missionary work? Will you hold back and seek to shift the responsibility? Do you feel that you are called to greater work? There is no greater work. Will you say, "Let John do it. My ability is along the lines of business. I want to make a name for myself. I want to amass a fortune"? How knowest thou that this is the wisest course? Hath God told thee? Canst thou engage in thy life work without the sanction and direction of Almighty God? Let God decide.

Doctor A. M. Zwerner, speaking of this foreign mission work said:

More than the highest honor of the athletic field, more than the rigors of war, more than the lonely watch in the trenches, is the challenge of the difficulties that face the pioneer for the unoccupied fields in the world. Here are perils of climate and isolation and foe. Here is scope for such adventure as will attract the boldest spirits, men who desire to walk in the footsteps of Livingstone and Moffat, Paton and Hannington, Chalmers and Patterson.

The Task of Saving the World

And Doctor Charles R. Brown, dean of the School of Religion at Yale University, proclaimed that when men and women

think about the obligations of the foreign fields, they are not going out to snatch a few brands from the burning, they are going out to work with these people in putting the fires of evil out. They are not going out to carry aside a few handfuls of meal to receive the leaven; they are going to put the leaven down into the whole lump of educational and domestic, industrial and political life, until the entire lump of human relationships shall have been renewed. It is to that larger task of saving the world that men and women are being called.

And for that great task we are praying that God may raise up men and women, competent, consecrated, effective. For the furnishing of that necessary spiritual leadership we want college men and women. We want men and women who know something of history, so that all the foolish experiments which have been made and failed will not have to be attempted again. We want men and women who know something of the sound economic principles that must underlie all human well being. We want men and women who know something of the psychology of the human mind, so that they will be able to anticipate and rightly to appraise those thought movements which are destined to become controlling.

We want men and women who have the scientific habit

of mind, so that they will be able to draw the thing as they see it for the God of things as they are, and coupled with all that skill in the use of the materials of civilization and advance. We want men and women who will labor for human betterment with their eyes and their minds upon that social order which hath foundations, whose builder and maker is God. If we can raise up a generation with spiritual vision, we shall see the kingdom of God coming with power and great glory in all the corners of the earth.

Necessarily, the church to-day is handicapped in money and men. Many fields are opening before the church. Would that we could now enter in and occupy. We must move slowly. It is imperative that we continue to maintain the missions which we have already started and be prepared to move into other fields as rapidly as our means and our quota of laborers will permit. But to do this we must have recruits, volunteers, additional men and women, qualified for the work.

The missions now opened are as follows: England, Scotland, Wales, Norway, Sweden, Denmark, Holland, Germany, Switzerland, Palestine, Canada, Australia, New Zealand, Society Islands, Hawaii. Each year calls for additional missionaries for these fields. Where can you fit in, my friend? Go over the list, ask God to guide you, and then should that still small voice whisper to thy soul give heed and God will bless:

Mailable Printed Matter from 1800 to 1845

By C. J. Hunt

Joseph Smith could not have gotten books from which to create Book of Mormon or other spiritual books by mail or express.

We have some energetic opposers to the prophetic mission of Joseph Smith, the Martyr, who studiously affirm that the reason the young prophet was able to give to the world such literary, historical, doctrinal, and spiritual books as the Inspired Translation of the Bible, the Book of Mormon, and the Doctrine and Covenants, was because he was a great student and had access to numerous works on science, theology, archæology, etc., hence outclassed all others as a church builder.

We welcome the change in manner of opposing his prophetic mission. However, neither the "old school" nor the "new school" of jealous critics have solved the problem satisfactorily to themselves and a restless religious world. (My article of similar import will be found in the HERALD, July 13, 1904.)

Our missionaries are correct when they say it was very questionable if printed books were transmitted through the United States mails during the early historical period of our church. Under those circumstances will the "antis" inform us how the young prophet kept in constant touch with the literary world, (as some claim) living, as he did, in the

undeveloped western part of New York State? Who of his enemies will attempt to answer? The correct reply, attested by Bible prophecies fulfilled, and tens of thousands of living witnesses is that the Lord by his Holy Spirit inspired him to do the work of translating, organizing the church, etc.

In order to assist in combating some of the enemies of our faith, I sent the following question to the postmaster-general, which was answered April 15, 1904, by Honorable R. J. Wynne, acting postmaster-general: "Kindly inform me the year that printed books were allowed to be transmitted through the United States mails."

The answer:

I find the first reference to magazines in the mails, in the Act of March 2, 1799, section 20, which is as follows: "Magazines and pamphlets, one cent a sheet, for not exceeding fifty miles; one and a half cents for over fifty miles and not exceeding one hundred miles; and two cents for any greater distance."

Under date of March 3, 1825, the following law was enacted: "Unbound journals of legislatures of the several States liable to the same postage as pamphlets. Memorandum written on a newspaper or other printed paper, pamphlet, or magazine and transmitted by mail to be charged with letter postage."

Section 30 of the same Act is, in part, as follows: "When mode of conveyance and size of mail will admit, magazines and pamphlets published periodically may be transported in the mail to subscribers, at one and a half cents a sheet for any distance not exceeding one hundred miles, and two and a half cents for any greater distance. And such magazines and pamphlets as are not published periodically, if sent in the mail, shall be charged four cents on each sheet for any distance not exceeding one hundred miles, and six cents for any greater distance. (Section 13 of this act defines a sheet to be four folio pages, eight quarto pages, sixteen octavo pages, or twenty-four duodecimo pages, or pages less than that of a pamphlet size or magazine, whatever be the size of the paper of which it is formed. The surplus pages of any pamphlet or magazine shall also be considered a sheet.)"

While there were several laws affecting the rate of postage on magazines and pamphlets, I do not find the word "book" in any of them, but on March 3, 1845, the following law was enacted, which of course includes unbound books: "Pamphlets, magazines, periodicals, and all other printed or other matter (except newspapers) unconnected with any writing, shall be charged with postage at the rate of two and a half cents for each copy sent, not exceeding one ounce in weight; and one cent additional for each additional ounce without regard to distance; and any fractional excess of not less than one half ounce above one or more ounces shall be charged for as if said excess amounted to a full ounce."

Anticipating that some might advocate the possibility of the youthful prophet receiving books, etc., by express, I requested the Honorable J. L. Farnum, Secretary of the Library of Congress, Washington, District of Columbia, to give date of first express business in America. His letter of September 10, 1920, reads:

According to A. L. Stimson's History of the Express Business, Including the Origin of the Railway System in Amer-

PASTORAL

Financial Systems of Local Departments

By A. Max Carmichael

A common treasurer is the last arrangement to prevail in adopting form four.

As the conditions are now, most of the local organizations of the Sunday school, Religio, and Department of Women are financed by collections or voluntary offerings. This is the source of their revenue. Expenditures are made either upon vote by the body in business meeting, or power is given the superintendent to draw out by order upon the treasurer up to certain stipulated amounts.

The best practice, we feel, is for the executive officers to draw up a budget at the beginning of the year. This budget is to be adopted, modified, or rejected by the vote of the local people. The superintendent then should be given the authority to draw from the treasurer up to the amount collected or up to a certain percentage of the amount collected within the maximum limits set by the budget. The superintendent should not be permitted to exceed the amount collected, and if the amount collected exceeds the budget appropriation, he should not be permitted to exceed the budget, except upon vote of the local people or constituents. This could be the system of financial operation under any one of the first four forms, which have been put out by heads of departments.

Under the first four forms it is probably not best that any of the three departments mentioned have the same treasurer.

There seems to be quite a feeling prevalent that form four requires a single treasurer. A single

ica, published in New York, in 1881, the first express company was started by W. F. Harnden, conductor and passenger clerk for the Boston & Worcester Railroad Company who "has made arrangements with the Providence Railroad and New York Steamboat companies, to run a car through from Boston to New York, and vice versa, four times a week, commencing on Monday, March 4th, (1839)."

The foregoing authoritative statements from Washington, District of Columbia, clearly portray to the minds of unbiased men the fact that the "Choice Seer" did not produce the sacred books of this church from literature received by mail or express. Hence every effort to throw discredit upon the great fundamental truths of this "marvelous work and a wonder"—this church of the Living God, will eventually bring shame and discontent to the opposer.

Some items in this article may be of special interest to our young missionaries.

treasurer is not contemplated under form four. There is no more reason for a single treasurer for all the departments than there is for a single superintendent for all the departments. In fact, form four anticipates the use of separate treasurers for each department. Only under form five must there be a single treasurer. It is possible, of course, under form four for the various departments to unite upon a single treasurer and unite their funds in common with the branch. Most likely if a single treasurer is adopted, the treasurership will be in the hands of a finance deacon, but not necessarily so. While separate treasurers still exist, either a man or a woman can serve. If a single treasurership were adopted, we would advise the following financial system:

In adopting form four one of the greatest factors in determining whether form four should be adopted is this matter of financial operation of the departments. It might be advisable for local departments to approach form four gradually or to adopt it partially. Local departments could vote to have their business done in the main branch business meeting, but still retain a separate treasurer from the branch treasurer and have the same financial system as outlined above. One of the last features of form four that we would advise locals to adopt is to have a common treasurer with the money of the department and the branch in the same fund.

Let the money collected by the said local department be turned into the common fund with the branch money collected for branch expenses. Let the local church appoint a budget committee, consisting of the branch president, department superintendent of the department that is under form four, and the deacon and such others as may appear advisable. This budget committee at the first of the year would lay out a budget, assigning to the various phases of the local church activity such part of the appropriation as the budget committee feels these local activities are worth.

For instance, the Department of Women desires to go on this basis. Then this budget committee lays out a budget of \$1,000 for proposed expenditures for the coming year, meets and sets aside \$200 for the Department of Women. You will notice that that is 20 per cent of the total budget.

The deacon of finance would no doubt be the one to engineer the collection of this fund of \$1,000. Presume that by March 1 he has collected \$400 out of the proposed \$1,000. Give then the superintendent of the Department of Women the right to draw from the treasurer or deacon of finance upon order an amount not exceeding an amount equal to 20 per cent of the total amount collected. By March 1 then, the superintendent of the Department of Women

should be permitted to draw out an amount not exceeding \$80, or 20 per cent of the amount collected.

It might be wise not to permit her to draw out her full quota of the amount collected, but rather to restrict her to a certain percentage of her full quota. For instance, it might be wise to restrict her to drawing out only 60 per cent of her full quota of the \$400 collected by March 1, or \$240. This would permit a readjustment of the budget in the latter part of the year when circumstances might prove such readjustment necessary. Such readjustment could not be made if her full quota had been previously spent. Such readjustment, of course, would be recommended by the budget committee and be adopted by the local church.

We are by no means recommending this system of financing the local church and its departments for all locals. We repeat that it is the last feature of form four that we would advise a local church and its departments adopting. We advise local superintendents of departments to advocate this form of organization only after they feel assured that their department will receive adequate treatment at the hands of the budget committee. We would not necessarily tell them to make their being on the budget committee a prerequisite to their consent to adopting this form of organization, but we would encourage them to urge it very strongly. In many cases they may well afford to make it a prerequisite to their adopting this form of financial operation. The policy of having a single treasurer should not be adopted until all departments are under form four, and then not until the departments have been running with separate treasurers under form four with success.

Local Religio

Too many seem to have formed the opinion that the departments are wishing to dispense with local Religio class hours. To the contrary, we would hope for more of them. If besides running a Sunday school you are running another class hour on Sunday evening or some week-day evening, by all means continue to do so. As a whole our people do not do enough studying. They should do more. That is one of the greatest needs that the Department of Women is trying to answer. The Department of Women is spending much effort toward added women's classes during the week.

Some would ask then, "What is the significance of the change of the name of the Religio to that of Recreation and Expression?" It is but the expression of the transition of the Religio's work from that of religious instruction to that of recreation and expressional activities, but that does not mean a decrease in the amount of time spent on class

study. We would encourage every local to continue these extra class hours of study.

What is the Religio expecting to stress under its new name? We feel that the people should be brought together in recreational activities and in such expressional activities as debating societies and dramatic societies, especially in the larger branches. We feel that the church should assume a constructive attitude and policy in the matter of group recreation. The church can no longer afford to permit the commercial world to provide amusement for its children. This amusement has too long been of a pernicious nature. The only way to rid amusements of this pernicious element is for the church or state to assume control of them. It can never get control of them until long after it has started to foster them of its own initiative. In many of our locals the branch president may see young men or young women who they feel can take positions as leaders in the matter of getting the adults, the young folks, or the children together in group recreation, public speaking, or dramatic expression. In addition, then, to the class study work, we are urging this kind of activity.

After a local has been conducting this kind of work, that is, group recreation and dramatic work for some time, it will soon learn that it is very nec-

essary that the leaders of this recreation and dramatic expression and the teachers of the religious instruction, those of the Sunday school and other groups should get together in their programs. They will see the need of closer cooperation. This is what we are looking for, but it cannot come until these various forms of activities have been indulged in for some time. This closer spirit of cooperation will eventually bring about the adoption of forms four and five in departmental organization.

Prayer in Child Life

In teaching small children to pray we often make a mistake of wanting them to pray adult prayers or prayers said in adult language and about adult situations. In the kindergarten which is being conducted daily in Independence for the little tots of the church, we are told that the prayer suggested was that we say the following things to God, "Tell him we wish to be good," "Thank him for taking care of us in the night," "Thank him for the clocks" (they had a new clock face in the kindergarten) also, "Thank him for the Halloween and all the pretty things in the room." One day they suggested that we pray for two children who had been fighting and were at that time banished from the circle.



THE GENERAL

Showing the north end of the big tabernacle tent, and to the right of it the general information building and including Presidents F. M. Smith and Elbert A. Smith, Gomer T. Griffiths, J. A. Gillen, B. R. McGuire, J. F. Kea. Around them will be noticed many others of note, including Bishops M. C. Fisher, C. J. Hunt, and Roderick May, of "Glad Tidings," Grand Rapids, Michigan.

OF GENERAL INTEREST

On the Glory of the Bible

I alluded, in my first letter to you about English literature, to the necessity of your learning from the beginning the wide distinction between what is good and what is bad style.

I do not know a better instance of a display of the difference between what is fine style and what is not, than may be made by putting side by side almost any sentence from the old authorized translation of the Bible and the same sentence from *The Bible in Modern Speech*.

I will just put two quotations side by side:

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

"Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin; and yet I tell you that not even Solomon in all his magnificence could array himself like one of these."

Here you can feel the perfect harmony and balance of the old version and the miserable commonplaceness of the effort of these misguided modern men.

Again:

"Repent ye: for the kingdom of heaven is at hand."

The prayer had a very good effect upon the little culprits, each of whom knelt in the little room where we taught privately and asked that God help him to be a better boy and forgive him.

This is mauled into:

"Repent, he said, for the kingdom of the heavens is now close at hand."

These examples are perfectly suited to illustrate the immense difference that separates what is noble and fine in style and what is poor and third rate.

If you recite the old version aloud you cannot escape the harmony and balance of the sentences, and nothing dignified or distinguished can be made of the wretched paraphrases of the two desecrators of the splendid old text.

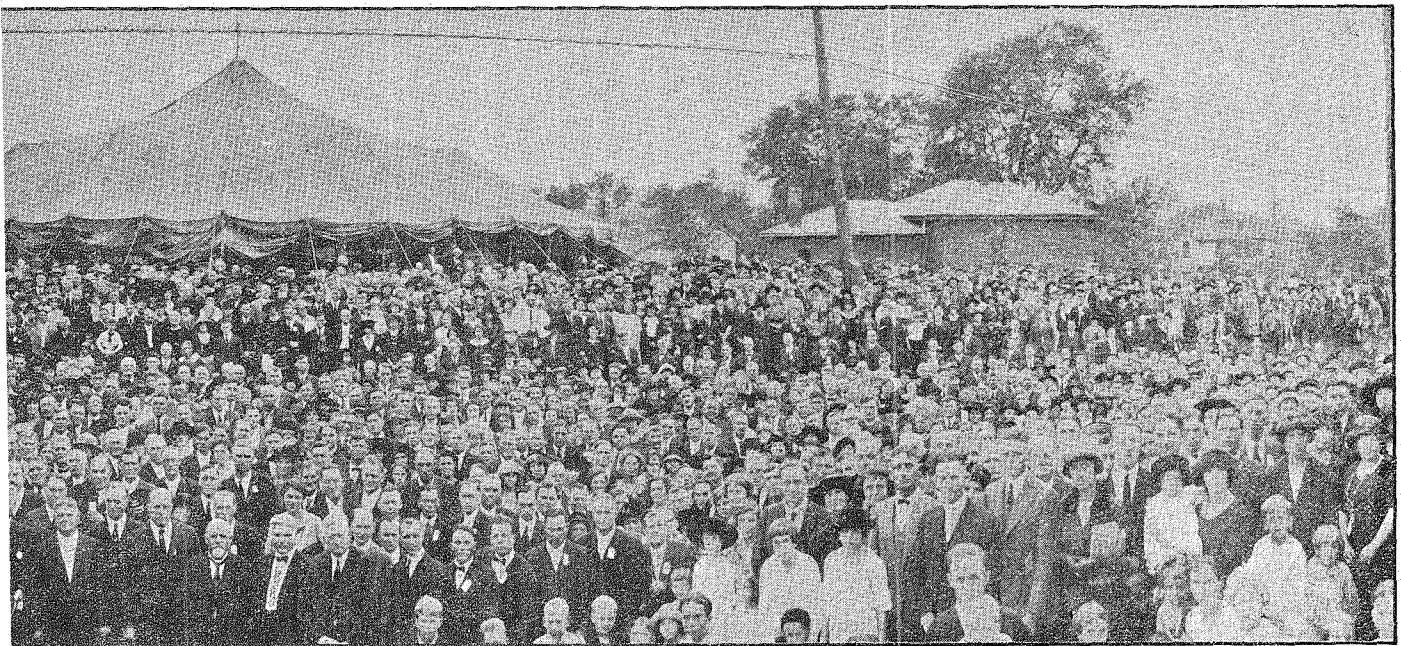
And, Antony, I would have you know that I, who have spent a long life in precious libraries, loving fine literature with all my heart, have long ago revered the old version of the Bible as the granite corner stone upon which has been built all the noblest English in the world. No narrative in literature has yet surpassed in majesty, simplicity, and passion the story of Joseph and his brethren, beginning at the thirty-seventh and ending with the forty-fifth chapter of Genesis. There is surely nothing more moving and lovely in all the books in the British museum than the picture of Joseph when he sees his little brother among his brethren.

"And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake to me? And he said, God be gracious unto thee, my son.

"And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber and wept there."

The whole of the forty-fifth chapter is touching and beautiful beyond all criticism, transcending all art. To read it is to believe every word of it to be true, and to recognize the sublimity of such a relation.

No narrative of the great Greek writers reaches the heart



ENCE OF 1922

at the Columbian School of Independence. In the middle foreground we note the leading officials of the church, V. Rushton, R. C. Russell, Paul M. Hanson, J. F. Curtis, and Elder B. J. Scott, chief of police of Independence. Ministers H. O. Smith and John Sheehy. Cut received through courtesy of Evans Printing Company, publishers of

so directly and poignantly as does this astonishing story. It moves swiftly and surely along from incident to incident till Joseph's loving soul can contain itself no more:

"Then Joseph could not refrain himself before all of them that stood by him; and he cried, Cause every man to go out from me.

"And there stood no man with him, while Joseph made himself known unto his brethren.

"And he wept aloud; and the Egyptians and the house of Pharaoh heard.

"And Joseph said unto his brethren, I am Joseph; doth my father yet live?

"And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren and wept upon them.

"And after that his brethren talked with him." And this wonderful chapter ends thus:

"And they went up out of Egypt, and came unto the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and is governor over all the land of Egypt.

"And Jacob's heart fainted, for he believed them not.

"And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, his father, revived.

"And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die."

If you read the story of Joseph through from start to finish, you will see that it is a perfect narrative of the life of a man without fault who suffered much but without resentment, was great of heart in evil days, and, when Fortune placed him in a position of glory and greatness, showed a stainless magnanimity and a brotherly love that nothing could abate. It is the first and most perfect story in literature of the nobility of man's soul, and as such it must remain a treasured and priceless possession to the world's end.

In the short book of Ruth there lies embalmed in the finest English a very tender love story, set in all the sweet surroundings of the ripening corn, the gathered harvest, and the humble gleaners. Nothing can be more delightful than the direction of Boaz, the great land owner, to his men, after he had espied Ruth in her beauty gleaning in his fields:

"And when she was risen up to glean, Boaz commanded his young men, saying: Let her glean even among the sheaves, and reproach her not:

"And let fall also some of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not."

This little gem in the books of the Bible inspired Hood to write one of his most perfect lyrics:

She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.

Thus she stood amid the stooks,
Praising God with sweetest looks,

Sure, I said, Heaven did not mean
Where I reap thou should'st but glean;
Lay thy leaf adown and come,
Share my harvest and my home.

That the Bible was translated into English at the time when the language was spoken and written in its most noble form, by men whose style has never been surpassed in

strength combined with simplicity, has been a priceless blessing to the English-speaking race. The land of its birth, once flowing with milk and honey, has been for long centuries a place of barren rocks and arid deserts. Persians and Greeks and Romans and Turks have successively swept over it; the descendants of those who at different times produced its different books are scattered to the ends of the earth; but the English translation has for long years been the head corner stone in homes innumerable as the sands of the sea in number.

No upheavals of the earth, no fire, pestilence, famine, or slaughter can ever now blot it out from the ken of men.

When all else is lost we may be sure that the old English version of the Bible will survive. "Heaven and earth shall pass away, but my words shall not pass away."

Do not think it enough therefore, Antony, to hear it read badly and without intelligence or emotion, in little detached snippets, in church once a week.

Read it for yourself and learn to rejoice in the perfect balance, harmony, and strength of its noble style.—*Kansas City Times*, December 13, 1922. Quoted from *The Glory of English Prose*, by Stephen Coleridge (Putnam).

My New Year's Contract With Myself

I hereby promise my higher self that I will make 1923 stand out as the biggest, most successful year in my life.

I am through with failure. I am through with worry, with anxiety and fear. I am through with the past. I will not allow my life to be spoiled, my happiness to be ruined because of anything that has happened to me in the years gone by.

I am now wiping the slate clean of everything that would interfere with the fulfillment of my contract. I will let go of all grudges against others. Feelings of animosity, of ill will, of hatred, of envy, of jealousy—all petty rancors, dislikes, and prejudices—will be banished forever from my mind. I will not carry over into the New Year a single thing against any human being. I will wipe out of my consciousness all feeling of resentment toward those who have injured me, all thoughts of "getting square" for real or fancied wrongs.

Never again will I visualize pictures of failure, of poverty, of ill health, of suffering. Never again will I picture myself as weak, timid, incompetent, inferior, as lacking in self-confidence, self-control, or any of the qualities necessary to make my life a success.

I am God's child, and it is my birthright to be successful, happy, cheerful. I am bidden to rejoice forevermore. I will do this from now on. I will face the light instead of the darkness. Instead of going through life with a disturbed, unhappy mentality, radiating gloom, discouragement, pessimism, I shall go about among my fellows with a glad smile, with the light of hope in my eyes, with the assurance that all is well with me.

As I am a son of God, I must partake of his qualities and powers. Knowing this, I pledge myself to meet every difficulty, every problem that confronts me this year as a man of courage, of initiative, of resourcefulness, a man who can and will reach the goal of his ambition no matter what tries to hold him back or down him.

I pledge myself to live up to this contract through the coming year; to be a man, every inch a man—in my home, in my business, as an employer or an employee, in my social relations, in my duties as a neighbor, as a citizen.—*Success Magazine*, January, 1923.

LETTERS AND NEWS

Gomer T. Griffiths

An appreciation by one of his sons in Christ.

It may seem to be presumptuous on my part to attempt to offer a little tribute to Brother Griffiths, since his quorum has so eloquently spoken. However, I think a little of the "human touch" in the HERALD occasionally will do no harm.

Possibly I have had the privilege of traveling with him more than any man in the church. Since the late conference has released him from membership in the Quorum of Twelve, I wish to hand out a few humble flowers while he is living.

Over a quarter of a century ago Brother Griffiths visited Pittsburgh, Pennsylvania. I had at that time been a member of the church for less than two years. He greatly impressed me from the beginning as a man of God. He had an influence with him that at times awed me. He took a special interest in the young men of the branch, I being among the number. Wherever I have been with him, that same intense interest in the young men was always in evidence.

His doctrinal sermons were for me at that time, food to my soul. As a fireside talker, and as an all-around mixer, I doubt if we have his equal in the church to-day.

Eventually I was called through him to the office of priest. After fasting and prayer, I received confirmation of the call three times in one night. The clear, distinct, and compelling word of the Lord to me was that "Gomer T. Griffiths is mine apostle and the call to you through him is of me." He has ever been a father to me through these many years. His counsel was always wise and helpful.

When he was assigned in 1913 to the Australasian Mission he selected me to accompany him. While on shipboard on our way to the Society Islands, he told me of two dreams he had regarding the work in the islands. I saw every detail of these dreams fulfilled in the return of the "priesthood people" to the church after they had been out of it for over seven years. Anyone who has traveled with Brother Griffiths knows the Lord directed him in his apostolic office.

He entered the ministry an unlearned young man, yet he has written several valuable books, one of them, the Instructor, being among the best sellers the Herald Office publishes.

His sermon at the late General Conference may have been his "swan song" but his cheerful, optimistic spirit raised up that large audience to heights that possibly no other man in the priesthood could have surpassed under the circumstances. I voted to release him, not that I considered him a "has been," but because for these many years his home has been where his family was not. I think the Lord has said to him: "You have labored away from home long enough; well done thou good and faithful servant."

When the time came for him to leave the conference to go to the bedside of the sick woman who has stood by him all these years, and when apparently the angel of death was about to claim her, yet never asked him to leave his labor in the Lord's vineyard, when the time came to go to her, he did not leave the conference in bitterness of spirit because he had been released from great responsibility and honor. His closing words were that he would loyally support the Lord's work and abide by the will of the majority. May he live many years to give blessings to the Lord's people as a father to the church in the office of patriarch.

Some months ago several of us visited the grave of the late R. C. Evans. A beautiful, embellished monument marks

his last resting place. As you stand at his grave you see noble shafts of marble and granite, beautiful sarcophagi, humble headstones, and elaborately carved monuments. But the marker which attracted our attention more than any other was that lying at the head of an unkept grave. It was only a small piece of marble; on it was rudely cut, possibly by a boy of ten or twelve, this inscription: "My dad." To us, it was the most eloquent tribute to the dead in the whole cemetery, and we were not ashamed to shed a tear over it.

If Brother Griffiths shall pass away while I am still alive, if I can do so, I shall sorrowfully wend my way to the silent city of the dead where he lies buried and I shall lay a humble wreath upon his grave; it will have this inscription upon it: "My Dad." This will be my tribute to him when he is dead.

As long as he shall live, he will be the Apostle Emeritus of the Reorganization. C. EDWARD MILLER.

TORONTO, CANADA, 313 Brock Avenue.

"How Can We All Work Together?"

A question and answer on what Sunday schools may do about the new plans of organization, by the general secretary of the Sunday School Department.

The Letter

While at work, I study in my mind about the Sunday school here, etc. I have many problems to meet in that work. Leaving us without by-laws and constitution we are "at sea." Those new five forms are to use as we wish, but if one Sunday school in the district uses one of them and another Sunday school another, how can we all be working together?

Brother ———, a real live wire and our assistant superintendent of the district, was here last Sunday and he could give us no light only as we read in the HERALD ourselves. None of our people who attended conference from here went to the Sunday school meetings as they should have. The assistant superintendent gave us a good recommendation on our school, but of course we want to make it better.

The Reply

It was predicted at the meetings of the Sunday school at the General Conference that there would be some worry over the fact that the constitution was abolished. We realized then and do yet, that such prophecies were well founded. Yet it is only a matter of getting accustomed to thinking about the purpose or true goal of a church school rather than about a number of rules which may or may not fit the local needs.

The fact that the by-laws have been changed at almost every convention in past years indicated that they could not remain as written and fit all the needs of all the schools. As we make real progress we must of necessity keep changing such sets of rules until after a while if we are sticklers for form, it requires more time to keep up on the rules than it does to do the important work of training teachers so they can train the children.

The law of Moses was full of rules, with its innumerable "shalts" and "shalt nots"—mostly *nots*, but when Christ came and established the new law, it abolished the sets of rules and in their stead gave a sort of freedom and scope for thought and activity that would include the best principles in the law of Moses.

If you must have rules (which I doubt), make them to fit your own needs. Think over them, try to imagine what results they will bring, and how soon you may hope to outgrow them. If after all this you feel you must have a set of by-

laws, go after it—but you are more apt to let it go at a general agreement of the workers and those who care, subject to change as soon as you think a change desirable.

We are sorry your delegates were not at the Sunday school convention. They may have considered as many others evidently did, that it was only a sort of sideshow. The attendance was distressingly small and could only be explained by the conclusion that many others than your delegates had not as yet learned the supreme importance of the school side of our church work. But that will change in time as we demonstrate and properly emphasize the true factors involved.

The problem of working together without some sort of rule or system that shall secure uniformity is not serious—in fact not nearly so serious as adherence to hard and fast rules would be without the spirit of working together.

Our Zionie ideals are based on working together in a gathered condition. But even if the gathering were completed we could not all be in one community nor all living under the same conditions. We are bound to have groups, large and small, each working under its leader and leaders, subdivided until there are thousands of little groups and classes and organizations.

It is the most logical thing in the world for a group such as yours, call it school or church or community as you wish, led by one who like you can say: "While at work I study in my mind about the Sunday school here," to progress and flourish and turn out a product most valuable to the church.

It also follows just as surely that a community or school or church is not so fortunate, whose leaders do not study their problems, who continue to go through endless routine that gets nowhere at all, and whose members are not of value to the church because they have not learned that real love implies real service.

Working together is to move persistently toward the same great ideals, regardless of necessary methods. In your community you may have a sentiment established whereby you are already working on form four even though your organization might be considered as in the first or second or third. Under that situation, you could easily adapt the "machinery" of your organization to get the best results from your present ideals.

On the other hand, why should you be held back by the community which is still under form one and inclined to be proud of it—who prefer the "old ways" regardless of which way is best? You should not.

It all depends on how far the people in your community have gone in the process of working together on the real problems before you. You must not be hampered by any rule that compels you to wait for the other community to awaken to its opportunities.

Now, how shall you work together? Do you and your officers in the school work together? Of course you do, else you would not have a good school. Don't you have young and old, men and women, those with experience and those without—in fact the usual cosmopolitan group? I know you do. Does that preclude working together? Of course not.

If your school were flourishing under form five and the nearest other school in the district were doing its best under form one, could not your two schools work together? Of course you could. It is not a matter of being alike but to be working toward the same worth-while ends. You would simply have advanced farther in the process and because of that fact be under the responsibility of helping others by example and precept.

How? Through your district officers. The superintendent is made responsible for these changes. He is expected to study hard and develop himself so that he can give you and

the other superintendents the right kind of advice. He is the one who must be consulted before you change your machinery. You have a right to expect him to keep in touch with you and know your needs. You can help him help the other schools by doing your best to-day and making that even better to-morrow. Various aspects of these subjects are being discussed in the HERALD and *Autumn Leaves*. Try to read all that is written on it. Get your associates to read them. Assimilate it, use it—and rejoice that we are awakening to the dawning of a new era in the progress of the church.

E. D. MOORE.

A Letter from Wales

Elder Baldwin and wife are doing a good work. Twelve baptized and all helped.

I had the great pleasure of reading one of the SAINTS' HERALDS last week for the first time and I was glad to read some of the letters the Saints were writing about the elders and the priests that were visiting them and how they are doing such wonderful work for the blessed Master. And it just came to me, Why can't I sit down and write to the Saints at Independence to let them know what a great work Brother and Sister Richard Baldwin are doing among us as new members?

When he first came to Llanely he only had two to come and hear him, but now I am pleased to say he has baptized twelve new members into the church and we are coming on wonderfully. Sister Baldwin has organized the Temple Builders here and the young girls are longing to see Tuesday coming because they are learning to do beautiful things. I am pleased to tell you that the young ladies have taken the responsibility of keeping the church nice and clean.

We have a Women's Department and we had a social at Sister Baldwin's house. The Saints have arranged to meet at different houses each time.

Brother Baldwin has charge of the Religio and we simply love that lesson. We have the roll call after the lesson and every member has to say something so you can know that they don't keep us idle. Every Sunday afternoon all the officers are being taught their duty and they are doing splendidly.

It will be a very sad day when Brother and Sister Baldwin leave us, as we love them and know they are sent by God to proclaim the true gospel of the latter-day work.

Yours in gospel bonds,

BLODWIN PRICE.

"FOLLOW ME"

We are always safe in following Christ. The un-deviating rule of his life was obedience to that which was written in the law. When the tempter came, his reply was, "It is written." When we are tempted to withhold God's portion, let us be reminded: It is written, one tenth of our increase belongs to God.

January will be Inventory Month. You can secure a blank from your local solicitor.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

A Debate and New Opening

I thought perhaps the Saints would like to hear from the Sunny South. I have been a member of the Latter Day Saint Church one year, November 16. I was a member of the Methodist Church for twenty-two years. I have a sister in Zion who became a member of this church. She sent me literature and after reading it a while I began to investigate and asked our heavenly Father to send an elder here so I could see if this was his church.

Shortly after this I heard from Brother J. T. Riley of Pittsburg, Kansas, and we corresponded a short while. He came down and after we heard him preach, my husband, son, and myself were all baptized. Now since we have found the true church we are trying to help others see the light of the gospel. I have distributed several hundred papers and tracts among my neighbors and friends, and asked our heavenly Father to send an elder here to help us get the gospel before the people.

I saw in the *Ensign* Brother N. L. Booker had baptized two people in Magnolia, Mississippi. As they are only twenty-eight miles north of me I wanted to form their acquaintance, so I wrote to the *Ensign* editor for Brother Booker's address. I then wrote to him for the address of the Saints at Magnolia. When I called on them I found they were a fine family of Saints, and wrote to Brother Booker to thank him for the kindness he had shown me in sending me their address.

So he answered my letter and offered to come here and hold a meeting. We had it well advertised in the paper and by posters and Brother Booker arrived and opened the meeting November 12 with thirty present.

We have a Baptist and Congregational church here and an organization by a former Methodist preacher called Community. He came to hear Brother Booker the third night of our meeting and wrote him the next morning in regard to a debate. Brother Booker called on him, but it seemed he wanted everything his own way.

That night he came to our meeting and the next morning wrote Brother Booker again in regard to the debate so they arranged for it and announced it would begin the following Monday night. The proposition was as follows: Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in doctrine, organization, and practice. N. L. Booker affirmed. Resolved, That all the leading churches are in harmony with the Bible in doctrine, organization, and practice. E. B. Burch affirmed. Resolved, That Joseph Smith was a prophet of God and the Book of Mormon of divine origin. Reverend Burch denied it.

The meetings continued till Monday night. Reverend Burch opened the services and read a written sermon on "The sermon on the mount." He said the churches believed it to be true. He never had a Bible in sight, but had two hidden. When Brother Booker asked why he never had a Bible he got them out. He didn't tell a word about the organization of the churches.

When Brother Booker came forward he said all knew the sermon on the mount was true, but he wanted to know if the leading churches are in harmony with the Bible in doctrine, organization, and practice so he read the confession of faith, disciplines and the books of five different churches and proved by the Bible that they were not in harmony with it.

When they took up Joseph Smith on the third night, Reverend Burch lost his sermon, so he could not do much, but read from a book written to condemn the Utah people, telling what they practiced and believed, etc. He denied Joseph Smith was a prophet, as he did not prophesy. Brother

Booker proved he was a prophet and told of his prophecies in regard to his death, the Civil War, etc., being fulfilled.

The fourth night they took up the Book of Mormon. Reverend Burch denied it was of divine origin. He thought anybody could write it. Brother Booker read several passages of scripture to prove it was in harmony with the Bible. He also read several passages from the Book of Mormon to prove it was in harmony with the Bible.

The debate closed after eight hours' discussion. Reverend Burch did not make any attempt to prove the churches were in harmony with the Bible, but read sermons, books, and condemned our people for what was written about the Utah Mormons. We were told by outsiders that Brother Booker acted a gentleman all the way through the debate. One lady made a statement that we would have no one to preach to the next night.

This is the third meeting held here and we had a larger crowd out the night after the debate than we ever had before. We have made many friends. If any priest or Saint who reads this, is looking for a place to make a good living and work for the Lord, please write me as we have two gravel plants here and a factory which employs men and women. Will answer letters from those who are willing to work and help spread the gospel message.

MRS. I. W. HIMMLER.

ROSELAND, LOUISIANA, Box 192.

A Dream About Tithing

Several years ago at Lamoni, Iowa, I was appointed by the Presiding Bishop to visit the house of each member of the church as solicitor, to teach the law of tithing and offerings and collect the same. To illustrate the character of some and their attitude concerning the law I will refer to two men visited.

The first was an old elder in the church with considerable means. I informed him of the object of my visit and after some talk he said, "I understand and believe in the law of tithing; but I will never pay one cent into the hands of the Bishop until the Lord makes it known to me in person to be my duty. I tried to explain to him that the Bishop was the Lord's agent, that he is to act in the stead of God to us, etc., but in his laconic style he continued, saying: "There is no use talking, my mind is fixed."

The second person visited was an old elder in the church, a well-to-do farmer. After the usual courtesies he said, "Y-e-s, I believe in the law of tithing all right but I don't just like the way the Bishop handles our money, a-n-d I've about concluded to handle my hard-earned money myself. When the elders are sent out without purse or scrip as they were in olden times, then I may feel different about it, but as it is now I have concluded to be my own bishop," etc.

A few days after this I dreamed that three men stood before the great Judge to receive sentence. The first elder mentioned stood with his head bowed in solemn attitude facing the judge; the earth clave asunder between him and the Judge, and without a word or a look around him, he went straight down into hell.

The second man then stood before the Judge and without a word, dropped down part way toward the pit and slipped into a side chamber.

The third man was not a member of any church and did not approach the Judge, but stood unmoved by the events witnessed.

I gathered from this manifestation that the man making no profession of loyalty to God stood a better chance before the Judge than the man who professed to know the law, but refused to obey it.

HENRY C. SMITH.

A Wonderful Spirit

This brother, though blind, refuses to be dependent upon others.

It has been quite a number of years since I have written to you. I have made my own way in the world ever since I was twelve years old. Since that time I have united with the Reorganized Church of Jesus Christ of Latter Day Saints. As near as I can remember this was about twenty-seven years ago; a step which I have never regretted. The question that confronts me is, Can I be faithful to the end? I lost my eyesight in a dynamite explosion while working for a cement company. A little later on I was left alone in the world.

The company sent me back to Joplin. The brothers wanted to send me to the Saints' Home and I told them no. I would rather give them ten dollars than to take one away and I have never had to call on the Bishop's agent for help.

As near as I can remember we have paid in \$121.50 tithing and I did not want the year to go by and not have our names recorded on the ledger. Some invoice at the end of the year and pay their tithing. If I was to do that I am afraid I would never pay tithing. An elder says to me, "How do you pay tithing?" I answered, "When I make \$5 and don't owe anything I pay 50 cents on it." One said, "How do you make a living?" I replied, "I sit on the street corner from eight o'clock in the morning till eleven o'clock at night sometimes, with my little cup and lead pencils. I sing and play a French harp. I have never asked anyone for a nickel but am called a beggar. I only wish I could be as good as poor old Lazarus was."

I would be pleased to hear from any of the Saints who would care to carry on correspondence with me.

From your blind brother and sister,

J. C. POWELL.

JOPLIN, MISSOURI, 121 Iowa Street.

Such a Letter Touches One's Heart

[It seems pathetic that something cannot be done to see that this brother is given an opportunity to secure requisite training, so that he could earn his living in an easier way and one more satisfactory to him than sitting on the street corner. As it is he gives all that he has to society with a cheerful countenance, a willingness to sing and an effort to sell his pencils for a sufficient margin to secure a living. His hours are long—fifteen hours a day. His disposition not to be dependent but to earn his way if possible, deserves commendation and his desire to help in sending the word of God abroad should make every man and woman who receives support from the church watch closely to see that the church receives not less than one hundred cents' return for every dollar expended. A considerable portion of the receipts of the church are the result of a like spirit of sacrifice.—EDITORS.]

Anamosa, Iowa

At this glad time of the year when we are so concerned about presents for our loved ones and our funds can hardly reach around to our satisfaction we have formed the plan of each drawing a name and providing for just one. I thought what an opportunity where all the family are Latter Day Saints to save all that extra money for the Christmas offering. Truly we could move forward with much more pride in work. Our bishop would not need to plead for us to be more loyal. If we were only more loyal as a people, Zion would soon be built up. I have a knowledge that our work is true, and oh, how many blessings He pours on us all.

In bonds, MRS. F. LEAPER.

Michigan Young People Send Messenger and Message to Zion

At the close of a preaching service at Detroit, Michigan, on the evening of the 20th a letter was read to Elder William I. Fligg, whose home is in Independence, and accompanied with a "token of remembrance" to him which, being interpreted, meant car fare home and back to his field.

Included in the message was this: "Carry this message to the young people in Zion, that the young people of Detroit and Flint are solidly behind every progressive effort of the church. Everywhere there is greater activity shown. At this time of the year when new officers are chosen for the departments of the church, we expect to see the young people come to the front."

The letter was signed by the young people's club and some individual members of the Detroit and Flint branches.

Bishopric Happy

Many have wished us a Happy New Year. We have tossed back a cheerful smile with its usual holiday greetings. Aside from the formalities of such greetings we really have great cause to be happy and to approach the work of the new year with confidence in God and in his people.

As we compare the financial condition of the church to-day with its pre-war status, we are again made happy and we want to share our joy with you.

In spite of the fact that in the past 2½ years we have passed through one of the most severe business crises that this country has ever known and by which the church finances have been affected, yet there never was a time when the net worth of the church was as great as now.

We tabulate our net worth as shown in the conference reports of 1914 and 1922.

	1914	1922	
Presiding Bishop's office	\$ 252,927.41	\$2,564,892.49	
Chapels not included in report	1,250,000.00		
Graceland College	47,690.56		217,974.91
Sanitarium	66,284.84		73,773.80
Herald and Ensign	107,081.33		169,908.33
Total	\$1,723,984.14	\$3,026,549.53	

From the above it will be seen that our net worth during these eight years has increased \$1,302,565.39, while we owe on open accounts and notes payable less now than we did in 1914.

We tabulate these last items for the two periods mentioned:

	1914	1922	
Presiding Bishop's office	\$160,552.16	\$216,451.14	
Homes	11,008.52		
Graceland College	30,737.53		12,701.07
Sanitarium	16,047.59		14,881.51
Herald and Ensign	68,995.72		6,597.00
Total	\$287,341.52	\$250,630.72	

In these figures there is a difference of \$36,701.80 in favor of 1922. Then again in 1914 we only had a membership of 71,702, while now we have 94,143, or 22,441 more workers to assist in the great work of God.

Again we are happy to know that the great majority of God's people have a desire to assist and we feel confident that with the steady improvement in business conditions that

each will try to make possible the increasing of our missionary force.

A sister from Montana just wrote as follows:

"I am inclosing a check for \$10 freewill offering. I have had an awful time trying to deny myself and give this money to the church. There were so many things that I wanted. I wanted an electric waffle iron, a Church History, a normal training course, *Autumn Leaves*. I wanted Brother Elbert's Square Blocks and Timbers for the Temple but I could not have these and at the same time experience the joy that one derives from giving to the church. I would rather have that joy and satisfaction."

We know that when 20,000 wage earners get the feeling that this noble sister has that we can then move forward with greater rapidity.

We are happy in our work. It is our business to try and make you happy. We begin by wishing every member of the Church a Happy New Year.

THE PRESIDING BISHOPRIC,
BENJAMIN R. MCGUIRE,
ISRAEL A. SMITH,
JAMES F. KEIR.

Appreciates the "Herald" and Meetings in Zion

I will write a line to the HERALD that all may know it is a comfort to us out here. We came here for a short time and we intended then to return home. But since being out here I have been made to realize that while I was in Independence I was sleeping on my rights. When we get out into the world and see how other Saints have to do and how they would love to have the privilege that some of us have had, I am afraid we do not appreciate the privileges that we have to enjoy.

Sunday we met with the little branch at Weiser. It did me good to see the young folks one after the other take part in the prayer meeting, and I thought what a lot of good they could do in God's work, if they only had the chance to do it. I have read where they formerly used water for wine in partaking of the sacrament, but never did see it done till at our sacrament meeting Sunday. They had no wine, so they used water, but I felt as though God blessed us just the same.

We need some good elder here, as there is a big work to be done. If any of the Saints or elders happen to come this way they will find a home with us and we would be glad to see them.

May God bless us all is the prayer of your sister in the faith,

FAYETTE, IDAHO.

MRS. J. H. CONNYERS.

Visualizing the Christmas Offering Ideal

At the Second Independence Sunday school the superintendent of the primary department procured a celluloid ship to be used in collecting the Christmas offering. The children already knew that the fund was being used to send out missionaries to people in this and foreign lands, from having witnessed and heard the delivery of two stereopticon lectures on the subject. Now the daily passing of the ship, into the hold of which they drop their coins, is a constant reminder of the purpose of the offering. In order to facilitate matters for the small children, a large opening is made in one end of the deck floor rather than using only a slot. The results are so good, the idea is worth passing on.

Isolated but True to the Church

The Presbyterians have had an evangelist here, and wife and I attended. We have been going there to Sunday school where they call on us often for prayer. When they started their meeting they called on me for the first prayer. They tried very hard to get us to unite with them, and said when we got where our church had a church they would give us a letter back to our church. I heard the evangelist said I was a very spiritual man. They told us we need not give up a thing we believe. They don't seem to understand that we would have to give up the very things that make us Latter Day Saints, that is, the true church of God that is dearer than any other thing in life. We have been isolated for twenty years but the gospel has not grown any less dear to us.

We have had preaching here by Brother F. T. Mussell and Brother Tucker, and Brother McCord was here ten days and preached every night. I have a call to hold a meeting at a union church eight miles in the country. I will attend to it soon. I have preached at the place several times. My prayer is for Zion everywhere.

F. M. BURCH.

True Service and Family Altar Needed

On November 26, 1921, while visiting my son at his home, the subject of religion was introduced. Those present stopped their conversation and suddenly left the room as if that subject was painful to them. While I was sitting there with my head in my hands in prayer it seemed as if a personage came into the room, but there was no stir nor change. I sat in wonder but there was no fear—only a complete quietness. My eyes looked upon workmanship divine so complete, so fitting, so rich in harmony, making the whole room of wondrous beauty.

I was made to understand the Lord demands a true-hearted service of his people who walk in uprightness, living a life of purity with a family altar in each home. For by neglecting these they lose his Spirit and bring sadness into their lives. How many times have his loving hands been outstretched towards you in blessing and protection. You are living in the hour of God's judgments as well as in the hour of his blessing if you do the thing required of you. Those things that have caused doubt have no foundation in fact, for the Lord has done many things in a way that ye knew not of, but with which the people should be concerned. For those things and conditions by which you are surrounded through life he will give you strength and be with you.

Let us be comforted and strengthened and arise and shine.

MRS. MARY A. FERGUSON.

About Those Christmas Orders

We hereby express our appreciation for the orders which came in so liberally for periodicals and merchandise during the weeks preceding Christmas. We especially rejoiced that the "peak" point in orders was pleasingly early. The orders were many and liberal and we hope will bring many happy days to the recipients.

There were some disappointments, we learn, for which we are sorry. Most of the orders came in early enough to be filled, but some did not, and letters of complaint are reaching us. We explain that all orders were filled within twenty-four hours after their arrival here, and some of them, especially on the last week-day before Christmas, on the same day they were received.

We are answering the letters that come, but making this announcement for the benefit of those who may feel ag-

grieved in any way. If there were errors in filling orders we are glad to correct them.

We hope to further serve you throughout the year in furnishing the best in books and periodicals and merchandise at lowest prices compatible with good merchandising.

HERALD PUBLISHING HOUSE

Independence, Missouri

John F. Sheehy to Cameron

(From letter to First Presidency.)

Just now after spending enough time to get acquainted with a few people in Cameron and to size up the work here and its workers, I feel like thanking the appointing powers for my present appointment. I want to do right and work hard while here. I know that I will have your support. I trust that the opportunity afforded me here as I make the best of it, will soon result in good both to the church and myself. I shall try to be true to the confidence you have in me and remain humble before God and do only those things that will bring good reports for the cause of righteousness.

This afternoon the priesthood met and appointed a committee to purchase property, subject to the approval of the branch of course, for a parsonage. We have done this with the view of purchasing property adjoining the church property so we can use some of the lot for enlarging the church just as soon as possible. Will take this up with you at a later date.

I am returning to the East to-night to pack and assist the wife and children here immediately. Expect to be back in two weeks.

We are giving a cantata here to-night and we know that many will be turned away.

JOHN F. SHEEHY.

Results at Saint Marys, Ohio

"I am holding meetings at Saint Marys with good interest," writes Elder O. J. Hawn, on December 18, ordering tracts for his work at that place. "This is a town of about seven thousand people. I expect to canvass every house and leave some of our literature. We look for good results. We have baptized about ninety here within the past two years."

Lecturing for Prohibition

Elder S. W. L. Scott, for many years one of our general missionaries and still one of the seventy of the church, writes that he recently closed a two-month contract with the Anti-Saloon League of America. Following this he has concluded a two-week series of sermons and lectures to the Saints at Flint, Michigan, with a gratifying attendance and interest. The series was in the nature of an educational institute with various subjects considered, including the part the nations are playing and the moral leadership of this Republic, together with our hopes for Palestine as prophetically delineated in the Bible and backed by Christian civilization.

Help for Teaching Cradle Roll Classes

In many schools there are little classes of children from two years to four who are too young to enroll in the beginner grade but who can imbibe much valuable training in the school hour. The book, Object Lessons for the Cradle Roll, by Danielson, procurable through the Herald Publishing House, Independence, Missouri, is being used in various schools with excellent results. The price is \$1.60, postpaid. A nest of ten blocks to accompany the above books, postpaid for \$1.35 for the set.

Independence Boy Breaks Two World Records

On Friday, December 22, Dudley Smith broke the world record for speed in fire making by Boy Scout methods.

He is the second son of Walter W. Smith our church historian and Eunice Winn Smith, and has taken a great interest in the work of the Boy Scouts. His father says that he is a doer and a "thing thinker." It is well known that he has taken so great an interest in the work of the Boy Scouts that he became an Eagle Scout (the highest rank) nearly two years ago, and was then the youngest Eagle Scout in the world. It is also thought that he holds the highest rank for merit badges in this part of America.

On Friday evening, December 22, an official test was made with several Boy Scouts for the making of fire by the use of the friction method. Dudley started fire in 9 1-5 seconds. The best world record previously was 9 4-5 seconds. In his preliminary, unofficial tests he only accomplished this feat in 10 1-2 seconds; but when we consider that so far as tests have been made the best record by aborigines to-day is about 20 seconds we will see that either of these records are remarkable. This record of 20 seconds was equaled by Harold Bullard in this test and exceeded by two other contestants—Houston Dickinson and Ronald Smith.

At the same time Dudley Smith also broke the world record for making fire with flint and steel. This he accomplished in 4 3-5 seconds, while the world record up to that time had been 6 seconds.

Dudley was very anxious to break the world record before his seventeenth birthday, and owing to the date of this test was able to do so by a margin of two days. His father informs us that it is no accident, that he has been giving his attention persistently to this problem for six months past, that he has been testing in order to eliminate all waste or excess motion and to reduce the movements to a minimum and those essential. He has also experimented with various woods and also with various kinds of tinder. We are not informed as to the kind of wood or tinder he used in this successful test.

It is an illustration that such results are achieved by using intelligence and by persistent practice and preparation. It is also an illustration of the value of setting a high goal, as he set deliberately to work six months ago to break the world record.

He is well advanced also in his school work, and is a senior in the William Chrisman High School of Independence.

Simcoe, Ontario

We would like our brothers and sisters both far and near to know that we are doing something for our Master in helping to spread his gospel in this vicinity. We are not yet organized as a branch, but negotiating for it. I may say we are some thirty members strong—strong not only in numbers but in devotion to his service. We have for our pastor and presiding officer Elder Hiram Dickhout, a conscientious man of lovable disposition. When he gathers his flock together they represent nothing less than a real band of hope.

CHARLES TURNER.

Mystic Writing Pads

A new idea in writing pads. Write with pencil or any hard object on the celluloid surface and the writing shows plainly till the sheet is raised, when it disappears. May be repeated indefinitely. Very popular with the children. If included with order for other merchandise, 15 cents postpaid.

Independence

Sunday morning Elder U. W. Greene was the speaker at the Stone Church and Presiding Patriarch F. A. Smith at night. Elder Greene preached at Englewood Sunday evening and Apostle J. F. Curtis in the morning. Special music was rendered at all the churches, it being New Year's Eve. Doctor McLean, of Toronto, sang a solo in the evening at the Stone Church.

There were several small watch parties held that evening, quite in keeping, however, with the day. At one which consisted largely of members of the Stone Church Choir, Mrs. Pauline Becker Etzenhouser played rapidly one hymn after another starting in the middle in each instance. But without exception they were able to take up the tune and sing the accompanying words.

The Sunday school at the Stone Church has made a persistent effort through the past year for Christmas offering and has maintained a chart in each of the auditoriums to show the status of the Christmas offering month by month. Early in January the school was divided into the various departments: adult, senior, intermediate, junior, primary, beginner, officers and normal class, and a definite goal set for each. The normal class is the only one which exceeds its quota, though the others have made an especially good record. As a result the total offering of the school is \$3,540.60. Second Independence reports \$601.60 raised for Christmas offering. The schools here observe the request of the Bishop to close the offering with the end of the year. The amounts collected during the year are turned into the hands of the local bishop each week.

On Wednesday, the 27th, the annual recital of the oratorio, "The Messiah," by Handel, was rendered by the Independence choir under the direction of Mrs. Cordie Hulmes who had full charge of all the special rehearsals for this event. For her soloists she presented Mrs. Nina G. Smith, soprano; Mrs. Ella Van Huff, contralto; Eugene Christy, tenor; and David Grosch, baritone. There probably is no other oratorio of deeper religious tone and it is coming to be quite an event in many communities to give "The Messiah" annually at Christmas. The auditorium of the Stone Church was crowded by an attentive audience.

Bishop B. R. McGuire was in Chicago Christmas week attending the thirty-fifth annual meeting of the American Economic Association with allied associations of Statistics, Political Science, Sociology, Accounting, Farm Economics, and Labor Legislation.

Friday evening Miss June Whiting of the faculty of Graceland College occupied the entire evening in a program at the Stone Church Religio. As usual her reading was very much appreciated by all who were able to be present. Her program consisted of the presentation of "The famous Mrs. Fair." She was supported by the Liberty Orchestra, under direction of Walter Davis, assistant director.

At the eleven o'clock hour on the 24th Elder Hubert Case was the speaker at the Stone Church, taking as his theme the event we now celebrate, the birth of Jesus.

The evening was given over to music, the program consisting of songs from the Hymnal and Zion's Praises, four numbers by the orchestra, two solos, and a reading, "The other wise man," by Sister Sallie Forties, of Kansas City.

The Christmas sermon by radio on Sunday evening, the 24th, was by Elbert A. Smith, the musical program by a junior chorus under direction of Mrs. J. T. Westwood, Mrs. A. L. Sanford, accompanist. It was a very effective program.

The radio sermon on the 17th by R. V. Hopkins on "The

Book of Mormon and the American Indian," was so well received by listeners in at many points that a series on various phases of the subject is being continued. His sermon on the evening of the 31st was on "Bible prophecy and the Book of Mormon." Next Sunday evening he will speak on "Indian tradition and the Book of Mormon," and that will be followed by one on "American archæology and the Book of Mormon."

The musical program last Sunday evening was by singers from the choir under direction of H. C. Burgess, who rendered several selections from "The Messiah," including the Hallelujah Chorus. Nina G. Smith sang several solos, including "Book of Mormon, hid for ages," as a concluding number. These programs are being sent out each Sunday evening on 360 meter wave, from 6 to 7 o'clock, through the Independence station of the Central Radio Company, Kansas City, Missouri. Station call is W. P. A. G. Ordinary regenerative sets hear these easily as far as six hundred miles, while the higher powered sets from coast to coast and from Cuba to Canada report hearing with ease. People are ordering church books and missionaries are finding an interest created from these programs.

Elder E. D. Moore who recently declined reelection as superintendent of the Sunday school at the Second Independence Church to give his attention to the young people in the Department of Recreation and Expression at the Stone Church has also been placed in charge of the young people's meetings at eleven o'clock at the Stone Church and expects to start a new series for young people on January 14. He expects to make these services expressional and to invite and secure the active participation and cooperation of the young people.

Owing to the additional numbers coming to Zion we now have a considerable waiting list of elders who cannot be accommodated in the existing elders' quorum. For this reason a new quorum, the second, has been organized with Elder E. D. Moore as president and he has chosen as his counselors Elders Walter L. Wehrli and E. E. Willard. They have also elected as their secretary, Elder W. B. Paul.

The wedding of Brother Harold Harrington and Sister Myra Snodgrass occurred on the 24th, with Elder G. E. Harrington, uncle of the bridegroom, officiating.

The wedding of Alma Bullard, son of A. E. Bullard, of Lamoni, and Grace Stowell, was held at the Second Independence Church on the evening of January 1.

The Sanitarium gratefully acknowledges the receipt recently of a new sewing machine equipped for electric or foot power. This was secured through the Society of Patronesses, with Mrs. E. L. Kelley as president and Mrs. B. R. McGuire vice president. Through the kindness of F. M. Muehlhouser, agent, they procured the machine at cost.

The following patients entered the Sanitarium for the week ending December 23: Juan Garcia, Courtney, Missouri; Mrs. R. A. Thutchley and Baby Thutchley, Kansas City, Missouri; Joseph Thorpe, Andover, Missouri; Mrs. J. S. White, Hartshorne, Oklahoma; Mrs. John L. Rees, Stevensville, Montana; A. S. Constance, Vida, Montana; and the following from Independence: Mrs. Rex Rowland and Baby Rowland, Mrs. Lillian Pope Cross, Miss Mary Lewis, Mrs. Joe Pichler, Baby Ruth Eleanor Riley, Mrs. Opal Walker and Baby Walker, Mrs. William Feldmeth, Miss Bernice Fleeger, and S. A. Thiel. X-ray patients: Dalton Selvey, Blue Springs, Missouri; W. J. McCarrison, Kansas City, Missouri; F. T. Mussell, Des Moines, Iowa; and Mrs. J. W. Chapman, Mrs. W. S. Craddock, and Mrs. E. H. Garrett, all of Independence.

Jackson County outside of Kansas City held a meeting of

the Boy Scout organization on December 28 and voted to re-register as a first class council with a paid executive. Colonel E. M. Stayton was reelected as president; E. B. Street, superintendent of schools, as vice president; Walter Wayne Smith declined to serve longer, so Hilton H. Hartley was elected as commissioner. Mark H. Siegfried was reelected treasurer.

The Walnut Park church building is under way, though completion is delayed from belated deliveries of lumber for the superstructure.

The following patients entered the Sanitarium for the week ending December 30: Mrs. Mary Irene Cook, Oak Grove, Missouri; Mr. C. C. Joehnk, Knob Knoster, Missouri; William Farmer, Barry, Illinois; W. J. McCarrison, Kansas City, Missouri; Mrs. Gomer Wells and W. H. Eliason, Lamoni, Iowa; Camilo Vabosa, Kansas City, Kansas; Miss Pearl Rose Smith, Emmetsburg, Iowa; John C. Griffith, Mount Washington, Missouri; and the following from Independence: Mrs. Sallie Weiler, Mrs. I. F. Scofield, Miss Margaret Murdock, Miss Bessie Curtis, Mrs. G. W. VanDran, Mrs. W. H. Mannerling, Miss Hazel Larabee, S. S. Hedges, Mrs. Etta Wehrli, Miss Stella Martin, Miss Altha Koehler, Miss Ruth Mathena, Miss Cora Fligg, Mrs. J. W. Woods, and Mrs. Iva Roberts. X-ray patients: J. M. Burnett and Mrs. J. T. Mader, Kansas City, Missouri; Harvey Medley, Waterloo, Iowa; Mr. Raymond Young, La Moure, North Dakota; and Mrs. C. C. Mitchell, Marie Brady, and Maynard Hunt, all of Independence.

Bisbee, Arizona

The Department of Women of the Bisbee Branch held quite a successful bazaar on Saturday afternoon and evening of December 9. It was called a carnival bazaar and had all kinds of booths to represent the various activities of a carnival. The young people of the branch had charge of the booths, a boy and a girl to each booth. They did their own decorating and a prize was offered for the prettiest booth, also one for the booth that sold out first. The doll booth took first prize. It was in charge of Brother Raymond Raeterree and Sister Naomi Davis and was decorated with the Stars and Stripes. The candy and sandwich booths were a close second, but as the judges said nothing could be prettier than the Stars and Stripes the prize went to this booth. The fish pond won the prize for selling out first.

The boys at the different booths furnished a good deal of amusement by calling out their concessions. We also had an oyster supper in connection with the bazaar. Our net receipts for the evening were about seventy-five dollars or a little more, which we considered quite good.

MRS. J. R. ENYART.

Lamoni Items

Apostle D. T. Williams left Christmas evening for New York City whence he will sail to the British Mission where he expects to remain for several years.

A number from the Herald Office were in Lamoni for Christmas, including Mr. and Mrs. George Anway, Mr. and Mrs. E. H. McKean, and N. Braby; also Miss Hattie Benedict.

A. M. Carmichael came from attending the American Economic Association meetings in Chicago to Independence on Saturday on Sunday school business, leaving at noon for Wichita, Kansas, to participate in a three-day institute at that place.

L. S. Wight was in Lamoni for Christmas, going then to

Kansas City with Cyril E. Wight. They both, however, returned to Lamoni for Sunday, where L. S. Wight was the morning speaker.

The community Christmas tree in Lamoni was a success. The mild weather permitted a large crowd. The tree was big enough to make a good showing and was brilliantly lighted. A pageant was presented featuring the nativity of Christ. The stable for the principal scene was located at the base of the band stand, on which was placed the Christmas tree. At the close a truck load of gifts was distributed to the children.

President F. M. McDowell, G. N. Briggs, president of Graceland College, Superintendent A. M. Carmichael, Bishop A. Carmichael, bishop's counselor A. J. Yarrington, and Professor C. E. Irwin were in attendance at the annual meeting of the American Economic Association with allied associations and found the work decidedly interesting.

Nauvoo, Illinois

The few Saints here are endeavoring to hold our own, hoping and praying for reinforcements. We feel that we have received valuable help in the persons of Brother and Sister Amos Berve, who arrived November 28. We were glad indeed to see them and feel that Brother Berve will be a good man at the Mansion House and a great help to us as a branch.

We were agreeably surprised on the morning after the arrival of Brother and Sister Berve to have Apostle Paul M. Hanson walk in. He was on his way to Chicago and stopped off to visit historic Nauvoo for the first time. He was with us in our Wednesday evening prayer service and gave us some good things to think about. His short stay with us was very much enjoyed, not on account of its brevity, however, and we trust that he as well as others will pay Nauvoo a visit when he can.

On Wednesday evening, December 6, our meeting was small but very interesting. Our daughter, Irene, visiting Independence the Sunday before, had the privilege of hearing President F. M. Smith's sermon to the young people, and she gave us a very clear outline of it, which was interesting as well as instructive. Following this, Brother Berve related several instances in which he was very plainly shown that Frederick M. Smith was in his right place. Such statements increased our confidence in Brother Berve, as we were made to feel that he stood loyal to our prophet and leader. We are feeling much encouraged and hopeful that brighter days are in store for Nauvoo.

MRS. IDA A. LAYTON.

Bellaire, Illinois

The district conference of Southeastern Illinois which convened at Bellaire has passed into history. It was very well attended considering the weather outlook which kept some from attending. Those in attendance had a very pleasant and interesting time. Brother Henry Sparling, missionary supervisor, and Lloyd C. Moore, district president, were in charge, and the usual business disposed of. The next district conference will meet with Tunnel Hill Branch the first Saturday and Sunday in June.

The sermons during the conference were both interesting and uplifting and especially the one delivered by our Bishop's agent, Elder Charles Wesner. His subject was "The whole law." The other two sermons by Elder L. O. Wildermuth and Elder Moore, were both delivered to good congregations. Others in attendance were Elder W. W. Brown and wife; Sister Henry Sparling; Brother and Sister Bruce Brown;

MISCELLANEOUS

The Holders of Passes and Special Railroad Concessions

Through the efforts of the Transportation Bureau, passes have been secured for a number of the workers in the field, and we wish to caution against abuses of the privileges thus extended. Unnecessary travel should not be indulged in any event. Free transportation presents the temptation to make trips which would not otherwise be made, and this yielded to can easily result in undoing the saving, for incidental expenses of travel mount rapidly. We appreciate the courtesy extended to us by the railroads, and ask for the cooperation of our men in protecting the privileges granted.

We concur in the request of the Transportation Manager that trips made on annual and limited passes, and on trip passes as well, be reported to the Transportation Bureau.

We desire the hearty cooperation of the men in handling the problems of transportation for church workers.

THE FIRST PRESIDENCY,
By **FREDERICK M. SMITH.**

To Sunday School Superintendents, Secretaries and Christmas Offering Treasurers

The first step to a successful start on "The 1923 Christmas Offering for Missionary Work" is to close the books for last year and send in your 1922 offering. Please do not wait for the amount to grow to some desired size. The amount collected by December 31 should stand. It represents the actual 1922 offering. Remember, the picture of the school having the highest average per member offering is to be published in the *Blue Stepping Stones*.

Send a check, draft, or money order to the undersigned promptly and begin early on the 1923 campaign.

Fraternally,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Requests for Prayers

George Elson, at the state hospital at Norfolk, Nebraska, asks the prayers of the Saints that he may be entirely healed of his mental affliction.

Pastoral Notices

To the Saints of the Far West Stake; Greeting: Having been unable to reach my appointed field, perhaps a word of explanation might be in order.

I have been busy constantly since General Conference building a house as a change in location seemed necessary. Several causes have conspired to delay the building, so it will be some time yet before I can enter the field.

Another and more potential reason is the poor condition of my wife's health. It seems that under present conditions it would not be right and proper to leave the burdens of the home on her, especially during the winter, so I may not get to do much missionary work before spring.

However, if any of the Saints in the stake know of chances to do effective missionary work I will appreciate information and suggestions regarding the same so that preparation to meet calls may be made as soon as possible. All are earnestly requested to help.

Sincerely in gospel bonds,
T. C. KELLEY.

To the Saints and Local Officials of the Southern Missouri District; Christmas and New Year Greetings: Once more after a lapse of eleven years I have been chosen or appointed to preside over you. That is, I am your servant and am anxious to cooperate with the priesthood in bringing about the very best results possible for the advancement of the work intrusted to our care. So let us go to work as a united

Brother Warren; Brother C. M. Curtis; Cecil Brown, district secretary; and Brother W. Clements. Brother Sparling and Brother Brown will remain with us for a while and hold services. We are certainly glad to have these brethren stay with us for the people here as well as elsewhere need the gospel.
MARY A. FERGUSON.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Contributions for Relief Work	1
The Two Commandments	2
The New Year	6
The Class in Religious Education	7
The Bible	7
New Tracts	7
ORIGINAL ARTICLES:	
The Mission Field as a Vocation, by T. W. Williams	8
Mailable Printed Matter From 1800 to 1845, by C. J. Hunt ...	9
PASTORAL:	
Financial Systems of Local Departments, by A. Max Carmichael	10
Local Religio	11
Prayer in Child Life	12
OF GENERAL INTEREST:	
On the Glory of the Bible	13
My New Year's Contract With Myself	14
LETTERS AND NEWS	
C. Edward Miller—E. D. Moore—Blodwin Price—Mrs. J. W. Himmeler—Henry C. Smith—J. C. Powell—Mrs. F. Leaper—Presiding Bishopric—Mrs. J. H. Connyers—F. M. Burch—Mrs. Mary A. Ferguson—John F. Sheehy—Charles Turner.	15
MISCELLANEOUS	23

branch of gospel workers with a broad conception of Christ's mission, and may this philosophy prompt us and the Saints in general to greater activity in the establishment of God's kingdom on earth.

I shall be glad to hear from all the officials. I will need your help in filling appointments throughout the district of thirty counties, namely, Pulaski, Phelps, Laclede, Dent, Iron, Madison, Bollinger, Cape Girardeau, Greene, Webster, Wright, Texas, Shannon, Wayne, Reynolds, Christian, Douglas, Howell, Carter, Stoddard, Scott, Stone, Taney, Ozark, Oregon, Ripley, Butler, Dunklin, New Madrid, and Mississippi.

From the above count you will no doubt see the pressing need of our hearty cooperation so let me hear from you at once. State what you can and will do by way of preaching, tracting, etc. I shall also be glad to hear from the scattered membership. Write me of your needs and wants that we may if possible give you a helping hand. Address me at Tigris, Douglas County, Missouri.

J. C. CHRESTENSEN.

Department of Women

Appointments of District Superintendents

British Isles: Miss Blanche Edwards, 3 Heathfield Road, Handsworth, Birmingham, England.

Northeastern Missouri: Mrs. Elizabeth Miller, 209 Main Street, Macon, Missouri.

Arizona: Mrs. Stella M. Brown, Douglas, Arizona.

Addresses

Elder and Mrs. V. D. Ruch, Vestre Porsgrund, Norway.

Conference Notices

Youngstown-Sharon, at Sharon, Pennsylvania, January 13 and 14, special conference. Sunday meetings: Priesthood, 8 a. m.; Sunday school, 9.30 a. m.; conference, 11 a. m.; prayer meeting, 2.30 p. m.; preaching, 7.30 p. m. Brother Gomer T. Griffiths will be with us at this conference. Everybody welcome. David H. Jones, president; E. B. Jones, secretary.

Western Colorado, at Delta, January 26 to 28. An urgent invitation is extended to all. Send all priesthood reports not later than January 15 to Jewell Harshman, secretary, Cory, Colorado, or to J. T. Scannell, president, 1302 Main Avenue, Durango, Colorado. Jewell Harshman.

Eastern Oklahoma, at Wilburton, February 2 to 4. C. G. Smallwood, Fanshawe, Oklahoma.

Keeping Your Records for 1923

FAMILY BUDGET BOOK

The only way to know whether one is spending his income right is to keep an accurate account. The account should be divided into such divisions that he can compute tithing and know his status with God.

And even aside from the tithing information, it is interesting to know what our money is going for, how intelligently we are managing our income and outgo—how our savings are increasing or diminishing—in fact, what sort of stewards we are.

Such an account is easily kept by the regular use of our family budget book. It contains instructions on how to use, and is ruled into convenient columns for daily record, with monthly totals.

If the exact subdivisions do not apply, make your own headings, just so you observe the proper classifications.

January is inventory month, Bishop McGuire says. A correct inventory should be based on actual records kept. If that has not been done in the past, do it this year. Get one of our budget books. In heavy manila cover.

25 Cents Each

MINISTERIAL DIARY

Every minister is expected to report. He ought to keep exact account of his ministerial labors, and in a few minutes be able to compile an accurate report to his quorum or superior officers. It is so easy to have this information all properly set down and in convenient form that no minister, of whatever division of the priesthood, ought to trust to his memory and be compelled to leave the columns blank or fill in with "about."

We have in stock in convenient size and form the same ministerial diary we have sold for several years. It has items for all the priesthood. The columns not applying may be left blank. If one is ordained to another office during the year, the same book will serve him.

In addition to a line for each day of the year there are 12 full pages for financial record.

The price is low. Order yours now for the year 1923.

Price 20 Cents Each

LOOSE-LEAF SHEETS FOR DIARIES

Those who have the loose-leaf binders for the ministerial diaries and need sheets to fill them up for the year may obtain them at

10 Cents for 13

Blank sheets for loose-leaf binders, ruled and printed with "Elder's Personal Diary" at top at

10 Cents for 25

Blank sheets for these loose-leaf notebooks at
40 Cents for 100

Memo books, all side opening, for above sheets, as follows:
No. 125. Genuine black Morocco, flexible, with pockets, \$2.55
No. 325. One-piece Levant grain cowhide, veriflex covers, with pockets\$2.10
No. 905. One-piece flexible leatheride, no pockets\$1.25

BI-PLEX MEMO BOOKS

A very convenient memo book in vest pocket size. Leatherette covers. Part of the sheets are cut into three small sections, perforated at inside edge for temporary notes which may be removed, thus keeping only live notes. The second section is a full page, perforated on edge same as the others, for semi-permanent record. Has two-year calendar. Extra fillers, 10 cents.

Order one and be delighted. The most convenient style of notebook on the market.

No. 67. Complete 35c
No. 42. Complete 25c

I-P LOOSE-LEAF MEMO BOOKS

We handle the famous I-P Memo Books in various sizes and styles. One of the most popular sizes is the 5 by 3 inch sheet, with size of cover 5¼ by 3½ inches. This is sold complete with two-year calendar, and 50 ruled sheets, leather cover, \$1.25. Index with A to Z leather tabs, 35 cents; extra fillers, 20 cents.

Other sizes for all purposes; prices on request.

Herald Publishing House

Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, January 10, 1923

Number 2

EDITORIAL

Shall We Have Faith?

The old-time discussion on the virgin birth of Jesus seems to have broken out afresh in and around Kansas City, the discussion having been revived by the forced resignation or rather dismissal of Professor Slaten from William Jewell College, at Liberty, Missouri, because of his expressed disbelief in the virgin birth of Jesus and some other ideas also along the subject of discussion. It is well to remember the statement of Paul, that "we walk by faith and not by sight," and know thereby that it is well within the purposes and intentions of Deity that faith is a prime essential to spiritual development, and becomes to Christians the "knowledge of things hoped for, the evidence of things unseen." And this may well apply to the unseen things of the past as well as future.

In the great divine plan of human development it may well be that the "mysteries of godliness" are wisely calculated as factors of faith, or at least designedly faith testers. And if Jesus shall "find faith again upon earth," it must be remembered by his people that nothing in the plan of God exists without reason or purpose, however mysterious it may appear to us. We might plan how a certain event could have been otherwise; but despite our views we must believe that God plans to suit best his purposes.

So in regard to the virgin birth we may wonder why it was ordered according to the scriptural evidences or testimony; but if we have faith we say: "God in his wisdom knows best, and in his omnipotence can dispose as pleases him best; so we believe, though it may now appear to be mysterious." And this attitude does not stultify intelligence. Every hour we accept on faith, even in the realm of the natural, things we do not know or understand. In a thousand directions we can look and see phenomena we do not comprehend, though we may accept some man's "theory." Accepting theory is the exercise of faith in the explanation of

the mysterious in the realm of science. Is the exercise of faith in the "mysteries of godliness" less honorable or safe?

FREDERICK M. SMITH.

The Essentiality of Loyalty in the Development of Zion

Sermon by President Frederick M. Smith, at the Stone Church, Independence, Missouri, December 3, 1922.

The subject to-night is not one of my own choosing. It has been assigned. I approach the discussion of the subject with some degree of timidity, and perhaps some of my friends will say it is a bit of temerity as well, but it seems to fit into the series that has been in progress. Inasmuch as the central theme of the series of meetings for the young people seems to have been Zion and Zionic conditions and preparation for Zion, of course I am happy to take a part on that program.

If I am permitted to change somewhat the subject which has been assigned me, "Loyalty the watchword," I should turn it over in this form, "The essentiality of loyalty in the development of Zion," and in that form I shall attempt to develop it. I have not been able to give to its outlining or its preparation the time that I desire; and yet I hope that there shall be sufficient backbone to it that you might be able to follow it and recognize at least the skeleton of what should be a good sermon. I do not know that I shall be able to clothe it with the flesh and blood that will make it attractive to you, but I take it that you are all interested in the subject of Zion.

We Must Not Be Satisfied

It will be recalled that in the over twenty years of my ministry in this church I have been calling for preparation for Zion. I am still calling for that preparation. Preparation is and will be continuously necessary if Zion is to have the development that we desire it shall. But so far as the present is concerned more is demanded than preparation. While some are still in the process of preparation for entering into the Zionic condition, and while there are still others who must be urged to enter that period of preparation, others must be estab-

lishing Zion; and while at work establishing Zion they must still be busy in preparing for still greater activity. I will look with the utmost concern, with discouragement and even disheartenment, upon the day when this people shall be satisfied with its achievements. I mean by that that a people who have reached and passed their goal without reerecting new ideals and fixing new goals is a people who are going backward instead of forward.

Let me illustrate that by a story. It may be remembered by some that some years ago a bust was made of the former occupant in the Presidency of the church by a Kansas City artist by the name of Dryer. I talked with him one day after Mr. Dryer had finished his work and asked him if he was satisfied with it. He said, "No," and he said it so heartily that I was a bit disheartened myself, thinking he had not done his best work. However, he explained his attitude at once by telling me the story of a painter. A famous painter one time finished a canvas and when he had stepped back and scrutinized it carefully he burst into tears. A friend standing near said to him, "What is the matter; are you disappointed with it?" The painter replied, "No; that is the trouble; I can find no fault in it. It is perfect. That means that I have reached the limit of my possibilities." And so it is with peoples: when they have done their very best, when they are satisfied with what they have done, it means they have reached the end.

What About Zion?

Now so far as Zion is concerned, we can approach that subject from so many different angles that it almost seems a matter of debate as to which angle we should make the approach from. But perhaps its importance, so far as the estimation of your speaker is concerned, can be emphasized by putting a question to you. You will remember that the speaker of the morning said lessons are most impressed sometimes by using the query method. If Zion is to be established it means that there must be opportunity for its establishment. Where is our opportunity? When is it? Is it here? Is it in the future, or is it passing? My concern can be indicated by the expression of the belief that we are in greatest danger of passing our opportunity. In other words, the very road that we have been looking for in the journey of our progress upward is so close at hand that there is danger that this people will pass that road without entering, and when they do it means that their opportunity is forever lost and either some other people or this people reorganized must accomplish that work.

Let me say to you what I have said to the people in the salt valley of the West: No faction of the church organized by Joseph Smith the Seer has as

yet entered upon one of the chief things that leader brought to the world, and that is the establishment of a reformed social condition that will bring about the readjustment of the evils that have crept into our present society and the preparation of a people and place wherein the kingdom of God can be established upon the earth.

The Recent Conference

Our danger is in procrastination, and the work of the opposing power has been constantly to produce that. There never has been a forward movement among the children of God since the beginning of the world that the opposing power has not sought to procrastinate the day of its culmination. And the warning that must be raised to this people is that they must be constantly on their guard against those opportunities seized by Satanic power to still further procrastinate the time when we shall establish Zion.

I have to go back no further in the history of this church than the first of October, last, to illustrate to you how that can be brought about. I know that in attempting to speak of the last General Conference I am getting on dangerous ground; but that is a matter of indifference to me. My voice has been silent to a large extent on the conference, and was in the conference, and if I bubble over a bit now and then in regard to conference you can know it is because the pent-up feelings have got the best of me. I have a right to speak on certain things, and on those things I shall speak, God being my helper. I shall try to do it kindly, as becometh a servant of God; but at the same time I shall try to put behind it sufficient force to give you the meaning of what I say.

In speaking of the last General Conference I do so with more of timidity than I approach the general subject of loyalty, and perhaps I may be accused of having more temerity than I had when I approached the other.

There is no finer and more effective weapon in the hands of Satan than the aspiration of self-appointed leaders, and I heard a danger signal long before conference that I wish every Latter Day Saint could have heard. Recognizing the tone of that danger signal, recognizing the indication of the direction from which we might expect an attack upon some of the sacred institutions of this church, and under the inspiration of God as I firmly believe, I, as the leader of this church, was compelled to stand aside and in a period of helplessness because of the attitude of the people was compelled to see the church on its onward progress approach a forking of the road, and so far as I was concerned the inquiry was present from the depths of the heart, Shall the church take the road that leads onward to its goal

or will it be deflected into apostasy? I have been criticized for remaining away from the conference and letting the people fight it out alone. God is in this work, and God could protect the people, and the inspiration that was vouchsafed to me if the church is to accomplish its purposes shall be and must be sufficiently pervasive in the church so that those who would lead it astray cannot.

Without entering into personality, without touching on or entering upon that ground, at least to the point of danger, let me indicate to you by some things that happened what was the character of the leadership that would have led this church into apostasy. One who was instrumental at least in conducting or directing the affairs of the opposition, not once but twice said to me, "The quicker we get rid of the Doctrine and Covenants the better it will suit me." At no time did I give an answer. I am going to give it to you to-night. At another time from a similar source came this statement that three things stood between this church and progress; one was the Book of Mormon, another was the Doctrine and Covenants, and the third was the Smith family.

Now, I answer. This church can get along without the Smith family. It might be possible that every member of the family who has been connected with the development of this church since 1830, and previously, might drop out of activity in this organization and you might substitute among your leaders those who would be named by any other name than Smith and this church could still be the church in succession to the church founded in 1830. But you cannot repudiate the Book of Mormon and the Book of Covenants and still remain the church in true succession to the church founded through the instrumentality of Joseph Smith. And when the time comes that I am compelled to lay aside my belief in the divine origin of the Book of Covenants I will have the manhood to place my resignation before you people and refuse to pose as a representative of the people when I am not representing them.

That is my answer. That much of conference I am going to speak of. With this in mind, some of you people can analyze the blow that was struck at one of the most sacred institutions of this church. But enough of that.

Loyalty Is Devotion to a Cause

What is loyalty? It is not my purpose to-night, or it would be quite beside the issue for me to attempt a philosophical discussion of loyalty or to follow the ramifications of any argument that might be philosophical in its character; but it is my purpose to-night to attempt to analyze loyalty in the aspect which we have presented at the beginning, viz, the application of loyalty to Zionie conditions.

Loyalty is fealty or devotion or faithfulness to a cause. I might go back of that and say that loyalty first is fealty or devotion or adherence to or faith in an ideal, but being a faith or devotion in an ideal it almost presupposes that it shall also be devotion to or fealty to a cause; and it can be carried still further. If it is fealty to a cause based on an ideal or circumscribed around an ideal or activated by an ideal, it also means that it must be devotion or faithfulness to those upon whom falls the responsibility in that cause. And furthermore, the cause presupposes a goal, for no cause can exist as an organic form of activity or progress unless there is a well-understood and well-defined goal.

Its application to us might be put forth in some questions. What is our ideal? What is the cause organized on that foundation of an ideal? What is the goal toward which we as a people are working? The ideal, so far as the church is concerned, is the establishment of the gospel of Jesus Christ. Let me put it in a little different form. The ideal is the gospel of Jesus Christ. The principles of the gospel that Christ brought to the earth are the foundation stones of the ideal of this people. You cannot get away from it. If then the ideal is the gospel of Jesus Christ, what is the goal? The answer it seems to me is obvious. The goal is the establishment of his kingdom upon the earth and the accomplishment of his purposes here and now. That is the immediate goal. I will grant you that the goal is perhaps dual in its character. The goal as we objectify it will perhaps be more clearly in view if we put it into temporal form and recognize, of course, that that kingdom, once established, the factors point to and may lead into the beyond.

If then the ideal or the principle is the gospel of Jesus Christ and his philosophy, we must recognize, or in our examination pass to a scrutiny at least of his own activities while he was here on earth in person; and we have only to take a glance at the Christian history to know and to recognize the fact as being of importance to us in our present discussion that Christ has always worked through an organization composed of human elements. Don't misunderstand me there. That is not taking the divine out of Christ, but it is recognizing the human in his organization and recognizing the fact that we must always be conscious of, that we must always be ready to recognize that Christ had human elements to build with almost entirely in constructing his church objectively. Of course, he vitalized it; he spiritualized it by an inculcation of the divine. But his instruments of contact with the people, and with other people than those already converted, were human elements entirely except as they might be refined by the presence of the divine Spirit.

Loyalty to Christ

Now if we are to be loyal to our ideal, it of course follows as a consequence that we must be loyal to the originator of those ideals, which means Christ. Let me emphasize that, for there have been those who were cruel enough to accuse me, in pleading for loyalty under present conditions, of asking people to follow me where I was not willing to follow Christ. There are times when in discussing the thing from various angles one leaves untouched certain things that critics can easily pick up and accuse one of neglecting; and since sermons are limited to something less than four or five hours you do not have time to explain those things, with the result that the critics accuse you of not believing in them. The people ought at least to be willing to give me credit for believing in the fundamentals of our religion.

Loyalty to Jesus Christ demands loyalty to his organization. Is not that logical? And since loyalty to the organization that Christ placed upon earth is demanded of us, the next thing follows as an inevitable consequence, that it also demands loyalty to those who carry the responsibility in that organization. And that loyalty can consistently and justly be demanded by those who are carrying the burden of standing as representatives of Christ and taking the responsibility of working in his organization.

"When the Son of Man cometh again will he find faith on the earth?" I believe that is an application that can be made right here to the general subject of loyalty. When the Son of Man cometh again there is no question in his mind that we will have faith in God because preceding the coming of the Son of Man there will be, if prophecy is to be fulfilled, such a demonstration of the power of God, such a demonstration of the faith that he has conveyed to his Son, that all the world shall confess that Jesus is the Christ and every knee shall bow. Yet in the face of that utterance, Christ himself has asked, "When the Son of Man cometh again will he find faith on the earth?" Can we not reasonably deduce that Christ asked the question, "When the Son of Man cometh again will he find on the earth a body of people loyal to his ideals and organization, following those leaders that have been placed in positions of responsibility?" That is the application of that quotation we wish to make to-night.

Have We Sufficient Courage?

I was pleased to-night to see the emphasis your song leader placed upon Zion and I was certainly happy to see him put the word "Zion" in place of the word "Somewhere," making it definite. And its application here is this: The establishment of Zion will demand courage. I have sometimes, at least in recent months, been led to question seriously, Has

this people the courage of its convictions? For years we have been preaching social reform and we have done little or nothing to demonstrate that belief. Can it be that we shall go on for another one hundred years and then be no closer the accomplishment of our ideals than we are to-night? Must the sad expression used by one, which came to my ears recently, be constantly repeated by each succeeding generation, "You and I will not live to see the establishment of Zion, but our children may"? And the emphasis was placed on the "may." Is it possible that the courage of this people has so weakened, or has failed to be developed to the point that this people must go on and on and on and not be able to point to a practical demonstration of their social philosophy? I cannot believe it. God has promised that the hastening time is here and in the hastening time there will be loosened those divine forces that will so change and mold the opinions and fire the zeal of his people that that will be accomplished in a short time which almost seemed impossible before.

What is courage? Courage is the fruitage of loyalty, and loyalty is always demanded in developing courage. People do not have courage in that which is causeless, and people do not demonstrate courage who are not activated by ideals; hence if this people is to have the courage of its convictions there must be loyalty in its presence, for that courage cannot be developed without it.

As the end of the reign of selfishness approaches the hearts of many of this people will fail. How many within the sound of my voice to-night will fail to have the courage to move out? How many of you will find loyalty to selfishness greater than loyalty to the ideals of Christ? That is the question for you to answer, and it is up to you as an individual, it is up to you as a group, and it will be up to you as a mass of people eventually to answer that. The ideals that have developed loyalty in me will point toward the aggrandizement of the group and they will give me the courage to answer, "I will follow our leaders on to the goal which is established, which is Christ and his ideals."

The Sort of Faith Required

There are times when people must follow a leader, not blindly, but with a faith so sublime that they will be able to say, "I do not see all the steps that are required of me according to the plans of this leader, but from the exercise of all the intelligence I have and from the exercise of all the powers of observation God has given to me, from the exercise of all the degrees of spirituality that I can call to my command, I, in analyzing the program, can reach no other conclusion than that that leader is leading us toward our goal; therefore, I will follow."

That takes loyalty; that takes courage. Have we it? That does not mean that you are placing blind faith or confidence in me. That simply is a recognition of the fact that you are in an organization that you believe to be founded by God, ordained by his divine power, and your own exercise of faith gives you the answer.

"Though he slay me, yet will I trust in him," said one of old. And perhaps the time will come when this people in following the leaders that have been appointed by God will be required to exercise that same stalwartness of faith. This is the ideal. We are going toward it, and though it will cost my life yet still I will trust in the organization I believe God has founded upon earth. "Though he slay me, yet will I trust him," is the very acme of loyalty.

I suppose if I were to get through a sermon tonight and say nothing about stewardships you would think that something had gone wrong with me. I would think so, too. When stewardships are established and when they become common among this people then will the end of the reign of selfishness be marked so far as this people is concerned. But to abandon serving self and begin serving the group will be the crucial test for every Latter Day Saint; and the answer that is given to the question that will then be put fairly to every Latter Day Saint will depend on the degree of loyalty he has developed, and many will fail to respond to that test. In other words, they will be broken by it. "When the sifting time is at work" means just this very time. The parable of the five wise and the five foolish virgins might be taken the same way. If this is what it means, it indicates that many will fail to respond, and that is going to be the crucial test—the abandoning of the serving of self and the beginning of the service to the group.

The lack of loyalty will be the chief factor in bringing this about. Even in the matter of the preparation for the work that is still before us, even before we have entered actually upon it, (I refer now to the preparation of individuals,) there will be times of disheartenment, times of discouragement to pass through in which it will be necessary for us to have the kind of loyalty that I have been speaking about. We had a fine illustration of it in the young people's prayer meeting this morning when the young sister from the South Sea Islands arose and said that she had come here from the Islands to make preparation for helping her people attain higher standards, but her trials had caused her to wonder if her efforts had been a failure. Other individuals preparing for usefulness in this church will find these periods of disheartenment and discouragement coming to them, and the only thing that will tide them over is loyalty to Christ, the

ideals of the church, loyalty to the cause, and friendship, for friendship is also a product of loyalty. "A friend in need is a friend indeed." When we are discouraged, then sometimes a friendly word becomes as gold because of the stabilizing force it has to keep our feet from slipping when standing in slippery places, or to make our heart once more warm when it has become cold through discouragement.

Function of a Leader

What is the function of a leader? Is a leader supposed to know the way simply because he is a leader, or is a leader to select the way by the aid of your faith and prayers? I do not say these things from a spirit of egotism at all, but I say them and am justified in saying them because of your own splendid faith. You folks select your leader; you give your support to a leader because you believe in the efficacy of prayer; because you believe that God is in the work. If your leaders fail to respond to the forces that your spiritual powers generate in supporting them by your prayers, then you might as well mark it this work is a failure. And if your leaders are supported by that power of inspiration that is warmed and enhanced by your prayers, then you are justified in believing that they see the way clearer than you do. It is plain talk, I know, but we need it. And if your leaders are supposed to know the way a little bit better than you do because of the position to which you have called them, because of your prayers and the inspiration vouchsafed to them, can you trust them? There is your application of practical loyalty. You have to answer it now or sometime in the future just as sure as God is in his heaven and the sun still shines.

Leaders for Christ. Yes. Nobody questions that. That is what I meant awhile ago when I said I hope you will not be cruel enough to perpetuate that criticism. Christ is in this Zion, and the very culmination of it is based on Christian principles, and Zion would be useless and would not demand the best that is in me if I did not know that it was the establishment of the principles of Christ. "Thy kingdom come," he taught us to pray, when the time of the kingdom coming will mean the bringing of the will of God on earth as it is done in heaven, and the will of God is that there shall be a society based on equity, justice, equality, and spirituality.

"Preach Christ and him crucified." Has it ever occurred to you that perhaps that might have a new interpretation? If we preach Christ and him crucified it means that he has been taken from us, and he himself said, "Though I be taken unto my Father, I will send him who shall take my place and be your instructor and your comforter," in other words, the Spirit of God. Hence Christ, being not in our midst

to lead us in person, has delegated the leadership to others, and loyalty to Christ will demand that we shall be loyal to the leaders that he has appointed. So when these leaders are trying to lead us toward Zion and we can realize that Christ is Zion and that Zion will be the social expression of Christ, then we have no place for disloyalty to Christly leaders. Zion is the perfection of Christianity in its social form, in social activity if you please, or in other words Christian society. This church is built on Christ, but since Christ is not present with a body, then he has put into operation the principle of revelation, the presence of prophecy, the presence of the prophetic office, the work of the Comforter, the prophets to lead the church, the Book of Mormon, the Doctrine and Covenants, and now Zion. And where are you, and where is your loyalty? To revolt against properly instituted leaders at the instigation of self-appointed or aspiring leaders is not independence, it is not safety, but it is just the opposite of both. Don't forget that.

Shall Zion be, and if so, how? Shall it be so far as we are concerned, and if so, when? Are we started? Has the small beginning we have made, because we have, on the establishment of stewardships taken us to our goal? Are we going to go on, or are we as a people going to let the forces of opposition and evil procrastinate still more and raise a smoke screen of incidentals and trivial questions to side track us from the constructive work of putting Zion into effect and demonstrating to the world the feasibility of our social philosophy?

Are you young people satisfied? Are you started toward Zion? Are you ready for stewardships? Zion the beautiful beckons us on. Are we going to respond to the call? Are we going to answer to the beckoning of Zion the beautiful in a way that shall enable us to say we are working for the establishment of the kingdom of God so that the will of Christ shall be done on earth, so that the will of God, bringing peace to humanity will be established, when each man can sit down within the confines of a perfect home and be happy with the conditions that surround because there is not that which shall injure in the land? Young people, and old people, are we ready to answer the beckoning of Zion the Beautiful?

The deeper seated and the more fundamental the instinct, the harder it is to remove. Habits based upon deep-seated instincts are the hardest to break. Smoking, for example, is based on the sucking impulse, and the man who smokes—*just hasn't been weaned yet*. The wise educator does not try to wear out undesirable tendencies; he tries to starve them to death through disuse.—Walter S. Athearn.

A Social Remedy

Under General Interest in to-day's HERALD we are publishing rather copious extracts from a report sent us by Bishop Charles Fry of the address of Lord Leverhulme of England.

In this address he splendidly points out the scientific and mechanical progress of the last hundred years and then asks, What has been the progress in human relations? The answer is, None. Yet he himself shows that they have made some progress or that he in his particular factory has tried to secure better relations.

A great deal is being written to-day on the subject of social reconstruction. The plans at present follow two ideals. On one hand are those who would have the group or society in larger or smaller units to be the actual legal owners, so that there is the first consecration, but after that all work is done as a legal trust. It follows, of course, that in such a plan there must be some individuals who directly administer the trust as a whole and who individually have control of the property. The success necessarily rests upon the devotion of these men.

Some students have gone so far as to urge that such a plan would be so successful that there would no longer be any need of labor having a share in industry, for hours of labor, remuneration, working conditions, would all be determined by the management and determined so that there would be no need.

Lord Leverhulme presents a different remedy which attempts to preserve personal initiative and private and personal independence. As a beginning they pay full union wages and work union hours. As a second step they have for some years now, we believe, had profit sharing with their employees. Though the past year was a poor one, still about \$1,000,000 was thus divided. They have also had shop committees and shop management with labor having a share in the administration of the business and also a share in the profit, and labor is in touch fully with the details of the management of the shop.

But in order to lay the "specific ghosts" of unemployment, sickness, and death, they now have undertaken a further step that the company insures every workman who is not thrown out of employment by his own acts a minimum of fifty per cent of his weekly wage, that he will be insured in cases of sickness lasting more than one week up to four weeks, if he remains thus incapacitated for that period, with proper consideration if his illness lasts for a longer period. Also life insurance graded on a basis of efficiency. This is provided for by dividing each group into ten classes. There is no charge made against the employees, directly or indirectly. Each

(Continued on page 48.)

ORIGINAL ARTICLES

Our Building in Palestine

By Harry Passman

Reorganized Church of Jesus Christ of Latter Day Saints needed a home.

We arrived in Jaffa, Palestine, July 4, 1920, went to Jerusalem on the 5th, and were permitted to see the historical Floyd House known by name to nearly all members of the church. This place served as a home for many Latter Day Saint missionaries who preceded us to this far-off land. Conditions had changed in the Near East. The old Turkish mejede and mettelick that had such a wonderful purchasing power, and represented so little in American money, had made its departure with the Star and Crescent, and a new era had been ushered in.

The Floyd House, consisting of about eighteen rooms, previously rented by the church for \$300, is now bringing \$1,536 per year. We could not afford this great rise in rent so were compelled to content ourselves with a small apartment entirely inadequate for our needs. Our school met in a dark room without a window, and when about twenty to twenty-five people assembled the atmosphere became unbearable.

Another hindrance to our work was a Jewish family occupying the front rooms who made up their minds to prevent the progress of our work. If anyone walked up into the yard and inquired for our mission, they were told that we had moved or gone out of business. This family proved to be a perpetual pest and there was no way of rooting out the evil.

Still another hindrance was a wild dog owned by an English family which took great pleasure in standing near the window of our meeting room and barking as loud as he could. This barking would sometimes continue all night. Many of the neighbors shared in the discomfort. He was poisoned about five different times but seemed to survive and when one went out to attend his funeral he would be found as much alive as ever. A final dose was administered to him and he was buried with more than the customary honors conferred upon members of the canine family. He now lies beneath a beautiful olive tree in the Floyd House garden and the whole neighborhood now rests in peace.

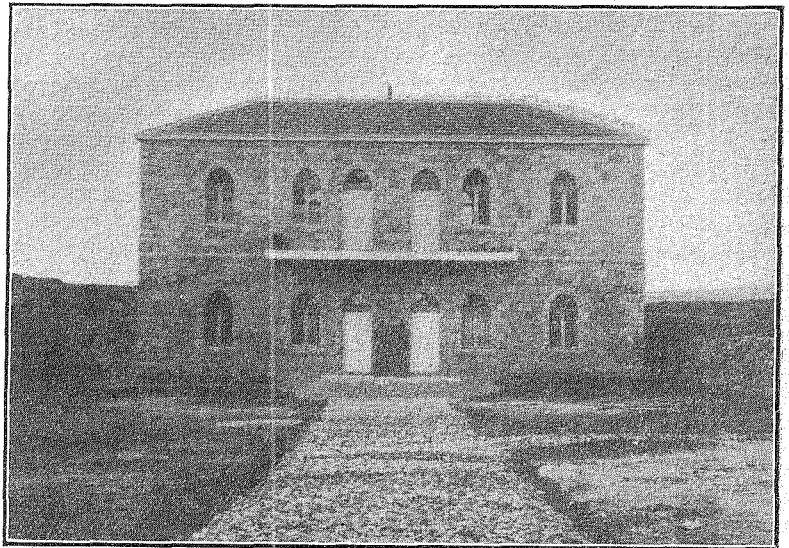
We searched for a house, but all in vain. Rents were high; houses were few; demands were great. President F. M. Smith and Apostle T. W. Williams arrived in February, 1921, and were soon convinced

that we must buy property if we intended to continue our work here.

The Search for Land

We went to see a piece of land about two acres in size, on a back street, in an out-of-the-way location, thinking we could purchase it cheap. The gentleman said he would sell it to us at a low figure because we were a Christian mission and he was strongly opposed to selling it to the Jews. When he announced the price of \$80,000 we just about fainted. Further search revealed to us that he was not far out of the way as compared with the prices demanded by others.

We next ran on to a small cottage and small yard. We corresponded with the owner in Alexandria, Egypt, and he asked 3,000 pounds Egyptian (\$12,000). We offered 1,000 pounds and dickered back



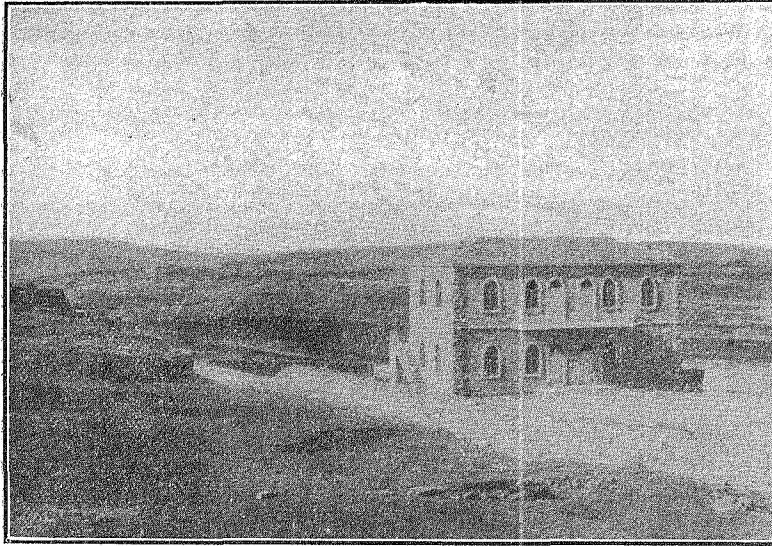
MISSION BUILDING, FRONT VIEW

Recently built to house our mission workers and provide headquarters for the church in Palestine.

and forth until we reached a deadlock at 2,500. Just at this time a riot occurred in Alexandria. Many people were killed and injured, and the gentleman decided to return to Jerusalem and dwell in this cottage. We just learned that a part of this land had been stolen from the Greek church. They are now trying to recover it by legal proceedings.

We searched for about one year. Sometimes five men would all claim to own one piece of ground and each would ask a different price for it. It seemed like an impossible task. We began to think that our Master did not want a building here.

The price of land on the principal streets is from two to eight pounds Egyptian (\$4.55 equals one pound Egyptian) per square pic. (A square 29 inches on each side equals one pic.) On the back



MISSION BUILDING AND SURROUNDINGS

Six chains of mountains are visible. Note the extensive retaining wall, built of loose stone.

lanes within a mile circle of the Jaffa gate, they are about one pound per pic. A city lot 25 by 125 feet contains 535 pics and cost \$2,434.25 at the present exchange.

A great difficulty here is that they object to dividing land. If the owner has 10,000 pics you must buy all. Secondly, people do not have abstracts, and in many instances four or five different families claim ownership to one piece of land, and if the truth were known, in many instances none of the families ever paid one cent for the land, as it was stolen many years ago.

The British Government recognizes an owner if he can produce a plan drawn by the city engineer and signed by neighbors bordering on the land, attesting that the party in question is the rightful owner. And it costs no small sum of backsheesh (tips) to obtain the necessary signatures. The land disputes are so numerous that it necessitated the establishment of a special land court.

Purchasing a Lot

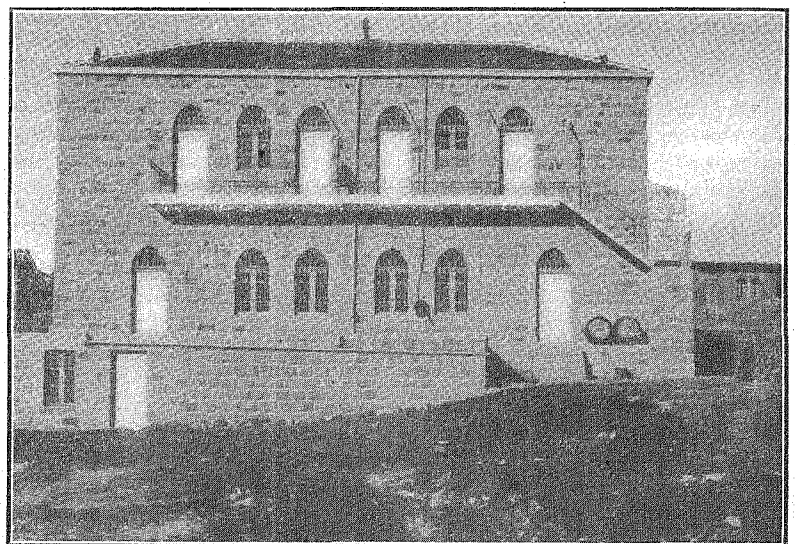
After searching for about one year we finally met a man that wanted to sell 5,000 pics of land in a pretty fair location. It was mortgaged and he wanted to pay it off. He asked 45 piasters per pic. (100 piasters equal one pound Egyptian.) We bargained and at the end of four weeks we were able to come to a definite agreement. We purchased for 30 piasters per pic or \$3,400 lower than the quoted price.

The owner of a piece of ground in this country will not invest five cents in preliminary expense. It falls on the purchaser. In the above instance we were compelled to lay about \$150 out for stone posts to designate borders of land, pay the city engineer for a new plan, then attempt to secure signatures of the neighbors. If we had failed, the investment would have been lost. The usual trick of another Arab claiming ownership was not omitted, for his claims were presented to a judge and ruled out.

The owner could not locate his land; there were no definite markers so it was not easy to locate the boundaries. By and by approximate boundaries were established and stone posts erected. It proved later on that the gentleman had not properly located his boundaries so we had to shift the stone posts 25 feet to the east. This additional expense was deducted from purchase price.

Erecting the Building

In the United States if a gentleman hands you a card upon which is inscribed "Building Contractor" you can rest assured that the man understands his business. But in Palestine you can find fifty men that will undertake to erect a building and not one of them understands the first principle about building, so you cannot place any credence in what anyone tells you. You start by looking at several buildings that are well constructed, then inquire who the



MISSION BUILDING

Rear view showing well and room alongside of it. A tank under the roof furnishes running water in the house. A preacher can speak to a large audience from the back porch.

contractors are; then get in touch with these contractors, submit plans and specifications, procuring estimates on all masonry and iron work; then to a cabinet-maker for the wood work.

The estimates on building varied \$1,000. We checked up on the low man, made an inspection of buildings erected by him, and then handed him the contract. We had some difficulty in teaching him that work must come up to American standards, that stones with large cavities must not enter into the building. We soon found out that instructing a man here is not sufficient, so we examined the stone frequently as it lay on the ground, and those with large holes we broke with a sledge hammer. In this way we were insured against bad stone entering the building.

The contractor is not desirous of building for another American. They are too particular. The average man lives in a hovel and doesn't care for smooth floors.

Stained floors do not worry him. Everything is *mae leesh* (good enough). If he slops paint on the walls and floor it makes no difference. If he lays floor tile with a two-inch margin to the wall it's all right. This is the Palestinian method of erecting buildings. To impress upon these different workmen that they must change their standards requires no small amount of persuasion and these gentlemen do not yield to discipline very readily.

Another malady with which these workmen are affected is a feverish desire for backsheesh. Their financial standing does not hinder them from begging. I personally know one workman who is worth \$25,000 and he was one of the first to ask for backsheesh. Another instance is that of a *mughtar* (equal to an alderman) worth about \$100,000 came begging for backsheesh. Practically the whole Near East are professional beggars. Of course the great majority of them are poverty stricken and do not know where the next meal will come from.

Building Construction

The building walls are two feet three inches thick, stone construction, each stone weighing about one hundred pounds. The total weight of building including all is about seven hundred thousand pounds or about three hundred fifty tons. Floors are made of cement tile laid upon iron I-beams with concrete in between. The stairs are made of stone and inserted into walls. All stone in the building, including stairs, are hand cut. The life of the building is estimated to be one thousand years. The building is



LOOSE STONE WALL INCLOSING MISSION LAND

Mohammed on the left; Ahammed, the little Bedouin, on the right. The man worked for about fifteen dollars a week; the boy was satisfied with sixty-nine cents a day.

fireproof, except doors, window frames, sashes, and beams supporting a tile roof.

The upstairs has two three-room apartments; downstairs three schoolrooms and a large assembly hall; basement one room. A large tank located in the roof is connected with the well, and water is raised by means of a hand pump. Faucets in the kitchens are connected with tank. These supply running water.

A loose stone wall three feet thick at the bottom and tapering down to two feet three inches at the top, five feet high, incloses the property. This will give an idea of the style of many of the fences used in Palestine and probably antedating Abraham's time.

This fence was erected by Mohammed, the old Arab, and Ahammed, his Bedouin helper shown in the picture; the former having had about forty-five years experience in loose stone fence building. He receives nine piasters per meter or about \$15 per week. The little Bedouin about fourteen years of age receives sixty-nine cents per day. His working hours are from 6 a. m. to 5 p. m., one hour for noon lunch. He carries baskets of fill-in stone weighing about fifty pounds.

The cost of building, land, fence, barn, when complete will be about \$15,000 and the land represents about \$5,400 of this sum.

Great Things Ahead

In the eleventh chapter of Revelation we read of two witnesses scheduled to do great work in the land of Jerusalem. They are to prophesy twelve hundred sixty days. They have power to withhold

the rains during this period, and smite the earth with plagues. Their dead bodies shall lie on the streets for three and one half days, etc. Who will receive these witnesses? Not the sectarian churches, because they do not believe in living prophets. The Reorganized Church of Jesus Christ of Latter Day Saints will receive them, and they will probably preach in this very building. They could preach to thousands from the platform in the rear, and all would be on our own ground. I firmly believe God guided us in our purchase and location, and it will redound to his honor and glory.

During the purchase of this piece of land things looked very gloomy. It seemed as if we would not be able to secure the land and in addition lose a good sum invested. We prayed earnestly to God to guide us. Sister Passman saw in her dream a trio. They were singing, "Guide me, O my Savior, guide me, till the storms of life are past. Safe into thy haven guide and receive my soul at last." She was impressed that we were passing through the storms of life, but would eventually enter into the haven safely.

We sincerely thank our heavenly Father for the encouragement and hope received upon this occasion.

Good Books and the Ministry

By Edward Rannie

How we can solve the social problem among ourselves.

The Lord in speaking to the church in 1831 said, "Study and become acquainted with all good books, and with languages, tongues and people." (Doctrine and Covenants 87: 5.) The writer has tried to honor that law and as long as I can see to read and have money to buy books and have access to public libraries that course will be continued.

At the late General Conference one of the First Presidency expressed in a public way the desire of his heart by stating that he hoped every one of the ministry would read at least one book on the social problems of the day. When I went home it occurred to me that it would be well to go to my book shelves and check up to see what I had done along that line to keep the Lord's command and it was somewhat of a surprise to find out that the number of books read bearing directly and indirectly on the subject was twenty-eight, enough to get a fair idea of what the best writers had written on the subject.

In reading those books, and some of them several times, there were two things that I learned which stood out the most prominent and of others it is not necessary to write in this paper.

First: They had searched the world for facts, but more especially the United States. In the hovel

and mansion, among the poor and lowly, and from social workers in the city slums and from every place where information could be gleaned the writers had gone. There is enough information to startle thinking people, much of it shocking to sensitive minds and a revelation of the magnitude of the task that is before the world or the church, if the problem is ever solved.

Second: They offer no definite program or plan of a practical nature. The uplift of the people by education is the most that is offered and that has been going on at least since the dawning of the Reformation and the distance traveled during that time is very small when the time and amount of energy and money used is given consideration.

Where Shall We Go for Light?

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—Psalms 19: 7.

Thy word is a lamp unto my feet, and a light unto my path.—Psalms 119: 105.

It matters not how much man by his own research and study can find out and what his acquired wisdom may be, he cannot accomplish the Lord's purposes, and there is not anything in which man has tried his wisdom so much as in an effort to solve the great social question, best known to us as the building up of Zion. Many efforts have been made since the birth of our Savior by good men and especially in the last one hundred years, and while success has come in a few instances, in a partial way, none can be called a complete solution of the problem. In our own efforts as a church in solving the problem, so far we have failed, and have not done as well as some people in the world.

When the problem is finally solved we will have learned that the law of the Lord as found in the three standard books of the church has been our guide, and man's worldly wisdom has not been much help to us. It may take us a long time to learn that lesson, but it will be the more vividly be impressed on our minds when it finally does come.

Light to Interpret the Word

We cannot work together to accomplish the work of the Lord unless we have a common understanding of what the word means. We will be like the people were who tried to build the Tower of Babel when their language was confounded. It is necessary to have some power give us the same understanding of the things we read in the standard books of the church. We must come to a unity through our minds getting the same viewpoint by seeing things alike because light has come into our souls.

From where will the light come to understand the word of the Lord? Let us go to his word for help: "Howbeit when he, the spirit of truth, is come, he

will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to some."—John 16: 13.

Here was a body of men that had been with Jesus for more than three years, the best teacher the world ever had, a course of instruction that surpassed any college or university course as much as the light of the sun exceeds the light of a candle, and yet he tells them the Spirit of truth, the Holy Spirit will unfold to their minds *all truth*. What advantage have we over those men? They had Jesus for their teacher. Surely the written word with all its possible errors of translation nearly two thousand years after could not surpass the personal teaching of the Holy One, and much less can the words of those of men of the world, who if not part infidel are at least agnostic.

Paul in telling of the great things of God said:

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.—1 Corinthians 2: 10, 11, 12.

Surely the great social problem, the Zionic problem, must be one of the "deep things of God," and the fact that there is no unity of understanding on the great question, is it not evidence that the Spirit of God is not directing us?

Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be *taught*, but to *teach* the children of men the things which I have put into your hands by the power of my *Spirit*; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.—Doctrine and Covenants 43: 4.

For a number of years that paragraph appeared to me to express a great deal of egotism, but with time for study and reflection a better view of its meaning dawned on my mind. When we are faithful students of God's word, and sanctify ourselves, by a holy and righteous life, the Holy Spirit will abide with us and be our teacher, our helper, and when we are in that condition we will get the right understanding of the word of God. We are being taught "from on high," and the wisdom of the world cannot equal the wisdom of God. So if we receive our light from God, the Holy Spirit being the medium between God and man, we cannot be taught by the world, for no greater light can man receive than that which is given him by our heavenly Father.

The School of the Prophets

God works in an orderly way, a systematic way, through human agencies to accomplish his work,

and he has given us instructions how to prepare the ministry for their great work to bring to pass the Lord's great purposes.

As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be *perfected* in their ministry for the *salvation of Zion*, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.—Doctrine and Covenants 87: 3.

The language is very positive that the school of the prophets is for the perfecting of the ministry to bring about the salvation of Zion as a part of the great work they are called to do.

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in *all things* that are expedient for them, even all the officers of the church, or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons.—Doctrine and Covenants 85: 39.

The purpose of the school is to prepare the ministry for their work. No fair-minded person is envious, or begrudges the opportunity that comes to our young people in Graceland College, because the opportunity that comes to them for religious instruction is time and money well spent. But while we are helping the young there are others whom we should not forget. There are many hundreds of the ministry of the church, both missionary and local, who have given their all to the church, talent, time, and money, and no opportunity comes to them for instruction, except in a meager way, for instruction in the great things of the kingdom of God. We cannot justly complain of lack of preparation, or of being nonprogressive among our ministry, until we have given them a chance in God's appointed way, and that is the school of the prophets.

Not only must we have the school, but the teaching must be of that nature that will give us a correct understanding of the word of God. We need to get the mind of Jesus Christ on the great things of his law. I mean by that we must be taught about those things which are so vital to our progress and not put them away for some more convenient season. We need to grapple right now with the great social problems. Putting them off only delays the work of the Lord that we are all anxious to see move forward.

It would be time and money well spent if the school could be organized and the ministry, missionary and local, as many of the latter as could spare the time, be called together, and remain in session

PASTORAL

On Procedure in Calls and Ordinations

Resolution adopted by joint council of First Presidency, Quorum of Twelve, and Presiding Bishopric, May, 1922, presented to General Conference, October, 1922, and action deferred to conference of 1923. Reprinted by request.

We recognize that God always manifests his will in an orderly way, and his Spirit operates in harmony therewith; therefore in the matter of calling men to the ministry the law as found in Doctrine and Covenants 125: 14 should be observed:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers, and if they do not, they cannot expect the riches of gifts and the blessings of direction."

In harmony with the foregoing, manifestations for which inspiration is alleged, calling men to the ministry should come through the officers named therein. However, should any one other than the officials named presume to suggest the call of any to the ministry, the district or branch should not carry into effect this ordination until indorsement has been

one or more months. Then if we come before the Lord daily in the spirit of humiliation and supplication, with our minds on the things of God and shut against the frivolous, trifling, foolish things of the pleasure-mad world, God would meet with us by his divine messenger, the Holy Spirit; and our teachers would teach us the things of God, not of their own wisdom, but by the Spirit of truth, that emanates from the Holy One.

Such a holy convocation would bring us near to God and in unity with each other and we would go as messengers of light to our own people and to the world and many hearts would be made glad, because they had learned of Jesus of Nazareth and of his simple, lowly and humble life as revealed in us, because we had learned of him, and the great social problem would find its solution among us. In addition to the good it would do us as a people it would be a revelation to the world of the love of God for his children.

expressed by the administrative officers referred to above.

In organized districts, no one shall be ordained to the office of elder without the voice of the district or General Conference be had ordering such ordination. Ordinations to the Aaronic priesthood need only the approval of the branch or district conference. In cases of emergency all ordinations in the interim between the conferences should be referred to the office of the First Presidency for disposition.

How to Change Forms of Organization in Local Departmental Work

By A. Max Carmichael

As the facts now are we find no local Department of Women's organizations under form one. The bulk of them are under form two. We find only local Sunday schools and Religios under form one. By form one we mean such conditions as where the local department is running entirely independent of the main church. Its officers are selected entirely by its own business meetings. It is dependent upon the main church only in that it probably uses the same building and gets its light and heat paid by the main church.

In order that such a local may change to any of the other forms of organization its constituents should have the desire to unite their work more closely with the other work of the main church. This desire is to be expressed by a vote of the local department itself in favor of whatever rules it wishes to adopt in order to secure this larger cooperation with the other activities of the main church. After the local has so voted its desire, its superintendent should immediately get in touch with the district superintendent of said department, notifying him of the motion or proposed change, and asking for his consent. His consent is necessary to the effecting of the change. Upon the receipt of his consent the change may be effected.

If, however, the said local wishes to go so far in the matter of cooperation as to permit its business to be done in the main business meeting of the branch with the branch presidency presiding, not only must the local department vote to do this, but the branch business meeting must also vote to concur. After both business meetings have agreed to the proposed change, then comes the procedure of obtaining the consent of the district superintendent of the department in question.

If the local department wishes to adopt such forms as is illustrated by forms two and three, the concurrence of the branch business meeting is not necessary. It is only when local departments wish to go as far as form four that the branch must also concur.

The local of any department may proceed as far as form four without any of the other of the local departments doing likewise. In other words the local Department of Women may go as far as form four in its organization without the Sunday school also doing so. Or vice versa the Sunday school may go to form four without the other departments doing so.

To go as far as form five all departments must be ready. Each must express its desire in its own local meeting, and the branch must concur. The consent of the district superintendents of all the departments and the general superintendents must be obtained. Of course, if the local is already operating under form four and therefore its business is being done in the main business meeting of the branch, the concurrence of the branch business meeting is sufficient to put that local department in favor of form five.

In other articles we have advised against any locals considering going into form five until within that local church all of the departments have been functioning successfully for some time under form four.

The procedure in going from form two to form three is given above in our first paragraphs. To go from any form to form four as has already been explained it is necessary for the local so to vote, the branch so to vote, and the consent of the district superintendent of said local to be obtained.

But progress does not lie in new forms of organization, but rather in the spirit of working together to achieve our common ends, and the securing and training of better teachers.

"Nothing can prevent mankind from sinking beneath the tremendous temptations due to modern wealth and power save the creation of a strong religious life which shall lead us to consecrate our control over nature to the process of bringing in the kingdom of God."—G. B. Smith, *Social Idealism and the Changing Theology*.

Nearly all civilized people now prohibit the employment of children under fourteen years of age. The only exceptions are a few of the United States which states, according to Miss Jane Abbott, chief of the Children's Bureau, rank with Japan, China, and India. Only thirteen states meet in all particulars the standards of the Federal law which was declared unconstitutional by a recent supreme court decision. For this reason an effort is being made to secure an amendment to the Federal Constitution.

OF GENERAL INTEREST

A Social Remedy

Laying the three ghosts of unemployment, sickness, and death.

Through the kindness of Bishop Charles Fry we have received a pamphlet on copartnership, "The laying of the three ghosts of unemployment, sickness, and death," an address by Lord Leverhulme. We believe a resume should be of interest to our readers as showing what others are actually doing and trying to do. The social question is one of the great questions before the world to-day.

Lord Leverhulme states that this completes fifty years of his service and that he is still working to the same end, to better human conditions. It would appear that the Lever brothers have for some time taken their employees as copartners to share in the profits of the business. The employees are all paid the union wage and work the union hours. In addition thereto as copartners they share in the profit, although as he says they have not been very great of late. But we note the statement made by the chairman of the management committee that last year the copartnership dividends amounted to 208,000 pounds—over \$1,000,000.

Lord Leverhulme had presented his plans to the management, to the working committee, as well as the board of directors, and was now presenting it to all of the copartners in a meeting in the auditorium in Port Sunlight. By way of introduction he reviewed the history of the last hundred years and also discussed the general principles involved:

"The views that I take upon comradeship in business are these—that in the center of each business is the consumer, the person who buys our goods. We were paupers seeking charity if we expected them to buy our goods unless they were equal value to the goods of anyone overseas or at home, north, south, east, or west, wherever they can bring competing goods from. We from the beginning were out to concentrate ourselves on service to the public, in endeavoring by efficiency to produce the best value possible during the history of the firm. Now that is the basic idea, and as copartners we decided that we will do it on the basis when, if there are profits resulting—but profits are very elusive these times—they shall be shared in by all copartners on a just basis and value as agreed upon and explained to all.

That is the basis of the organization. I feel that perhaps I might give a little of the past history of the hundred years since copartnership was introduced by Robert Owen. True, Robert Owen was born about a century and a half ago, but he was in the height of his struggles with copartnership schemes exactly one hundred years ago in 1822. He lived thirty-three years longer, and a great deal of disappointment he had to face. What was the condition when Robert Owen introduced copartnership in the face of the greatest opposition? He was considered a madman; he was considered to be running his business on unsound principles. I will tell you what the conditions were. There were no railways, telegraph, telephone; there were no airplanes; there were no submarines; there were no gramophones; there were on cinemas. The change that has taken place as the result of the researches of science in the physical world during the last century is greater than in any period during the previous world's history.

Giant Strides of a Century

There were no steamships; it is true that steamships had been produced which ran a few miles on inland waters.

Every experienced shipowner in the then known world looked upon them as a phantasy—a something that was a toy. It took travelers nearly a week to go by road from London to Edinburgh. I remember well my father telling me of his summer holidays. There was no Blackpool, no Southport, no Morecambe, no Lytham; my father, with his brothers and sisters and his parents, came in some sort of conveyance from Bolton to Wigan, starting very early in the morning. At Wigan they got on one of the canal boats of the Leeds and Liverpool canal and came to Liverpool—the nearest watering place. Where now stands the Lever Building, on the beach under the foundations, my father went and bathed out of a bathing machine just about a century ago—that is, in 1819. He has often told me of it, and curiously enough, I came across an old print of Liverpool of about that period which confirms what his recollections were of it. Birkenhead did not exist. There were a few cottages across the water, that is all. Just think for a moment of the change that has taken place in the physical world. Can we say that we have kept abreast in the world of humanity? Have we made advances from the days when Robert Owen introduced his co-partnership scheme?

“Science has made advances on Robert Fulton’s first steamship, for we have the *Mauretania* and the *Olympic*, and others, but in regard to schemes for humanity, I say, ‘No!’

Increasing Efficiency; Better Service

“I say that in the world of science we have progressed. Science does not wait for men to catch up. Science marches on. Men may catch up, or not, as they think fit, but science goes on. But the world of men has not advanced equally with science along the line of humanity in business. Village industries, hand loom weaving was the rule a century ago. I remember in my boyhood days people who lived by hand loom weaving in Lancashire.

“Modern industries to-day are carried on in huge factories, ever increasing in efficiency and better service to the public, because, remember, that is the basis of all industrial developments—better service for the public. My grandfather on my mother’s side was the manager of a cotton mill at Manchester, which my mother often pointed out to me—narrow, small, tiny, looking like an outbuilding of a modern Lancashire mill. My grandfather on my father’s side was a counterpane manufacturer in Bolton. I suppose the premises would be very small. I have never seen them; they have probably disappeared.

“Look at the advance we have made in manufacturing and employment since then. We have advanced somewhat on the lines of material comfort of the workmen. You have only got to read the report of the commission that visited Lancashire, and especially my native town of Olton, to find the miserable, inhuman conditions in which people lived a century ago. Little children of six years of age were turned out of their beds at five o’clock in the morning to go to their work. Their feeble legs were unable to stand the weight of their bodies for ten hours a day, and when I was a lad most of the people in my native town were either bow-legged or knock-kneed as a result of their feeble legs having to carry the weight of their tiny bodies for a long working day of ten hours.

“We have improved on that. The weekly wage then was some nine shillings a week. The same commission reported that they only found one blanket on the average, not amongst four people, but among four families. The remainder had sacks and anything they could get to cover them. We have advanced on that; there is no doubt about it. We are living in better houses, living under better conditions, and with greater comfort, but in the line of relationship between each other we have not advanced much. We are just standing

where Robert Owen left us a century ago. We have made little or no progress.

The Mighty Atom

“Now science is advancing every moment, and we are told to-day that we are on the eve of enormous discoveries with regard to the radio-active atom. We are told by scientists that when we unlock the power in the radio-active atom we shall be able to get out of one pound of the radio-active atom as much as to-day we get out of 150 tons of coal. Just think what that means. Some of you may have seen packed here at Port Sunlight 30,000 tons of coal kept in reserve in case of emergency, bulked up like little hills and mountains. When this discovery of the radio-active atom is made, a strong man at Port Sunlight will be able to put a case weighing 200 pounds of radio-active matter on his shoulders and carry away what is represented to-day by the 30,000 tons of coal. Or you could put it in a motor, in the directors’ car, and run it off to some other works somewhere else.

“Professor Soddy, of the University of Oxford, has said that he hopes the discovery of the secret that will unlock this power will never be made until we thoroughly understand what we are doing. Think what it means as compared with the explosives we have to-day, because not only would one pound of radio-activity, something I could hold in my hand quite easily, be equivalent to 150 tons of coal, but, in another form, it would be equivalent to 150 tons of dynamite. With that 150 tons of dynamite we could blow Liverpool and Birkenhead to dust and ashes. With dynamite to-day we could take and blast rock, and so get stone with which the cheaper to build the better homes for the people. We could take the dynamite and we could use it down the coal mines and win the coal cheaper to keep the home fires burning.”

Science Both Good and Evil

“We can do all that, and yet the same dynamite (not radio-activity, which is so many times more powerful, but dynamite put into shells could be dropped from the air and explode and destroy the homes that could be built out of the stones won by the dynamite. In other words, science gives you a means for good and for evil in a supreme degree. Remember this great fact, that from the battle of Agincourt, when the British archers were the defense of England, until you come to the Franco-Prussian war of 1870, there was no arm placed at the disposal of man to destroy his fellow superior to the bow and arrow of Agincourt and Cressy.

“It is true there were rifles, flintlocks, all sorts of arrangements, but the archer at the time of the battle of Agincourt or Cressy could shoot more arrows—make a bigger barrage, I think they call it, with arrows against the enemy than those guns and muskets could produce that were used at the battle of Waterloo. But the army stuck to the guns, and abandoned the bow and arrow. Now we are not in that position at the present time. Weapons of destruction have advanced to such a degree that, as Professor Soddy says, before the next advance is made, we must clearly understand the subject we are handling—we will have the power in our hands to hurl towns to destruction, and that is too much. So much for the physical world. I could enlarge upon it much more. I could say all that has been achieved in many other directions, but I have just given you the fringe of it as an illustration.

“Now, what about the human element? I am as certain, ladies and gentlemen and copartners, as that I am here to-night, that whatever power there may be in radio-active atoms, there is infinitely more power in the human breast of every human man and woman here to-night. We have never solved that power. We have to solve the power of the atom. Let us hope that before we solve the power of the atom we

will have solved the mysteries of the power contained in every human breast. That is our duty. We have got science, and, as I said before, science does not wait for any of us.

"Science marches forward. We human elements have lagged behind. We have never adapted the human element in business to produce the best results. We are still with the flintlock, the musket, and the bow and arrow of commerce, as far as the human element is concerned. We have not acted up to that science. We are still practically just in the days of Noah. There have been no advances in the relationships between men from the time of Noah, followed by the Tower of Babel, as you know—the men who had ideas of unity, which were scattered. There has been no advance in any direction in the matter of the human element, say, even in shipbuilding.

"Noah knew, perhaps, as much about shipbuilding as any man did a century ago, and he builds a ship as big as the *Mauretania*, if we may accept the statement on the authority upon which it is given. Noah also knew all about catering, because he had them all in the Ark, and he kept them and fed them there for forty days and forty nights. I say that from the days of Noah to 1822, which is a century ago, the world neither physically nor materially had made much advance, but since then in the last hundred years we did make advance, and it is a question of an advance in the physical sciences, but little or none in the laws of humanity.

"Now, upon these lines, as I ventured to say at the beginning, I have not changed; I have been working on them for the last fifty years. The problem is complex, and it is so easy for anyone to make an economic mistake which might bring their business down to disaster. You remember disaster overtook Robert Owen, but it was not the fault of copartnership."

Copartnership: A Sheet Anchor

"You have to be so very careful. Believe me, if we, as copartners, fail in business, copartnership will suffer in consequence, although copartnership might be entirely free from any responsibility in connection therewith. But I say this. The last two years of strain and stress that we have gone through in business have proved that copartnership is a sheet anchor in such a time, and that it is adversity that draws human hearts together, and not prosperity. We all knew it. You find your friends when you are in adversity; you do not know your friends when you are in prosperity. Copartnership has come through the ordeal, and proved that it stands adversity. We may have greater adversity still in the future, but I am equally certain if we have, that the copartnership principle will come out triumphant and with flying colors."

He continues with Emerson that "What we think, we are." That fortunes are not exceptions, but fruits; that relations and connections are not somewhere and sometimes, but everywhere and always; no exception, no anomaly, but method and an even web; and what comes out, that was put in. As we are, so we do; we are the builders of our fortunes; cant and lying and the attempt to secure a good which does not belong to us, are once for all balked and vain.

Then that the plan is the result of consultation of the work of the manager and service department, insurance department, and the lawyers in an effort to give to every man a fair opportunity. He then repeats that the basis of their wage scheme is the union wage with us on hours, the fully agreed trade union rate. The further plan is to reward and encourage intelligence and efficient service. There will therefore be a grading of employees, that grading to be done in a fair,

impartial manner. Men will be graded up for good work or graded down for insufficient or careless work. If any man feels he has not been properly graded he has an appeal to an advisory tribunal from the workers' representative committee. The foremen or divisional managers would make their appeal to the chairman of the Port Sunlight management committee. There is provided in emergency another further appeal to the chairman of Lever Brothers Limited, but as a rule the decision of the work control board will be final.

"All women employees, whether they are copartners or not receive free railway transportation to and from work: All workers will be graded and given insurance of from 100 pounds to 1,000 pounds, the gradations varying by 100 pounds. Foremen will be given insurance of from 200 to 2,000 pounds, managers and directors from 400 to 4,000 pounds. No contributions of any kind are expected from the copartners or employees. The plan is a complement in addition to copartnership without any money deduction or contribution.

"During absence from employment from any cause such as slackness of trade to which the copartner has not contributed, the company will pay sufficient that with the set allowance it will equal an amount equal to one half the standard weekly wage.

"In the event of sickness for seven consecutive days the copartner will receive the same weekly payment for four weeks. At the end of four weeks it can be considered whether or not the benefit shall be continued.

"Third, each copartner will receive a policy of life insurance with one year's premium paid. The company intends to pay the successive annual premium on each policy and may increase the amount and issue additional policies as they may determine.

"Where the assured with the consent of the company retires, the company will make every effort to arrange to continue to pay the premium.

"In case of total incapacity because of illness or other like cause the company will endeavor to have the insurance company pay the same amount as for a death claim, the first face of the policy.

"Finally, in case of the employment ceasing for any reason the company will make every effort to arrange so the assured may continue his insurance, paying the ordinary table rates without medical examination.

"This is presented as a further effort to advance humanism to compare in some measure with the advancement in science. It is in the words of an American that he closes his address:

"A little more kindness,
A little less creed,
A little more giving,
A little less greed,
A little more smile,
A little less frown,
A little less kicking
A man when he's down,
A little more "we,"
A little less "I,"
A little more laugh,
A little less cry,
A little more flowers,
On the pathway of life,
And fewer on graves,
At the end of the strife."

THE SEMINAR

The Hand

By Alice M. Burgess

"Children should be taught to honor their hands and use them efficiently."

The dignity and importance of this subject may be suggested by the following quotation from Professor Angelo Mosso:

"The more mobile the extremities of an animal are, the more intelligent it is. Among the birds, the parrot is the more intelligent because it makes more use than do other birds of its legs, beak, and tongue. The elephant is more intelligent than all other wild animals because he makes use not only of his legs, but also of his snout, as organs of movement.

"The cephalopods, which have eight arms, formed of muscle substance, and provided with suckers, stand among the mollusks, nearest to the vertebrates, on account of their strength and power of movement. It was movement, probably, that developed their brain ganglia, for these are larger in the cephalopods than in other mollusks. As they possess good memory and a high intelligence, so also they exhibit more intense emotions, as may be seen from the great facility with which the color of their skin changes."

And again:

"During the first epoch of the Renaissance, the greatest artists of Florence were all apprentices in the workshops of the goldsmith; Luca della Robbia, Lorenzo, Ghiberti, Filippo Brunelleschi, Francia, Domenico, Giirland, Oho, Sandro Botticelli, Andrea del Sarto—to mention only a few examples—performed, during their apprenticeship, the simplest labors in the workshop of a goldsmith. But the exercise with which they gained their manual dexterity surely influenced also the development of their genius.

"A fact that cannot be doubted is the many-sidedness of genius, which some Italians of the Renaissance possessed and which has never again appeared in like copiousness.

"Giotto was painter, sculptor, and architect. Leonardo da Vinci was a celebrated musician, a great painter, an architect, a man of letters and of science. Andrea del Verrocchio was goldsmith, sculptor, engraver, architect, painter, and musician. These facts are to be read in many histories of art. An incomparable example, however, is Michaelangelo. For twelve years he studied anatomy on the Cadaver, and afterwards painted the Sistine Chapel, and executed the tombs of the Medici and the dome of Saint Peter.

"These men, who are the greatest representatives of our race, have carried the dexterity of their hands to the highest degree of perfection. They were simple workers who, laboring untiringly with their hands, lifted the human mind to the highest ideals of beauty."

Hands of Mentally Deficient

It is of interest to note in this connection the character of the hand among the mentally deficient. Vaschide, in his "Essai sur la Psychologie de la Main," says that among degenerates all kinds of deformities are especially frequent; supernumerary fingers, lack of fingers, abnormally shaped fingers of all kinds, large or small, swollen or bent, very long or very short. Sometimes the hands are wholly or partially webbed and the nails may be very short or even lacking in some fingers, or they may be claw-like.

Indeed it is generally stated by students of psychiatry that among idiots, imbeciles, epileptics, degenerates, etc., hand

movements are poorly controlled, and often the hand shows functional and structural powers and characteristics little higher—or even lower—than the ape or the monkey manus exhibit.

The power of pronation and supination is very limited in idiots. Coutton found this power entirely lacking in many idiots and cretins and Féré states that epileptics can rotate the forearm through an arc of 45 degrees only. As to grasp and opposition also, a large number of feeble-minded are only able to bring thumb and finger points together in pincer-like form.

In the dynamometer tests, abnormal children are found to have less strength of grip than normal children. Dawson reports that juvenile delinquents have a mean strength of grip slightly less than normal, and 56 per cent of them are inferior to the normal by 1.32 to 11.82 kilograms. Smedley at Chicago, found that the boys in the schools for incorrigibles and truants were at every age from 9 to 17 less strong with either hand than normal boys and that this discrepancy increases with age.

Barr says that hand grasp and mental grasp go hand in hand, and that a test of the grip is more serviceable than a test of language to diagnose mental status. Those in the Skillman Institute who are rated as morons surpass imbeciles by 11.6 kilograms with the right hand and 12.2 kilograms with the left, while there is a general increase of grip with the increase in rated mental ages. (Binet Simon tests.) Wallin shows clearly that the high grade epileptic patients are the stronger in grip.

The lateral movement of fingers is generally lacking or defective among the mentally deficient. This movement is of course regulated mainly by the depth between the fingers and often an interdigital web, binding the fingers together, is found among imbeciles. Often too, disassociated finger movements of no sort can be made by idiots and imbeciles. Féré says that the power of flexion of the fingers is always more forcible than extension and that this is marked among imbeciles.

Expressive of the Psyche

It is hard to believe, however, that the characteristic features of the hand are not in a certain measure expressive of the psyche. With Macdougall most people are accustomed to taking for granted the significance of certain types of hand. The shapely hands with fine skin and tapering fingers are associated with the artistic nature, while the broad hand with firmly knit palm and short fingers would undoubtedly belong to a man of affairs. On the other hand, the large knuckled hand with fingers set well apart, and spatuloid tipped indicates manual inventiveness and a philosophical bent. Indeed, the individuality of the hand is no less characteristic than the individuality of the face, and like the latter possesses the power to preserve from generation to generation the traits which constitute family likenesses.

Raif says that educated people have greater mobility of fingers than the uneducated, though he gives no data. That civilized races are distinctly superior to lower races in hand and arm strength was discovered by Peron, in the early part of the nineteenth century. He experimented by dynamometer with Malays and the natives of New Holland; and others have since confirmed his results.

Monsieur Féré says that among individuals of the same race the more intelligent have the greater strength of hand and arm. He asserts that the same dynamometer tests taken upon different classes of society show that workingmen of exclusively manual profession are capable of a less vigorous grip than persons whose work requires more intelligence, and

less muscular force, and that individuals of the liberal professions excel both the former.

Among the experimental studies of motor ability in children, we find indications of a positive correlation between hand and intellectual ability.

Relation of Grip Power to Class Standing

In Chicago, Smedley's studies showed the existence of a positive correlation between strength of a grip and class standing by using three methods:

1. By the distribution of twelve-year-old pupils by grades;
2. By comparing the grip of those above grade with the grip of those below grade at each age;
3. By computing the average number of school grades that had been made by various percentile groups (i. e., according to strength) after sex, and age had been eliminated.

Schuyten found by estimating intelligence by school grade in relation to age, that the most intelligent were the strongest in hand grip.

Ada Carmen measured the grip of 1,507 boys and girls from 10 to 19 years old and her results show that "brightest" children exceeded "dull" children by an average of 3 kilograms with the right hand and one kilogram with the left.

The tapping tests of Gilbert, Smedley, Kirkpatrick, Bolton, Abelson, and Burt, show a positive correlation between rapidity of tapping and mental ability and social status. Gilbert found a very marked positive superiority of bright children in general but this did not appear at the ages of 16 and 17. Binet and Vaschide report a positive correlation with twelve-year-old pupils. Bagely alone seems to have formed an inverse relation between mental ability and rapidity of tapping.

Burke found in a study made upon 200 children of "rapid," "slow," and "normal" progress, according to the teachers' estimates, that 5,490 of the "rapid," 3,990 of the "normal," 2,290 of the "slow" were strikingly careful in writing and drawing exercises, while only eleven per cent of the "rapid," 34 per cent of the "normal," and 59 per cent of the "slow" were strikingly careless and inaccurate.

There is much to be said against the validity of such correlations as these, especially because of the lack of adequate means of determining mental ability, yet the studies are very suggestive.

Development of Hand Control in Children

The spontaneous, apparently purposeless, rhythmical flexion and extension of the fingers and paddling movements of the arms, occur from the first day of life. Doctor Mumford compares them to paddling movements of fishes and suggests that they are survival movements of aquatic or amphibian life. They are undoubtedly fundamental and are the necessary precursors of voluntary movement. Burke, calling them the flotsam and jetsam of spinal activity uncontrolled as yet by higher centers, concludes that they are the ultimate units. Tuke's Dictionary of Psychological Medicine tells us that the absence of these primitive movements in a well-nourished infant is a marked sign of insanity.

The studies of individual infants mention these movements. Mrs. Moore states that during the first hour the arms were waved about towards the head and face. Miss Shinn writes: "From the first hour the arms moved quite freely, say three or four inches, and on the fourth day the nurse trying to trace the baby's hand on paper found that even in sleep she would not let it be held still, and kept the fingers sprawled."

Major reports that this bending, stretching, and waving of arms without apparent cause was most marked when the infant was lying comfortably in the crib and he also notes particularly while R was nursing on the seventh day, the stiff convulsive arm movements and the curious closing of one

hand tightly while the fingers of the other spread far apart. During the first week, he noticed J's quick contraction of arm muscles, drawing hands toward face or chest, and the slow relaxation when he was crying with hunger.

These elementary, uncontrolled beginnings of movement are named by Preyer impulsive movements, but Bain, Major, Mrs. Moore, and Miss Shinn, prefer to call them "spontaneous or automatic." According to Preyer, these movements arise independently of any external stimulus; the exciting cause is within the organism and originates exclusively in the nutritive or other organic processes which go on in the motor centers of lowest rank. Again he explains more fully that the cause of these movements is given in the "organic constitution of the motor ganglyonic cells of the spinal marrow, and connected in early embryonic stages with the differentiation and the growth of those structures and of the muscular system." "With the formation of the motor ganglyonic cell," he continues, "in the spinal marrow, and cervical marrow, a certain quantity of potential energy must accumulate which, by means of the flow of blood or of lymph or possibly through the rapidly advancing formation of tissue, is with remarkable ease transformed into energy."

From the first day of life the infant hand is capable of the reflex finger grasp. Garry C. Myers writes:

"The child is born with an automatic grasping mechanism which goes off when the proper place is stimulated. The trigger part of this mechanism at birth is most sensitive at the central palm. However, a stimulation of any part of the inner surface of the fingers may create grasping movements."

Major reports that J four hours after birth firmly grasped a finger placed in the palm of the hand. The phenomenal strength of this early finger grasp in some babies was demonstrated by Doctor Robinson's well-known experiments on sixty newborn infants, many of whom were able to sustain their weight by grasping a bar. This surprising strength has often been referred to as atavistic, and indicative of the arboreal life of man's ancestors.

Clutching Power of a Monkey

Wallace records an incident, interesting, in relation to this, of an infant monkey which secured so strong a clutch upon his beard that he was unable to free himself without help.

Voluntary reaching and grasping does not develop for some time after birth, varying in different infants observed, from the eleventh week to the eighteenth. This first voluntary grasping is usually accomplished by a simultaneous reaching of both arms.

"Early grasping may be generally described as two-handed, like a squirrel's; even when one hand did the actual grasping, it was after both hands had fumbled for the object and whichever touched it first had preference."

"During the first few months, objects were carried to the mouth in a peculiar way, the right hand being used for carrying the object, while the left by making corresponding motions, was used to balance and direct the right hand. Even when putting the thumb to his mouth he used the left hand in this way, and finally held the left hand under the right one, while sucking the right thumb. If the left hand was confined so that he could not use it in this way it was noticeably harder for him to put the right hand to his mouth; while it always annoyed him, causing him to cry."

Mrs. Moore, Mrs. Hall, and Miss Shinn first noticed the use of one hand independently weeks later than the first voluntary grasping; Mrs. Moore in the thirty-seventh week, Miss Shinn in the twenty-first week, and Mrs. Hall as near as I could determine from her notes about the forty-first week.

Meyers, however, notes this development contemporaneous with the development of voluntary grasping.

In spite of the fact that correct opposition of the thumb is often observed weeks before the first deliberate successful seizing, the crude manipulation of the hand of early grasping often persists into late infancy. The baby reaches out with a downward sweep of the hand and seizes the object with the fingers pressed against the palm of the hand and the thumb inactive. This method is comparable to the downward sweep of the monkey arm, as it pushes aside the branches in its path.

Major observed that in R's thirty-ninth month, this "simian" method was still employed for picking up bowls, cups, and similar objects, but saucers and plates were grasped by placing the fingers under the edge as adults do.

Gesell writes, "Anyone who will watch carefully the manipulation of a three-year-old child will find that the power of independent flexion and extension of digits is still considerably undeveloped, and that the tendency to use the fingers together in a single hook-like form, still persists." He also states that the invalid in extreme weakness reverts to this racially old method of prehension and grasp with all fingers moving parallel and facing the palm.

According to Moore, Hall, Shinn, and Preyer, prolonged holding of things took place before the first appearance of voluntary grasping, but Meyer's child gave a somewhat different result.

"As with all his activities, so with grasping, attention toward the movement intensified it, and attention away from the movement weakened it. Therefore, the wide variety of new sensations he received on beginning to grasp objects meant that he tended to drop an object soon after grasping it. Forty-five days after his first voluntary grasp he held his rubber dog as he looked at it, for the comparatively long period of one and one half minutes. After about twenty-five more days he seemed to be able to hold a toy as long as he wished."

Meyers also records the interesting observation that "several times when ill, or when his feelings were hurt, he would seem to get comfort from seizing a choice object. During a night of teething he was given his rubber ball and he held to it for half an hour before falling to sleep and for ten or fifteen minutes afterward."

Development Proceeds to Finger Touch

When voluntary grasping is once well established the baby enters upon a long period of handling things during which this reaching, seizing, holding, and handling becomes the all-absorbing interest. At this time the child seems to be enchanted with his discovery of the age-old, fascinating sense of touch, and to be determined to improve all opportunity for greater acquaintance with it. Everything must be touched with hand and mouth alternately although toward the end of this period *finger touch* and manipulation seem to predominate.

According to Shinn's and Meyer's observations, this period seems to begin during the fifth month and is only brought to an end by the child's advancing interest in locomotion. Miss Shinn thinks this an epoch of tremendous importance. "In a few days he had become a different baby with a new world of interests, and a wonderfully more varied and vivid life."

And again:

"Through the sixth month the baby was eager to get at and touch everything; when carried about the room she put out her hands continually, wishing to touch, pull, and carry to her mouth every object. As she sat in our laps she was busy reaching in every direction for something to get hold of.

If nothing presented itself, in reach to seize, she would lean this way and that, as if seeking something."

Meyers observes this development as follows:

"As late as the 152d day, my notes state that while he was eager to drum over new objects, fixed surfaces, etc., and while he would bend forward in one's arms to thus touch objects it was a hasty rubbing, drumming, grasping touch.

"By the 225th day, there was an inordinate desire to touch things, expressed in squirms, twists, wriggles, and jumps of the trunk. Although the rubbing of the hand over objects was still heavy and hasty, by this time he would always spread his fingers wide apart, with thumb far from fingers, while feeling over flat surfaces. This continued for at least a month. Not until the end of the eighth month did gentle, careful touching appear."

It is during this period of the great supremacy of touch that the forefinger is differentiated, and becomes the prime investigator of all cracks, crannies, and interesting depressions; also, at this time, the forefinger is first used for pointing. Mrs. Moore notices this differentiation first in the thirty-fourth week, while Miss Shinn records its first appearance in the fortieth week.

The first appearance of reaching, shoving, or striking things with other things, seems to me to be of utmost importance in the development of manipulative powers, since it undoubtedly means the very beginning of the use of tools. This activity, however, has been much neglected by observers of children.

Myers and Mrs. Moore, only, notice its first appearance: Myers in the twenty-eighth week; Mrs. Moore in the thirty-sixth week.

Pronation and supination are also mentioned very little by these studies of early infancy. Dearborn observes the partial voluntary supination, accomplished with much apparent difficulty on the 153d day. Meyers reports that on the 125th day the baby completely turned the wrist to grasp a toy held near the mouth and that after that a regular turning of the wrist tended to develop in grasping and holding objects near the mouth.

An analysis of the observations of seven different authors shows the following variations: First prolonged holding of things, five report the sixth to the twentieth week as the first instance. Second, opposition of the thumb, five report that this was observed from the ninth to the twelfth week. First voluntary grasping, seven report observing this but they differ between from the 11th to the 18th week. Using the hands independently, three report between the 14th and the 41st week. Pronation and supination, three note this between the 18th and the 31st week. Reaching or shoving and striking things with other things, two observe this, one in the 28th week, the other in the 36th week. In differentiation of the forefinger, five noted between the 32d and 40th week.

Sequence of Development of Functions

It will be noted that their occasion of the first appearance differs quite widely according to the observers of different individuals. But there seems to be apparent a sequence of development of functions.

Ball throwing and rolling always interest the baby; to see the motion set on foot by himself extending as far beyond his reach. But this accomplishment is not achieved without difficulty, for though the elements of this movement are involved in the two ordinary activities of (1) shaking things and (2) dropping things, and the infant soon learns to delight in either of these two movements alone; the execution of the shoving movement at the instant the hand drops the

object demands a coordination too nice for the unskilled baby hand.

Mrs. Hall records her child's experience as follows:

"The ball was rolled to him, he picked it up, then leaning far forward placed it upon the floor but could not push it away. His hand was repeatedly given an impulse which sent the ball forward, but even then he was unable to roll it alone. The ball was thrown to him and he tried to return it, but after raising his arm and reaching the hand forward he could not propel the ball. . . .

"After playing fifteen or twenty minutes, he raised the arm as if to throw the ball, then opened the hand and let it drop out but was unable to give it a forward impulse. (390th day.) The game was played daily and each time at the beginning of the play he experienced the old difficulty; but each day he succeeded after fewer trials than were necessary on the previous occasion, and finally learned to throw the ball in an awkward way. By the fifty-eighth week, he had become able to throw it in the general direction of the effort, and by the sixtieth week was able to throw it with ease and with considerable accuracy."

Major's observation of R's learning to throw a ball, begins in the first week of the second year, when the child took much delight in sitting on the floor and tossing the ball in any direction. R's method of throwing was overhand until the thirtieth month when he began to throw sideways or underhand.

When the Child Uses a Spoon

A baby's first unskillful efforts to feed himself present a very familiar example of the lack of coordination and control of hand movement in these early years. The fork proves a much more efficient tool than the spoon if the food particles are solid. Major writes that R could pick up strawberries with a fork three months before he had the skill to pick them up and carry them to the mouth with a spoon.

Also he comments upon the use of the spoon as follows:

"It will be sufficient to refer to a few of the adjustments which must be made before the child can use the spoon skillfully. How delicate these adjustments and muscular coordination must be can be made clear by reference to two defects of the beginners' struggles. In the first place, the handle of the spoon is grasped awkwardly. Palm down, the hand seizes the spoon handle as if it were a cheese knife or a meat ax, a good position for striking or jabbing but not for dipping. In the second place, the handle of the spoon is not raised high enough and the bowl of the spoon strikes the mouth in an almost vertical plane, preventing the spoon's entrance to the mouth and allowing the food to fall out.

"These two obvious defects of the child's first ventures with the spoon will serve to illustrate the nature of some of the defects which must be overcome in practice by a process of trial and success. This period of preliminary practice in the case of R extended over a period of more than five months. That is, it was not until his twentieth month that the child had acquired sufficient control over the unruly spoon to get a fair share of the food which was allotted to him into his mouth and not on his bib, chair, and the surrounding territory."

At the end of his third year R had learned to use a spoon and fork, throw a ball, turn a knob to open a door, turn leaves in books and magazines, screw on the top of a paste bottle, use a pair of scissors (although he could not cut out pictures—could not control paper and scissors at the same time, pull on his own shoes, open a penknife, wind a small clock, open a drawer, wash his own hands, put a door key in a keyhole and lock and unlock doors, and to push the button of an electric doorbell.

From the third year until the fifth I have been unable to find any study of children's hand movements.

Hancock, at Clark University, in 1894, investigated the motor ability of children of from five to seven years old and obtained some interesting results concerning hand development at that age. He submitted to the body of teachers assisting him two series of simple tests which were designed to discover the complexity of motor coordination of which the children were capable.

One test read as follows:

"Rest your forearm on the table, the hands in an easy position, with the forefingers curved, and the lower parts of the palms and the tips of the fingers touching the surface of the table. Begin tapping, letting the movements proceed rapidly from the little finger to the thumbs. Ask him to imitate you. Notice the movements he actually makes; are they with the hand and arm moving together from the elbow; the whole hand moving from the wrist; all the fingers moving in unison from the knuckles; or with the index finger alternating with the other three? Reverse the tapping, beginning with the thumbs. Can he imitate you any better? Just what does he do?"

Tapping Tests

One hundred and sixty-two children were tested on this with the following results:

None succeeded in reversing the movement.

Five succeeded in somewhat slowly tapping with both hands.

Four were successful with the right hand only.

Three were successful with the left hand only.

Fifty tapped with the whole hand, using wrist motion.

Nine tapped with the whole hand, using elbow motion.

Five tapped with the whole hand, with both a wrist and an elbow motion.

Forty-nine alternated with the index finger and the other three fingers.

Seven did this with one hand only, while the other hand moved all fingers from the knuckles.

Twenty-five gave irregular movements, indefinite and uncertain, in many instances approaching success.

Twelve moved all fingers together from the knuckles.

Sixty children were tested with a pattern found in kindergarten guides consisting of four interlaced slats.

Skill in Lacing Slats

Four slats, each eight inches long and one half inch wide, were interlaced before the children, and four others given to each child. The interlaced slats were left for them to see, and they were interlaced a second and third time before the children, but only one child succeeded in interlacing her slats (a girl of six). Nine copied the figure, but the other fifty were utterly unable to do the task.

Fifty-six boys were given the task of threading large needles. Fifty of these, after two or three efforts, succeeded; six were unable, though furnished with extra large needles and granted more time.

Another test consisted in tying together the ends of a two-foot string. Twenty-two children out of the sixty-three tested failed. The rest, except four, took the simplest method by which it could be done; i. e., placed the ends side by side.

Faults in Kindergarten Work

From the results, Hancock infers that fine and complicated movements are made with difficulty at this age. He also found that efforts to keep quiet or continued efforts to perform finely coordinated movements caused strong symptoms of nervous irritation.

Also Hancock concludes:

"Kindergarten work generally is too fine. Too great precision, involving delicate and complex coordinations in pasting, weaving, folding, pricking, and sewing, is insisted on. Occupations and games for young children should be of the nature that will involve large muscles and movements. Certainly teachers may well give more assistance in the fine work if they cannot see their way to make a change."

Bryan, in 1892, in his famous study on the development of voluntary motor ability, brought forth some significant results in regard to hand development in children. In his tapping experiments he tested the rate for four joints separately: the shoulder, the elbow, the wrist, and metacarpophalanged joint of the forefinger.

Bryan tested seven hundred and eighty-nine school children of the city of Worcester, Massachusetts, ranging in age from 5 to 16 years. After a very careful working over of the data he finds for both sexes an increase of the rate of tapping with age.

Bryan's whole table shows the periods of greatest decline are: for boys, 14 to 15; for girls, 13 to 14. A further consideration of the data reveals the fact that the shoulder grows most slowly, the elbow slightly faster, the finger very much more rapidly during these ten years. At the age of six the finger joint is the least rapid, while the elbow has the fastest rate.

At sixteen the finger has passed the elbow. Bryan remarks that in a child of six, the clasping tendency is still very strong.

This investigation shows also that the mean rate of tapping, with boys, slightly exceeds that of girls for all ages, except when the retardation of growth in boys is identical with the acceleration of growth in girls, i. e., at the age of thirteen. This exception is readily accounted for by the earlier pubertal development of girls with its accompanying earlier general acceleration of growth which very commonly could be expected to coincide with the prepubertal minimum of growth of boys.

Precision Tests

Practically the same peoples were also tested by Bryan for precision. Two tests were used.

1. Writing movement. Apparatus consisted of two strips of platinum foil smoothly pasted upon a plate glass so as to make an angle of 2 1-2 degrees, a small steel needle set in a common wooden penholder (used as a stylus), three or four Le Clanche cells, and a telegraph sounder. The child was carefully instructed after watching the experiment to draw the stylus down between the strips of platinum foil as far as possible without touching the foil. The battery was connected with the foil and the stylus so that the telegraph sounder gave the signal whenever the contact was made. The glass plate was always placed in such a position on the table that the line along which the stylus was to be drawn should make an angle of 45 to 50 degrees with the frontal plane of the subject if the right hand was used and an angle of 130 to 135 degrees when the left hand was used.

2. Probing movement. Apparatus consisted of a one square centimeter of platinum foil pasted smoothly upon a slab of plate glass, the foil being perforated by a circular hole of 1 millimeter in radius and connected with one pole of a small battery to the other pole of which was attached by a fine flexible wire a steel needle, set in a wooden penholder. The subject was required to hold the point of a needle a fixed distance (8 millimeters) perpendicularly above the hole and at command to tap the glass within the hole. As above a telegraph sounder gave the signal of contact if contact was made.

Bryan found that relatively great gain in precision was

made from the years 6 to 8, i. e., that the absolute size of deviations from the movement attempted decreases much more rapidly in the two or three years after six than later.

Development of Hand Movements

In 1898 Burke in his study on the development of the nervous system traced the developments of hand movements in children. He sums the development preceding school ages as follows:

"The child traverses before he is six or seven years old not only the long deep-worn road of racial ancestry, reaching back perhaps as far as arboreal or even aquatic life, but I think we may say, blazes a few trees and leaves his mark. As we shall see later, by six years of age he shows evidences in many lines of being far upon the highway of distinctly human capabilities of movement. His fingers and hand that once tended to act upon the lower simultaneous principles, now can move in fair degree by the principles of independence and succession. In the delicate steadiness of central movements and the complex coordinations requiring delicate peripheral movements, he has probably acquired half of the ability he ever will acquire."

Burke notices also the fluctuations of increase of rapidity of tapping from year to year shown by Bryan's study and confirmed by Gilbert. Smedley in Chicago found practically the same results, i. e., an increasing rapidity of tapping between six and eighteen years and fluctuation in this increase.

In this connection I quote the following interesting paragraph from Burke:

"This fact of the comparative immaturity of children's motor ability excites the pedagogical inquiry whether or not in the existing school requirements stick-laying, needlework, pencil work, etc., of the kindergarten (children under six years), and in the writing and drawing of primary children there is intelligent realization that the child's ability, so far as rapidity of movement is a symbol, is only 60 to 70 per cent of what it is at sixteen years."

Burke also compares results of Doctor Porter's study on Saint Louis children and Doctor Gilbert's investigation on Iowa children and Mr. Robert's study in England all of which involve the strength of the hand, wrist, and forearm and find that in a general way strength increases with age from six to sixteen years.

X-Ray Tests

Pryor and Rotch have both made interesting studies of the development of the bones of the hand, from which Rotch concludes that the state of ossification of the bones of the hand and wrist constitutes a much truer key to the stage of development of the individual child than the usual bases of classification, such as chronological age, height and weight, and development of the teeth. Rotch observed about six hundred cases, taking pictures of the bones by means of the Roentgen ray and obtained results which confirmed Pryor's results and were substantiated by a number of observers.

He writes:

"As a rule no centers of ossification of the carpal bones of the epiphyses of the radius, ulna, metacarpal bones, or phalanges are present at birth, but there is a progressive appearance of these ossific centers from birth to the completion of development. While the appearance in succession and the development of the carpal bones and the epiphyses of the radius and ulna, with the epiphyses of the metacarpal bones and phalanges as controls best provide a developmental series for the first twelve or thirteen years of life, the different degrees of ossification up to the complete union of the epiphyses of the radius, ulna, metacarpal bones, and phalanges provide the most practical series for

grading through adolescence to adult development. We have, therefore, two distinct groups of stages of development which we can use for the grading of human beings from birth to adult life.

"In the first group the following order of appearance is met with normally in a large majority of cases, but it is to be noted that it is not only the appearance of the bones which represents progressive growth, but also their increase in size and their massing. The os magnum appears first, then the uniform, then the epiphysis of the radius, then the cuneiform, and then the semilunar.

"After the semilunar the scaphoid comes and then either the trapezoid or trapezium, one following the other. After these eight ossific centers, comes the epiphysis of the ulna. There is then for a considerable period an enlarging of the epiphyses and an enlarging and massing of the carpal bones and finally the pisiform appears."

The genetic significance of the hand has been suggested in the first part of the thesis. There is a general consensus of opinion that the development of superior mobility of hand constitutes one of the firmest and most lofty of the ladders which man's ancestors built for themselves in their difficult ascent from animal to man. The distinctly human qualities of man's mind, evolved chiefly through or together with skill of hand, phylogenetically, the human hand with its capabilities, is one of our most recent and most precious achievements.

Hand Shows Awakening of Soul

We have seen also the importance of the hand in the first awakening and development of the baby's soul.

Mosso has expressed his conviction that the great artists of the Renaissance owe the wonderful copiousness of their genius to the extraordinary skill and untiring labor of their hands.

The value of handwork in education has been recognized. Froebel's "Gifts," though they became mechanicalized and misused, were designed to "serve as mediator between mind and the world, to aid the child to express himself freely and to bring the phenomena of the outer world nearer to him." The modern kindergarten stresses spontaneous self-expression, mainly through handwork, and the possibilities along this line may be appreciated from a perusal of Doctor Hall's Story of a Sand Pile.

Sequin showed the world that the idiotic mind might be, to some extent, awakened by hand training.

Gesell eulogizes the hand as "truly an organ of perception."

"With its flexible, motor equipment, it explores surfaces and outlines, and through its thousands of microscopic touch corpuscles—cutaneous and articular—it helps to frame a figured consciousness of size, form, rondure, edges, etc., of things.

"At the end of the index finger, there are twenty-one measuror corpuscles to one square millimeter. The finger tip can distinguish separate vibrations even though they impinge at the rate of .1552 per second, can discern a minimal distance of one tenth of a millimeter and a weight of three grains to a square millimeter.

"Furthermore, the internal sensory mechanism of the hand is so delicate that if the hand be moved through the tiniest fraction of an arc, the movement will nevertheless be felt. Contrast all these powers with those of the brute past!

"But these refined sensory qualities are not to be considered as divorced from the incomparable motor mechanism of the hand. It is the mobility of the hand, joined with its intrinsic sensitiveness, that makes it the supreme organ of perception. The rods and cones of the retina are not so stereognostic. . . . The exploring hand furnishes not only

the passive, technical experiences, but the vivid, orderly kinæsthetic sensations which make it a second visual sense, by which the pathway of visual perception is illuminated."

Teachers Ought to Appreciate Exploring Hands

"If teachers were only more profoundly convinced of the psychology of all this they would not so exclusively address the eye and ear."

Again:

"The Scriptures have touched the hands with idealism. We are told that we must have both a pure heart and clean hands. If the teacher feels something of this idealism she will be able to impart it to the child. It is worth while to make a boy really feel the sentiment of honor toward his hands."

Helen Keller is a wonderful example of the great possibilities of the hand as an organ of perception.

Ballard writes: "Every child born into the world, has an instinctive tendency to manipulate and construct—to produce with his hands some definite and pleasing change in the physical world that surrounds him. Upon this rock is handwork built. The teacher has not to generate an interest in manual activities. The interest is there already; he has simply to direct it."

Value of Manual Training

The value of manual training has been recognized by the movement for Manual Training High Schools in the United States. Doctor Burnham, in his article on the Hygiene of Manual Training (Munroe's Cyclopaedia of Education, vol. 4) sums up the hygienic values as follows:

"Thus the brain and the nervous system are conditioned in their development by motor exercises, and manual training represents in an important way a group of habits that are among the alphabets of health. Again, the habits of attention, accuracy, self-reliance, and self-control that are fostered by manual training are of vital significance in mental hygiene. And, finally, manual training furnishes opportunity for the development of normal reactions; and this work is allied with the positive, creative, productive, and cooperative activities that are of vital significance in social hygiene."

But, as has been suggested by Hancock and others, there are dangers in manual education. The hand movement involves some of the finest and most delicately coordinated of accessory muscles, and we must remember that their development necessarily comes late. Lindley found that nervous automatisms were much more prevalent between the ages of 6 and 16, and that the accessory muscles were more often involved than the fundamental. "These automatisms," Terman says, "indicate defective control, rather than an excess of energy and are aggravated by the school's repression of fundamental movements."

Professor Laurie sounds a warning note in this regard: "The very first thing to point out is that children of three and four can do *very* little of what is called handwork, and that if they have to have a time table, it must be very elastic."

There is a great need of more thorough studies on larger groups of children to determine just what is the normal manual ability of the school child at various ages, especially in the kindergarten and primary grades.

We know in a general way that the finer muscles are uncoordinated and undeveloped and that therefore the child of this age should have no fine handwork but that whatever he does with his hands should call into play the larger, more fundamental, muscles of the arm and that on no account should the finely coordinated finger movements be expected. But we do not know about when to expect the finer co-

ordinated development, and we do not know of what control normal children of the ages 3 to 5 and 6 are capable.

Parents May Profit by Observation

The test of the development of the bones of the hand which Mr. Rotch has suggested, has been used to convince parents, overanxious to force the development of their children, that the children were too immature to commence school work. Why not determine from careful investigation and experiment certain standards of muscle development and control of the hand, which the child must attain before he is admitted to the kindergarten? This would certainly insure less danger of injuring the child by demanding hand activities, for which his neural and muscular development has not yet prepared him.

Then with a knowledge of the general normal development of the hand the teacher could take advantage of the most opportune time in the growth of the hand and perhaps train the child to greater and more perfect hand activity and control than he commonly acquires. This would give those more gifted in the use of their hands a chance to develop. Perhaps we could have another golden age of artistic achievement. Certainly our amateur artists and sculptors, if we have any, get little opportunity for the discovery of their talents in the ordinary public school under the present curriculum.

However visionary the above suggestion may be, teachers should know more concerning the significance of hand activity. To this fact the statistics concerning chorea and nervous disorders bear witness, for hand control is an excellent and obvious key to nervous control generally, a symptom by which the teacher could readily detect children of choreic tendencies and thus prevent and avoid the full development of such tendencies.

General Summary

1. The development of the hand has been a very important factor in human evolution.

2. Man's hand mobility surpasses the activity of the ape and monkey manus in: Power of pronation and supination; efficiency of grasp; lateral movement of fingers; development of the phalangette.

3. The mentally deficient are lacking in hand development and control.

4. Ontogenetically hand activity is a very important factor in mental development. The human infant is capable of spontaneous and reflex movements of hand at birth. But voluntary movement does not develop until the third or fourth or fifth month. The first voluntary movements are simultaneous and bungling, and the first grasping is of the simian type. Pronation and supination is little observed in these early years. There is a period of intense interest in handling things, which comes a few weeks after voluntary grasping has been established.

5. Hancock's study has shown that children of five to seven years old are as yet incapable of fine coordinations in hand and finger movement. Bryan and Burke and others have shown that the hand mobility and control of a child of eight is relative to hand control at sixteen years of age; exceedingly immature in respect to rapidity, precision, and strength. The growth of hand control fluctuates from year to year, i. e., there are periods of acceleration and periods of retardation. The more fundamental muscles of arm and wrist tend to develop earlier than the accessory muscles of hand and fingers.

6. The skeleton of the hand and wrist develops slowly and is a valuable key to the child's general stage of development.

7. The great significance of the hand phylogenetically and

LETTERS AND NEWS

Independence

At a round table held at the Department of Recreation and Expression of the Stone Church Friday evening, January 5, much time was given to a discussion of the advisability of changing the meeting evening to Tuesday. Action was postponed for two weeks so it will again be taken up on January 19.

At the sacrament service at 11 a. m. President Elbert A. Smith was in charge and with him associated pastor R. V. Hopkins, evangelist J. R. Lambert, and Bishop J. A. Becker. The auditorium was well filled with the priesthood as usual on the stand.

At 2.30 a problems meeting for the whole of Zion was held in charge of R. V. Hopkins and President F. M. Smith. The latter briefly introduced the subject matter of the meeting and then presented W. W. Smith as the principal speaker. The special theme was organizing for the better instruction of our children. If we can only convert our own children and bring them up for Christ and the cause of Zion we shall accomplish more in one generation than in any other way. This will include, naturally, the instruction and training of parents so they can properly assist in caring for and training the young children, beginning as early as the cradle roll, prebeginner, and beginner age. The purpose is to train up the children as rapidly as possible in the philosophy of the church.

When adjournment was taken at 4 p. m. a meeting of the heads of departments in Zion was called to further consider and arrange details.

The evening speaker was Elder Joseph Luff who spoke at length on the general subject, "Be like Christ."

The 8 a. m. prayer service of the young people was well attended and good interest shown. The same is true of the children's sacrament service in the lower auditorium in charge of A. L. Sanford, I. N. White, E. D. Moore, and C. B. Hartshorn.

Monday morning R. B. Trowbridge who was for several years church auditor left for Colorado to enter a sanitarium where he hopes to secure needed rest and recuperation after his long illness.

The weekly radio program from the Independence station of the Central Radio Company, station call W. P. A. G., consisted of a sermon on "The Book of Mormon and American Indian tradition," by Elder R. V. Hopkins, and various instrumental and vocal numbers. These programs are listened to by thousands, near and at a distance, many of whom write in to express appreciation, and some going so far as to order copies of the Book of Mormon: Missionaries at distant points are already finding a good response awaiting them from those who have in this way come into contact with our work. Next Sunday evening from 6 to 7, the program will include the fourth sermon of the series on the Book of Mormon, by R. V. Hopkins, on "The Book of Mormon proven by American archaeology."

The following patients entered the Sanitarium for the week

ontogenetically in the development of the mind has been recognized to some extent in education. Our knowledge, however, concerning hand development in children is still very imperfect. More and larger investigations are needed, and the period between three and five years of age especially should be studied. Children should be taught to honor their hands and use them efficiently.

ending January 6: Miss Leta Walls, Athol, Missouri; Mrs. Frosty Smith, Kansas City, Missouri; and the following from Independence: Master Earl Read, Miss Helen Caton, Master Robert Thompson, Mrs. J. V. Hedges, Master Kenneth Keown, and Miss Loretta Craven. X-ray patients: Mrs. J. L. Rees, Stevensville, Montana; Mrs. George Sherman, Rosedale, Kansas; Miss Katie Bice, Holden, Missouri; and Earl Read, C. Roell, H. O. Smith, and Mrs. R. L. Blevins, all of Independence.

Off for Europe

Letter from D. T. Williams written on board the *Berengaria* January 1, a few moments before sailing for Europe informs us he was greatly cheered by the many messages he found awaiting him in his cabin. He says they gave him "comfort and hope."

Radio Program Next Sunday

The radio program for next Sunday evening, from 6 to 7 o'clock, on 360 meter wave, will be especially good. The sermon will be by R. V. Hopkins, on "The Book of Mormon proven by American archæology."

There will be a special musical program arranged by Mrs. Pauline Becker Etzenhouser. This was presented last Sunday evening at the Stone Church in Independence. Sister Etzenhouser has arranged the music for numbers 1 and 6.

The trio consists of Miss Lillian Green, violinist; Ammon Fry, cellist; and Mrs. Etzenhouser at the piano. The numbers will be as follows:

1. Trio arranged by Mrs. Etzenhouser.
2. Soprano solo, "Bend low, dear Lord," by Mrs. Harold C. Burgess.
3. a. Trio. Prelude by Chopin.
b. "Pale Moon."
4. Soprano solo, "Cry aloud and spare not." Mrs. Burgess.
5. Trio. Kammenoi Ostrow.
6. "I need Thee every hour." Specially arranged by Mrs. Etzenhouser.

Sister Etzenhouser is daughter of Bishop J. A. Becker, Brother Fry is a son of Bishop Charles Fry, and Sister Green is one of the best violinists in the community.

THE UNJUST STEWARD

Luke 16: 1, 2: "There was a certain rich man, which had a steward . . . and he called him, and said unto him . . . Give an account of thy stewardship."

The earth is the Lord's; we are his stewards and should render an accounting.

This is in part done by computing what portion of our possessions belongs to God, and by turning that portion into his treasury for the purpose of carrying the gospel work forward.

January will be inventory month. Ask your branch solicitor for a blank.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:		
Shall We Have Faith?	25	
The Essentiality of Loyalty in the Development of Zion	25	
A Social Remedy	30	
Physical Development of Children	48	
On Procedure in Calls and Ordinations	48	
ORIGINAL ARTICLES:		
Our Building in Palestine, by Harry Passman	31	
Good Books and the Ministry, by Edward Rannie	34	
PASTORAL:		
On Procedure in Calls and Ordinations	36	
How to Change Forms of Organizations in Local Departmental Work, by A. Max Carmichael	36	
OF GENERAL INTEREST:		
A Social Remedy	37	
THE SEMINAR:		
The Hand, by Alice M. Burgess	40	
LETTERS AND NEWS	46	
MISCELLANEOUS	47	

MISCELLANEOUS

Conference Notices

Florida, at Alafra Church, Dixonville, Alabama, January 27, 10.30. Branch secretaries please send statistical reports to C. T. West, Milton, Florida. W. A. West, president. C. T. West, secretary.

Central Texas, at Houston, Texas, January 27 and 28. The Sunday school department will meet on Friday evening at 8 p. m. Sheldon Armstrong, secretary.

Pastoral Notices

To the Saints of Southwestern Kansas: That we may more efficiently accomplish the task given us at the organization of our district, I am requesting the Saints of this territory to write me in regard to the work in their locality. We wish to come in touch with all the isolated Saints of this territory. Thomas S. Williams, district president, 1306 South Market Street, Wichita, Kansas.

Notice to Graduate Nurses

All graduate nurses from the Independence Sanitarium are asked to write to Mrs. Bernice Russell George, president alumni association, 4533 Belleview, Kansas City, Missouri. This is important.

Addresses

C. E. Jones, 4806 Aurora Avenue, Seattle, Washington.
A. G. Miller, Pascagoula, Mississippi.

The Social Service Bureau

The Social Service Bureau which was established in Independence in November is finding a fertile field for its activities and a pressing demand for its services. In the month of December there were twenty-seven new cases entered. These cases involve such problems as moral delinquency, mental defectiveness, suspected insanity, physical disability, nonsupport, neglected children, and free legal aid.

The bureau has just established an added feature of service, a free employment department. This will be operated for the benefit of those who are seeking employment and those who are seeking help. At the present time there are many men and women out of work. Anyone who may know where employment may be secured will please call Independence 1428 and ask for the Social Service Bureau.

A SOCIAL REMEDY

(Continued from page 30.)

receives the full union wage. The expense of the insurance for a year is paid by the company and it is planned to renew it year by year.

It is interesting to note that the church has at times approached this ideal in providing for its missionaries in times of sickness.

Physical Development of Children

Much has been written for several years concerning child psychology and the importance of that study for Sunday school, kindergarten, and home work. Parents have been continuously urged of the importance of this study in the care of children, and rightly so urged.

But there is a need for like attention to the physical development of the child. In this issue of the HERALD there appears an article which is a brief summary of a paper prepared in 1916 on the development and importance of the human hand. The hand has long been emphasized as the sign of power and authority as well as of blessings. The word *manufacture* itself means that it is made by the hand. It is through the use of our hands that the many works of man in building and in writing, in the making of the most delicate instruments as well as the heavy machinery, has been possible.

But it is important that we consider also the development of the capability of the hand in a rational way. Some faddists have urged the study of proper exercises for the development of the major motor operations in children, but it may well be doubted if one can prevent, outside of restricted force, the development of the major muscles of the body by the child.

But we do fail often to recognize that the finer manipulations of the hand and fingers are of much later development. The larger muscles of the arm and body are first developed.

The important and valuable emphasis is the fact that our idea should not be of the mind alone but also of the hand, in other words, manual training, including, of course, domestic science. This is coming to be recognized more and more in the last decade or two. Though it is a development of a little over forty years, its value has been recognized perhaps for only the past ten or twenty years and much yet remains to be done in pedagogy in this respect.

But again, it is essential that a more careful study be made of the physical development of the child so that the study may be adapted not only to the intellectual attitudes and habits but also to the physical possibilities. There has undoubtedly been a tendency to try to train children at too early an age in

operations requiring the finer manipulations of the hand and fingers.

As the ability to make these manipulations steadily increase to at least the sixteenth year of life, there hence should not be forcing at too early an age.

It is unfortunate that both for child psychology and in the study of the physical development of children the period from three to six years of age seems as yet to have received no adequate attention. In infancy the weakness of the child requires constant parental attention. There have been many valuable studies made of the intellectual and physical development from the first year of life, and some have been extended even to the third year. There have been important investigations made on the contents of a child's mind in entering school, and while the field has not been exhausted, the analysis of children of school age has not been entirely neglected. But the child after infancy and before school age is allowed largely to look after himself. There is a serious need of careful study in that field as well as more accurate information concerning infancy and the school age child.

It should be noted, the great importance that all of these studies have for the work of the building of Zion, for the better we are informed in the development of children the better can they retain for their life work and follow definite principles, the sooner will we be able to develop ourselves intellectually and physically, as well as spiritually, to do the work that is necessary to build up the kingdom of God.

On Procedure in Calls and Ordinations

At the recent General Conference, on Tuesday, October 17, there was presented a resolution, which had been adopted by the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric on the subject of procedure in calls and ordination to the priesthood. This document was postponed by action of the conference until next General Conference and provision was made that publication in the church papers was desired, so that all the ministry could consider it.

This publication has already been made in the Conference Daily for October 18, on page 110. It has also appeared in the weekly HERALD under date of October 25 on page 1005. It also appeared in Conference Minutes, page 3285. By request we are now republishing in the Pastoral Department in this issue of the HERALD and also are presenting this editorial calling the special attention of our readers to it.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, January 17, 1923

Number 3

EDITORIAL

Observance of the Sabbath Day

The following letter, unsigned, has been received by Bishop B. R. McGuire but since an answer is requested in the HERALD he has forwarded it to us with the request to give it attention:

I would like to know through the HERALD if it is right to play ball on the Sabbath day, also to hold picnics. It looks as if the rising generation won't have any Sabbath day. I can see both sides—the evil and the good. As one that believes in this latter-day work I am trying to do what is right, so pray for me that God will help me overcome everything that is evil and keep me in the straight and narrow path so I may enter in through the gates into that beautiful city.

We read in the Bible of some that were put to death for breaking the Sabbath. Is it right to go hunting or fishing or picking berries, or if grain is out is it right to draw it in on the day of rest? To do any of those things would not be keeping the Sabbath holy. It says we are not to do any work on that day but on the Sabbath are to do good. Some would say the disciples picked corn on the Sabbath day when they were hungry. Wasn't that the reason? Would like to hear from some one that believes in keeping the Sabbath day.

Pray for me. I want to be able to say to my Jesus, "I know thou art mine for the pleasures of sin I resign," that he may lead me by his Spirit to do good.

This question would seem to be quite completely answered from a careful reading of the Bible. The Jews very strictly observed the Sabbath day. The Christians also observed a day of rest and of worship—the Lord's Day. Unfortunately of recent years more attention has been given to a discussion of the day to be observed than has been given to the proper observance of a day of worship and of rest. The Master urged that the Sabbath was made for man and not man for the Sabbath (Mark 2:27). He also stated that it is right to do good on the Sabbath day (Luke 6:1-9).

So far as this church is concerned the question would seem to be clearly answered in the Book of Doctrine and Covenants:

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting

may be perfect; or in other words, rejoicing and prayer.—59:2, 3.

And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in these covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.—Doctrine and Covenants 119:7.

This subject was carefully presented in the SAINTS' HERALD in 1921 in volume 68, page 1114, by Elder A. M. Chase in which he urged the danger to our church to-day as well as to the world in too much time given to pleasure on the Lord's day and too little attention to the services of the church of God. Elder Chase did not take a narrow point of view, nor did the writer in an editorial in 1918 (SAINTS' HERALD, volume 65, page 635). There are some who are strict in their observance of the sanctity of the house of God when present, but who are rarely to be seen there, and are not so careful in their observance of the sanctity of the day set apart as a day of rest and of worship to God.

Necessary labor should be done whether for the care of the family, the stock, or crops. Unnecessary labor should be avoided. It does not seem to the writer wrong for one to enjoy the open air between services in a proper manner, but it tends to reflect upon the work and is a cause of offense to others, if we engage in outdoor sports on that day. This quite aside from the effect it has upon ourselves in not devoting our time to proper rest and worship.

But the answer seems to be fully given in the quotation we have made above. "On the Lord's day offer thine oblation and sacrament. Confess thy sins; prepare thy food with singleness of heart, and do none other thing."

Observe the first day of the week as a day of rest and of worship. Refrain from unnecessary work but do not permit waste or neglect necessary work. Be not harsh but merciful in this as in all other things. Be not hypocrites nor make a man an offender for a word.

No Real Substitute for Church Attendance

The student, seer, or leader may go aside for a season, but only the better to prepare for service.

The coming of the radio permits the shut-ins to hear both good music and sermons and to get something of the benefit of attending church services, but not all, because there is the personal contact which cannot be sent over the wireless.

Of old, men of God, the prophets of the Lord, went aside to commune with him. Jesus took his disciples aside from the multitude to pray and then he went apart from them on more than one occasion to engage in prayer. He also spent forty days in the wilderness before he entered upon his work, and drew aside from the multitude many times to gain strength through spiritual communion.

The great apostle, Paul, also went down into Arabia to study and pray after he was converted. We can note many instances of the student and the man of devotion thus going aside for concentration, for prayer, for study, and for communion with the invisible church of God.

In the Middle Ages this was taken to the extreme of entirely withdrawing from the world, forgetting that these were periods of preparation for greater work, and that the Master in his great prayer did not pray that his disciples should be taken out of the world, but rather that they be kept from the evils which are in the world.

There is and can be no substitute for church attendance. Of course the wireless meets quite a different need from that of the hermit who goes aside to study and pray. It offers a substitute in part for those who are not able to attend the services of the organized church, but it is not an adequate substitute.

The man of God may go aside to pray and to study, but he must come again, if he is to fulfill his mission, and must meet frankly the issues of the church. He needs this, both that he may give that which he has received and also that he may receive from the common touch a clearer understanding of the needs of humanity.

Even Jesus, though very God of very God, yet came to earth and took upon him flesh and became like man, was tempted and tried in all things; and while he went aside for communion with his heavenly Father, he also met frequently with the multitude, so that he understood from practical experience their desires and hopes and their needs. He showed in his teaching a keen appreciation of their daily life, using the homely parables and stories immediately at hand. He found no substitute to take the place of this meeting with the common people,

this meeting with humanity. Nor did he offer any substitute to his followers.

Paul, therefore, emphasized, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10: 25.) Man is a social being and does not receive his full development except in the social contact. There is a social aspect to worship. A man may worship God on the golf links on Sunday morning, but how many do? There is not alone this need for personal worship, but also the need for social contact if there is to follow social leadership.

Therefore, neither the radio, nor the withdrawing of ourselves for a season of prayer, can ever be a substitute for the meeting at the altar of our God.

Religious Education

What is the meaning of this term being used so much now—religious education?

This question opens up for consideration the whole field of our departmental work. The first and most essential point is that with all of our getting we should get understanding, and with all the emphasis placed on education we should not neglect the spiritual nature of religious education. We give some twenty-five hours a week to secular school work, half an hour to the study of the Word of God and all that goes to make up religion. It is not a proper balance.

In the second place the teaching of any subject should be adapted to the ability and age of the learner. This is true in the study of the Word of God, as it is true of any other subject.

In the third place, as Walter S. Athearn points out, in one of our States there are 200,000 children and young people who sit each Sunday in the presence of a Sunday-school teacher who has not gone beyond the tenth grade in the public schools. The average Sunday-school teacher is a married woman thirty-seven years of age with two children. She has had but ten or eleven years of schooling and no training for the task of religious teaching. She brings to her class the scientific and social training of the American high school a generation ago. Three out of every four that enter her class at twelve years drop out from the Sunday school if they do not also from the church, before reaching the age of eighteen. Much has been said about the pursuit by the young people of pleasure and the neglect of serious life. How much of the responsibility belongs to teachers, who are grossly incompetent?

Careful students note the importance of proper pedagogy, in which we might include a knowledge of child psychology and the psychology of the ado-

lescent. But we must remember that a public school or college teacher is not therefore qualified to teach the Bible, and may even be disqualified in part from the nature of his or her special school training and experience. Religious education, the teaching of the Word of God, is quite a distinct field and is governed by different principles than is the teaching of reading, writing, arithmetic, biography, or psychology. The attitude and the purpose is different though dealing with the same individuals.

We want a strongly organized department in order to insist upon proper teachers and also to assist all those who have a desire for right service in this line of work. If, as President F. M. Smith has so often insisted, the work of the church is distinctly educational, the proper teacher of religious education becomes at once in rather a large sense a working together with God. As we have pointed out before, what the Sunday schools are teaching to-day will be what our people will be thinking ten years from now.

But important as is pedagogy, for we can do much better work with good pedagogy than without pedagogy, after all it is only a secondary consideration. It is a means to an end. The content of our work must not be neglected. Not to make this single article too long we will merely say that the memorizing of historical facts is by no means sufficient. The learning of dates, of names, and of biography is also only of third rate importance.

That which is of primary importance is the religious education of the child, the young person, and the adult, and by religious education we mean to use all of our knowledge of psychology and of pedagogy, all of our knowledge of the Word of God, and the teachings of the church, in order to establish as rapidly as possible right moral and religious habits and attitudes in addition to establishing right knowledges or a proper knowledge of that which is written in the law of God. The purpose of religious education is to develop as rapidly as possible citizens for the kingdom of God and his Zion.

To procure this we must have lessons with a content well adapted to the age of the child and taught by a method that will naturally appeal to the intelligence of the learner. This process does not cease with childhood nor with adolescence; it does not properly cease until we have reached the stature of a man in Christ Jesus. That means that we must have proper lessons for the beginners and also proper lessons for the young people and adults.

Education means, as we have emphasized so often, the development of the individual, the unfolding of his or her natural talents and ability. Religious education means the development of the religious nature, the spiritual and moral side of the individual,

the development also of right social attitudes. In order that this work may be well done a strong organization is needed, and one having sufficiently broad powers to simplify and unify the work of teaching religious subjects. It should be broad enough to include the priesthood meetings, as well as the infant class.

Such a department should also provide for more time than the single half hour on Sunday. It should provide for other hours on Sunday, for suitable sermons, for children and young people, preaching adapted to the age of the child or young people. It should provide for other study hours both on Sunday and during the week evenings, and when possible provide for additional religious study during the week by day classes. This is the ideal toward which we are working. We do not expect to jump to any such accomplishment within a short time. That is not at all possible. It will take long, steady work, it will take years to develop a proper corps of teachers, but we can make important progress this present year.

In a purely technical sense, when the department of religious education is organized it will include not only the Sunday school work and the eleven o'clock hour with a sermon or sermonet for children and young people, but will also include teacher training. It will not only include class work on other hours on Sunday, but it will include such work whether undertaken by a class of women, a class of young people as our recent study classes of the Religio, the classes in Graceland College in religious education, or in the Independence Institute. It also would include other class work and should at least consider the work undertaken in the priesthood meetings. It is already apparent that we are in need of such a course of lessons for the priesthood, for many of the priesthood are requesting it and many more will do so when they appreciate what may and should be done in that way.

Briefly summing up, religious education is an effort to develop the religious and moral nature of each individual, to establish right habits and right attitudes, as well as a better knowledge of the Word of God. It includes the ordinary Sunday school class, but the work to be effected must extend beyond that single half hour of Sunday school class work.

If once we could bring up a single generation rightly, develop in children the right habits and attitudes, we would win the world for Christ and his Zion. If we can save one generation by beginning early enough and preparing that one generation for Zion, we would win the world for Christ. That is what religious education means.

An Aristocracy of Brains

There has been a great deal of discussion concerning the ideal proposed by President Hopkins of Dartmouth College to secure an aristocracy of brains. He would limit the number of students. This plea for an aristocracy of brains has been a subject for much discussion ever since the days of Plato and is quite prone to be misconstrued.

Several of the universities of to-day have from 10,000 to 20,000 enrollment. The result is that in many cases sufficient care is not taken with admission and certainly that attention cannot be given to the individual students as closely as is possible in a small college. An aristocracy of brains does not always mean exactly what one would think at first glance. The emphasis is often placed not so much upon superiority or privilege as upon responsibility. The idea of Plato was that the ablest men should be chosen and placed at the disposal of the state and required to devote their whole time and means for the benefit of the group or state.

There are several vital questions involved. In what size units can students be best instructed? How secure the greatest good for society and for the individual? Some by intellectual or psychological tests are apparently incapable of receiving benefit. Others are prevented by economic conditions. How many students can be supported by society at present in advanced education, especially if, as is alleged, we are spending an average of \$610 on each of the 224,000 college and university students, exclusive of the expenses of the students themselves? The expense to students themselves, the necessity of caring for the family prevents and has prevented some of the most worthy from attending. Any plan for an aristocracy of brains provides for this that those who are able to receive the greatest benefit and to give in return to society the greatest return shall be put in a position where they can attend, while those who are incapable, those who are passed because of financial position or political pull, those who make of college simply a temporary social club, would be excluded in the interest of those who, while not possessing so much of this world's goods, do possess the intellectual capacity to profit.

The *Saint Louis Star* sent out a questionnaire to the heads of many collegiate institutions and summarized the results of the questionnaire as follows:

Their recommendations fall into groupings:

1. Recognize a size unit for colleges based on economy. Five hundred students is suggested as the ideal.
2. Establish small municipal colleges and junior colleges. Put two years of college work into the high school.
3. Filter out the unfit students, especially those who waste their time in school. Restrict intercollegiate athletics, or the emphasis on it.

4. Raise the scholastic standards of the colleges and universities, so as to cut down the number of students.

5. Educate the people to pay the bills of higher education, in return for the benefits it confers upon society.

This paper also states that the larger the school the more cost per pupil if it maintains the standards made possible by its size.

Again a word is said in favor of the junior college and it is urged quite generally that the higher education should be extended democratically to all people capable of absorbing it.

President W. D. Scott, of Northwestern University, makes as the supreme test the use made by the student of his education and urges unless it increases the earning power of the group in accordance with the increase in the number of those having the benefit of higher education we cannot permit the increase in attendance. If, however, there is an increase in group and national income to correspond with the increased attendance, then no limit is necessary.

We need no limit on the right kind of education for the right kind of young men and women. We should eliminate so far as possible education of the wrong kind, and we should discontinue paying for the education of young men and women who will not return to the nation more than the cost of their education.

It is not a problem to be answered offhand, nor on a simple plea of equal rights for all, for we are so very far from having such equal educational opportunities for all as conditions exist at present. Also there is a tendency to urge many to attend who receive no personal or social benefit. The good of the individual and the good of the group as a whole must be the final test, and we must learn to have the courage to advise some not to attend and some who do attend as to their best method of preparation even if it be to take them outside of the limits of the college.

S. A. B.

As one reads the synoptists, there cannot be much doubt that Jesus, in his few months of public utterance, proclaimed some kind of a social gospel. It is true that he was primarily concerned with individuals rather than organizations, but equally true that he selected and trained these individuals as a sort of charter members for a society soon to be. It is true that it was thus the spiritual redemption of men and women, not the improvement of existing institutions, for which he labored. But that was because he regarded those present institutions as essentially hopeless and about to perish, not because he did not have the vision of a better and perfected state.—
Professor Fitch.

ORIGINAL ARTICLES

A Peculiar People

By Frederick A. Smith

Sermon delivered at the Tabernacle, Independence, Missouri, October 10, 1922. Reported by Mrs. A. Morgan.

I presume you will expect a peculiar sermon from a peculiar man, to a peculiar people, under the most peculiar circumstances that he has ever had to preach.

The first epistle of Peter contains the reading that we are going to use to-night.

Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that we may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a *peculiar people*; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.—1 Peter 2: 1-9.

In this last verse are the thoughts that we shall use:

But ye are a chosen generation, a royal priesthood, *an holy nation, a peculiar people*; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

Now, if I needed anything to establish the thought that we are a peculiar people, I have but to refer you to the past week's experience, and I think I have the evidence on my side. But in what sense are we going to be *peculiar*? The Apostle Peter seems to recognize quite clearly that that people was a different people from others around him, and it is quite evident from the study of history, that they were different. If they would follow the teachings of the Master, as laid down by the Christ himself, it is quite evident to everyone that there would be a vast difference between them and the world. But there is another sense in which we possibly might use this word *peculiar*.

Some Definitions

We use language at times with little consideration as to its actual meaning and application. The first

definition I shall call your attention to is, "One's own; belonging to one with exclusion of others; private; not general; personal." Now if you take the statement of this individual you discover that he presents the thought that the people of Christ under this definition must be christened as *his own*; belonging to him; with exclusion of others; private, in one sense of the term; *not general*, in the broad sense in which we would use the term. *Personal* so far as our relationship to him is concerned. At once there is established under conditions of this kind a most peculiar relationship, and the more you take the books to investigate that feature, the more you will be forced to recognize that as a people, belonging to Christ, following him, we cannot conform to the world, but are exclusive.

I know we have been accused of being narrow. It has been the distinction made, sometimes, that we were altogether too exclusive in our ideas, and they have carried the thought that to some extent we have gone too far in the idea that we were a special people; different from others, and yet, my friends, if we shall follow out the idea that has been expressed in this text, making an application of it to us under the conditions that exist here, "And now, having been called out of darkness into the marvelous light of the gospel of Jesus Christ in these last days," we will find ourselves compelled to be an exclusive people, different from others.

The next definition comes to us especially; "pure; above all others; peculiar." Yes, that's one of the definitions of it. A special people; pure people, too, but I think we ought to be special so far as that's concerned, and I believe you will agree with me that we can afford to be special, and not only special but pure. If we are going to be what we ought to be, we shall have to follow the injunction of the Master, "Come out of her, O ye my people." We must become conscious of the fact that in the establishment of Zion and the bringing forth and establishing of the principles of righteousness there should be such a particular difference between us and the world that the world will be compelled to recognize that difference. Now I don't want you to get to patting yourself on the back too much, but I want you to get a thought or two in connection with this. "Above all others." In what, my friends? I do not want the idea to go out that we shall draw our skirts about us, and be so proud, and consider ourselves so great and so much above others that we cannot associate with them or treat them like human beings, or act toward them like Christians, but there must be in the characteristics of this people, and in their life such a perfect representation of the Christ and his teachings that shall make us, so far as the moral standing and Christian attitude is concerned, a spe-

cial people, a pure people, and above all others. When we can do that we can redeem Zion.

Another definition is: "Unusual; singular; striking; noticeable; strange; out of the common." Why, that word has a good deal in it, hasn't it? The more we go into that thing, the more it is going to force home to us some of the real responsibility that rests upon us, so let's look at it.

Unusual. Unusual in what sense? In what way? Well, I don't know. I have been tempted to tell you some of the ways that I think you are extremely unusual. I told you that it was under peculiar conditions that we had to preach, and it is. In all my experience in the Reorganization since I have been a minister in this church, I never have had to meet such conditions as we meet to-day. Never has the time come when this people, as a people, should rise to the emergency and exercise the intelligence that God has given us as now, and never has there come to us an emergency when there should be such an unusual effort upon the part of this people to make it manifest to the world that we are the people of God.

"Singular." Yes, we are singular. I think sometimes when we talk about intelligence being a part of God, and intelligence being the peculiar feature that ought to manifest itself in the people of God, we have lost sight of some of the sermon that our brother gave us last Sunday morning, and in our own peculiar way, and in our own peculiar manner we are disposed to submerge our mentality to some extent in the fear of what others may say; their criticisms that may be made; the possibility of some one looking at it the wrong way; we allow these things sometimes to interfere and prevent the frank expression of our thought and the expression of the will of God that ought to be made manifest in the church.

A Striking People

Now, we ought to be a striking people, but we don't want to strike the wrong way. If being peculiar brings this definition into play, in what sense would men be striking? Ask yourself that question. In what way would you be striking? I would want you people to stop and ponder the thought. Would you not want that striking effect to be of such a character that it should make itself manifest, and strike the world with a force that shall cause them to take notice and realize that these people are different because of their recognition of the Christian spirit, the Christian attitude, the spirit of meekness, the word of God wherein is power? And if we want to be striking that's one of the attitudes that we must assume. That of humility; meekness; kindness; willingness to be entreated, and yet standing firmly for what we believe to be right. We may

be misunderstood; we may expect to have some of that. It isn't to be expected that in the peculiar condition we live, human as we are, surrounded with the environment of the worldly conditions, that there will be no misunderstanding, but my friends, we surely can hold these misunderstandings in kindness toward each other. We can do this in such a marked degree that it shall strike the world as a real fact that there is a body of people that are Christian in the true sense of the term.

What a Reporter Thought of Us

I remember back yonder, a few years ago, when we held a conference in Kirtland, Ohio. We had some strange and hard times there. We had some warm and heated debates upon the floor. We had a reporter from the *Cleveland Plain Dealer* there, of Cleveland, Ohio, who stayed right over at the hotel where we did; slept there with us, and the leaders made no effort to keep from him anything; and he said to us when that conference closed that he had reported meetings of religious bodies, political gatherings, and other important gatherings, but at no time, and in no place, had he met such a peculiar people as he met there. He says, You will defend your position and urge it with all your heart, and with all the energy of your souls, and then when you step out of that building, he says, it is forgotten, and you are all friends.

Why shouldn't that be? And one of the peculiar teachings of the president of the church at that time, and one that he emphasized, with the ministry of this church—and he talked to us as a father would talk to his children—was that we must learn to hold our differences in kindness, in love, and yet firmly, earnestly defend our position. Have we forgotten that?

There has been one thing that has struck me very forcibly here, and I have been a little surprised at it; and coming from the source it has, it has been a peculiarly painful one: that there should be the demonstration of partisanship in applause and hissing on the floor of the conference of the church of Christ. Now that kind of striking I hope you will leave out. It is wrong, and you should not allow yourself to go to that extent, no matter which side it may be. But we should keep within us that control, and manifest the dignity and the uprightness and attention and respect to our brother that we would ask him to give to us; and we must recognize in this work of Christ and in this church that he has given to us, that if we are going to be peculiar in the true sense of the term, we must make an application of the principle of righteousness, and treat our brothers as being honest as well as ourselves. In that way only can we qualify ourselves and be a *peculiar people, different* from the world.

We Should Love One Another

That reporter published his statement. He gave to the conference a declaration of that kind, and my friends, I would love to see the day come when everybody who comes in contact with this people and becomes acquainted with them, would be compelled to recognize that principle that Jesus said should be one of the witnesses that should testify to the world that we are the people of God. "We should have love one for another," and that love, my friends, should not break down our individuality, take away our intelligence, rob us of our rights as citizens in the kingdom of God, to exercise the speech that may be necessary; and under that condition of righteousness we can make ourselves noticeable, and the notice that will be given to us will be of such a character as to bring to us favorable recognition in the world, and open the doors wider for the prosecution of the work that God has given unto us.

Live Not by One Principle

There is another class, my friends, who have been strange because they have assumed the peculiar attitude of pinning their faith, and their hope and their confidence of salvation upon some one principle, and having done that, they are determined that nothing else shall prevail. That's the one thing necessary, and they forget the other important features that God has said should be emphasized in his church and among his people.

Another strange or peculiar way that we do not care to indulge in, for Jesus has made the declaration, You shall not live by bread alone, or one principle only, but by every word that proceedeth out of the mouth of God. We are strange in another way. We have one of the most peculiar and strange organizations that has ever been given to the world. There is no other like it. It is not like the corporate bodies that we have around us. It is not like the Government in which we live. No other government that is on the earth is like it. Nor can we carry out its work under the same rules that other governments have to be governed by, for the simple reason that in this *peculiar* organization we have not been the architects. God hath set in the church these peculiar, different organizations if you want to call them that, or governments, as we sometimes see them spoken of, in the Scripture, for the specific work of his church and kingdom in the world, and he has designated what their peculiar functions are, and he has outlined how they shall be filled and how they shall be made to satisfy the needs of the people, and he has laid down the law that shall govern in the operation of this great body; and while he has given to us this organization that has made us strange over all the other religious organizations in

the world, and peculiar in this respect, he has also given to us that peculiar democratic form that has recognized the rights of the membership and the ministry of this church, the right to say whether they will be governed by these things, or whether they will not. A peculiar feature—the right of common consent that God has established, and it is one of the peculiar functions.

The People Have the Decision

The Catholic Church has its pope, and from him emanates the law; he is the end of controversy with them; not so with us. We have not been placed in that attitude; and even the prophet of the church has been placed under the rule that the people have, the right to say whether that which comes through him as a revelation shall govern or not. Thus we discover at once the peculiar distinction between us and other bodies who operate under what they may term the religious law.

We are out of the common line when it comes to that, and in presenting the thought of being out of the common, I have but to call your attention to the thought that when we go out into the world and begin to present our peculiar beliefs and urge our organization, we are confronted very quickly with the fact that we are not in common with the others. There are some things, it is true, that we may hold in common with the others, but when we come to lay our whole plan before them we are soon made to feel that we are not in common with them. We cannot live like them. We cannot work like them, and in some cases the very fact that we cannot has distressed us, and compelled us to work alone.

Now only those who have been in the field, those who have gone out with this gospel, and have attempted to carry it to the world can understand that fact, and are conscious to what extent we have to do it alone, and how hard it is sometimes to control ourselves and keep ourselves just as humble and as kind and patient in some of these things that force us to the recognition that we are out of the common. Yet, my friends, I want to emphasize again that in the future this being out of common must be marked with the characteristics of the Christ so strongly that it will overcome the prejudice and opposition that confronts us upon every side.

Jesus in his declaration to this church has laid down a little rule and called our attention to some of these things, and I am going to call your attention to one of them right here.

Doctrine and Covenants 119: 2 says:

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that

their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.

At once you will discover that it places us in the attitude, that it matters not what the world may do, what it may say, or how far its criticisms may go, if we are going to win souls to Christ we must approve ourselves unto the people.

Peculiar in Having Put on Christ

We may talk about our being peculiar, because we have peculiar doctrines, or because we have peculiar practices, and habits, etc., but the peculiar feature that must mark us and stamp us to such an extent that the world will recognize and notice us must be because, as a people, we have put on Christ, and we are demonstrating the characteristics of Christ:

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

This is just as applicable to the women as to the men. We should be of cheerful heart and countenance among ourselves, and in their intercourse with other members and men of the world. Yet they must be without blame in word and deed. Is anybody exempt from that? And does it not strike you with considerable force that if we put into practice a principle of that description, we are going to demonstrate to the world that we are a *peculiar people*, no matter how peculiar the conditions may be.

It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

The Kind of People Missionaries Appreciate

Now I may state frankly to you that my experience as a missionary in this church has taught me this, that if I have gone into a locality where there

are Saints who have lived their religion, and their example is in perfect accord with the precept, it has not been a difficult thing for us to secure a hearing, and meet a proper recognition. The very fact that this people were *peculiar* and different, if you please, from those around them, and their lives were so exactly and particularly and *strangely* in harmony with the principles of Jesus Christ, and the characteristics of the Master, had marked them, and had given credence to the thing that we taught; so when the missionary came in and unfolded the gospel, the missionary was enabled to reach the people, where otherwise he probably would have had prejudice to meet and hard fighting to get a recognition.

So you discover that the peculiarity of this people must not consist in the idea that they are going to stand up to preach and in the dignity of their own strength and greatness, say, We are the people of God; we are higher and above others. Did you ever hear anybody doing that? If you take the pains to go back, my friends, in history, and read carefully for a little while, you will discover some of these things—just exactly what we have referred to; and why? Well, I am going to call your attention to a little statement found in the fourteenth chapter of Deuteronomy, second verse. Let me read it to you:

Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Why, you are not the only people who have been talked to along that line, are you? Now, my friends, he said he wanted them, and they were to be a peculiar people, and when you follow their history it is a striking one. That same people wandered around in the wilderness for forty years, and why? I ask you, why? Because of their disobedience. That's the idea that I want you to see. Because of their failure, absolute failure, to recognize the sense in which God had destined that they should be peculiar. They were not common with those around them. They held themselves above the others, and they prided themselves on their peculiarity. They became lifted up in pride and self-centered; self-conscious, and became so much so that they came to the conclusion that they were the only people that ever were righteous, and the only ones that God loved, and the only ones God had worked with. And what happened to that people? Have you ever thought? If you haven't, I want you to think a little bit, for we discover he speaks to them along this line. After giving them a number of statutes and judgments he said to them:

This day the Lord thy God hath commanded thee to do

these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his *peculiar* people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an *holy people* unto the Lord thy God, as he hath spoken.

Why Early Saints Failed

Now you get the "peculiar" feature. He wanted to make them higher above all nations, but how were they going to reach that altitude? In what way were they going to accomplish that purpose; and the answer comes back to us—by keeping the statutes and doing the commandments that God had given them.

Now, my friends, you have but to follow the history of that people to discover that they failed. They didn't accomplish the work. They lost out, as we express it in these days, and failed to reach the end that God had in mind for them to reach, and as a consequence they were trodden down and driven out from their inheritances.

Now, I am going to make the statement to you and ask you people to think it over. We talk about Zion, and Zionic conditions, the building up of the kingdom of God, and the establishment of righteous principles. If you do, my friends, you must change your tactics. You must recognize a more righteous and upright life. We must get away from the idea of doing things as we want to, and recognize God's way. We must come to a recognition of the law that he has laid down, though it may, at times, conflict with the ideas of man and the wisdom of the world. We must reach that position of sanctification, so to live and do that it will stamp us as different from others, and they may look upon us as being peculiar, if you want to use that term, with all its definitions attached to it. The fact remains we can never accomplish this work until we shall be willing to put away from us the ideas that may have crept into our being, and into our midst, and into our teachings that are not in line with what God would have us be. He has told us that it could not be redeemed and saved only by the law that he gave—the celestial law. Otherwise, he says, I cannot receive it unto myself.

Failure of Latter Days

Israel failed; yes, absolutely failed, and I may say as I go back over the history of this church, we have but to look back a few years to discover another failure, and I ask you why. One of the reasons made manifest in the statement of the Master himself is found in Doctrine and Covenants 98: 1:

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions.

That's why. Because they failed to manifest that peculiar life of righteousness desired by the Lord, and so set an example to the world and hold aloft the beacon light of freedom that shall give to the world a recognition of the fact that God has said, If the gospel makes you free, you are free indeed; and I may make the statement to you to-night that by careful study I have been forced more and more to see the truthfulness of that statement. The change that is made by virtue of the gospel of Christ in his life stands before the world without fear of God or man. He has nothing to fear. He has risen above the conditions of the world. He can stand in perfect freedom. The laws that have been enacted do not come upon him because he does not break them. The fear of condemnation does not rest upon him. Why? Because he has not put himself subject to condemnation, and you discover that when you look at that thought properly it gives to the individual a freedom of mind; of conscience; of action and thought. Nothing else in the world can bring to you this same freedom except the gospel of Christ, applied in your life, and that will make you a strange, a peculiar individual in the world to-day. Failure comes to us because of our unwillingness to follow the teachings of the Christ; and the more you study that feature, the more we grasp that thought, the more it will emphasize the definitions of the word *peculiar* that has come to us.

To Whom Do We Belong?

Now, let me read some more: "That which belongs exclusively to one." Well, if we are a peculiar people, who is the one to whom we belong? What is your answer to be, and I think I hear the whispers from this audience—Jesus Christ. Most assuredly, and if we belong to him, then has he not the right to expect we shall follow him, and in following him, recognize the things he has said and follow them?

I want to read one other statement touching this question before I close. It is found in Titus, reading from the 11th verse of the second chapter:

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people*, zealous of good works. . . . These things speak, and exhort and rebuke with all authority. Let no man despise thee.

Now, let's think a moment of this statement. What has come to us? I want to call attention to

it: For the grace of God that bringeth salvation hath appeared to all men. "Hath appeared." "The grace of God." That is, my friends, the thing we want to emphasize to you; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Soberly; seriously; thoughtfully. That's what we need, that we may get close to God; that we may feel more of the divine contact of that Spirit as it permeates our being, lightens our minds, and strengthens our powers. My friends, we need it, and I am going to say, and say it frankly to you tonight, one of the difficulties that confront us, one of the things that stand in our way has been the failure to get down in the depths of humility where God wants us to go. Where we can feel the divinity moving in our midst, teaching us obedience, and leading us higher. Some may say we have had some of it. Oh, my friends, what a pitiful little bit we have had. We should have had a hundred times more than we have had. When that inspiration of the Spirit of God shall come to our hearts, it shall teach us as nothing else can teach; give to us the forces of divinity that shall open the way, and give to us understanding and comprehension and courage to stand for that God has given, and with the law that he has laid down. We must cleanse ourselves, purify ourselves, to be a *peculiar* people, zealous of good works, that God may rejoice in us, and finally, under the peculiar workings of his power, he may lift us out of the darkness of the world, the confusion that stares us in the face, and give to us the way in which we shall walk that we may reach higher ground and better conditions, and be crowned with divine intelligence that shall enable us to accomplish the work that God has called us to do, and be, in the true sense of the term, a *peculiar people*.

Our Budgets

By A. M. Chase

All the sacrifice should not be demanded of the elders and their families.

There is quite a disposition to-day to have a definite goal in all our calculations. Even our Government, with all its party machinery, has come to the point where the business of the United States is being itemized, and our lawmakers try to meet the demands of the budget so formed. In other words, there is an attempt to meet the *just needs* of the Government, without wasting the people's taxes.

We can hardly blame our bishopric, if they, too, in making their calculations for the needed expenses of the elders' families, ask that there shall be a looking forward, and a calculation of at least the approximate amount needed by these families.

If this is required of the elders' families, why should not the rest of the church membership also try to make an orderly, systematic calculation of their "*just needs and wants*"? And having made this estimate, make an earnest effort to live within the limitation so set?

The Starting Point

In everything of this kind, there must be a starting point, or a definite goal unto which we work or lay our course.

In our business of life, as "coworkers with God," "called to be Saints," the starting point, as well as the goal, must be "The kingdom of God." "Seek ye first to build up the kingdom of God and establish his righteousness," must come with added force to the man who has been called into communion with Christ, in the effort to redeem Zion and to prepare a people for his coming.

A Leaf From the Mosaic Law

As I turn back to read from the law given to Israel under Moses, I am reminded of the story of the colored saint, who, when she had been reading of this law, set aside a fifth of her wages for her religious activities. When some of her white brothers sought to set her right on the law of tithes, she answered, "I knows what dem old Jews gave to de Lord, but I'se not goin' to let 'em get ahead of me. If dey could give a tenth to deir Lord, I guess I can give a fifth to my Master who died for me." With what should be our better appreciation of the fact that we are "bought with a price," and what that price was, surely we should not fall behind those who were "Israelites indeed," in the time of the "fathers."

Tithes and Offerings

When Malachi pronounced the curse upon Israel, it was not only in tithes that they had robbed God, but, "In tithes and offerings." As we consider that law as given in Deuteronomy 14, we are struck with the thought, Shall not we bring as full an offering to the Master under the gospel law as were they of former Israel required to do? Surely, we who have so often turned to the Old Testament for our pattern may well consider what was the obligation put upon former-day Israel in the line of their family budgets of expenditures.

Tithing Begins With One Tenth of All Produced

The Psalmist sings, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time has come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall

build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord." (102: 13-18.) And Moses, in giving the law to be a "schoolmaster," to bring the people to a preparation for this Zion—with Christ at its head—wrote as follows:

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

And this is followed by the provision that in case they were living too far from the place of sacrifice (church headquarters), they were to turn this into money, and with the funds so raised, go up to the temple, and purchase such things as they wished to eat, and there to eat and rejoice together before the Lord, and, "The Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." (Deuteronomy 14: 22-27.)

In speaking of this feast, in common with the other two national feasts which God required them to keep, the injunction is, "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." (Deuteronomy 16: 16, 17.)

Freewill Offerings

In the foregoing, we have a provision for *three freewill offerings every year*, from every male in the church. Do you suppose that, were we to make an inventory at the end of four months, that there would be nothing to render in this way unto the Master, if it was "according to the blessings of the Lord thy God which he hath given thee"? Surely not if we are "seeking first the kingdom."

Tithing of the Increase

In addition to this tenth, or tithing, that should make up the first item of our family or personal budgets, there then follows the law of tithing for the support of the priesthood, and for the relief of the poor, or for the general expenses of the church. How often have we heard this quoted, to emphasize the law of tithing! Why should we ignore the part which has to do with the individual member and his church obligations? Is it not a fact, and is it not based on good logic and law, that if we do the first, or keep the first requirement, we will certainly have

more to tithe when we come to make our inventory to the bishopric? "In tithes and offerings," was the dereliction of Israel of old, and it is still true that, "The liberal soul shall be made fast."

I am convinced that when our Saints come to the point where they understand that their church activities is of first importance to them individually, so that they make it as much a thing to be provided for—even unto the tenth of their income—then will they be so enlarged in spirit, and find favor with God to such an extent, that it will be no longer a question of "How much do I owe?" but, rather, "How much can I put into the Bishop's hands for this work of building up the kingdom of God, and preparing for the coming of the Master?"

When we have reached this point, when we "bring forth all the tithe of thine [our] increase," and lay it up before the Lord for the general expenses of the church, there will be "meat in mine house." (See Deuteronomy 14: 28 and Malachi 3: 10.) And there will be no need to call home those who have been sent out to the nations of the world with the message of salvation, because the church cannot pay for what their families must have to live; nor will all the sacrifice, and curtailing of expenses be laid on these same elders and their families.

Preparing for the Bridegroom

In October, 1831, (see Doctrine and Covenants 65) the church was admonished to "make ready for the Bridegroom," and this is still our job. I wonder if we fully sense the honor thus bestowed upon us, and what it will mean in ultimate glory and joy. It seems to me that if we did, there could be no sacrifice that we may be able to make which would be counted a hardship. Surely, if Christ were to make an appointment with us to come to our assembly next October, what a preparation would be made, if we fully credited the tidings of his so coming! How we would vie with one another in our desires to show our welcome of him by our gifts and offerings!

If other believers are under the injunction to "be as men who wait for their Lord to come," how much greater is our obligation to be so earnest-looking unto, and preparing for that "home-coming" when not only will we meet with the Savior (if we have prepared) but with all the Saints of God! May we be ready!

"Our Youngest Missionary"

On the cover of January *Autumn Leaves* is a picture of Amos T. Hall, a New Zealand lad eight year of age, whose zeal and devotion causes Elder H. W. Savage to call him "Our youngest missionary." At the time the photo was taken he had distributed 791 copies of the *Gospel Standard*, the mission church paper of Australasia. He lives in Saint Kilda, a suburb of Dunedin, New Zealand.

Does Geological Science Conflict With the Bible?

By W. H. Deam

In a communication to the *Kansas City Star* in regard to some of the natural beauty of Swope Park being hidden by trees and underbrush, referring particularly to rocks showing seams which evidently had been caused by water erosion, I stated that "they were worn away perhaps millions of years ago by waters of a lake fifty feet deep where now is the valley." A good brother took exception to that statement and told me that I did not agree with the Bible. I told him I had observed nothing in the Bible to disagree with that statement.

When geologists speak in terms of millions of years some people think they are contradicting the Bible account of the creation. People who think the Bible is vitiated when geologists speak of certain stratum of the earth being millions of years old allege that from the time God started with the creation of all things to the present time is approximately fourteen thousand years. In so doing they overlook some facts in the account of the creation.

"In the *beginning* God created the heaven and the earth."

Was the *beginning* only fourteen thousand years ago? Was there neither heaven nor earth prior to fourteen thousand years ago?

During the sixth day "God created man in his own image, in the image of God created he him; male and female created he them." Was that a corporeal creation? No.

There is a difference between the word *created* and the word *formed*. God first *created* not only man but all belonging to the animal and vegetable kingdoms, but neither existed, physically, till some time (no one knows how long) after the Sabbath rest of the Lord.

God created "every plant of the field before it was in the earth and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2: 5-7.

Note that God "created" all these things as mentioned in the first chapter of Genesis, and then in the second chapter we learn that there were none in existence on the earth. On the sixth day as mentioned in the first chapter God "created" both man and woman and yet after that there "was not a man to till the ground" so God *formed* one of the dust of the ground.

The Inspired Version speaks plainly in chapter 2 verse 5 as follows: "For I the Lord God, created all

things of which I have spoken, spiritually, before they were naturally upon the face of the earth."

How long the "spiritual" creation was before they were formed "naturally" we cannot conjecture. And if I understand the Inspired Version, the creation spoken of in the first chapter was not confined to one man and one woman, for the 6th verse of the second chapter says: "And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air."

The creation mentioned in the first chapter was of "all the children of men," all that ever have lived or ever will live. People often combine in one the creation of man (spiritually) mentioned in the first chapter and the forming of man of dust mentioned in the second chapter. There is no reason for this because the creation of man related in the first chapter was during the sixth day (or sixth thousand years) while the forming of the mortal man of dust was some time subsequent to the seventh thousand years or day of rest. Both King James and the Inspired Bibles say the creation was "in the beginning." Does anyone think to limit the beginning of all things—the heavens included—to approximately fourteen thousand years?

I have not the least idea how long it was after "all the children of men" were spiritually created that mortal man was "formed of the dust of the ground." It may have been hundreds of millions of years. Don't lose sight of this fact, that the heaven and earth were the first of the creation—"in the beginning." There is a reckoning so we can tell somewhere near the length of time since Adam was made a "living soul," but prior to Adam there is no reckoning. The period of the creation was six days, and Peter says one day with the Lord is as a thousand years. But we do not know the length of time between the creation of heaven and the consummation of material things on this earth.

In the absence of knowledge it is very unwise to try to make the Bible contradict known facts proclaimed by science. Where true science is made to run counter to the Bible is when the Bible is misunderstood. The Bible is a great book—the Book of books, and contrary to it being like an "old fiddle" there can be only one tune played on it, and that is the right tune in harmony with facts. To try to make it opposed to facts is to try to make it as the proverbial "fiddle."

Tell your pastor the kind of subjects you are interested in, and why. It may help him in selection of sermon subjects.

OF GENERAL INTEREST

Longer Life, or More Useful?

The Metropolitan Life Insurance Company reports that for the first six months of 1922 the death rate from tuberculosis was 13 per cent lower than for the corresponding period of 1921. Tuberculosis is therefore a preventable disease and is being prevented.

On the other hand, the deaths from cancer show no decrease but the efforts against it are by no means abated in the hopes of later being able to make a like report as in the case of tuberculosis.

There are fewer deaths from typhoid and other fevers, all of which are preventable; fewer from diphtheria, and fewer from whooping cough. According to an editorial in the *Omaha Bee* there is a decrease of murders; the number of people killed by automobiles increased. Pneumonia carried off more, as did also heart disease. There has been a decided increase in the number of people dying from heart disease. This may be in part caused by the decrease in other diseases, but in part it appears to be a genuine increase in the number of deaths. On the other hand it is encouraging to note a decrease in the percentage of all deaths during the past decade so on the whole the fight against disease indicates a present gain.

In the meantime another editorial in the *Omaha Bee* states that there has been an increase in the expectancy of life of 5.1 years in the past two decades to over 53 years, so that if it is continued until 1932 the average expectancy of seventy years will have been attained. But this editorial also raises the question whether length of life alone is to be considered desirable. Should long life or useful life be set before you, what would be your choice?

The Fight on Prohibition

A stronger fight is being made against prohibition this fall and winter than at any time since the constitutional amendment was adopted. The plea is offered, as an entering wedge, for light wines and beer.

Recent review of the situation in America has been made by Gifford Gordon, of Australia, who has written an excellent article in the *Christian Work* for October 21. He points out that there has been a decrease in the number of deaths per 100,000 of population between 1910 and 1920, that this is true for every age of life, that the hospital for the care of alcoholism shows a decided falling off. That there is some drinking is certain. All of the laws no matter how prohibitive are broken in every state by a small group. This is true of murder and arson and highway robbery as it is true of the violation of the prohibition law.

The surveys of the provident societies show a decrease between 1917 and 1921 of the number of calls for help. But even though the figures as a whole do not show a marked numerical decrease there is a decrease of poverty from alcoholism averaging about 75 per cent—that is, that there is only one fourth as much poverty in which drink is a factor.

Mr. Gordon takes up the various objections one by one and answers them.

The best results of prohibition will be shown in the future generation.

Prohibition was not "put over" suddenly but was discussed for many years and was in effect in thirty-three States before nationally adopted.

It did not go in under wartime excitement because the

Congress that submitted it was elected before. America entered the war.

Prohibition is not responsible for the crime wave, as they have crime waves in England, France, and Germany. In fact, had it not been for the closing of the saloons the wave of crime would have been very much more severe.

Prohibition is not responsible for the increased use of narcotic drugs, for there has been a like increase in England though her drink bill was \$200,000,000 last year. The victims of the drug habit are mostly young men and young women. Out of 1,403 drug patients in New York the city health department learned that only 12 said they were driven to it by the desire for alcohol. In Los Angeles only 4 out of 500 in the narcotic clinic had been users of alcohol.

This is only part of the data submitted by him. Much of the drinking before prohibition was of wines and beer. The return of beer and wine would mean the return of the saloon.

What they want is not *light* beers and wines but something with a strong alcoholic content. If light wines and beers were what the antiprohibitionists are seeking they have it at present in drinks containing one half of one per cent alcohol.

Milk as a Builder

Valuable suggestions by Loretto C. Lynch
in the *Omaha Bee*.

"We have been having in our town what is called 'Milk week.' The posters and lecturers tell us that in order to be healthy even adults should drink at least a pint of milk. Yet our town is full of healthy folks who do not drink milk at all. For instance, there is Mr. S. He is the picture of health and strength and he frankly admits that he has a real grown-up man's dietary and he leaves milk for babies. Will you express an opinion on this?"

But is he really healthy? Are his teeth sound and in good condition? Is he vigorous and energetic? Is his digestion good? These conditions cannot always be judged by appearance. But, granting that he really is healthy, after a careful examination by a physician, how may we account for his health on a nonmilk diet?

Often an adult believing he has a nonmilk diet forgets that he has just a little milk on his cereal, and just a little in his coffee, and a little more in his cocoanut custard pie, and some more in his chocolate pudding and yet some more in the ice cream, of which he is so fond.

Granting, however, that he eats nothing containing milk, he may still be in good health. For, if the water which he drinks in his particular neighborhood happens to be "hard" he will get a little lime from it and this will supplement what he really gets from a general mixed diet. Lime is used in other ways by the body to keep its machinery in good condition.

Then, again, he may secure from eggs many of the substances that he loses from his dietary by omitting milk. He may secure from the liberal use of leaves and stems of plants, such as cabbage, onions, spinach, and celery, some of the substances that he would lose by not using milk.

Unfortunately, many families make the mistake of excluding milk on the basis of cost, while the same family will purchase much of the more highly expensive and less useful meat.

But compare the expense of the things enumerated to a quart of milk. Were milk 25 cents a quart instead of its prevailing price it would still be the cheapest lime-rich food that can be included in the dietary.

The idea of a cup of milk at 2 in the afternoon and again

before retiring will in time come into its own. If the tired mother, the overwrought housewife, the young business woman and the older person who thinks lack of energy due entirely to age will take two cups of milk daily at definite hours for one month a remarkable improvement will be noted.

Drink milk. Use it in your diet. A quart a day for little folks, a pint a day for grown-ups. It is one of your cheapest foods. Experiments on animals show that the milk drinkers grow and are lively.

Maya Civilization

An association has been formed of leading scientists with men of wealth in the East to delve into the mysteries of the ruins of Yucatan and Uxmal and elsewhere.

Professor Marshall Saville is quoted in the *Boston Post* of November 5 as stating that the language, writings, customs, religious elements, and art show absolutely no contact with Asia or Europe before the time of Columbus. He has emphasized, no doubt, the differences. The hieroglyphics are now recognized to be a form of code but no one yet seems to be able to decipher more than the date line with confidence. These people, however, were very highly civilized. They made one of the early calendars, dividing up the year into twenty months of 18 days with 5 extra days. This has been reported many times by different investigators. However their power had declined before the advent of the Europeans. But their ruins indicate a high civilization and a people of fabulous wealth.

Science and Religion

Doctor Charles P. Steinmetz, the consulting engineer of the General Electric Company, ranks very high in the practical scientific fields. His interest has been in scientific lines rather than in the metaphysical. He states that he thinks there is no scientific foundation for religion or for the idea of immortality, according to the *Literary Digest*, but does not therefore reject religion.

Religion deals with the relations of man to superior entities, that is, a personal God, while science deals with conclusions derived from laws of logic, from our sense of perception. "Though religion cannot be measured in watts or volts, it is not necessarily incompatible with science," he declares, for as he says:

"Our knowledge of the superior entities with which historic religion deals has been derived by experience and by 'revelation.' Undoubtedly experience led to the first conception of superior beings, or 'gods'; the forces of nature personified; the experiences in dreams; the orderly progress of nature, which seemed to imply a manager of the universe. . . .

"The answer is that science derives its conclusions by the laws of logic from the things we see, and does not deal with the real world, of which we know nothing, but with the world as it appears to our senses. But are there no limitations to our sense perceptions, which limit the validity of the conclusions we derive from them?

"All of our sense perceptions are limited by and attached to the conceptions of time and space. Kant, the greatest and most critical of all philosophers, denies that time and space are the product of experience, but shows them to be categories—conceptions in which our mind clothes the sense perceptions. Modern physics has come to the same conclusion in the relativity theory, that absolute space and absolute time have no existence, but time and space exist only as far as things or events fill them, that is, are forms of sense perception.

"Still greater and more pertinent is another limitation of our sense perceptions; our senses can perceive only finite things, but cannot perceive the infinite. No reasoning from any foundation can put anything into the conclusions which is not contained in the foundations, and thus, with our sense perceptions finite, all conclusions from them, that is, the entire structure of science, is limited to the finite. Hence any attempt of science to deal with an infinite conception of God, etc., must fail and lead to contradictions, be illogical.

"There can be no scientific foundation of religion, but belief must always remain the foundation of religion, while that of science is logical reasoning from facts, that is, sense perceptions, and all that we can say is that the two, science and religion, are not necessarily incompatible, but are different and unrelated activities of the human mind."

A Cause of Modern Paganism

There had perhaps never been a time when the sacramental principle had been more valuable and more needed than now. We heard to-day with wearisome iteration of the prominent part borne by the body and its instincts, especially the sexual instinct, in human life. Perhaps there had been something of a conspiracy of silence on these subjects in past years; but now the pendulum had swung right round, and psychoanalysts could hardly talk of anything else; they seemed indeed in their writings to be dabbling in dirt to a quite unnecessary degree. This unfortunate preoccupation of psychology coincided with a general reaction towards self-indulgence and paganism in present-day life. What must above all things be taught was that body and soul belonged together; that the body attained its truest beauty and did its best service as the instrument of the spirit; and that the two were reconciled and harmonized by the reception of something which was higher than either, something which could unite the two by lifting them both to a higher plane, namely, the reception of the Divine life of Jesus Christ.—Bishop of London in *Daily Telegram*.

No Crime Wave

The Russell Sage Foundation reports under date of November 23 a census of prisoners in penal institutions, comparing the years 1922 and 1917. They find quite marked two tendencies—one for an increase of crime following the war because of the loosening of moral restraint, the disturbing of social relations, and the cheapening of human life which always follows war. This tendency is obscured, however, by the fact that prohibition has intervened. Thus in twenty States which have prohibition before July 1, 1917, every State but one shows a large increase of prison population, the increase amounting to 32.2 per cent from 33,230 in 1917 to 44,025 in 1922.

On the other hand, the majority of the twenty-eight States which did not have prohibition before 1917 show a marked decrease of prison population, the net decrease, however, being but 3.2 per cent. In five States—Connecticut, Illinois, Massachusetts, Missouri, and New York, taken somewhat at random—there is a decrease from 39,706 to 33,251. But it is interesting to note that the decrease is only 78 in the State prison population. Therefore nearly the whole of the decrease of 6,455 occurs in the county and city prisons and is due to prohibition.

The figures do not sustain the popular impression of a crime wave since there is an increase of only from 72.4 convicts in 100,000 population in 1917 to 74.5 in 1922, an increase of only 2.1 in 100,000 persons.

THE SEMINAR

List of Suggested Books on Political Economy

Prepared by the Social Science Department
of Graceland College, Professor Charles E.
Irwin in charge.

General Works

Outlines of Economics, by Richard T. Ely. Price, postpaid, \$3.10.

There are many textbooks available for the use of the student who wishes a serious presentation of economic theory. Moreover, there are a large number that represent different points of view, and it therefore is quite difficult to recommend any one book which will be satisfactory to all types of students. Those, however, who are interested in political economy in its humanistic aspect, will find Professor Ely's book one of the best in this field. One of the highest tributes that can be paid this book is that it presents in fairly balanced form the abstract economic principles interpreted in the light of their social significance.

Work and Wealth, by John A. Hobson. Price, postpaid, \$2.85.

This book cannot be classed as a textbook, though the subject matter certainly can be easily adapted to class use. It is theoretical with the primary emphasis upon values. Mr. Hobson is an English author of the liberal school and writes of course under the influence of English conditions. Social laws, however, are much the same in England as in America and the student will find little difficulty in adapting this book to American conditions.

This book should be particularly interesting to Latter Day Saints for Hobson's view of present-day conditions more closely corresponds to our views of economic organization than any book printed during the last ten years.

Economic History

An Introduction to Economic History, 1922, by N. S. B. Gras. Price, postpaid, \$2.35.

This is the newest book covering the field of economic history. This is a field that has been much neglected by the economist and has resulted in many works being subjected to sever criticism because of the element of bias that has been all too evident. It cannot be said that this book is free from bias, but represents at least some improvements over earlier ventures in the field.

History of Business Depressions, by O. C. Lichtner. Price, postpaid, \$3.60.

Certainly this book is very timely. Experiencing as we are at the present time the pains of depression, this book deserves to be considered, if for no other reason, then, that we may learn to read the signs of the times, thus being forewarned to make provision for these periods. Getting caught is the penalty for our unawareness.

Social Interpretation of History, by M. Williams. Price, postpaid, \$3.10.

This book was published in 1920 and was intended to be a refutation of the Marxian Economic Interpretation of History. Fair-minded people will of course want to read Marx before reading this book since the refutation will mean nothing unless they shall have a knowledge of the thing that is being refuted.

The Development of Economics, 1750-1900, by Oswald F. Boucke. Price, postpaid, \$2.35.

The author groups the various economic theories under four heads of Nationalism, Utilitarianism, Historism, Marginalism; this is an arbitrary simplification which as he says in the preface, is useful in helping the student to fix the main outlines of the subject where a more detailed treatment might confuse him. The book is helpful in that it provides a background for a projected study of conditions to-day.

Agricultural Economics and Rural Sociology

Farm Management, by Richard Laban Adams. Price, postpaid, \$4.10.

This is the most recent book on farm management, though probably is no better than Warren's book, published some years earlier. This book presents the subject from three points of view; (a) the point of view of the student and the farmer, (b) the point of view of the investigator, and (c) the point of view of the investor.

Agricultural Economics, by James E. Boyle. Price, postpaid, \$3.10.

Both farm management and agricultural economics are mere subdivisions of political economy. Farm management emphasizes the relation of the farmer to his farm, in the securing of the highest net return. Agricultural economics on the other hand is concerned with the social aspects of agriculture. This book is written so as to be within the range of the average student of agricultural problems and is one of the few textbooks available in this field.

Rural Organization, by Walter Burr. Price, postpaid, \$2.35.

A constructive study of rural social life from five distinct points of view; (1) economic life, (2) education, (3) religion, (4) recreation, and (5) pathological aspects.

The analysis is supplemented by well-chosen illustrations of rural social development through the operation of such agencies as the American Farm Bureau Federation, land grant colleges, the Red Cross, etc.

Principles of Agricultural Economics, by Henry C. Taylor. Price, postpaid, \$2.60.

Professor Taylor is the dean of agricultural economists in this country, and this book is the outgrowth of nearly twenty years of teaching in this field.

In general the author holds to a comprehensive definition of agricultural economics. He includes some parts usually covered by studies in farm management and rural sociology. About one third of the book deals with the acquisition and tenure of farm land; more than one fourth is devoted to tenancy; approximately one third is concerned with the problems of agricultural production. There are some glaring omissions and the reader will find the text to be rather difficult reading. For general consumption perhaps Boyle's book is much to be preferred.

Labor and Labor Organizations

Organized Labor in American History, by Frank Tracy Carlton. Price, postpaid, \$2.30.

The purpose of the author is to present the background concerning which knowledge is necessary if any constructive plan is to be made for better relations between capital and labor.

Generally speaking, this book is a substantial piece of work. One of its chief merits is that it is based on an accurate knowledge of the ideals and policies of organized labor.

Business Methods and Statistics

Commercial Research, An Outline of Working Principles, by C. S. Duncan. Price, postpaid, \$2.35.

There are chapters on the need and character of commercial research; and on the sources, character methods of collecting, analysis, presentation, and interpretation of business facts.

Social Problems and Reforms

The College and New America, by J. W. Hudson. Price, postpaid, \$2.10.

This book sets forth the exacting demands of this new age and portrays the opportunity which the college of to-day has in making a lasting contribution to the progress of the world.

Before the college can make that contribution, however, Mr. Hudson says that much pruning and purging must be done. His criticism is at times very caustic but not unmerited. The "academic mind" and "education" have too long been used as blanket terms having a significance either distorted and overextended, or else having been used in an altogether meaningless fashion.

This book should provoke serious thought and is worth one's time to read.

Trade Commerce and Commercial Crises

Marketing, Its Problems and Methods, by C. S. Duncan. Price, postpaid, \$3.60.

The appearance of volumes of this sort reflects the growing interest in marketing as a field for research and study. This work is a textbook and is therefore fairly inclusive and constitutes a real contribution in that it is an excellent organization of a rather wide variety of scattered material.

At the close there is a discussion of the costs of marketing and of the problems of eliminating middlemen. He recognizes that the elimination of the middlemen does not necessarily mean a lessening in the cost of marketing. The marketing functions must be performed, and attack must be made rather upon uneconomical methods of performing those functions.

A New Play

For Sunday Schools or Religios. Can Be Given On Any Occasion

"THE LOST TRIO"

A new play by Ermina Perkins Kearney, assisted by the Special Day Committee of the Pen and Ink Club, is now ready and meets an insistent demand for something different for programs and special occasions.

Boy Scouts, Orioles, Temple Builders (or those who impersonate these groups) with a few others are leading characters.

The parts are easy and the costuming may be simple or elaborate as desired. The music required is either printed in the booklet or may be had from Zion's Praises.

Appropriate for any time, holidays, reunions, conventions, etc. The theme is helpful. "The lost trio" is Faith, Hope, and Charity, the finding of whom impresses both actors and hearers. The young people will be glad to help and will feel that it is worth while.

About a dozen copies should be had for best results in signing parts and rehearsals.

Price 10 cents a copy; 75 cents a dozen.

HERALD PUBLISHING HOUSE
Independence, Missouri

LETTERS AND NEWS**Special Meetings at Saint Clair, Michigan**

Prejudice removed, several baptized, more ready.

Special prayer meetings were held for a week prior to our special services. We had been looking forward for some time to the time when we could place before the people of Saint Clair the great and marvelous truths. The time came at last, and while some thought nothing could be done in this place some believed if the right servant of God came we might do a little good.

The time came and God sent his servant, our worthy brother, J. R. Grice. The first gun was fired on Sunday, November 5. We held forth for three weeks when we began to feel our efforts were futile. But our God came to the rescue and commended us through Brother Grice. The Lord said he was pleased with our efforts and that they should not be in vain for he had watered them with the dew of heaven and that we should gather the fruits of our labors.

One evening toward the end of the fourth week they began to ask for baptism and continued until eleven were baptized and many more were interested. A long section of the wall of prejudice has broken down and quite a number are studying. We know what occurs when men study and are honest in heart.

The sisters gathered in small groups for prayer each day. They did most of the tract distribution of near one thousand. We had fifty cards with photo of the speaker and placed them in all public places and in homes. We also advertised in our home paper and the Port Huron paper.

To our great surprise there were many who became interested and there are many to follow. Pastor and missionary agree there are about thirty-five in prospect. If all will only work together there is a bright prospect for Saint Clair Branch. We are making plans for another campaign in May or June.

WILLIAM A. SHAVER,

Publicity Agent.

Meetings in Ohio and Pennsylvania

Brother Cecil Neville and the writer has been appointed to labor in the Pittsburgh and Youngstown-Sharon Districts this conference year. The writer left Independence October 16, arriving at home the 17th.

After making all preparations, I left home for my field on October 27, visiting Warren, Niles, and Youngstown. I spent a week trying to get a schoolhouse near Niles, but was finally refused. The reason given was that they couldn't let anyone have the house that represented any particular denomination or that would teach doctrine.

I spent a little time at Warren where we have quite a nice little branch of Saints who are doing all they can to keep the camp fires burning. And they are doing fairly well. The writer then came to Lock No. 4, Pennsylvania, where I met Cecil Neville, the missionary supervisor. I finally made arrangements to hold a series of meetings at Fayette City beginning November 11 and have continued up to the present time.

The people seem to be so taken up with the things of the world that they have no time for religion of any kind. The church seems to be used more for a social center to meet in and have a good time than to worship God. Truly the Apostle Paul was not mistaken when he said that evil men

and seducers would wax worse and worse, deceiving and being deceived. What will the harvest be?

How much will the Latter Day Saints be in advance of their neighbors? When we go to the Wednesday evening prayer meeting and find only eight or a dozen present out of the number of one hundred and fifty and when the missionaries come to hold missionary services many will not support the effort with their presence, let alone with their means, what will the harvest be? Yes, dear Saints, what will it be? Will it be a day of rejoicing or will it be a day of sorrow and mourning?

The Saints here are doing their part well. A number of them with a few of their friends had an enjoyable time Wednesday evening, November 29, it being the occasion of the 25th anniversary of Brother Samuel and Sister Kate Winship who were married by Brother Rudolph Etzenhouser at Cranshaw, Pennsylvania. They will be remembered by many of the traveling ministry. Their home has been the general stopping place for all the missionaries that come to this city. They received many beautiful and useful presents, all silver. Plates were laid for forty-two. All certainly enjoyed the good things set before them.

The time before and after supper was spent in singing the songs of Zion. Near the close a man not a member of the church sang a number of comical songs to the delight and entertainment of the young people, and the older ones seemed to enjoy it as well as the young. About half past eleven all took their departure, wishing the brother and sister many happy years together, and if possible another anniversary twenty-five years hence.

Brother Neville and I went to the Lock and took dinner Thanksgiving with Brother Wise.

We hope all will end well. Wishing all a Merry Christmas and a Happy New Year, I remain your brother in Christ,
JAMES MCCONNAUGHY.

From New President of the Southwestern Kansas District

*Interesting observations from a letter to
the Presidency.*

At the beginning of another year, I find myself looking back over the year just past. It has been one of the most important of my life. I began the year as a member of the religious education class of 1921-22, then spent the summer months in missionary work in Lamoni Stake, coming to this city following General Conference. I cannot place an evaluation upon my time spent at Graceland. I am very glad that I was permitted to sit at the feet of such men as Floyd M. McDowell, Lonzo Jones, and Charles E. Irwin. The greatest thing that I learned at Graceland was how to study. I had previous to my coming to Graceland spent most of my spare time in study, but much of my time was wasted because I did not know *what* and *how*.

I had to some degree a social vision of our work but from my study of sociology, psychology, and religious history my social vision of our work was very much enlarged.

I was visiting last night a man of this city who has written a very lengthy paper against the Book of Mormon. After listening to the reading of his paper, I asked him what he thought of our social program. He answered he knew nothing about it. I shall try if possible to get him interested in this feature of our work.

I have found that one of the greatest needs of our leaders is a knowledge of people. One may know much about our doctrine and theology, but if he does not know his people he will fail.

The institute held in this city closed New Year's Day, a report of which you have no doubt received from Apostle Edwards. The responsibility placed upon me at that time I feel very much [that of district president]. Any advice as to how to organize my work I would very gladly welcome. My experience as a pastor under Elder Garver in Lamoni Stake will help me considerably in organizing my work here. Brother Garver is a very wonderful man.

Elder R. J. Wildey is our district superintendent of the Sunday School Department. Elder Ellis Bedwell is the superintendent of the Religio Department. The heads of the other departments have not been appointed as yet.

We have many scattered members in this territory. I am planning to get in touch with them by correspondence now. I will not be able to visit them for a month or two because of my work here.

My election to the district presidency will make necessary some change in my plans. I had planned to take up some school work the second semester of this school year at the Friends University, but I will have to give it up for this term. I am planning to take up some work next year and will plan my church work to that end.

I am very glad that I am called to be a servant of God and his people and shall pray that I shall be able to help you put over our very wonderful program.

Sincerely,

THOMAS S. WILLIAMS.

Heard Radio Program in Wyoming

As the hardware store has installed a radio receiving set our greatest desire has been to catch that sent out by the Stone Church.

Last Sunday night about 6.30 we began to hear from different places. We were listening to the announcer from the Palmer School at Davenport, Iowa, when sweet music cut him off and we thought it must be from Davenport. I told the folks that if we could hear the choir from the Stone Church, nothing could beat it. To our surprise we were listening to that very same choir as was announced when they were through.

We also could follow the sermon fine and only wished we could have heard the prayer. No doubt we will hear better when we are more used to the radio. Thanks to the good Lord and the minister and choir and radio we are not always alone if we are out by ourselves among the cactus and sagebrush.

Sincerely,

MRS. JOHN DURKEE.

Christmas Among Oklahoma Indians

One of our Indian brethren writes to President F. M. Smith as follows from Kingfisher, Oklahoma.

I was indeed very glad to hear from you, especially your Christmas greetings, and also the message you sent relative to the peyote.

We had a nice Christmas gathering at Brother Reuben Taylor's place, although the local branch was not in financial condition to have much of a Christmas tree, but my wife and I labored together in buying candy and nuts and also had cakes and pies what she baked for Christmas dinner.

At night I conducted a song service and talks were given by Reuben Taylor and Phillip Cook.

Now for what I have done for the local branch I don't expect to be repaid from them or anyone else but I was doing it for our Master and Savior Jesus Christ.

After the Christmas celebration was over I went to Calumet where the native Americans were holding their Christmas doings and in visiting their meeting I thought I had a hard task for me, but I trust in the Lord. I began to lecture to them about Christ and ended my talk with a quotation from the Book of Mormon, which interested them all.

I miss Brother Sanders as he used to visit often the camp there during Christmas or any time they had gatherings there.

I am sorry I did not get your letter before I left here, as I would have had a chance to read your message before the Indians.

Yours respectfully,
CHARLES M. WICKS.

Cold Affects Missionary Work in Canada

(From a letter to the First Presidency.)

The weather has been so cold (30 degrees to 45 degrees below) that I could not do much except in a fireside way, and even that was limited to a few homes. We arranged to hold services each Sunday, starting at 2 p. m., about the warmest part of the day. One big trouble this time of the year is to get stable room for horses. The low price of cattle has caused farmers to hold their cattle, and every barn is full. Often we could hold a service in a private house if we could find room for the teams. One thing I found was that there is opportunity for lots of work right near home if only I could get to it at the right time of the year.

Another thing I did this winter was to freeze my nose, and, by the way, that was no small thing. In all the years I have traveled out here I never froze before. I must be getting careless. Guess I shall have to get the Indians to make a moccasin for my nose, though it is like trying to cover up a pump handle.

Best wishes for a prosperous year,
SHELLBROOK, SASKATCHEWAN. BIRCH WHITING.

Expounding of Acts 2:23

Did Peter in the above text intend to convey the idea that God designed or *planned* the crucifixion of Christ?

The writer of this article says no, for if God planned the crucifixion the logical conclusion would be that those who did the deed were doing according to God's plan and would therefore be entitled to the highest glory that God had or would provide for man. What, then, did he intend to convey? Let us turn to the text and read, "Him being delivered by the determinate council and foreknowledge of God ye have taken and by wicked hands have crucified and slain."

The expression, "The determinate council and foreknowledge of God," hinges on the word *delivered* and not on the word *crucified*. "He that spared not his own Son, but delivered him up for us all." (Romans 8:32.) God could not have spared his own Son without destroying the agency of man. That he could not do and make the man out of him that he intends to do through the atoning blood of Christ, man being willing, showing his willingness by obedience.

As to planning the crucifixion or death of Christ, it seems plain to the writer that Satan must have taken the leading part, and that the plan was not made very long before it could be executed. Neither the Devil nor man could kill the Christ until born in the flesh. But that the attempt was made soon after his birth is made plain in New Testament history, and that he was pursued until the deed was accomplished.

God could not have "spared his Son," and been consistent with his justice to all without sparing all of his servants.

Christ foretold the death of the apostles and gave them

to understand that "he that loses his life for my sake shall find it again."

Now reader, just learn to draw the line between that which God before knew and that which God before ordained and you will get this seeming tangle straightened out.

In bonds, J. C. CRABB.

The Orient on Social Service of the Church

Last spring a convention was held of the World's Students' Christian Federation in which 133 nations were represented. The meeting was held in Pekin, China, and was remarkable for the fact that so many of the nations sent native delegations either in whole or for the greater part. In earlier years the conferences were attended almost entirely by missionaries or workers from other countries.

Of the 126 delegates, a number of them were missionaries from other places. There were in addition many local Christians in attendance.

As showing the wide interest in the social theme one of the great topics taken up for discussion by them was "Social and industrial reconstruction," with such questions discussed as, "Is the capitalist system capable of being changed to express the spirit of Jesus?" One delegation replied in a decided negative that the capitalist system must be abolished as incompatible with real Christianity. Another delegation observed that the present system introduces both the idle rich and the idle poor, whereas work is both the right and obligation of every citizen. All recognized that the present system needs correction. The discussion presupposes an ideal in the minds of those seeking a new social order and that this ideal is founded upon the family, of which love is the bond, one which includes common sense rather than subjects, that such an order must be established through an inward change rather than by outward arrangement.

Some of the points urged were: (1) Ample provision for recreation; (2) Parents should take the responsibility of education in the home; (3) Women should have equal economic opportunities with men; (4) The amount of wealth that can be bequeathed should be strictly limited; (5) The franchise should be universal; and (6) There should be open diplomacy with public ratification of international agreements.

The Literary Digest reports a steady growth of Christianity in India though not a rapid growth. Eleven years ago the native Hindu Christians numbered 3,876,000. In the eleven years there has been an increase to 4,754,000. But that this is only a start is shown by the fact that there are nearly 310,000,000 inhabitants of India of which nearly 217,000,000 are Hindus, and 68,000,000 are Moslems.

In this connection we are confronted by the fact, as the *Church Times*, of London, points out, that Mohammedanism is spreading very rapidly in Africa and in a few years may be the religion of the black races and Christianity be excluded. One difficulty that Christianity has is the division into so many different denominations. This is one of the extreme aspects of the necessity for missionary effort and this is one that no sectarian Christian church is meeting adequately as yet.

Elder J. Charles May left January 9 for Florida, as he is missionary supervisor for five or six States including Florida, Georgia, Alabama, Mississippi, and the Carolinas as well as the Isle of Pines and the Grand Cayman Islands. He has recently returned from missionary service at Grand Cayman and may return there from Florida as it is a new field. He reports that there are several good local men in that field.

A Vision Concerning the Evils of the Times

I will tell of a vision I had during a recent illness.

The evening of December 19 my husband sat by my bedside and we talked of the trend of the times toward evil—the moral laxity, increase in crime, etc. About half past nine o'clock my husband went to bed in the adjoining room. I lay for some time with my face toward the wall, feeling quite blue and discouraged. The thought came to me of how easy it would be for a burglar to enter our home when I am alone with my babies.

Then I seemed to see a man, masked, coming in at the door. My eyes remained closed and toward the wall. A panorama of scenes passed swiftly before my eyes. The burglar was followed immediately by a murderer. A woman stood in front of me, screaming, as a man killed her with a knife. Crime after crime followed in rapid succession. Then a monk, in hood and cowl and robe, was kneeling, but evidently with no sincerity. As he knelt he seemed gradually to change into an animal reared on its hind legs. I thought peevishly, "I wish such things wouldn't come into my head. Why can't I have pleasant thoughts and go to sleep?"

Then I saw various beasts, all fierce and repulsive. Next a priest, bareheaded and robed, addressing a group of nuns. The church in which they appeared to be seemed rich and elaborate, and a spotlight was on the priest. Then it shifted to the nuns, who turned their faces toward me for an instant and then back. By this time I realized that my thoughts were beyond my control. I lay motionless waiting for whatever was to come.

The same priest was then seen addressing a congregation. He looked very hypocritical and crafty. The scene gradually faded and I saw a man of another type. He stood alone in a very modest pulpit, wearing a very plain black suit and an air of humble sincerity, but not cringing nor doubting. In his hand was an open Bible. I watched, hoping the spotlight would show me some particular passage. But it did not. The man stood so for a moment, both himself and the book in a glow of light. Then he passed from sight.

After a time I opened my eyes to the dark room, and realized that these things were shown me for a purpose. The meaning is, I think, obvious to all. But I needed a reminder of the eternal truth. I no longer feel so discouraged.

We cannot be insensible of world conditions, but we can each lead a pure and faithful life, thus influencing others; and we, knowing that the Bible is the fountain of all truth and knowledge, will not be led astray by any false doctrine, nor "worship the beast." Let us each do our part, "you in your small corner, and I in mine," and hope for the best.

DELPHINE BOZARTH.

WARRENSBURG, MISSOURI.

Will Explain Law of Tithing More

(Excerpt from letter to First Presidency.)

We are reminded the old year has passed into history and the new year is here with all of its joys and sorrows and new responsibilities confronting us all. I believe I have a new vision that I hope will not help me alone, but all that I am permitted to labor with. I have not preached the law of tithing very much, believing this was the duty of bishops and agents, but in the future the law of tithing will receive my best effort. I long to see the treasury built up so the hands of our missionary force can be untied and Zion built up, and I feel it will take a united effort with faith and works united if we shall redeem Zion.

I am willing to pledge my best service to the church for 1923. I hope all strife will cease and the spirit of consecra-

tion fill each heart, so all may labor to the honor and glory of God. This life is too short to hold spite or try to get even with our enemies, so may we remember through 1923 we are our brother's keeper.

Wishing you all a Happy New Year, I am

Sincerely yours,

WILLIAM M. GRICE.

CROSSWELL, MICHIGAN.

From Far-Off Alaska

Finds good prospects for missionary work in the north.

This has been a very strenuous summer for me. Leaving my camp in the mountains of the Kantisna one day I went over to a neighbor's, six miles away, but found his dogs tied up and very hungry and evidence to show he had not been there for two weeks; so I fed the dogs and then went over a divide six miles more, where there were some more miners, and organized a searching party and we found the man dead by the head of the creek where he had died of heart failure. I went over to the Commissioner's, forty miles distant, to report the death, and when I got back another man had died. We buried both men on the creek and I was asked to offer prayer as the boys knew I was the only Christian in that part of the country. I surely felt repaid for living so that I could perform the simple service. There were some comments on the prayer, one man asking me what church I belonged to and another what secret society I belonged to, as he thought the prayer was a formula from some secret society; but I explained to him that it was just a prayer of my own with some of the principles of the gospel. I talked to him

Bound and Unbound Volumes of "Heralds"

Special Offer to Provide Complete Sets for Reference and to file in Your Library

In response to a demand for such accommodation, we will arrange to file at this office a copy of each issue of the SAINTS' HERALD, the official publication of the church, to be delivered either bound or unbound at the end of the year to those who place orders for them now.

As long as the issues since January 1 are available we will date the arrangement to the beginning of the year. Otherwise we shall have to omit the first or other missing numbers, so your order should be placed at once if you wish complete sets.

We will furnish delivered in the United States all the issues of the 1923 HERALD, bound in one book, with strong cloth board and properly labeled, for

\$4.00

payment to be made to us sometime before the end of the year 1923. This will require that we be notified now so we can file a copy each week.

If the year's complete volume is desired unbound, we will deliver it on the above basis for

\$2.25

Many persons find it difficult to keep each week's issue unsoiled and untorn. The paper should be read freely by members of the family, and this always means more or less wear and tear. Assure yourself a complete and clean volume for the entire year at the cost of a year's subscription, with a small amount added for binding.

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

for a long time on the gospel and he said he liked to hear it, so after that he always wanted to hear more of it whenever I was around.

I made four trips to the Commissioner's this summer, eighty miles the round trip over five mountain ranges. One man went crazy and threatened to shoot everyone around, but we finally got him and took the gun away from him and took him to town.

I am expecting to get started mining next spring but I would like to see a missionary up here to open up the work as I believe there is a work here to do. I am doing what I can and trying to live a good moral and Christian life and would be of any service I could to help open up the work here.

Have not had much cold weather here this winter, 30 degrees below being about the coldest. Most of the time the weather has been around zero.

Wishing you all a Merry Christmas and Happy New Year,
Your brother in the faith, C. H. RAWLINS.
NENANA, ALASKA.

Southwestern Kansas District Organized

The institute held in Wichita, Kansas, December 30 to January 1 was a decided success from all viewpoints, the outlying branches being well represented as well as isolated members.

The Southwestern District of Kansas was organized at a business meeting in charge of Apostles Frank H. Edwards and Roy Budd, and the following officers were elected: President, Elder T. S. Williams; district superintendent of Sunday school, Elder R. J. Wildey, of Hutchinson; district superintendent of Religio, Elder Ellis Bedwell, of Wichita; district secretary, Sister J. J. Wilson, of Wichita; Bishop's agent, Elder J. W. Wooten. The remaining offices are to be filled later.

The institute program proved to be very successful, the principal lectures and talks being delivered by A. Max Carmichael, General Sunday School Superintendent, and Apostles Frank H. Edwards and Roy Budd.

The date of the first district conference was left in the hands of the district officers.

New Branch at Macon

Apostle F. Henry Edwards visited us rather unexpectedly and preached a couple of sermons Sunday and Monday evenings, December 18 and 19. We were glad to have the opportunity to become better acquainted with him.

On Sunday morning December 18, Brother Edwards organized a branch at Macon. The Macon Saints have held their membership in Bevier Branch. There are about fifty-five members in and near Macon. About two years ago they purchased the Catholic church building and remodeled it. It is a neat little brick building, plenty large enough for present needs.

Some of our members listened in to the radio sermon broadcasted by Brother R. V. Hopkins several weeks ago. The sermon and music were heard distinctly and much enjoyed.

A letter was just received announcing the safe arrival of Brother and Sister Vernon D. Ruch and baby in Norway.

Elder F. T. Mussell spent several days with us recently finishing up several items of district business before departing for his new field.

J. L. WILLIAMS.

Independence

Florida and California weather continues here and, except for the dreary ones who see a long winter ahead anyway, people are rejoicing over the wonderful season we have had.

There was a good attendance at all services Sunday. Following were the appointments: Stone Church, Elders F. Henry Edwards and Walter W. Smith; Walnut Park Church, Elders F. A. Smith and A. B. Phillips; Liberty Street Church, Elders D. O. Cato and M. A. Etzenhouser; Englewood, Bishop B. R. McGuire and Apostle F. Henry Edwards.

The annual series of meetings conducted by the Aaronic priesthood of the Enoch Hill Church in which the local priesthood will be the speakers commenced last Sunday morning and will extend over two weeks, concluding with the evening service of Sunday, January 28. Meetings are held each night, excepting Saturday, at 8 o'clock. This is the third annual series of this character which has been held at that church and which in the past have been highly successful, resulting in a better cooperation between priesthood and laity.

The quarterly conference in Zion was held January 8 at the Stone Church with a representative group from each of the churches in Zion present. The pastor, Elder Roy V. Hopkins, assisted by Presidents Frederick M. and Elbert A. Smith, presided, and Guy P. Fairbanks was elected secretary. Reports were read from the pastor, the bishop, and the various quorums.

The following ordinations were proposed and authorized: Ira I. Burdick and John C. Schwab to office of elder, E. M. Sellers to office of teacher, and Lane Bolt to office of deacon.

Bishop J. A. Becker submitted a budget of \$10,000 to cover the local expenses of the various churches in Zion during the coming year. He also recommended that the bishop be authorized to proceed at once in the matter of building a steam heating plant back of the Dining Hall. It was proposed that this steam plant be large enough to heat the Stone Church, Dining Hall, the library, and kindergarten, and perhaps also the Order of Enoch House and the general office building. The bishop was authorized by the conference to proceed at once with this program.

The appointment of pastors for the various churches in Zion was proposed by the Presidency and adopted by the conference as follows: R. V. Hopkins, pastor of Zion and the Stone Church; Richard J. Lambert, Second Independence Church; J. A. Dowker, Walnut Park Church; Merrill A. Etzenhouser, Liberty Street Church; W. D. Bullard, Enoch Hill Church; J. E. Warne, Englewood Church; John Soderstadt, Spring Branch Church.

The Statistical Department reported that the records show an enrollment in Zion of 4,506, but there are 553 of this number whom the department are unable to locate.

A considerable portion of the conference time was taken up in talking over the question of coordinating the various departments of church work in Zion. The First Presidency made the following recommendation:

"To the Conference in Zion; Greeting:

"In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear then for action by the conference, and we suggest the adoption of the following rules of procedure:

"(1) The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

"(2) The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations; the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

"(3) In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers."

Action on the above recommendation was deferred until the March conference.

Tuesday evening, January 9, the employees and officials of the Herald Publishing House, together with their families, were entertained at the Dining Hall by Business Manager and Mrs. Granville S. Trowbridge. The evening was spent pleasantly in the playing of games and in listening to an address by Bishop McGuire and vocal solos by Mrs. S. A. Burgess and Mr. George Anway. Light refreshments were served at the close of the program. This gathering of the Herald people has come to be an annual affair and all seem to enjoy the opportunity of getting better acquainted.

Elder J. D. Shower, who has been with his family over the holidays, returned to his field in Southern Ohio Monday. He went directly to McDermott, Ohio, where he is going to conduct a series of meetings.

Miss Gertrude E. Copeland, from Philadelphia, took charge of the Independence Sanitarium as superintendent January 3 and now has full direction of that institution. Sister Copeland has had a great deal of experience in this class of work. She was superintendent of the Reading Homeopathic Hospital at Read, Pennsylvania, and also did her turn overseas. She reports that there are thirty-five patients now in the Sanitarium, among them being several emergency cases. The Sanitarium repeatedly demonstrates its value to the community in its prompt and efficient care of accident and emergency cases in the vicinity of Independence, and the town people appreciate the service that is extended.

Elder C. C. Joehnk, who at one time was on a mission to Germany for five years and who has long been a member of the eighth quorum of elders, died in Independence on January 11. He has resided of late at Knobnoster, Missouri, and is survived by his wife, Mrs. Ida Joehnk. The funeral was at the Stone Church and the interment was in Mound Grove Cemetery.

Mr. and Mrs. Earl Moore are the proud parents of a baby girl who was born at the Independence Sanitarium, January 9.

Miss Cora Fligg, daughter of Elder William I. Fligg, went home from the Sanitarium last week having recovered nicely from an operation which she underwent there sometime ago.

Brother U. W. Greene underwent an operation at the Sanitarium last week. His nurse reports him making a very fine recovery.

Church Historian Walter W. Smith went to Lamoni Monday morning and will remain there until Thursday, delivering his annual series of lectures to the class in religious education at Graceland, and filling other speaking appointments there.

Doctor G. Leonard Harrington left Independence January 5 for a trip to Honolulu. As stated above Miss Copeland, superintendent, will have charge of the Sanitarium in his absence.

Interest continues to grow in the radio programs conducted each Sunday evening at 6 o'clock in Independence. These programs are broadcasted by the Central Radio Company, Kansas City. The lecture last Sunday evening was by Elder R. V. Hopkins, on the subject, "The Book of Mormon proven by American archæology." This concluded his series on the

Book of Mormon and next Sunday evening Elder Walter W. Smith will address his audience by ether on, "The coming forth of the Book of Mormon." The music by Pauline Becker Etzenhouser, Lillian Green, and Ammon Fry, with vocal numbers by Bertha Bailey Burgess, was greatly appreciated. Next Sunday evening the Walnut Park musicians will furnish the program. Details printed elsewhere in this issue.

The young people's services which are to be held at the Stone Church each Sunday at 11 o'clock started Sunday and promise much of value to the young people and to those who will be affected by the activities growing out of these meetings. Elder E. D. Moore is in direct charge, but will be assisted by others.

There was a joint recital given at the Stone Church Monday evening by Arthur H. Mills, pianist, and Eugene Christy, tenor. This program was given under the auspices of the Independence Music Club and was a complimentary number on their winter series.

Council Bluffs and Vicinity

The district conference of the Pottawattamie District was held in this city beginning Wednesday, the 27th, at 7.30 p. m. and continued over Sunday the 31st. The forenoons, afternoons, and evenings were all occupied with services, although the day services were not well attended. The evening services were largely attended, especially when there was an entertainment. The good Spirit prevailed in the institute and business sessions as well as in the services. It is thought that much good was done. The district president was deprived of the privilege of being present on account of illness from which he has not yet recovered, although somewhat improved. There were ordained during the conference, Brother A. A. Smith to the office of elder, and Roy Henderson to the office of priest. Two adults were baptized. The preaching was done by Brothers A. M. Chase, Charles Putnam, and J. F. Garver.

The funeral of Brother Robert Currie was held at the church on the 17th and largely attended. Another funeral was held at the church Thursday, the 4th, this being the death of the only child of Mr. Lora Kelly and wife of Omaha.

At the same time as the funeral of Brother Robert Currie the funeral service of Sister David Carlile, of Underwood, was held at that place by the district president.

The Christmas entertainments held in the city by the Saints were as follows: At Riverside on Friday evening the 22d; at Belmont, Sunday evening the 24th; and at Central on Tuesday evening the 26th of December.

At the close of the conference on Sunday some of the young people of the church gathered at the home of Sister Ione Anderson or the place where she is making her home and had a watch party and yet others with less thought of the sacredness of the time went to spend the time skating till the ushering in of the New Year.

I forgot to say that both the branch and the district have indorsed Form Four of the suggested plans for conducting the organizations of the church, and will try the virtue of that which is yet a theory, whether an advantage over past methods or not is to be proved, but we have been willing to prove the suggestion.

We are assured that there is a standard for right and wrong, and what one may think of anything does not change it from wrong to right nor from right to wrong. This has been the idea that some have had about baptism. If we think that sprinkling or some other form is right it is just as good as the plan which we believe God has ordained, and so we have taught since the Restoration that the religious world has departed from the standard and gone into error

and we have hard work to convince the majority of the people that one way is better than the way they thought was right thinking so from what they had been traditioned to believe.

The large majority of the Saints are desirous of a continuous study of the sacred books of the church in the Religio, especially the Book of Mormon. This is the study that was agreed upon at the time when the Religio was thought to be dead; and the committee to whom was referred the reviving of it brought in their decision after special hours of prayerful consideration that the Book of Mormon should form the basis of study, associated with an appropriate program of literature and music. Since that time this organization has been one for good in the church and trust it always will be.

Brother Guy R. Johnson and Sister Eva Eunice Dobson, the youngest daughter of Elder Lyons Dobson, were married at the residence of Elder J. F. Mintun Sunday, December 31, at about noon. Both are residents of Deloit, Iowa, where they expect to make their home. They spent a week at Council Bluffs, visiting relatives and friends.

Grass Lake, Michigan

We do not have any church privileges here; all we have is the HERALD to keep us in touch with what is going on.

When I hear so many saying, "Why doesn't the church do something for her people?" I feel like saying, "Why don't we as children do something for ourselves?" We can talk and sit down but what good will that do us or anyone else? Let us work together and then we can win. There is only one way to win and that is to work in harmony with the head, pay our tithing, and try to become more pure in heart that we may help in the vineyard of the Lord. I for one wish to dwell in Zion; to do so I must become pure in heart.

I have heard it said that the world is getting better but I fail to see it. On the other hand it is getting worse and will till our Lord comes to put all wrong under his feet. The time is near at hand when we must gather together. Are we in a condition to be gathered? If not, why not? Do we want to be shut outside?

"Let us pray for one another
For the day is fading fast,
And the night is growing darker,
While the scourge goes flaming past."

Yours in the bonds of truth,
WILLARD GREEN.

Dallas, Texas

The Dallas Branch is progressing steadily and the Saints seem to be awakening to their duty towards the building up of the kingdom established for the last time.

We have had a series of meetings by our missionary, S. S. Smith, and we feel he has done much for the success of the Saints in their own spiritual behalf as well as sown the good seed for the few outsiders who came. We hope the time will speedily come when he can again come back to the Dallas Branch.

Our Sunday school has done very well in the past twelve months, and beginning with the new year we all hope to work together in the harness and put forth better efforts for the coming year and help to encourage our younger boys and girls in building up the kingdom so they will be ready to take our places and carry on the work in later years. The Sunday school gave an interesting Christmas program on Sunday night. We were all very much pleased with the

MISCELLANEOUS

Conference Notices

Lamoni Stake, at Lamoni, Iowa, February 1 to 4. Helen R. Bootman, stake secretary.

Saint Louis, at Saint Louis, Missouri, Grand and Carter Avenues, January 27 and 28. Special program Saturday, 2.30 p. m., by the Sunday school and Religio. Business meeting 6 p. m. Election of district officers. As a special feature, J. A. Gillen, president of the Twelve, will be present and occupy. Come one, come all. Charles J. Remington, secretary.

Western Montana, at Bozeman, February 3 and 4, district conference and Sunday school convention. Please send conference reports to Number 23 North Seventh Avenue, Bozeman, Montana. J. P. Wyckoff, secretary.

Northern California, at Modesto, February 2 to 4, the annual spring conference. A large attendance is desired as we expect matters of much importance to be presented for decision. Cecil Hawley, secretary, 1955 Napa Avenue, Berkeley, California.

Arkansas, at Fisher, February 9 to 11. All branch clerks are requested to send reports to district secretary not later than February 8. Ida Emde, secretary, Balb Knob, Arkansas.

Southern Nebraska, at Lincoln, February 10 and 11. Business session will be called at 10.30 a. m. on Saturday. May we see a large attendance at this conference? H. A. Higgins, president.

North Dakota, at Fargo, February 17 and 18, 1923. The district having adopted the coordinating plan, any business for the Sunday school, Religio, or other departments of the church work may come before the sessions of the regular conference. Some institute work will be presented by the department officers and the advertised plans discussed. The Fargo Saints will plan to entertain all who come and those who have tried it know they will welcome you. For any further information write the undersigned. Thomas Leitch, 191 Fourteenth Street South, Fargo, North Dakota.

efforts our boys and girls put forth in carrying out the program. A beautiful Christmas tree and stockings full of candy were provided by a good sister of the branch, and every child in the house was given fruit and a stocking.

CORRESPONDENT.

FORT TOWSON, OKLAHOMA, December 25, 1922.

Editors Herald: I am renewing my subscription for the HERALD and am also sending one dollar Christmas offering.

I have been in the church twenty years, being baptized by E. A. Erwin. I have never regretted the step but have been made to rejoice many times and can say that I know this work is true and Jesus is indeed the Christ.

We do not have Sunday school and we have not had any preaching since last summer. Saints, this is all very discouraging to one who loves the gospel, and to never hear a prayer, but our one little feeble effort at times it seems like doing nothing. But I have a great desire to press on; in fact, I have never looked back except to profit by the mistakes I have made. I take the *Ensign* and *Autumn Leaves*, and am sending for *Stepping Stones* at this writing. I cannot see how I could do without them as they have so many good sermons and letters.

I ask the prayers of the Saints, as my health is very poor.

Your sister in the one faith,

MRS. BELLE CHAPPELL.

Addresses

Elder O. J. Hawn has changed his address from Bradner, Ohio, to Saint Marys, Ohio.

Conference Minutes

POTTAWATTAMIE.—At Council Bluffs, Iowa, opened Wednesday evening, December 27, with a program by the boys. Thursday, Friday, and Saturday forenoons devoted to prayer and preaching services. Sunday school, Religion, and Department of Women occupied the afternoons. Business sessions Thursday and Saturday evenings. Friday evening, program. Officers elected for coming year: O. Salisbury, president; H. H. Hand and George Beatty associates; Elsie Lapworth, secretary; J. R. Epperson, Sunday school superintendent; Milo Burnett, Religion superintendent; May Rudd, Department of Women; Lloyd Graybill, supervisor of boys. J. A. Hansen tendered his resignation as Bishop's agent. T. J. Smith elected as his successor. Nels P. Hansen and M. A. Smith recommended to be ordained to office of elder; and Roy Henderson ordained to the office of priest. The district moved to adopt Form 4. A committee was appointed to consider the advisability of printing a Latter Day Saint directory. A committee was appointed to consider the advisability of purchasing permanent reunion grounds. Bishop's agent was authorized to solicit and create a fund for equipping the district missionaries for tent work, etc. Visiting missionaries were Charles Putnam, A. M. Chase, and J. F. Garver. Preaching Sunday at 11 a. m. and 8 p. m. by Brother Garver; 2:30 social service. Elsie Lapworth, secretary.

Our Departed Ones

GAULTER.—Harriet Gaulter, daughter of Benjamin Morgan, was born February 8, 1828, at London, Middlesex County, England. Baptized in London at the age of ten, and at twelve came to America and lived in Saint Louis for a time. Moved to Illinois about 1842. Married Lewis Gaulter in December, 1845, Heber C. Kimball performing the ceremony. Baptized into the Reorganization by J. W. Gillen, September 28, 1866. Moved to Montana in the early sixties and to Lamoni, Iowa, in 1882. Died in Lamoni, November 30, 1922. Leaves three sons and three daughters, twenty-nine grandchildren, and thirty-eight great-grandchildren. Her husband, four daughters, and one son have preceded her. Funeral from Brick Church in charge of C. E. Wight. Sermon by T. J. Bell. Prayer at the home by Columbus Scott.

JOHNSON.—Telke Fryse Johnson was born at Toller, near Hanover, Germany, March 16, 1837. Moved to America in 1871, locating near Burlington, Iowa. Came to Missouri in 1902, locating near Stewartville. Baptized September 13, 1882. Her husband and one son have preceded her. Died December 12, 1922. Leaves four daughters and three sons, eighteen grandchildren, and ten great-grandchildren.

ALDRICH.—Lucinda Fields Aldrich was born in Linn County, Oregon, February 25, 1850. Married Charles Edwin Aldrich November 27, 1866. Baptized over fifty years ago. Died at Agatha, Idaho, December 7, 1922. Her husband preceded her four years ago. Leaves eight children, many grandchildren, and great grandchildren. Funeral sermon by W. F. Yates. This is the sister who was healed of a cancer as recorded in the Church History, volume 4, page 513.

CARLISLE.—Zella V. Klopping was born near Underwood, Iowa, August 28, 1895. Married David Carlisle, June 4, 1917. Baptized about 1907. Died December 14, 1922, after an operation. Leaves husband, father, one sister, and one brother. Funeral by O. Salisbury.

THOMAS.—John Perry Thomas was born at Abortsith Parish, North Wales, November 5, 1864. Baptized in early manhood. Ordained deacon February 27, 1894. Came to America in 1897. Died at Chariton, Iowa, December 16, 1922. Leaves eight children. His wife preceded him in 1908. Funeral at Chariton, Iowa; service in charge of Parley Batten. Sermon by J. F. Garver. Interment in Graceland Cemetery some miles northwest of Chariton.

GULEMBO.—John Theodore Gulembo was born in Mechlinberg, Germany, March 4, 1841. Moved to Canada when a boy. Moved to Michigan ten years later. Received American naturalization papers in 1872. Baptized in 1875. In 1866 married Etta La Guire, who died in 1885. Married Marion E. Keene in 1888. Died at Freesoil, Michigan, December 4, 1922. Funeral from the home, sermon by John Schurer. Leaves wife, five sons, four daughters, thirty-one grandchildren, and two sisters.

KJEISNER.—John Lehmann Kjeisner was born at Goosen, Denmark, February 9, 1830. Baptized September 22, 1879. Came to America in 1888, locating near Weston, Iowa. Later he moved to Bedison, Missouri, where he died November 12, 1922. His wife and daughter preceded him. Leaves two nieces. Funeral in charge of E. S. Fannon, sermon by O. W. Okerlind. Interment in Swinford Cemetery.

LONGDON.—George Longdon, son of James and Martha Longdon, was born in Yorkshire, England, December 2, 1846. Emigrated to America thirty-nine years ago. Married Mary Bean, February 25, 1882. Baptized September 15, 1889. Ordained teacher June 23, 1903. Died at the home of his daughter, Mrs. Hannah Rish, in Mishawaka, Indiana, October 11, 1922. Leaves wife, one son, four daughters, twenty-four grandchildren, nineteen great-grandchildren, five sisters, and one brother. Funeral from the Coat's Funeral Home. Sermon by S. W. L. Scott.

VAN HORN.—Ruth E. Davis was born December 14, 1855. Baptized at the age of ten and rebaptized some years later. Married Cornelius E. Jones, March 18, 1874. Two sons were born to them. Later she married Thomas Taylor. Three sons and two daughters were born to this union. Married Benjamin Van Horn in November, 1910. He died September 13, 1919. The family lived at Kewanee in the early days of the church. Moved to Tobias, Nebraska, where she died, December 24, 1922, at the home of her daughter, Mrs. Ada Nunamaker. Funeral conducted by C. H. Porter.

CURRIE.—Robert Currie was born in Scotland, August 24, 1837. Baptized in Scotland January 2, 1870. Married Elizabeth Jones. Has resided

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

- Observance of the Sabbath Day 49
- No Real Substitute for Church Attendance 50
- Religious Education 50
- An Aristocracy of Brains 52

ORIGINAL ARTICLES:

- A Peculiar People, by Frederick A. Smith 53
- Our Budgets, by A. M. Chase 58
- Does Geological Science Conflict With the Bible? by W. H. Deam. 60

OF GENERAL INTEREST:

- Longer Life, or More Useful 61
- The Fight on Prohibition 61
- Milk as a Builder 61
- Maya Civilization 62
- Science and Religion 62
- A Cause of Modern Paganism 62
- No Crime Wave 62

THE SEMINAR:

- List of Suggested Books on Political Economy, by Charles E. Irwin 63

LETTERS AND NEWS 64

- William A. Shaver—James McConaughy—Thomas S. Williams—Mrs. John Durkee—Charles M. Wicks—Birch Whiting—J. C. Crabb—Delphine Bozarth—William M. Grice—C. H. Rawlins—J. L. Williams—Willard Green—Mrs. Belle Chappell.

MISCELLANEOUS 70

in Nevada, in Pottawattamie County, Iowa, in Lamoni, Iowa, and in Council Bluffs, Iowa. Died in the latter place December 15, 1922, after an illness of nearly three years. Leaves wife, seven sons, and one daughter, all in the faith. Funeral services from the Central Church, sermon by J. F. Mintun. Interment in Crescent Cemetery.

DAVISON.—Holmes J. Davison was born at Delhaven, Nova Scotia, May 6, 1853. Baptized June 4, 1882. Ordained elder, February 11, 1883. Ordained high priest, June 23, 1915. He was under General Conference appointment for thirty-five years. Died at Stockton, California, December 15, 1922. Funeral from the Pope and Smith Undertaking Parlors, sermon by C. W. Hawkins. Interment in Stockton Cemetery. Leaves wife, one daughter, and two sons, one brother, and three sisters.

TAYLOR.—Daniel E. Taylor was born at Garafraxa, Ontario, December 29, 1857. Baptized December 26, 1888. Died at Battleford, Saskatchewan, Canada, December 6, 1922. Funeral sermon by C. Edward Miller at Grand Valley, Ontario.

BROWN.—Albert P. Brown was born in Binghamton, Broome County, New York, July 14, 1843. Married Elizabeth Berge in 1865. Died in New London, Iowa, December 23, 1922. Sermon by D. J. Williams. Leaves wife, one son, three daughters, three brothers, and a sister. Had been a member of the church about sixty years.

BOYD.—John Newton Boyd was born in Pottawattamie County, Iowa, September 5, 1850. Baptized in 1887. Married Phoebe Jane Pratt, January 13, 1889. Died at his home in Norton, Kansas, November 13, 1922. Leaves wife, three daughters, one son, and seven grandchildren. Two children have preceded him. Funeral from the Christian church. Sermon by Luther Shoemaker, assisted by Reverend H. A. Pearce.

SIMMONS.—J. L. Simmons was born in Williamson County, Illinois, June 11, 1863. Baptized in July, 1892. He did all he could to spread the gospel to others, opening his home for preaching services. Died at Johnston City, Illinois, November 28, 1922. Funeral sermon by W. A. Kelley, at Marion, Illinois.

BACON.—Hosea Harris Bacon was born in Philadelphia, Pennsylvania, May 16, 1851. Baptized at the age of sixteen and in the same year was ordained a teacher. He was one of the pioneers in helping to erect the First Philadelphia church. Died December 14, 1922. Leaves wife, one daughter, and three sons. Funeral services from First Philadelphia Church. Sermon by John Zimmermann, jr. Interment in Oakland Cemetery.

MARSH.—Mary L. Marsh was born March 28, 1858, at Harkenrook, New Jersey. Was a pioneer in North Dakota. Her husband was a soldier under Custer and took part in many of the Indian wars with the Sioux. Baptized about fifteen years ago. Died December 29, 1922. Her husband preceded her a few years ago. Funeral from her home in Fort Rice, North Dakota. Sermon by Thomas Leitch.

MORRIS.—Isaac A. Morris was born August 7, 1836. Married Ruth E. Lear, July 3, 1859. She and their three children have preceded him. Married Samantha Caudle, April 2, 1868. This wife and three of their ten children have preceded him. Married Mary E. Knapp, October 17, 1900. Baptized in 1860. Ordained elder in 1862. President of the Brush Creek, Illinois, Branch for more than fifty years. Preached his last sermon, October 8, 1922. His home has been open to all missionaries for the last sixty years. Died December 15, 1922. Leaves wife, six children, four step-children, thirty-six grandchildren, and sixteen great-grandchildren. Funeral in charge of R. H. Henson, assisted by William Clements.

BROWN.—Sarah Brown was born at Addison, Vermont, June 10, 1847. Baptized July 7, 1910. Married J. M. Brown. Died at her home in Broken Arrow, Oklahoma, January 4, 1923. Interment in Rose Hill Cemetery, Tulsa, Oklahoma.

CONVENIENT STUDY COURSES

A goodly number of Religio quarterlies for various quarters are on hand and available for class work in Sunday school, priesthood classes, women's classes, as well as Religio study work. The dates may be disregarded and the material for an excellent course of study made available at little expense and with good results.

The following Senior Religio Quarterlies may be had at ten cents a copy by ordering of the Herald Publishing House, Independence, Missouri:

1. Outline for study of Ellwood's The Social Problem, and outline for study of Young People's History.
2. Outline for study of From One to Twenty-One and outline for study of Young People's History.
3. How to Teach Religion; Problems for Zion Builders.
4. Same as Number 3 (continued).
5. Problems for Zion Builders.
6. The Meaning of Service.
7. Religious Education in the Family.

Copies of the number containing a study of Seven Laws of Teaching and First Principles of the Gospel, may be had of A. Max Carmichael, Lamoni, Iowa, by sending ten cents a copy to him.

The following copies of the junior quarterly may be had of the publishing house at eight cents a copy:

1. Stories from Young People's History.
2. Different Ways of Serving the Church.
3. Lessons from the Book of Mormon.

Order by number and title, and say: "Back numbers Religio Quarterly."

These are excellent courses and should prove of great help to many who want a suitable course of study that will not only hold a class together but enthuse them with the finer ideals of service.

RADIO PROGRAM FOR JANUARY 21, 6 P. M.

Missionary brass quartet.
Vocal duet—Mr. and Mrs. Clifford Norman.
Violin duet—Erwin E. Moorman and Orlando Nace.
Cornet solo—Erwin E. Moorman.
Male quartet.
Violin solo—Orlando Nace.
Lecture: "The coming forth of the Book of Mormon," by Walter W. Smith, Church Historian.
Missionary brass quartet.
(Music features presented by Walnut Park church musicians. Program arranged by Erwin E. Moorman, director of Walnut Park Orchestra.)

DO YOU KNOW?

That the June, 1923, commencement will be the twenty-fifth anniversary of the first graduating class from Graceland College?

That this event will be celebrated by the first real Home-coming that Graceland has ever had?

That the dates for this Home-coming are June 3 to 6 inclusive?

That you can meet at Graceland at that time hundreds of former students, graduates, and faculty members of Graceland?

That we are planning to have every class represented?

That following the Home-coming will be a young people's convention lasting for ten days?

That each of these ten days will be full of religious and recreational activities suitable to the needs of young people?

That there will be courses for Sunday school workers, choir leaders, and recreational leaders?

That many districts have already arranged to send representatives?

That we are counting on your district to get back of this movement?

That A. N. Hoxie will be at the convention to take charge of the musical program?

That this will be the greatest event for the young people in the history of the church?

That you cannot afford to miss it?

WILL YOU BE WITH US?

SECRETARY TO GOVERNOR OF COLORADO

Heman Hale Smith, the son of our late general church historian, Heman C. Smith, and Vida E. Smith, dean of women at Graceland College, has recently been appointed as private secretary to the governor of Colorado, William E. Sweet. Mr. Sweet, within an hour after he was certain of election, announced this appointment. For the past year and a half Brother Smith has been acting as assistant professor of economics at the University of Colorado.

SUGGESTED BOOKS ON POLITICAL ECONOMY

The attention of our readers is called to the list of books on political economy in another department of the HERALD. This was sent us by President G. N. Briggs as the head of that department. We are also in receipt of a letter from Professor C. E. Irwin in which he explains the review or comments which follow the title of each book.

We have long believed with Professor Irwin and President Briggs that it is better to give such descriptive matter for the benefit of the possible student. In this list the books are classified under seven general headings and then sub-classified, one or more books being suggested under each general heading and a description given, so that the reader may have some understanding of the subject matter covered before attempting to purchase.

NEW EDITION OF MARVELOUS WORK AND A WONDER

For some time all orders for the "best seller" in our church literature have been held up pending the issuance of the new edition now on the press. Within less than a month this greatly revised and enlarged edition will be ready for distribution. It is gotten out in usual book style of type and size of page, and has a large number of illustrations added.

Most of the edition will be bound in paper in order to keep the price at a minimum, with a limited number in cloth for those who wish a more permanent binding.

This is the thirty-third thousand of these books so well adapted to introducing the gospel to thoughtful persons who will read. It has wide scope, and covers the ground in a way not approached by any other book we have.

Well arranged and with convenient subheadings all listed for quick reference. Price will be announced soon.

HERALD PUBLISHING HOUSE

Independence, Missouri

"We have been in Norway for three weeks now," write V. D. Ruch and wife, from Porsgrund, Norway, under date of December 17, to Sister Anna Holm, of Independence. "We like the country and the people fine. We are keeping house in two upstairs rooms at present. We are trying hard to learn the language. We wish you were here to teach us. We have snow on the ground but the weather is not very cold."

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, January 24, 1923

Number 4

EDITORIAL

An Unshrinking Faith

We sometimes sing, "Oh, for a faith that will not shrink, though pressed by every foe; that will not tremble on the brink of any earthly woe," and there are times in our gospel experience when we find it necessary to give to our heavenly Father that implicit faith which Abraham exhibited when he left his home in his old age, not knowing whither he went, but assured that God would lead him. By faith he was willing to offer up Isaac; by faith Enoch saw Zion; by faith many mighty works have been done in the history of the church of God.

When serious sickness threatens, there are times when we must place our faith in our heavenly Father and render obedience to his direction even though we see not the reason why. There are times when our loved ones are sick when we find it even harder to exercise the proper faith, a trust that is sure, the assurance of things hoped for, the evidence of things not seen.

But Alma points out how closely related this proper faith is to knowledge and how it is founded in fact upon knowledge, that we have proven the Lord and found him true. Therefore we can have and do have implicit faith in that which he commands or promises. It is true that the commands of God are sure, making wise the simple. It is true that he calls upon us to reason together. It is true that he has given us our free agency and asks an intelligent faith, that we use our reason. But that very reason tells us that as there are times when we must ask from our children obedience because we know what is best, so there are times when our heavenly Father must ask from us obedience and that faith that neither life nor death, things present or things to come, can separate us from the love of God which is in Christ Jesus.

It is not always easy to exercise that faith and obedience when we are called to leave loved ones and go abroad to carry this gospel of the kingdom to a hungry and thirsty world, to the honest in heart who are longing to know God. It is not easy when that longer separation comes and some one much be-

loved is taken from us. But from our knowledge of the work of God we are assured that it is the purpose of God that we shall understand as soon as we are able and that what he wills will in the end work for good for those who love him and keep his commandments.

There are times when we must exercise that trust and that obedience and move forward in faith assured that in his own time we shall see and know the reason why.

So these two themes of knowledge and understanding and of faith and obedience to the commands of God with a certain trust that we will in time know the reason, go hand in hand, and both work for our development as individuals and as a people.

Think of that faith of Jesus when he sweat great drops of blood, "O Father, if it be possible, let this cup pass from me." Yet he added, "Not my will but thine be done, for I come as it is written in the book of thy law to do thy will, O God." He moved forward, then, to the most tragic death, the most intense suffering, to taste the pangs of hell itself in order that the purposes of God might be carried out.

Our faith is not only in God but in our brothers that there are not a few who are willing to exercise that faith in Him, "Though he slay me yet will I trust him." And this faith is founded on their experience, on their spiritual knowledge of the goodness and mercy of God who permits even the cursing of those who hate him, who work for the blessing of those who love him.

S. A. B.

Klan Contributions

Recently from a Texas city there came to us an inquiry from one of our workers whether he should accept or refuse personal contribution made by Ku Klux Klan in uniform. We replied that he must render his own judgment inasmuch as the contributions were to be personal, but we suggested that perhaps he could use the money to as good purposes or better than the klan, and that in other cases money had been received from other organizations which profited by the gift through the publicity given, and that accepting the contribution did not necessarily mean indorsement of the plan or activities of the

donor. From the brother we have since received the following:

"Your letter and telegram came duly to hand. I notice your favorable comment to receiving a personal contribution from the klan. To date there has been nothing done. The offer has been made through one of our members who belongs to the klan, but we have hesitated about receiving such contribution, owing to the divided condition of the Saints here in the — Branch on the question, and there we have let it rest. I would judge from the remarks of Brother —, branch president here, that it would create more harm than good to receive it in the public manner offered, and it would be best to say nothing further about it. I feel it is wisdom to abide by his decision, although I have no reservations of conscience on the matter.

"The Ku Klux Klan angle here is more or less one of political aspect, although there is considerable indignity aroused over the Morehouse Parrish difficulties of Louisiana, and the Goose Creek atrocities of recent date here in Texas. Whether these are actually the deeds of the klan is a question. If so, I feel it is best to evade too close a familiarity with them, for such work certainly is un-American. Thanking you for your courtesy and kindly advice, I am," etc.

We regret to note that here as in some other places our members are joining the klan. We stand for reform, social reform, and other reforms needed; but we have no need to do so behind a mask, for hiding of personality in our activities in the interests of justice or Christianity is out of harmony with our history and principles.

FREDERICK M. SMITH.

Revolt Against Moral Restraint

The morals of to-day is an ever-present question as well as the causes therefor. William J. Dawson in the *Christian Century* suggests that the literature of any age gives an excellent guide to its life, and notes the fact that whereas such books as Adam Bede, the writings of Fielding and Smollett, were repudiated when written, these books and also those of Zola and Hawthorne were written from the standpoint of morality. Vice so discussed is made hideous and is speedily punished. To-day novelists appear unconscious of the moral law and suggest no social or spiritual penalty for unchastity. Religion is attacked; marriage is attacked. More of infidelity can be found in many modern novels than in the entire writings of Thomas Payne and Ingersoll. These men never went beneath the surface in their revolt but much of the literature of to-day indicates a spiritual decay on the part of the writer and those

for whom he writes. All of it is a part of a general revolt against moral restraint.

It is not an expose of vice for the sake of correction but rather a frank presentation of revolt against the moral and religious sanction.

The article immediately following by Joseph Ernest McAfee in discussing denominationalism finds part of the trouble in the lack of proper standards of education in the ministry and that ministerial education is defective on meeting the issues of the day. As one instance he cites the ignorance of evolution, which he does not discuss from the basis of right or wrong or whether it is true or false, but merely as part of the educational thought and language of the day which to be met must first be understood.

S. A. B.

Diverse Divorce Laws

Frequent criticism is made of our marriage laws for the reason that we have forty-eight different varieties of marriage and divorce, and unfortunately one may as a result be lawfully married in one State, yet in another he is a bigamist. But this is usually only the case when he leaves his own State in order to go to another to get married, as the status of the marriage and divorce is determined by the matrimonial domicile.

The *Literary Digest* states that seventeen States have no limit of a marriageable age, that is the age when young people may marry with the consent of their parents. In nine States the common law ages of twelve years for girls and fourteen years for boys has been formally recognized and many other States differ only a little from this condition.

Fortunately a majority of the States set the legal age where young people may marry without parental consent at 18 or 21 for girls and 21 for boys. But three States permit the marriage at 16 without the consent of the parents, and there is one State in which a boy of 16, and three States in which a boy of 18 may marry without consent of his parents.

While most States have marriage license laws, only two decree that no marriage is valid unless a license has been issued according to law.

According to the last census there are 1,600 married males of 15 years of age in the United States. Of these 82 were divorced that same year. Over 3,000 boys of 16 were married; at 17 nearly 8,000; at 18 nearly 25,000; at 19 nearly 59,000. The divorce poll was: at 16, 144; 17, 266; 18, 770; and at 19, 1,327. In other words, there was this number of boys who had been married, but who were at that age divorced.

In the case of the girls one is surprised to learn that 12,384 girls of 15 years were married; at 16

over 41,600; at 17 nearly 91,000; and at these ages there are to be found divorces at 15, 499; at 16, 1,268; at 17, 2,792. The above should surely show the need both for uniform marriage and divorce laws for the whole country, and also of higher standards.

S. A. B.

The Forum Discontinued

The Forum Department has been so generally misunderstood that the editors have decided to omit it as a separate department.

This is no new departure, for the HERALD has practically at all times taken this position, that it has been open as the official organ of the church for the presentation of views which were thought to be of general interest to its readers. At the same time neither the editors nor the church have assumed the responsibility or do assume the responsibility for that which appears under the name of some other person, but such persons are alone responsible for the views expressed. The action of the editors in admitting articles to the HERALD is an expression of their opinion only in that they believe the articles present a view or discussion on a subject of general interest, but this does not commit the editors to the acceptance of the views therein expressed.

On the other hand it is not desired and never has been that the HERALD should be a forum in the sense that it is primarily a place for open debate. The editors have tried to get away from this forensic idea and to secure constructive articles by men who know their subject.

How far the HERALD should permit the discussion of subjects which are more or less debatable is probably still a matter of difference of opinion, in which the editors have tried and will continue to try to pursue a safe and right course. There is no desire, nor has there ever been, to close the HERALD to legitimate discussion of questions which are more or less mooted. There is a desire that the discussion shall be affirmative and constructive, the presentation of the writer's views rather than critical, and destructive of the views of some other person.

S. A. B.

Prophets and Teachers Set the Pace

From speech of Walter S. Athearn at International Sunday School Convention.

Most of us are evolutionists to-day, but few of us would attempt to account for the progress of the human species on the basis of accidental adjustment to a shifting environment. An entire restatement of the evolutionary hypothesis has been made necessary by investigation since the days of Darwin and Spencer. In recent years men have been

studying mind as these early investigators studied matter. We are coming to see that human consciousness, by whatever process it entered the evolutionary series, presents facts which cannot be explained by any preceding level of racial development. When consciousness came, organic adaptation to environment was supplanted by conscious control of environment, and man came to have dominion over all the earth.

Progress in the human species will not be secured by the accidental adjustment of a biological organism to a favorable environment. Progress in the human race will come in the future, as in the past, through two agencies—the prophets of the race and the teachers of the race. The prophets hold up before the race the great racial ideals, and the teachers of the race rehearse the childhood of the race in the ideals for which the prophets stand, and thus hand over to the future the prophetic vision. The prophet and the teacher are the agencies which jointly and cooperatively can bring progress into the race.

The Golden Rule in Business

The Georgia Baptist Convention recently held in Atlanta is reported to have adopted the following resolution:

It can demand that those laborers and capitalists who are members of our churches, regardless of what unions or super-authorities may say, settle their differences in harmony with the teachings of the New Testament; and when they refuse to do it, set the world an example as to the view of the church about settling industrial troubles by excluding offenders from the church.

This is interpreted as being an attempt to apply the Golden Rule to business and for the first time to make it a test of church membership. It has been quoted with approval, according to the *Literary Digest*, and has also been called in question. Objection is made that the strength of the church is putting religion into the hearts of men and that if men have true religion in their hearts they will follow the golden rule which cannot be forced from without. But of the necessity of the golden rule in all of everyday life, in business, in social affairs, in daily work, and in family as well as in church cannot be doubted.

S. A. B.

Grammar Simplified

A book for everyone whose knowledge of parts of speech is imperfect or needs reviving. Most of us find the study of English grammar in school difficult and tiring because we do not have an appreciation of its value. The author of *English Grammar Simplified* treats the subject as an art, and we like to learn the arts. James C. Fernald, the author, has written many excellent books on the study of English, and this is one of the most popular. Price \$1.10, postpaid.

ORIGINAL ARTICLES

The Very Great Need for Pastors

By Elbert A. Smith

Is it proper to appoint with allowance? Is it necessary to do so? Size of force now under appointment.

The church has two lines of work to prosecute. First, missionary work—to convert men and women to gospel principles. Second, pastoral work—to shepherd, nurture, organize, and educate those who are brought into the fold. If either line of work be neglected the other is quite likely to be rendered futile. We plead for a proper recognition of both.

It is quite possible to become so interested in the one as to overlook the necessity and value of the other. An extreme position may be taken on either side. One would spend the bulk of our money for local needs; another would invest all in missionary enterprises.

The late General Conference reaffirmed conference resolutions Nos. 230, 231. These provide that preference shall be given to apostles and seventies when making missionary appointments. Apostle Griffiths, at that time president of the quorum, pointed out to the conference when this legislation was pending that it referred to appointments for missionary work and had no bearing on appointments for local work. Any strained interpretation of legislation that would undo our pastoral work would in our judgment be disastrous. In missionary work preference logically goes to apostles and seventies. (But even then the constitutional law gives high priests and elders a legitimate place on the missionary force, finances permitting):

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible.—Doctrine and Covenants 122: 7.

Must Pastoral Work Be by the Self-Supporting?

Some who go to the one extreme may even argue that under no circumstances is it proper to maintain pastors in branches and districts on church allowance, that all pastoral work should be done by men who labor at secular work for their own support. Such argument has been advanced in years gone by—even during the days of the late President Joseph Smith as we shall see later.

Certain passages of scripture if not properly construed so as to accord with the general law of equality and stewardships might seem to forbid the appointment of pastors with allowance. Note for instance the following from the Book of Mormon:

And he also commanded them that the priests, whom he had ordained, should labor with their own hands for their support.—Mosiah 9: 57.

Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want: and doing these things they did abound in the grace of God.—Mosiah 11: 155.

Only teachers and priests are here mentioned, and to this day the rule is that they labor for their own support. Ordinarily each is assigned such labor (often the care of a certain number of families) as can be done in connection with his daily labor without undue hardship. (Provision, however, seems to be made for their support by remuneration or stewardship when the law of stewardships shall be in full force. See Doctrine and Covenants 42: 19.)

Note next the following given in 1831: "Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labor with their own hands, that there be no idolatry nor wickedness practiced." (Doctrine and Covenants 52: 9.)

Interesting History

Certain missionaries had been sent out and afterward the Lord gave the foregoing concerning the care of the local churches. Two things must be remembered. First, at that time (June, 1831) there were not to exceed three organized branches (churches)—possibly only two—in all the world. The problem of caring for large and numerous branches and districts had not materialized at all. Second, perhaps for that very reason, this instruction was not to be for the *general* church and for *all time* but was limited to *that* group of elders and *to that conference year or period*. For proof read the first paragraph of the revelation: "Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I, the Lord, will make known unto you what I will that *ye* shall do from this time *until* the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and these who are heirs according to the covenant." (Doctrine and Covenants 52: 1.) The time limit on that instruction expired at the next conference.

And there is still another thought that is at least worth considering. Those who hold to the idea of plenary, verbal inspiration, and feel that every

word of a revelation is just as God dictated it and the sentence divisions and punctuation infallible, must of necessity cling to hard and fast interpretations. Those who hold to the thought that the prophet perceives the mind and will of God, sometimes very plainly, sometimes less distinctly, and thereafter puts it into his own words, which may not always be of the best to convey his exact meaning, will look for the content of the revelation—its real meaning. Belonging to the latter class, we are disposed to think that the meaning of the commandment to those few elders in 1831 was that they were to “*watch over the churches*” that “*no idolatry nor wickedness be practiced*” rather than that they were to “*labor with their own hands*” that no idolatry or wickedness should creep in. The reader may at least reread the paragraph with that interpretation in mind and draw his own conclusions.

Again we might note the following:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.—Doctrine and Covenants 122: 7.

Every Man His Needs and Just Wants

In the foregoing the question of support is not considered at all. However, it must be conceded that if a seventy sent out in missionary work finds it necessary to give all his time to that work his family should be supported under the rule that every man shall receive according to his needs and just wants. Who shall say then that under the rule of equality and the provision that every man shall receive according to his needs and just wants, if a high priest or elder is required to give all his time to pastoral work in a large or difficult branch or district his family should not be supported with equal cheerfulness and legality? The need for making such appointments will be discussed a little later.

Good Pastors Help Local Men

There is great need for pastoral work. Pastors must be provided for certain places and should be and generally are active and alert to the work. A real pastor physically able to do so works hard.

He does not have an eight-hour day nor a six-day week. Often his work keeps him far into the night, and he may be called out at any time of the night, and often is called out night after night, to minister to the sick. Remaining in one place he is vexed constantly with problems and difficulties to settle, and moreover must be studious because he should not repeat his sermons, but week by week must have something timely and not outworn to present. Many of the elders have stated that they prefer missionary work to pastoral work with its often disagreeable and distressing problems. Our thoughtful missionaries do not look with contempt on the pastor. They look to him as a colaborer who must conserve the fruits of missionary work. (That, too, we will bring out later more in detail.)

The presence of a pastor under appointment does not rob local men of an opportunity to develop. In reality a wise pastor helps the local men to develop, and his work is judged to a great extent by his success along that line. The successful pastor develops men under him, even to the point where in many instances he can finally be replaced by a local man, and should always work toward that end. He teaches and encourages them and develops them in their particular work, often leading them out in missionary work as well. If he has time for study, it is not to favor him above others, but that he may become a teacher and pass on to many the benefits of his study.

Needs That Should Be Met

We have observed that in the scriptural references cited there exists no real bar or interdiction against the appointment of pastors in districts and branches, such appointees to receive family allowance. True, we believe that wherever possible to do so without loss the care of the churches should be left to local men who are able to support themselves, where such can be found willing, qualified, and so situated that they can assume that burden. But there are numerous places where such men cannot be found. (And by the way, is it not equally true that where possible missionary work should be carried on by self-supporting men?)

There are branches and districts where there are no local men qualified to administer affairs. What shall be done? Shall we let the work die in those places?

There are branches and districts where there are qualified men, but none having the time and strength to spare for the arduous work of presiding. What shall be done?

There are branches and districts where the people are so divided that they will not agree to support any local man in office, and they ask the au-

thorities to send in an outside man to preside until the breach can be healed. What shall be done in such a case? There are branches and districts so large that no local man, obliged to labor for the support of his family, can do the work. To argue that a man who must labor eight or ten hours a day for a living can look after the complex and never-ending work of administering the affairs of a group of from three to seven or more congregations, numbering in all from one to five thousand communicants is to argue without a knowledge of the work required or perhaps without a knowledge of human limitations. And we have such problems in many districts and in several cities.

An editorial evidently from the pen of the late President Joseph Smith gave good counsel on this problem:

Gatherings, assemblies or churches require the watchcare of not only the general but the local shepherds. This the law of God provides; *also for their support*. No man can fully and successfully anticipate and supply all the spiritual wants of a large branch of the people on the Sabbath whose brain has all the week been unremittingly devoted to labor for the bread that perishes. The people come together wearied by earthly burdens, and laying aside the cares of the present, desire 'the more enduring substance.' This want must be supplied. It is a demand that cannot be ignored; a problem which has presented itself in the past and continues to persistently knock at our doors in the present. It will doubtless be provided for in proportion as the heads of the church are supplied with requisite means by the membership, and as faithful, kindly men of Christlike spirit qualify themselves for this noble ministry. God's law, properly interpreted, will be found to *amply provide for the support of these local shepherds*; and those holding the appointing prerogative will no doubt supply all the demands, as in the past, as fully as they are able to do so. Nothing in this should be so construed as to interfere with or lessen the importance and value of the work of those local shepherds who, cumbered with the busy cares of life, also labor in the Master's service on the Sabbath and at other times.—SAINTS' HERALD, July 18, 1891.

Who Shall Decide Where Need Exists?

Who is to decide when these emergencies exist and how they shall be met? Primarily the burden rests on these:

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122: 2.

But it does not rest there alone. These appointments are made by the First Presidency and Twelve and Presiding Bishopric in joint council or by concurrent action. Some one must decide where the need exists. Under the law the burden seems to rest there.

Section 120 says that in large branches and districts high priests shall be "elected" to preside.

But the law does not stop there—high priests and elders are to be "appointed" or "set" in large branches and districts, under the Presidency, to preside over such districts and branches, note: "Observing the law already given to *ordain and set high priests or elders to preside in large branches and in districts*."—Doctrine and Covenants 122: 8.

Our procedure has been in harmony with the above law. The duty to set high priests and elders in large districts is pointed out. Where the necessity exists that such men give all their time to their work (and it exists in numerous places) or that men must be sent to distant points not self-supplied (as must often be done), the law of equality requires that they receive from the treasury equally with, not in excess of, those who devote their ministry to missionary propaganda.

Appeals From Seventies and Apostles

In making this argument we are not striking at either apostles or seventies. These men as a rule clearly recognize the importance of pastoral work—because they know that their own efforts in making converts are wasted if their work is not followed up by competent pastors who have the time and ability to organize and consolidate the gains made by the missionary forces.

Indeed it might be a matter of surprise to some to learn of the scores and hundreds of letters received at the Presidency's office from year to year from active seventies and apostles calling for the appointment of high priests to districts and branches where they are needed because the local men cannot handle the situation and at the same time wrest a living from the world.

These men are "up against" actual conditions. A missionary writes that he visited a certain place some years ago and made a number of converts. He has returned to that locality this winter and finds that all his converts have returned to the world. His work must be done over again. And in a few years, yet again. Naturally he calls for pastoral support.

A well-known seventy told the joint council this year: "I am going to make two hundred converts in my district this year, *but I want you to appoint a high priest as district president who will follow me up and take care of them.*"

Numerous letters from apostles and seventies have come in even since the late General Conference pleading with us to send high priests under appointment to specified fields where the work is dying for lack of oversight. Before me is a letter from one of the seven presidents of seventy who says, "We surely are very much in need of a high

priest in this district, for we are just the same as without a district president." (The president of that district is a laboring man and has not been able to visit the branches in his district for more than two years.)

"Send a Good High Priest"

Before me is another letter from another seventy asking us to send a high priest to a certain field. He says: "If I am any judge, this district is in sore need of a high priest as president who could give *all* of his time to it. The work is in a *bad* condition. I only mention this as I feel you should know the conditions."

Here is yet another from still another active seventy who asks for a high priest to help in two districts in his field. He says: "I am still *praying* for you to send a good high priest here to help build up these branches." Would you answer his prayer? We would if we could, let who may condemn us for it. But we cannot.

Here is another letter just at hand from a man who occupied in the Quorum of Twelve for many years: "The fact of the matter is that a number of the branches in this district are dying for the want of proper care. Brother —, the president of the district, is a very faithful minister but he has to work for a living. . . . It is *impossible* for a man who has to work for the support of his family to attend to the work of this district. We *must* have a high priest here for a time if we are to keep that which we have in these branches and in the district. We must have help and that *soon* or the church will lose *all* that it has here." We were able to respond to this plea and send that district a high priest under appointment and drawing an allowance. Did we do wrong?

Here is yet another letter from an apostle asking for a high priest for a certain district in the field, and incidentally for pastoral help in two branches. He says: "This district needs a missionary, but they also need some one who is capable of organizing and developing the material already in the church. This development is *sadly needed*." Concerning another district that he has recently visited the same writer says: "I am sorry to say that it seems impossible for this district to get along without assistance. The following four branches must have help. . . . I have given this matter considerable thought, for it pains me to see the interest *dying* in these places. Our district president is a very busy man and is at present assuming additional business responsibility. He cannot in my opinion meet the needs of the district."

Another apostle writes of a district recently visited: "So far as I can determine there is not a local

man in the district capable and at liberty to take over the work as district president." We may add that a seventy had to take over the presidency of that district to save the situation until a high priest can be supplied, because the letter just quoted reports the district as slowly but certainly dying—and at one time there were numerous active branches. It has been left to its own resources for several years with this result.

Still another well-known seventy writes:

My greatest sorrow that I have had to meet in my missionary work is that after we have had a real good session and inducted several into the kingdom, they are left to starve spiritually and finally die. . . . The — Branch needs a man stationed there to take full charge of the work. The membership is so large and the character of the work and divided forces make it necessary absolutely that some one be there who can devote his entire time. And he must have plenty of backbone and be a man who will not take sides.

These letters have come to the desk since the adjournment of the recent conference. There are others. These are but samples. During the past year many similar ones have been received. These men of the Seventy and Twelve are not fearful that the pastors are robbing them or living at their expense. They recognize the need of a concurrent development of pastoral work to save the gains of missionary labor. They plead for more pastors rather than fewer. We have not erred in supporting too many pastors; we have not had nearly enough of either pastors or missionaries.

Our Slender Available Force

Of necessity the great burden of pastoral work must fall on the local, self-supporting men. The very limited force of men under appointment makes that imperative. But as we have seen there are many places where local men cannot meet the situation. What is the size of the force available to meet these imperative calls? Aside from the men in stake presidencies, of whom there are perhaps nine, and whose appointment is made automatic by conference resolution, we have a force of forty high priests and elders under appointment to pastoral work and drawing allowance. Sixteen of these are giving their time exclusively to branch pastorates. The rest are in district work—at least three of them presidents of both district and branch. There are besides three seventies who for reasons of apparent necessity are doing pastoral work for the time being, and one at least giving part time to that work. These figures we believe to be correct or very nearly so at this writing. Only forty high priests and elders under general appointment to meet these many demands. We pray you that you do not think to have it decreased. Rather do we hope to see both the missionary list

and the pastoral list greatly increased. We plead for a proper recognition of both lines of endeavor. We trust that no mistaken argument will lead the church to either abandon or reduce the volume of pastoral work. Both missionary and pastoral work should be greatly enlarged.

The Latter-Day Work

By J. August Koehler

A practical religion which recognizes all the needs of humanity.

In times of crises ideals undergo criticism and revision. It is when peoples find themselves in trouble that they examine the foundations of their economic, social, and religious institutions. As an outgrowth of the late world conflict, its causes and its political and economic consequences, all forms of social life are being scrutinized with a view to an arrival at a proper judgment of the principles and methods by which human affairs should be regulated.

Religion as a whole has exhibited an appalling impotency in its poorly directed efforts to reconcile conflicting interests and to lay the foundations of peace and prosperity. The hearts of men have been saddened because the one channel through which alone they had hoped to have revealed to them the way of escape from disaster and of approach to desirable social conditions seems to be obstructed. And thinking men are asking this question: If the church—if the oracles of God—are not qualified to point out the way of life, who is there that can deliver?

But, whatever others may say for themselves, we are not willing to be judged by the interpretations of Christian doctrine that are almost universally believed, neither by what has been attempted by religionists or others in efforts to bring practical and permanent relief to oppressed peoples.

Religion a Universal Instinct

Religion is a universal instinct. All peoples in all ages have had some kind of religion. Ideas about God and the church and duty have been and are as diverse as the mental types of man. It should not be forgotten that, throughout the ages, religion has been in continuous evolution. Even to-day, after thousands of years of experience, and notwithstanding the world-wide belief in the mission of Christ and in the Holy Scriptures, Christendom not only does not present a united front, but is actively opposed to itself in its parts. Progress in religious thought has not been great enough to bring even Christian men (so called) to a common judgment of what pure religion really consists in.

Christianity, we are sure, is the highest expression of the universal instinct of religion. It is capable of the widest application under the varying conditions in which men live. Christian doctrine is fundamental to human need and is therefore capable of universal adaptation. Its principles may be applied as well to the concerns of the tribes of the desert as to the concerns of the most highly civilized society. All peoples under all conditions may put into practice the principles of "LOVE"—love of God and love of neighbor. And "love" is the all-pervading doctrine of the Christian religion. "On these two commandments [love of God and love of neighbor] hang all the law and the prophets." If there is any other commandment, it is briefly comprehended in this saying, namely, "Thou shalt love thy neighbor as thyself."—Romans 13: 9. There is nothing that mankind needs more than brotherly love; and there is no doctrine so universally applicable to human affairs and so fundamental to the problems of the race.

Good Will the Essence of Pure Religion

"Charity," or Christian good will, is the having of the same kind of feeling toward others and the same kind of interest in the welfare and comfort of neighbor as one has in himself. This is the highest manifestation of love. It expresses itself in continuous acts of "doing good," in acts of service; under its influence the affairs of each person in particular and of society in general are arranged and controlled in ways which make the acts of each person a source of blessing to others. This mutual helpfulness, this desire and striving to serve and please one another is the essence of pure religion.

But in what manner shall this principle be applied in a practical way to the practical affairs of everyday life? The development of good will among men depends as much upon how the affairs of society are directed and controlled as does man's willingness to reconstruct his modes of life depend upon his good will toward his fellow man. What are these necessary forms of association? What are the relations which, if established and maintained, will unify the interests of men? will eradicate conflict and its consequent hatred? The answer to these questions is to be found only in the true interpretation of Christian doctrine.

This church claims to be the recommitment of all that belongs to Christianity; it professes divine direction and believes that it is the exponent of the true Christian doctrine. It arises at a time when civilization has advanced to a place where a much more highly differentiated expression of Christian principles can be had. The advancements made in civil, political, and economic life—in social life as a

whole—the increase in population, the division of labor and the consequent interlocking of interests and interdependence of man and man and group and group, demand a restatement of Christian doctrine in its application to modern social life. This must be had if social disaster is to be averted and if peace and prosperity are to become widespread or universal. These conditions afford Christianity its supreme opportunity to demonstrate its adaptability to human needs. And the Reorganized Church of Jesus Christ of Latter Day Saints comes to you with the announcement that it is charged with the responsibility of making this demonstration; that God has spoken to the church; that he has given it the law which, if applied to social life and if used as a basis for determining social (and particularly economic) relations, will bring about with positive certainty the conditions toward which all peoples in all ages have more or less blindly struggled.

Christianity Affects All Human Activity

Christianity is *the* law of life. Its doctrines cover the whole field of human activity. It treats conduct as a whole, and therefore considers the relations that action in each part bears to conduct in all other parts considered separately and as a whole. Its laws exactly accord with the requirements of human nature and being. It relates bodily health and activity to intelligence, and intelligence to bodily health. It connects and establishes the influence that the manner in which men get their living has upon their fitness to worship God in church. It shows how favor with God depends upon giving proper consideration to the needs and the rights of all men. It reveals the connections that exist between devotions and cleanliness of morals. With Christianity, life is a whole, conduct is a whole; to it a man is not one person on the Sabbath and another person during the week. Its laws are all-comprehensive. Christianity is *the* law of life.

A man cannot be a good Christian who can sit down in peace to a feast while his neighbor is agonizing in hunger. He cannot be a Christ-man who retains two loaves for himself when his neighbor has none. Christian idealism does not permit the accumulation of private rights on one hand and the imposition of poverty on the other; nor the monopolization of natural resources or surplus goods in private hands for personal ends; nor yet the holding of any properties upon which the common welfare depends in any other manner than that which will guarantee the interests of the group. Christian men cannot sit idly by and fail to employ their resources and energies for the good of less fortunate fellows or the relief of the oppressed. Christian doctrine requires a willingness on the part of

the individual to surrender personal advantages for the good of his fellow man.

Equality Made Possible

Through such surrenders and through organized effort on the part of the disciples, the rights and interests of men and the group are reconciled; opportunity to engage in useful, effective effort is secured to all; the costs of production are equitably apportioned, and the benefits are distributed in the only manner which Christian good will can dictate, that is, according to both individual and group needs. Poverty is eliminated; the rich are not impoverished, but the poor are lifted up; all who devote themselves to the cause of the Christian brotherhood are elevated to a higher plane of living.

These surrenders and considerations and adjustments bear directly upon the fitness of the soul to commune with God. The experiences of men prove this to be true. And modern revelation has affirmed this truth. "In your temporal affairs ye shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." And again: "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." The prophets of old affirmed this truth, and the experience of the early Christian church confirms it. The conditions under which men now go forward to secure for themselves the goods of life place the interests of each one in opposition to others and give rise to hatred and not good will. Love of neighbor does not arise from the terms under which business properties are now held and managed and the profits distributed. Charity is incompatible with the forms of association that now characterize modern industrial society; love of "self," pride, and dishonesty are their natural fruits.

The Real Test of Greatness

"Thou shalt love the Lord thy God" is the first great commandment. The second is like unto it. But how can man love God whom he has not seen if he has not developed a capacity to love his neighbor whom he has seen? The ability to love is developed by exercise. We must begin by loving what is at hand if we are ever to love God who dwells in the heavens above. And love without service is inconceivable. Hence the Christian axiom: "He that will be greatest among you, let him be the servant of all."

The outstanding fact of modern revelation is that it reveals the connections that exist between forms of association, between modes of conduct, and the fellowship of the Spirit of God. The effects of the thoughts, desires, and purposes that men have con-

cerning the goods of life cannot be set aside for the purpose of worshiping in the sanctuary, they cannot be neutralized by prayer or the payment of tithes and offerings; the man at the altar is just what he has made himself by his acts in business, domestic, civil, and political life. If a man would talk with God, he must first learn to talk to his neighbor as a companion, as a friend; his acts also must coincide with his profession. "Behold how beautiful and how pleasant it is for brethren to dwell together in unity. . . . For *there* the Lord commanded the blessing, even life forevermore." "First be reconciled to thy neighbor, and then come and offer thy gift." "Take away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream." "When you spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; *put away the evil of your doings* from before mine eyes; cease to do evil, learn to do well; *seek judgment, relieve the oppressed, judge the fatherless, plead for the widows.*" And "the glory of the Lord shall be thy reward."

In Luke 3: 7-14 John declares the worthlessness of the sacrament of baptism to those whose lives are characterized by corrupt or unfair dealings in everyday affairs. And in Acts 2: 44-47 and 4: 32-35 the connection between business conduct and spiritual power is again brought to light. Modern revelation is specific on these questions and tells what adjustments must be made in business in order to succeed in devotions.

Christian Doctrine the Law of Life

So whether it be physical life, intellectual life, social life, moral life, or life thought of from any angle or in any relation—Christian doctrine is the law of life; it embodies all the conditions of human welfare and happiness.

The test of the worth of any religion is its adaptability to human needs. Any religion which does not provide for all the needs of human life is not Christianity: By this rule we may test every religious movement.

There are a number of diverse religious movements, each of which claims to be the custodian of the affairs of the Christian church. It is not our purpose to antagonize any of these. What we would do is to make the means of life accessible to those who would use it. This has been the aim of many men.

But we cannot overlook the fact that whole bodies of religionists have failed in this purpose to set mankind in the way of life. They did not fail because

they did not desire or did not exert themselves, but because they did not know. Some of the most vital needs of the race have not been apprehended; no solution whatever has been offered for the ills of society. Christianity would exhibit the same weakness as other religions if it did not take into account society's needs and point out the way in which these needs may be supplied.

The all-comprehensiveness of Christian doctrine is evident in its direction concerning (1) physical wellbeing, (2) intellectual development, (3) moral discipline, and (4) devotional needs. In relation to physical needs, the gospel gives instruction concerning (a) the kinds of foods that should be eaten, (b) habits of exercise and of sleep, (c) cleanliness, (d) the treatment of diseases, and (e) the manner in which industry should be promoted in order to insure to all an adequate supply of food, clothing, houses, and the like. Concerning morals, the gospel instructs men how to act toward one another in all phases of life's activities, (a) in the home, (b) in the shop, (c) in society at large, and (d) in the church. It also points out acts which are likely to lead one into paths of sin; and at the same time it directs what to do to develop a high morality. The need of mental training and the acquisition of knowledge and the manner in which these should be sought is also pointed out. The official and functional appointments of the church are designed to meet all requirements on the devotional side as well as on the temporal side. The true forms of worship are revealed. Men are instructed and led in prayer, ordinances, and sacraments. The experience of the church gives proof of the value of all of its doctrines, functions, and institutions.

Effects of Stewardships

The economic ideals of Christianity are summed up in the words *Zion* and *stewardships*. *Zion* is a perfected Christian society; it is and has been the hope of all God's people in all ages. In *Zion* men find peace and safety—a refuge from the evil and strife of the world. The business relations in *Zion* are known as "stewardships." The gospel provides that Christian men shall organize for industrial purposes on a plan that embodies the sentiment of "love of neighbor" or Christian good will. Stewardships change the relations in business from competition to cooperation, from conflict to mutual helpfulness. Instead of struggle for personal advantage, stewardships inspire production in the interests of the whole body of men who cooperate for the sake of increasing their power to do good. Instead of license to "get," stewardships secure liberty to "give"; it organizes industrial activity in order to make the best use of its social resources—of its wealth and

its man power, and it does this to give added value and dignity to the inhabitants of Zion.

Provisions of Stewardships

The law of "stewardships" provides (1) that the resources or concerns, in the management or disposition of which the welfare of the group is involved, should be under social control; (2) That men individually shall be intrusted with the management of enterprises for the purpose of advancing the production of goods; (3) That all "stewards" shall be accountable to the group for the manner in which they manage the affairs intrusted to them, and (4) That the surplus earnings of stewardships shall be the common property of the group. These earnings are therefore to be placed in the common treasury, to be managed by the group for the good of each member in particular and the whole brotherhood in general. The cumulative resources of the group become the guarantee to each faithful steward that all his temporal interests shall be amply protected and promoted.

This social system places before each steward the motive to labor for and to find his own happiness in seeking the common good. By service alone can happiness arise, and under these forms of association Christian good will find the freest expression. Under such forms a new type of manhood is developed—a manhood which fulfills the requirements of the law: "Thou shalt love thy neighbor as thyself." Under stewardships such problems as taxation, monopoly, unemployment, wages, capitalization, interest, and distribution are solved. The relations which entice men to sin are supplanted by relations which give pleasure in righteousness. Men come to be loyal to one another because of the harmonious, reciprocal, and interdependent business relations that come to exist between them. Loyalty and faithfulness to the group are inspired because of the honor or social esteem that attaches to the faithful steward, and the consideration from the group that his service irresistibly claims.

Equality in temporal things is one of the principles underlying Christian industrial life. By this we mean that each person, regardless of the character of labor performed, but only on condition of faithfulness to trust, is to receive according to his needs and just wants and circumstances. At the same time he is to contribute to the welfare of the group according to his ability. In this way social classes based upon accumulated possessions, and which give rise to pride and oppression, are wiped out, and a fellow feeling is promoted instead.

Distribution is made with a view to securing to each an equal opportunity with all others to realize the fullest possible expression of the powers of be-

ing, and the satisfaction of just wants according to the individual's capacity to use or enjoy.

Christian Ideals in Stewardships

Such an organization must be composed of men with Christian ideals; its affairs must be administered by representatives of the Christian brotherhood; its concerns must be managed by capable men with motives of "love" and under rules which harmonize all the factors of industry in all its parts and as a whole.

The principles of this wonderful organization are all set forth in the modern application of Christian doctrine. This church, which claims the inspiration of God, is not without the means for effecting the redemption of the race. Of course progress in such a work depends upon the conversion of men to Christian ideals. It is not an easy task to change men so that they will want to surrender private advantages for the common good: but the number who are willing to do this is constantly increasing under the preaching of the gospel, and before long this army of God-fearing men will be a mighty power for social reform, for moral uplift, and for the redemption of the race.

The work of God must succeed. His last great effort to gather His people cannot fail, though it may be delayed. He will raise up a people whose mode of life will be established in "justice and judgment." If prophecy be true and the signs of the times are read aright, then the end of the world is not far away, and the work of preparing men for divine association by practicing *here* and now the kind of things that will be done *there* must be hastened. But to succeed, all forms of human activity must be harmonized and reconciled; modes of life which give rise to selfishness must be displaced by forms of associations that give rise to love of neighbor and promote human welfare and a resultant peace. Men must be directed into activities which will issue in true Christian manhood. This is the purpose of the gospel, and the Reorganized Church of Jesus Christ of Latter Day Saints claims the divine guidance that is necessary, and peculiarly adapts it for this great work.

God has spoken. The truth is before us. We have our day of opportunity. If we will we may use it not only to deliver ourselves from the bondage of sin and its consequent penalties in this life, but also to secure to ourselves and others hereafter the blessings of eternal life forevermore.

Tell your friends about the HERALD. No other church paper can take its place in presenting the various developments of the progress of the church.

"God"

By J. H. N. Jones

A subject open to controversy and dangerous if dogmatic decisions are arrived at.

We are indebted to the Hebrew nation for a knowledge of the true God who was known to them under different names, the chief of which were Jehovah and Elohim.

In Exodus 6:3 God speaking to Moses, says: "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but my name Jehovah was not known unto them."

David speaks of him thus: "That man may know that thou whose name alone is Jehovah art the most high over all the earth." (Psalms 85:18.)

Isaiah, the silver-tongued, and the greatest of the Hebrew prophets wrote or exclaimed: "Behold, God is my salvation . . . for the Lord Jehovah is my strength and my song." (Psalms 12:2.) Jeremiah says, "And they shall know that my name is the Lord" (Marginal, "Jehovah"). The Hebrews were uncompromising monotheists in contradiction to the universal idolatry and polytheism of that age of the world.

God, Jehovah, it was who made the covenant with Abraham, though not under that name, concerning the blessing that would come to the world through his (Abraham's) seed (Genesis 12:3), which promise was fulfilled. So says the Apostle Paul, (himself a Hebrew) in Christ. (Galatians 3:16.) The Lord Jehovah is a Lord of revelations, and dwells in heaven. (Daniel 2:28, 47; Genesis 40:8; Amos 4:13.)

He revealed himself definitely as one God saying, "Thus saith the Lord the King of Israel, and his Redeemer, the Lord of hosts. I am the first, and I am the last: and besides me there is no other God." (Isaiah 44:6.)

"See now that I, even I, am he, and there is no other God with me." (Deuteronomy 32:29.) He is eternal, (Deuteronomy 33:27) and everlasting, (Genesis 21:33) and is the Creator, (Isaiah 40:28), not a creature. From the definite Bible statements there is absolutely no room for any other conclusion than that there is but one great first cause, a personal God, who has revealed himself unto man through his holy prophets, and also through his only begotten Son, Jesus Christ, and whose name is Jehovah.

Now the question naturally arises, is this great covenant-making and covenant-keeping God of the Hebrews, the God also of the Christians, or Saints? If he be not, are we astray and following a plurality of gods or no true God at all?

That the God of Saints or followers of Jesus

Christ is the same, we quote—"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. (Hebrews 1:1; John 1:17, 18.)"

God was not known to the Hebrews in his three-fold name of Father, Son, and Holy Ghost, though some say that plurality is expressed in the name Elohim, but there seems to be little ground for such conclusion.

Yet Christianity must be regarded as a completed Judaism, for all Hebrew Scripture and Biblical history finds its fulfillment in Christ. Christianity found great difficulty in reconciling its belief in a plurality of persons in the Godhead with the rigid singularity of the Hebrew beliefs and revelations.

The first centuries were not productive of much controversy, but about the third century fierce and bitter conflicts occurred which split the Christians into parties and spread hatred and strife over the whole of Christendom.

At first the belief in the Father, Son, and Holy Spirit was accepted without definition, much in the same spirit we as Latter Day Saints have hitherto received it: knowing the fact, but not defining the manner of the unity. But such is the controversial character of the human mind; such the desire to solve mysteries, that this condition did not long continue.

About the middle of the third century one Sabelious, an African presbyter (elder) arose at Ptolemais in Libya and contradicted the doctrine of Deity taught by Noctus and taught that God himself was not in Christ, but that only a certain energy was put forth by the supreme parent or a certain portion of the divine nature being separated from it became united with the Son or the man Christ." (Mosheim's Ecclesiastical History, Century III, page 3.) About the same time (A. D. 244) Beryllus, Bishop of Bostria, in Arabia taught that Christ before his birth of the Virgin had no distinct divinity. . . . That at his birth a soul originating from God himself, and therefore superior to the souls of all men, being a particle of the divine nature, entered into and was united with man." (Ibid., III.) Paul, a bishop of Antioch, taught that the Son and the Holy Spirit exist in God, just as reason and the active power do in a man; "that Christ was born a mere man." The most powerful schism that arose in the Christian church was that of Arius, who held that the "Son is totally essentially distinct from the Father; that he was only the first and noblest of those created beings whom God the Father formed out of nothing, and the instrument which the Father used in creating this material universe; and therefore

that he was inferior to the Father both in nature and dignity." (Mosheim, Century IV, page 160.)

Many prominent clergymen followed Arius and the controversies so disturbed the empire that Constantine the Emperor who at first considered the discussion of little importance called a council of bishops who condemned the teachings of Arius and exiled him (Mosheim, page 161), at the same time formulating the following creed: "We believe in one God the Father, Almighty. The maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God Jesus Christ the Son of God, begotten of the Father, only begotten (that is) of the substance of the Father: God of God, Light of light, very God of very God; begotten not made; of the same substance with the Father." (Murdoch.) To what is known as orthodoxy of to-day, this settled the question but not to us who believe in the apostasy of the primitive church and the Restoration in 1830, through Joseph Smith.

The Bible, Book of Mormon, and Doctrine and Covenants, teach the necessity of belief in Father, Son, and Holy Spirit, and there is no piece of literature in existence which holds more firmly to the divinity of Jesus Christ than does the Book of Mormon.

Therein is its vindication against the charge of being like the Koran and Joseph Smith's vindication against the charge of being like Mahomet.

The three books agree in proclaiming Jesus Christ one of the trinity, but they, and also our epitome of faith, have left us without a sufficiently clear definition of the manner of the unity to settle controversy. We are therefore in exactly the same position as was the early Christian church before the Nicean council and are therefore peculiarly open in that respect to controversy, and there is danger of harm coming to the cause we all love if wisdom is not shown and a decision of the body awaited before any definite or dogmatic definition be attempted.

This paper is not intended as a dogmatic setting forth of the views of the writer upon that infinitely mysterious subject, but merely to point out the danger of dogmatizing upon a subject which needs more than all the wisdom of the church in combination to define.

In conclusion, I beg leave to remark that whatever position we take in relation to Jesus Christ and the Holy Ghost we should preserve that essential belief in the unity of God which will amply safeguard us from falling into the errors of polytheism, which to all the most highly civilized and cultured races has been an abomination.

The idler must have no place in Zion, neither must the green-eyed monster.—*Priesthood Journal*.

PASTORAL

How Do We Progress Religiously?

By Edward D. Moore

In order to progress we must have a reasonable basis for, and an understanding of, where and how far we can go.

In religion as well as in politics there are the fundamentalists and the modernists. As well there are the bolshevists who would go all the way at once as opposed to the reactionaries who pull back and call for the old, old ways.

We cannot avoid the issues which religious progress raises. We may refuse to participate in the activities of our religious organization, but to do so causes us personally to constitute a problem instead of helping to solve one.

In our organization there are divergent beliefs on various subjects, some fundamental and some transitory. We have those who believe in evolution as applied to the origin of man as well as to the development of man's ideas and methods. Then there are those who say that evolution "evolves" into atheism. There are those who believe in and work for strong central organization in the smaller as well as larger groups. Opposed to these are the many who want their sort of democracy, even though it degenerate into a mob.

All of these believe they are progressive. Even those who accept the term *conservative* assert that their conservatism is but a strong demand for adherence to the principles that will make for true progress.

So it is consoling that we may turn to an entire book on the subject, recently published, written by Harry Emerson Fosdick, a man whose name stands for very much in the religious world of thought.

Such a book is *Christianity and Progress* (\$1.60, postpaid) which is one of the "Everyday Life" books of the Association Press.

Not all our readers will agree with Professor Fosdick in all he says, nor is it necessary that we do so in order to have it draw from us thoughts and conclusions which will be a delight to the soul of the student.

While we may feel that in our church ideals or constitution, expressed in the three standard books of the church and the statutes we have built up in our deliberative assemblies we have a better basis for progress than other religionists, it still remains that we must realize upon these conditions.

It is unseemly for us to boast of progress. Rather, let us progress. But when we do, there are ideas to consider. If we are to go far we must take others

with us. Otherwise our progress is only imaginary. If we set out on the journey, we must inspire others to accompany us. What shall our message be?

Too often we mistake the means for the end. Preaching a sermon is not an end, but the means to an end. What is that end?

Making an ideal pastoral visit as a member of the priesthood is not an end, but a means to an end.

To preside with utmost wisdom over a group of people called Saints is not an end.

Let us consider that progress is more than growth. It is natural growth directed into useful channels.

For instance, there is the newer development of social Christianity. We are nowadays giving more attention to the problem of health.

As a consequence we are not content to meet in a prayer service and pray for the sick and afflicted, but in addition we organize to provide better sanitation, prevent spread of contagious disease, and develop more appreciation of health conditions to prevent disease.

We see such good results from this that we often get enthusiastic and transfer our emphasis from the so-called spiritual concept, and place it on the social. Is that progress? But what we might answer matters little. What some one decides for you is not personal progress for you. What you think now and will think after considering a book such as this and others that are to be had, matters much.

Professor Fosdick discusses this aspect as well as the perils of progress. He rather startles us by saying that there were no ideas of progress in the modern sense till the sixteenth century—that prior to that time there was no thought of man's life as a growth. Whether we agree with him or not, we do see many evidences of the static idea prevalent through a long period of history.

We surely appreciate the disposition of certain publishers to seek out and offer to the public books so wholesome and practical. This one will be a boon to many pastors who are deeply concerned over maintaining a proper balance in his pastorate regarding what is progressive and what is not. With the right viewpoint, he can decide for his flock by arousing thought and giving it a basis for correct development. But it is far from being confined in its appeal to executives. It is distinctively a book for those who would think straight in terms of religious expression.

“I am come that ye might have life, and have it more abundantly.”—Jesus. What a warped conception of the Christian “abundant life” some people have!—*Priesthood Journal*.

OF GENERAL INTEREST

Our Limited Knowledge

[That an education is not the mere learning of facts has already been demonstrated, but we fail many times to appreciate how limited is our accurate knowledge. This has already been pointed out in a brief extract from a statement by Steinmetz on the subject of science and religion. It is again emphasized in an address on the student and the citizen, the Phi Beta Kappa address of James T. Shotwell, at Columbia University, March 16, 1922. Some extracts from this address follow]:

Literature itself is at its best inadequate. What a small and insignificant fraction of life it portrays! What experiences eternally elude it, what imaginative dreams, what records of achievement and outlook! Compared with reality it is a feeble medium imperfectly conveying its message. And yet it is the greatest of the arts, the most versatile expression of which mankind is capable.

The same is true of philosophy. The great problems elude it. We come with animal equipment to play with phenomena. And we imagine we find reality when we put a capital letter on Truth. Really, in spite of psychology and philosophy, life faces the mystery, aware of itself, but aware, as well, of the futility of much of its own insistence.

As for science, we are like the cave men, just emerging from prehistoric caves, our animal minds attempting to solve by experiment where experience fools us. What is this world we are in? We do not know. It is as much a mystery as ourselves. We weigh and name and classify, and we get some feeble grip upon reality by our ability to manipulate matter and energy. We have the electric forces of the world somewhat in our control and we connect time and space with the few things we can handle, and call it our world. But, as science moves forward and extends the frontiers of knowledge, the horizon of mystery enlarges as well with each new extension of the known. For the more one widens a circle the greater the stretch of its contact with what lies outside.

It is surely unnecessary to pursue this theme farther. Literature, science, philosophy, or history are as yet but feeble guesses at the merest externals of things. Humanity is only just beginning to be intelligent. With millions of years of gibbering intelligence still haunting our brains, we look out at the world and life like little children. Much of our heritage—beautiful as it often is—is only make-believe. Under these conditions the first duty of the student is humility.

There is one thing more important even than learning itself—it is the development of initiative. I believe the student's life which sacrifices this for knowledge may be largely written down as failure. To string dead facts on ever so beautiful a necklace is hardly a task for a grown man. Repetition is a second-rate process at best; initiative involves creation.

Who knows what changing front the future will present? One thing is sure, it will not reproduce the past. And you who face it, will stand dumb and powerless in the path of each new imperious problem, unless education has taught more than learning. He leads who has initiative. He follows who has not.

Yet there is much in our college work which seems designed to stifle this very vital element. The student submits to the authority of textbook or teacher with as patient

a submission as ever shown among monastic virtues. The "Middle Ages" are still with us most of the time. My own students used to be quite content when I assigned the limits of the next day's lesson from line 9 on page 7 to line 10 on page 17; they were mostly bewildered and nonplussed when I refused to make an exact assignment. The day has now come for those of you who have finished your work here, when no one will be assigning line 9 on page 7; or if there is, he will likely keep you forever to that page.

Waste

Several articles have appeared lately discussing the tremendous loss because of waste throughout the world, but especially in America.

According to an editorial in *Current Opinion* machines invented in the past century are easily capable of producing enough goods to let everyone live in the comfort that is now enjoyed by only ten per cent, but man's social or collective intelligence has not yet been equal to the task.

During the war it was found that factories could easily double their output with the same number of men and machines merely by intelligent planning of operations and the reduction of lost motion. Even war itself is the result of international poverty, nations struggling for the control of raw materials and markets in the belief that there is not enough to go around.

The Federated American Engineering Society recently appointed a committee on the elimination of waste. Its report in book form states that \$750,000 a day is lost in clothing factories alone in the United States through inefficient operation wasting one third of the work done. Nor does this include shutdowns.

The sum of \$100,000,000 a year is wasted because of different shapes and sizes of newspapers and magazines. If the papers would make their columns of uniform width it would save from \$3,000,000 to \$5,000,000 on typesetting alone.

Building trade workmen lose 37 per cent, shoemakers 35 per cent of their time through badly planned work. Too much has been said about the wastefulness of strikes, ignoring the fact that half of these strikes are seasonal trades where the worker is employed only part of the year and the annual productivity was not actually reduced or else only very slightly affected. [This last is doubtless true concerning the recent coal strike and would invalidate most of the figures concerning the economic loss of the strike.—EDITORS.] Thus in 1916 in New York State two days per man per year were lost because of strikes but ten days per man were lost because of illness of which at least 40 per cent was preventable.

Judge Brandeis, before being appointed to the United States Supreme Court, said the railroads of the country waste \$1,000,000 a day; engineers to-day think he understated the amount.

At the Kansas City Convention Hall one of the largest pageants in the world was presented the evening of December 19, with one thousand taking part. This is no doubt practically identical and we believe identical with the pageant presented in Japan in 1920 and again presented in June, 1922, to the International Sunday School Convention, and which those who then attended were permitted to see. The theme is entirely religious and typifies the triumph of Christ in all the world and has as a central theme the birth of Jesus in the manger and the sending of the message of truth to all people.

Methods of Healing

Doctors engaged in mental therapeutics made a significant criticism on sacramental methods of healing; not at all to the effect that such healing was a delusion, but that it was too superficial, dealing only with physical symptoms, and not penetrating to the deep underlying moral causes. Such a criticism was a little surprising, but there was a good deal of truth in it. In many cases of functional nervous disorders, though not in all, there was an underlying moral cause, a repressed complex resulting from some moral struggle—a cause which ought to be dealt with, and which a skilled confessor ought to be able to deal with, before the physical symptoms were touched at all. The priest in confession ought to be able to supply, with equal effectiveness and under more rigorous safeguards, the services which the psycho-analyst aimed at rendering, though real study and training would be required for the purpose. It was sometimes asserted that the psycho-analytic treatment differed from spiritual direction in securing complete and radical and finished cure, so that no repetition of the treatment was needed. But this could hardly be maintained; it might hold good in certain sudden, violent, emotional shocks, where the struggle between instinct and ethical code had instantaneously driven the instinctive reaction underground, causing it to work unconsciously in the production of neuroses. In such cases, of which war shock was the typical instance, the re-association, or dragging into consciousness of the repressed complex, might be all that was required to reestablish normal healthy life.—Bishop of London, in *Daily Telegram*.

Encouraging Financial Outlook

The tithes and offerings from the Pottawattamie District for December were more than for the five preceding months.

Curtis L. Ross from Cottage Grove, Tennessee, reports as follows:

"Whereas the greater portion of our membership in this district are farmers and, owing to the great reduction in the price of farm products, our tithing receipts have been reduced to almost nothing for almost two years. But the *future is looking somewhat heartening*. I feel sure with the Lord's help we shall be able to more fully bear our share of the burden."

Frank G. Hedrick from Atchison, Kansas, writes:

"The year 1922 was the lowest in receipts of any year since my appointment as your agent. Yet *I see a brighter outlook for 1923*. The receipts for October, November, and December show a good increase over the same months of 1921. I believe that this increase will continue until receipts are normal. And I expect this to be accomplished by the end of 1923."

Respectfully,

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Brother A. W. Kelley, of Indian River, Maine, has kindly sent us a history of the Kelley family by himself. It appears that they came to this country before the War of 1812. He himself was engaged in the Civil War in which he was severely wounded. He also discusses very critically the colony led by George G. Adams to Palestine. Evidently Mr. Adams's project did not appeal to him and he emphasizes the fact that of all those who went over all but a few returned in a short time.

LETTERS AND NEWS

Walls and Draperies

Written for the Department of Women, by Charlotte Dryden. One of a series on home decoration and kindred subjects.

When one is entering a new home, the first thing to be thought of is the use or function of each room, as this determines the furnishings and colors to be used.

In olden days there was a great deal of white paint used all through a house, since it was most adaptable and more universally suitable to the different uses of the various rooms. This color helps in making dark halls lighter, and furnishes a good background for furniture. If one chooses the white paint, it is best to use that made with white lead, since it is much more durable.

If we wish to use white paints on the white pine, there should be four or five thin coats of orange shellac to protect the white paint from showing blotches of resin or pitch, which often comes through and disfigures the white surface, if this precaution is not observed. Each application of the shellac should be allowed to dry thoroughly before putting on the succeeding coats. A better and more durable coat is thus obtained than by the use of fewer and thicker coats. It never pays to be stingy with paint.

If the question of economy must be considered, much can be saved by doing the work oneself. Good brushes should be used and not too much paint should be taken on the brush each time. The stroke should be kept even and all in the same direction, thus producing a more desirable effect.

In choosing the paint one should consider the purpose of the room, its light, and how it is used by the family. In a very bright room a gray green is a good shade, as it is cool appearing in summer; and warm-colored draperies may be used during the winter months to give the room a cozy appearance. The adjoining rooms should have harmony of color in both draperies and floor coverings. If it is impossible or too expensive to have hardwood floors, one can produce good results by painting the floors dark in color. In some rooms a green gray shade is preferable, since it does not show the dust so much as a darker color. Floors should be well cared for, if our rooms are to have a cleanly and an artistic appearance.

The subject to be considered after determining the treatment for our floors, is the care of the walls. Shall we use paper or some other method of wall decorations? If the walls are painted, it is very difficult to use paper on them afterward.

Paint, however, is easy to clean, and in such rooms as the kitchen and bath room is especially desirable. We must have good plaster, if paint is to be used, for if there is a crack or hair lines show, the paint will wear through and will be streaked with designs. Do not paint fresh plaster, as it will almost invariably crack somewhat when drying, and will spoil the effect.

If paper is to be used, one should think of the price, design, quality, the color scheme of the rooms where it is to be used, as well as considering the furniture and the purpose of the room, its exposure and the lighting. Do not use large figured paper in rooms where pictures are to be hung, as this would detract from the impression one might get from a good picture.

Next in order after painting and papering, the balancing of light, and of color, will naturally come the choice of suitable hangings and other furnishings of the room. These,

along with the painting and papering, constitute the principal factors in giving the home its proper color tone and character.

In the choice of curtains, care should be used as the dust and laundry are injurious to them and they must often be replaced. The lace curtains of elaborate pattern and stiffness have gone out of style. It is more customary now to choose simple material as swiss, lawns, scrim, and for the heavier materials damask, velvet, and chintz.

The use of curtains is primarily threefold: to soften the glare of light, for the seclusion of family life, and to improve the external appearance of the house. The shades in the house should be one color, suitable to the casings and the exterior of the house, as this gives unity to the outward appearance. If it is desirable to have the interior color different, one may buy double-faced shades. These should be kept rolled to the same level, and not only the shades but the curtains which show from the outside, should be similar to a certain extent in color, texture, and drapery.

After the consideration of shades for our windows has been completed, our thoughts turn to the curtains that are to be used with them. If net is to be considered, it should be one and three fourths times the width of the window, but for heavier material one and one half times the width will suffice. If sash curtains are used, they should just clear the window sill, but deep windows require a longer curtain, extending often to the floor. Their length should always coincide with the structural lines of the windows.

One should always allow for shrinkage in the curtain material, and to do this, it is best to baste the hem until after laundering. There should be an allowance of twelve inches for scrim and about six inches for net. For inexpensive curtains net may be used with an edge of narrow braid or lace. A more elaborate arrangement is a panel with medallions and insertion of lace, and these should be hung straight and close to the glass. Care should be used to repeat the colors found in rugs and upholstery, or there will be an unpleasant contrast in the room.

The arrangement of curtains is dependable upon the arrangement of the windows. When these are in groups, the best effect is produced by hanging net curtains at each window, with the inside drapes at each end of the group. If a valance of the heavier material is to be used, it may be hung across the top of the group, as a connection between the two inside drapes. When there are casement windows with leaded glass, only one curtain is required for each window. If a circular or semicircular window of clear glass is to be draped, net may be used next to the window, with a medallion of similar shape as the window, and silk or chintz may be used as the outside drape.

Very high windows may be made to appear much shorter by using two curtains; one should be a sash curtain on the lower sash, while the other curtain is hung on rods from above the window and falls over the top of the sash curtain. The fullness of the goods makes the division in the curtains evident, and lessens the appearance of length. This effect also softens the appearance and is much more artistic than straight curtains would be on extremely high windows.

A valance may be used on any window, but is especially good where groups of windows are found, as it breaks the monotony of repeated window space, yet does not interfere with plentiful lighting. In a room where curtains of silk or velvet are used, one may have shaped valances. In all cases, curtains should be hung so that they may be easily drawn without interfering with the valances or other curtains.

In considering the walls of our rooms, in connection with the curtaining, we may use curtain material which is figured

provided the walls are plain in color, or practically so, but if the walls have figured paper or other decorations, a plain curtain is best. There has been a considerable sale of late in chintzes and paper of a similar design, but it is not best to combine these except where the furniture, rugs, and upholstery are very simple. Chintz is most appropriately used with plain walls. There are many materials that may be used, which are found outside the curtain departments. Sometimes even cotton dress fabrics, such as unbleached muslin, decorated with designs made by stencils or otherwise, is used. The colors in these cases should harmonize with the other decorations and furnishings of the room.

If there are doors in any of the rooms which require drapery, it is advisable to use plain material, especially if there is any kind of pattern or decoration on the walls. If these are plain, however, it is often more pleasing to introduce draperies with a pattern, in order to break the monotony and give contrast in the colors of the room. Where the room is large and the ceiling high, the hangings can have a large bold pattern if desired; otherwise, a smaller figure is preferable.

Much more time and thought is being given nowadays to proper decoration and arrangement in our homes, and each of us wishes to make the home as artistic and beautiful as possible. When one is dependent upon a small salary and has a number to feed and clothe, it makes it necessary to consider what would be the most sensible, as well as the most artistic article to be chosen. In curtain material the manufacturers bring about changes in fashion as often as possible, in order to obtain a greater number of sales. Good taste differs from fashion in being more permanent, often, than the thing which is simply fashionable. Therefore, if we choose as good material as possible, suitable to the room and its other furnishings, we will often find that we have a much more beautiful room than one in which we change with every variation in fashion.

Kirtland Glimpses

Surely there is a fascination about Kirtland, a something apart from the wonderful beauty of its countryside—apart even from the Puritan beauty of its Temple. Inert indeed is he who has not sensed the same; true, some few have seen it under unfortunate conditions during perhaps the briefest of visits, but others on equally brief visits have experienced its best. Here, however, shall be recorded some of the lights and shadows gathered over a close study of many months and every sort of condition. Would you have a little clearer view of this little place written so large one time in our history as a people evangelical? Do you wonder sometimes as to its location; how its neighbors view it; how many live here and how do they get that living? It is purposed to review these and other aspects of our church standing in this part of the field in a way that has never been covered before.

Our first picture is seasonal, inspired by once again coming upon that splendid breadth of view one gets on coming in sight of the Temple. It is a clear, crisp eve of Christmas-tide with a thin wisp of moon and the heavenly host of planets flashing their messages to one another through a flag-blue sky; all the light seems to be ascending from the still, white-covered ground so that we can see plainly for miles across the valley to the square white tower of the Temple discerned against the rising hills and woods to the south known as Gildersleeve Mount and Pearson's Knob. Behind us we have left the little town of Willoughby with its bright and busy streets, its splendid county viaduct and big, com-

fortable interurban cars to Cleveland, whose steel-furnace lights we yet see luridly glowing in the west.

But it is before us that the interest lies: at our feet the broad paved road drops away in easy contour to the valley bottom to cross the river a mile beyond, then with a sharp ascent on the upper part of the S reaches at last the Temple. We are constrained to linger and contemplate the breadth and beauty of the scene, for it is not inanimate as of something only of a bygone day; no, there grips upon the heart a sense of wonder and expectancy: lights twinkle from the gothic windows of the Temple; spread out far to the right and left of it shine out the home lights of its communicants and neighbors, they sparkle like jewels along the rising course of the main road that finally disappears over the hills of the background, they flash from beneath to mark the little cluster of homes at the crossroads on the "flats," from the old mill on the river bank now a modern bakery busy preparing to-morrow's bread for city folk and countryside; even from the mansions of the rich in their outlying estates twinkle these offerings of cheer. It is a Christmas card of wonderful beauty, and there comes into memory that sweet old refrain almost as part of that before us:

"O little town of Bethelhem, how still we see thee lie,
Above . . . the silent stars go by
The hopes and fears of all the years . . .
. . . are met to-night."

The temple bell calling to exercises comes distinctly through the clear air so we pass through the frame of butternut trees on either side and descend the valley, cross the iron bridge, call a greeting to the youthful skaters on the river beneath, swing around through the little hamlet in the flats and climb the old Temple Hill; dodging possibly a bobsled party en route, we arrive at the summit. Immediately we see the old church, towering in serenity on our right, and on the left there shines forth the new auditorium to care for the needs of the reunion association each August, providing accommodation for local activities meanwhile; just now it is the occasion of practice for the Christmas entertainment and we hear, perhaps:

"No ear may hear His coming, but in this world of sin
Where meek souls will receive Him still
The dear Christ enters in."

O. B. SERVER.

Missionary Helps a Branch See the Way

I just closed a three-week meeting at Winthrop, Arkansas, where I had what I call good success. I did not baptize any, though I could have if I had wanted to—that is if I wanted to take them in before they were ready. I preached to the Saints all of the time, and almost every sermon was from the Doctrine and Covenants. There is no use preaching to others to come in until we get the house clean for the newcomers. But I am satisfied that the branch will take new courage and move out in the work with greater zeal than ever before, because they all say that they will and they manifest it in their works now.

I found twenty-seven in the branch who use tobacco and coffee, and only three who were taking the church papers. There was not a cent going to the Christmas offering and not a cent of tithing being paid in the branch; and putting it at a very reasonable estimate there was about eight hundred dollars going out for tobacco and coffee in one year. By chance I saw the store account of one family here and

the tobacco, snuff, and coffee items amounted to about twenty-seven per cent of the total grocery bill.

I am in a new place now, and will commence in the city hall to-morrow night. I have been occupying in a private home, having the room full, and I closed my meeting at Winthrop with a full house.

I am hopefully yours in the field, W. P. BOOTMAN.
FOREMAN, ARKANSAS.

What Think Ye?

A message to parents concerning pleasures of the world.

Some years ago, in one of our prayer meetings, I heard a sister relate a dream which made a very strong impression upon my mind, and I wish now to refer to a part of the dream. The sister seemed to be so placed that she could see enacted before her the many ways in which people seek to find pleasure, people "of the world," as we often express it. She saw also here and there among the hurrying crowds some of the Saints indulging in those pleasures, some of which, in themselves, are what we call "innocent" or "harmless," yet she could see that the tendency of such indulgence was not desirable, for it was plainly shown her as she watched that in proportion as the Saints engaged themselves in these seemingly harmless enjoyments they *lost the Spirit of the gospel*. (By the way, in telling this dream to a brother he at once stated that he could vouch for the truth of that last statement, because he had proved it to be a fact, himself.)

There was much more to the dream, but this is the part I wish to speak of, because I believe that our own young people are not receiving what it is their right to receive; that is, I fear that in many cases they are not being trained to appreciate *the best*.

We say the young must have pleasures. Yes, that is true; but do we make it plain enough that there are some pleasures which are not for the children of the light to indulge in? Do we remember that when we make the assertion in their hearing—and we hear it on every hand—that "youth must have pleasures," do we bear in mind the fact that the young cannot see as plainly as can those who are older the dangerous tendency of some of these things; but, taking our word for it that enjoyment they must have, who can blame them if they take this as a license, as it were, for them to go after the things they want?

Let us remember that to us has been given the responsibility of guiding the lambs of the kingdom, of seeking in every way in our power to help them choose the ennobling things of life in whatever line they may be going, enjoyments as well as work. Let us sit together for a moment under one of the beautiful trees beside that "old, old path" and talk over some of the things which our Elder Brother, when he was on earth, taught us. He said, upon one occasion, "If any man will follow me, let him deny himself and take up his cross and follow me." This is God's way of teaching self-control. Can we obtain the results we wish by virtually teaching the opposite? Can we justify ourselves in making a loophole (for our children to engage in things which, to say the least, do not enrich the soul) by insisting so continually that they *must* have pleasures? By so doing we take away with our own hands the safeguards which our Father sought to place around us all. We have a mighty problem before us! Of ourselves we cannot solve it. The only way in which we can protect our dear ones is in God's way and that alone.

When we put aside the theories of men, so many of which

are merely some one's ideas unsupported by fact, and go back to the old path which was made to fit the feet of mankind as long as they remain mankind, then we are putting ourselves in the way to receive help which will really enable us to do the work, which can be accomplished in no other way. We may progress along some lines, but we cannot progress beyond God's plan, for that was perfect when it was laid down as the one and only way by which we can obtain true happiness.

Do not think that I mean we should have no pleasures, that I have no pity for the young. I think I am in reality taking a stand for their rights! Our Father, speaking through one of his servants years ago, in condemnation of "worldly pleasures" said that he did not seek "to deprive the lambs" of his kingdom of pleasures, but rather to lift them to a higher plane whereon they might enjoy happiness greater and sweeter than the utmost the world could give!

There is another aspect to this subject which I must mention. In a revelation given not so many years ago we are admonished to "repress unnecessary wants." I will not attempt to define these "wants"; our consciences must in large measure do that for each of us, but let me offer one thought. No doubt all of us think at times of the many who never heard the gospel preached, and we wish the church could send out more missionaries. Still, speaking very plainly, these people are strangers to us; and we can hardly be expected to take the interest in them that we do in helping those who are dear to us.

Is this how we feel? Then how shall we feel, if ever we can be so unutterably blessed as to reach a place in our Father's home where the love of each for the others is as strong and tender as a mother's love for her child; and looking forth from thence we perhaps see one afar off who might have received the gospel had he been permitted to hear it, and then remember that in the time of opportunity (our life on earth) we used means for our own enjoyment, or unnecessary wants, which might have brought the means of salvation to this one whom we now discover to be, not a stranger but one tenderly loved by us? What will be our feeling then!

True, we may say such a one will have that opportunity in another condition; still to him there has been a loss, and to us, is it possible that we could be perfectly happy even in the bright beautiful home of our Father, and see one outside who might have reached there had we done what we could! I cannot help but say I do not think so.

One point I do long to have us all consider is this: We are here on this earth for a few years where all must suffer pain and sorrow to some extent, that we may prepare for an endless life of peace and happiness. Should we not be "anxiously engaged" in not only preparing ourselves, but helping as many others as we possibly can to do the same, not as strangers, but as dearly loved brothers and sisters (for we shall find that they are such "when we reach our Father's dwelling" whether we sense that fact now or not)? As stated before, our Father does not seek to deprive us of pleasures—far away from home as we are—but only to replace those which do not enrich the soul by those so much sweeter, so much more satisfying, that there is no comparison between the two.

In a recent communication given as the "voice of the Good Shepherd," we find these words: "Go not in pursuit of pleasure where I have not led the way. Learn of me. Behold, I am sufficient for my people and my purpose. All things have been delivered to me by my Father, and if from the wells of my provision ye shall drink as deeply as I have designed, ye shall know no other thirst, but with me ye shall be satisfied; and if with me ye shall show yourselves content, then will I

delight to make myself and my glory manifest in you, and ye shall become as fountains, not only of my word, but of my Spirit also, and forth from you and your assemblings shall flow the light that shall become the life of others, and ye shall become a blessed people with whom my honor shall abide."

This is a high and beautiful ideal which our Savior holds before us. Shall we strive to reach it?

Yours in hope that we may all do so,

CLARA M. FRICK.

We Ought to Take Warning

The conditions in the world demand sacrifice so we may have a right to divine direction.

In a HERALD of recent date a brother referred to the fact that in order to raise money for the church it is proposed to go without one meal each week and give twenty cents to the church. He comments, "I hope none of our members are so poor that it is necessary to go without proper food."

I think the brother is under a misunderstanding in regard to the matter. God says, "This is a day of sacrifice." What sacrifice would it be to go without a meal once a week? God has set his approval on fasting. In the Book of Mormon we are told, "The sons of Mosiah gave themselves to much fasting and prayer, therefore they had the Spirit of prophecy and the spirit of revelation." (Alma 12: 5.) It was because of their much fasting they were given those spiritual gifts. They sacrificed.

There are many in the church who go without meals in order to be able to give to God's work. When we read of the hardships endured by those noble pioneers of the Restoration we are having "flowery beds of ease" compared to them. I would ask, What sacrifice are we making, if any? Brother Keir quotes ten dollars and fifteen dollars as the price of some hats. Well, I suppose all the "fools are not dead yet" and they will get wearers.

The letters to the Presidency are truly heartrending. "Distress of nations," "Men's hearts failing them for fear and for looking after those things which are coming on the earth." (Luke 21: 25, 26.) Tens of thousands are starving for lack of food. These things should put a restraint on all extravagance. I claim that it is nothing short of a disgrace to dress expensively at such a time. Our missionaries are being called home at a time, too, when they are most needed in the field. Probably some of the money spent in stylish hats and dresses would have kept them there. Money is being spent recklessly and extravagantly that should be used to keep the missionaries families, but all these things are not going unnoticed, and will yet stand for or against us. We are living in a "choice land above all lands." It is a wonderful blessing and is having its fulfillment. The blessing on Joseph's land is most remarkable. All around us we can see the wonderful blessings of God in the products of the field, garden, and orchard; and instead of calling it a sacrifice to forego a few meals we stand amazed at such generosity. These wonderful blessings from God should create within us a fellow feeling for the poor unfortunates who lack for that which we have in abundance. All these blessings from God should make us more humble and make us more charitable instead of giving room to haughty pride. In reading the Book of Mormon we can see when the people became prosperous they also became proud and set themselves up as better than their neighbors. History repeats itself, and waste and extravagance are the sure precursors of the downfall of any nation that indulges in them. The history

of Rome may be ours, and the end may be ruin. Tens of thousands are being spent on things that are a positive injury to the body. Tens of thousands more are spent in automobiles, ice cream, pop, candy, etc. We are living in an age of luxury and waste and also an age of immorality and vice of every kind. The rumblings of war can be heard. We are near the end. "See ye not the clouds portentous? Heed ye not the world's alarm?"

MRS. A. MCKENZIE.

Indian Civilization and Ideals

They hold their property for the group, not each one for himself.

Elder Harvey Syckle, in a personal letter, writes that he has been making a particular study of Indian legends, especially since he became acquainted with the Book of Mormon. The tribe of which he is a member has always revered their traditions and has made these traditions part of the education of their children. These traditions in part take the form of stories explaining the physical phenomena that comes under the observation of the Indian. To the Indian these stories and his deductions upon these things are as sound and valid as are the scientific experiences of his white brother.

Many of the traditions give the Indian's idea of religious life and were at one time so reverently considered that an Indian who did not believe in them and live accordingly was practically an outcast.

But the civilization of the whites has forced itself so objectively upon him that the Indian is rapidly putting his old ideas of civilization into the background, for the Indian has a standard of civilization even though many of the world have thought differently. Not only have the Indians a civilization of their own but many of them have yet to be shown that the white man's civilization is better than theirs. This accounts for some Indians reverting into old tribal ways of living.

Brother Syckle adds that in his mind there are many things in the Indian civilization that are paramount to many of the ideals of the white men, and he has regretted that the ideals of the Indian must give way to the outstanding elements of the new civilization of the white men and that many beautiful truths held by the Indians must be unknown to their white brothers. The force and numbers of the white man is setting aside the Indian ideals and civilization and substituting that of the whites. He continues:

"We, as a church, have been trying to establish equality. It seems that all of our time is spent in theorizing along these lines; though we think we have every possibility of evil dealings taken care of, there are none who want to take the risk. The Indian is not concerned with the details of theory or how he will best deal with a man of the tribe who takes a mind to speculate on his land. He believes that the land is for the tribe and there is no question as to who shall own specific tracts, but when the tribe moves and each Indian stakes a place for his tepee he will live there unmolested until time to move again."

He adds that one tribe compared the white man to a spider because his fences looked so much like spider webs and whenever anything got inside of those fences he would come out just like a spider and get it. He would grab it for himself.

"Then again if one Indian killed a deer and other members of the tribe were not so fortunate, they had meat as long as that Indian had it. Sorry to say that if a white man gives a slice of bread to a tramp he thinks he will receive a golden crown for his benevolence.

"I have related these things just to give you an idea of

some of the Indians' idealisms, then you can judge for yourself whether there are any reasons for them being reluctant in giving them up. It isn't so much as to how we are going to adjust laws by which we can live—as it is the willingness to step forth and try it. Some of our people are saying, 'I would not be so foolish as to step into this stewardship business unless there is protection on every side. I must be safe.' The Indians may be condemned for their unwisdom in trying to live in such a manner but I have no doubt but their foolishness in that respect will be the very thing that will make Zion a reality."

Kansas City Stake News

The meetings conducted by Amos T. Higdon at Heathwood Mission closed December 17. A good attendance at nearly all the three weeks' effort was encouraging. Ammon White, now laboring in the stake, occupied at two or three services. No immediate results, though the instruction to those in and out of the church was well received and timely.

Cantatas, playlets, and dialogues with appropriate music; ships, trees, etc., with the ever-present Santa Claus loaded with things that wee tots like, made Christmas merry at the various churches in the stake.

To-day, January 7, is the day when the church makes its big resolutions, being the first Sunday in the year. When the sacrament is served one is touched by the good spirit and resolves, God being his helper, to lay all on the altar, trusting him for guidance through another year, for health and willingness to serve when assigned to labor.

J. Charles May occupied recently in the stake at the Heathwood mission.

The changes necessary and incident to the new order concerning the Stake Departments of Education, Recreation and Expression, and Department of Women, have already begun taking form. Brother F. A. Cool, who has the two former departments, is making the rounds of the churches setting forth the steps necessary to progress in these lines of effort.

The T. A. D. Class of the Chelsea Church Department of Religious Education busied itself during the holiday period in caroling and making seasonable gifts to many in that part of the city, thus extending cheer and good will to those thus favored.

RADIO PROGRAM, FOR JANUARY 28, 6 P. M.

Musical program by Quindaro musicians of Kansas City Stake, broadcasted on 360 meters, by Central Radio Company, Fourteenth and Main, Kansas City, Missouri, from Independence Station.

- Saxophone duet: "The prayer of the wanderer" (F. L. Conde).
Miss Blanche Tucker and Mrs. A. Wallace Eskridge.
Vocal duet: "Come, Holy Spirit" (Frederick Jerome).
Mrs. Eskridge and John Tucker.
Violin solo: "Bluebells of Scotland" (Henry Farmer).
Otis Swart (eleven years of age).
Vocal solo: "How lovely are thy dwellings" (Samuel Liddle).
Mrs. Eskridge.
Piano duet: "The jolly blacksmith" (Jean Paul).
Mrs. Joseph Johnson and Mrs. Eskridge.
Lecture: "The organization of the church."
Elder Walter W. Smith, Church Historian.
Male quartet: "Still lead on" (Dingendorf).
Joseph Johnson, John Goodfellow, Charles Scribener, John Tucker.

One of the best-selling books for children is Jimmy Umphrey, by Marcella Schenck. It reaches that difficult age so often overlooked between nine and thirteen, and is appreciated alike by boys and girls. Attractive cover and readable type. Price, \$0.85, postpaid.

Interesting News Items

Gathered from various letters from many places.

Mrs. Belle Kendall writes from Sperry, Oklahoma, that the Saints there are progressing nicely and that the meetings are well attended. The Sunday school and the ladies' aid are doing a good work, and the Saints are really learning to "love one another." One hundred fifty attended the last sacrament service. Attendance has grown so that the erecting of a new church building is being contemplated.

Brother Rasmussen, Sykeston, North Dakota, writes as follows:

"There are two brothers at Alamo who were ordained in November who have the harness on and are preaching alternately in their schoolhouse. They have a live Sunday school which they have been keeping up for some years. In November they had about seven dollars per capita Christmas offering. Not many schools can go beyond that record. If all were enthused with the same spirit, the Bishop would not have to appeal to the Saints for aid as much as he does."

The Saints of Alexander, Kansas, held a two-day meeting recently and report a fine time. Saints came there from Selden, Brownell, and Ness City, Kansas. A little later the Saints of Selden held a two-day meeting which some from Alexander attended. They report having splendid meetings at both places and the Saints were built up and strengthened.

Elder W. B. Weston, of Lamont, Iowa, writes that the Olwein Saints recently held a business meeting at which Elder C. D. Shippy was elected president of the branch. He sees much ahead to be done, but feels optimistic about the future. Elder Shippy is city clerk at Olwein and a man held in high esteem by the citizens of the town.

Elder A. E. Stoff, recently appointed pastor of the branch at Philadelphia, Pennsylvania, writes from that place under date of January 8 as follows:

"Our attendance yesterday was quite gratifying in spite of the condition of the weather. There were about 165 in attendance at Sunday school and 118 at sacrament service. I cannot say that the latter service was one of very great activity, yet the time was well occupied and there was a good spirit present. Perhaps I could have enjoyed the meeting much better, but owing to my physical disability I was unable to. The change of climate and general conditions together with the water caused me to become sick; but at the present writing I am feeling much better, though I am still weak.

"Last Wednesday night I had a very pleasant visit with Brother Albert Hoxie. Incidentally he told me about President Smith and himself being out on a fishing trip last summer when the seas were quite high and the President had a nine-pound cod on the end of his line—and all the time he was asking Albert what to do about it."

The passing of Elder Isaac A. Morris on January 9 brings back to mind his long history in connection with the church in Southeastern Illinois. He has been president of the Brush Creek Branch for over 50 years. This branch is one of the few branches which was never reorganized after the "Dark and Cloudy Day" when many were following Brigham Young. The branch was organized in the days of Joseph Smith the Martyr and has continued without having been

reorganized to this day. Members of the branch have continued as members of the Reorganized Church without baptism.

Let the Tithing Blanks Help

A sister was in the office this morning to see if we could assist her to get employment. "I have been to [here she

INVENTORY AND TITHING REPORT	
Post Office <i>Liberty</i> State <i>Mo.</i> Name <i>Smith, John C. & Mary</i> Date <i>Jan. 10th 1922</i>	
RESOURCES Possessions	LIABILITIES Debts
Real Estate and improvements \$ 3500.00	Mortgages \$ 2000.00
Household Goods 500.00	Notes 750.00
Jewelry and other personal effects 75.00	Accounts 67.50
Merchandise or stock in trade	
Mortgages, notes, stocks and bonds 100.00	
Live stock (horses, cattle, poultry, etc.) 150.00	
Machinery, vehicles, implements, etc. 125.00	
Cash 43.00	
All other property 22.00	
TOTAL RESOURCES 4575.00	TOTAL LIABILITIES 2817.50
TO FIGURE TITHING DUE	
Total Resources \$ 4575.00	
Less total liabilities 2817.50	
Present net worth 1757.50	
* Add 1.00	
Amount subject to tithing 1758.50	
Tithing due on above, one tenth 175.85	
<i>By gift</i>	
<i>Part entitled</i>	
<i>Tithing due</i>	

* The tithing is one tenth of the increase. The increase is the amount left from one income after payment of necessary living expenses. Therefore, any amount spent during the past year for such items necessary living expense should be added to the present worth to contain the total amount to be tithed.

named four large employers of labor in Kansas City], and they all say, 'We are not putting on any new help this month. We are taking inventory you know.' It seems to be the same everywhere I go."

Another lady told of going shopping. "The stores are full of clerks," she said, "but it is hard to get waited on. Finally one came over to inquire if I wished to buy something. I asked if she had dress goods of a certain kind and color. 'Yes, we have, but we are just inventorying the goods in that section and if I took a bolt out and cut it the work would all have to be done over again. Would you mind waiting about ten minutes?' Of course I wouldn't mind to wait for I had to have the material."

January Is Inventory Month

Why not make it so in the tithing business? If another time of the year suits you better, use it. We have not meant to set an arbitrary schedule for making out tithing reports. It is merely a suggestion to act while the very air is pregnant with the inventory spirit. Perhaps now is as good a time as any. Procrastination has been convicted for stealing time and is under indictment as a tithing embezzler.

Every step in the tithing process may not be absolutely clear. We may not understand just what to do under certain conditions, but that will not free us from all responsibility. Ignorance of the requirements of God's law alone will not excuse us. Otherwise the preaching of the gospel would bring condemnation rather than blessing. Study the accompanying forms. Use the one best adapted to your case. Your branch solicitor will furnish you with blanks and will gladly assist as occasion may require.

The thought may arise in the minds of some, "Why does

the Bishop want to know all about my personal affairs? I'd rather tend to my business myself." Suppose you use the blank just to figure your tithing for your own information. We shall not judge you for that. Even then one of the chief objects of the inventory has been served. So far so good. But somehow we have gathered an idea from the scriptures that the "business" we are inclined to refer to occasionally as "my personal affairs," is really part of God's business. "It is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures." (Doctrine and Covenants 101: 2.) Whether or not you wish to recognize us as God's representative is a matter we are satisfied to leave with you and the Lord.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Independence

A recent death in the community was that of B. F. Downs who died from an injury received in his work at Kansas City. The services were conducted at the Stone Church with Elder W. D. Bullard in charge.

The weather here continues mild and springlike. The official forecaster is promising changes for this week, but his previous prognostications have gone awry many times this year and we refuse to be alarmed so long as the temperature stays around sixty.

Appointments in Zion Sunday were as follows: Stone Church, President Floyd M. McDowell and Patriarch H. O. Smith; Walnut Park, Elders Joseph Luff and J. A. Dowker; Liberty Street, Apostle F. Henry Edwards and Elder A. B. Phillips; Englewood, Elders Edward Rannie and John Ely. The radio service Sunday afternoon from 6 to 7 featured a musical program by the Walnut Park orchestra and a short lecture by Church Historian Walter W. Smith, on the subject, "The coming forth of the Book of Mormon." Next Sunday evening he will lecture on "The organization of the

ANNUAL TITHING REPORT	
Post Office <i>Liberty</i> State <i>Mo.</i> Name <i>Smith, John C. & Mary</i> Date <i>Jan. 10th 1922</i>	
INCOME Since last report	NECESSARY LIVING EXPENSES Since last report
Salary, Wages \$ 7200.00	Food and Board \$ 2350.00
Net income from professional services	Clothing Purchased 100.00
Net income from commissions	Rent and similar expenses 200.00
Interest, Dividends, Bond	Doctor and dental 50.00
Profits on merchandise sold 20.00	
Profits on produce sold 180.00	
Profits on livestock sold 1100.00	
Profits on real estate sold	
Profits on all other transactions 900.00	
<i>By gift</i>	
TOTAL INCOME 7550.00	TOTAL NECESSARY LIVING EXPENSES 1750.00
TO FIGURE TITHING DUE	
Total Income \$ 7550.00	
Less total necessary living expenses 1750.00	
Increase for period subject to tithing 5800.00	
Tithing due on above, one tenth 580.00	

The INVENTORY form should be used when you start to figure tithing. Each year increase in this INCOME form should be used.

church." Music by Quindaro musicians, of Kansas City, Kansas. Detailed program elsewhere in this issue.

The series of meetings being held at the Enoch Hill Church in which the preaching is being done by the members of the Aaronic priesthood has been very successful thus far and will continue all this week. The services begin at 8 p. m.

every evening, excepting Saturday. This is the third year such a series has been conducted and the local priesthood are making very creditable efforts in the stand. Preaching Sunday was by Amos Allen in the morning and J. C. Alexander at night.

Elder J. W. A. Bailey delivered an illustrated lecture recently to the members of the Nonpareil Class at Religio at the Stone Church on the subject, "Ancient American ruins."

The following supervisors for women have been appointed for the local congregations in Zion: Englewood, Mrs. Grace Morrison; Walnut Park, Mrs. W. E. Haden; Enoch Hill, Mrs. M. F. McDonald; Second Independence, Mrs. E. E. Weir; Liberty Street, Mrs. James Greene; Spring Branch, Mrs. D. D. McLean; Mrs. H. W. Murphy is supervisor for the Stone Church group as well as general supervisor in Zion. Mrs. C. B. Hartshorn is secretary.

After deferring the proposition two weeks for further consideration, the Stone Church Religio, at its session of the 19th voted almost unanimously to change its time of meeting from Friday evenings to Tuesday evenings. This change was made because of the large number of members being required to divide allegiance between the high school activities which center around Friday evenings and the Religio. It has been a standing problem throughout the school year for a long time, but the young people took the initiative, made many personal converts to their plea, and were supported in their argument that they wanted to help the Religio and enjoy its privileges. The result was almost universal support of the proposition. As soon as adjustments can be made concerning other organizations using the night, the change will be made, probably very soon. The character of the service is still a combination of class study and expressional programs, with a tendency toward the latter.

The Standing High Council of the Church met at general headquarters in official session Monday afternoon. President Floyd M. McDowell and Apostle John F. Garver, of Lamoni, were present to attend this council.

Church Historian Walter W. Smith, in addition to maintaining the regular work of his office and conducting the Independence Institute of Arts and Sciences in which he teaches a number of classes personally, has now undertaken the task of acting as chaplain for the Sanitarium. He conducts chapel services there each morning at 10 o'clock and visits the various patients in the institution, administering where requested and helping to cheer up the many patients.

The Board of Publication of the church held session Tuesday at 10 o'clock in the office of the Presiding Bishop, Benjamin R. McGuire.

Elder U. W. Greene continues to improve at the Independence Sanitarium and inside of another week will be enabled to return to his home.

On Tuesday evening, the 16th, in the dining hall of the Stone Church was held the first annual meeting and election of officers of the Michigan Club of Jackson County. There were about seventy-five members and friends present. The invited guests included Patriarch F. A. Smith and wife, Bishop Mark H. Siegfried and wife, and Elders A. B. Phillips and R. S. Salyards. Games were played, old acquaintances renewed, and a general good time was had. The officers and committees were all sustained for another year. One item of business done which will reflect credit upon the organization was the passing of a motion which set the aim of the club definitely in one direction, viz, the supplying of much-needed reference books to the church library in Independence. City missionary Arthur Phillips, who made the suggestion to the club, spoke at some length on the need of the library for works of reference which would be standard.

The club was enthusiastic in its approval of the scheme. About thirty dollars in the treasury now will be used for that purpose. Oyster soup and pie were the refreshments served. Elder B. C. Harder is president of the club.

The junior class of the nurses' training school at the Sanitarium in which there are eleven members finished their work at the Junior College in Kansas City last Saturday. The Sanitarium, together with the various other hospitals in Kansas City, sends its junior class to the Junior College each year for certain courses. The rest of the lecture work is given here at the Sanitarium. A program was given by the nurses Friday at Junior College and two of our girls, Miss Lucretia Brewster, of Willoughby, Ohio, and Miss Lita Ralston, of Wiley, Colorado, read papers. Miss Copeland, superintendent of the Sanitarium, says that now that these eleven members in training will be at the Sanitarium all of the time it will be possible to give even better attention to the patients than has been possible during the time they have been away at school.

The Independence Music Club, for its second concert of the season, on January 8, presented a string trio from the Kansas City Chamber Music Society, assisted by Mrs. Raymond Havens, contralto. This was one of the most enjoyable concerts yet given by the Music Club, and was heard by a good sized audience. Each member of the trio is an artist and the solo playing was as much appreciated as was the ensemble. Mrs. Havens has a voice of pleasing quality. She sang a group of four songs, including one, "Dream dawn," written by a Kansas City pianist, Powell Weaver. The concert was quite up to the standard set by the club last year, and the people of Independence should be proud of such an organization.

The Social Service Bureau, which was established a few weeks ago by Brother and Sister Merrill A. Etzenhouser, is finding a great deal of work to do and in a systematic and scientific manner is going about the business of taking care of some of the special problems of our people in Zion. In addition to maintaining an office in the Battery Block where they meet a great many people, they are also conducting an employment bureau, a used commodity shop, and now have opened up a day nursery. This day nursery is planned as a help to parents who must leave their children during the day while they go to their work. A building has been secured just west of the library on West Lexington Street. There is a governing board consisting of a doctor, nurse, kindergarten, and dietitian. The nursery is under the charge of a competent woman. Children from one to fourteen years will be cared for from 7 a. m. to 9 p. m., and mothers can leave their children there with every assurance that they will be properly cared for. The health of the children is particularly safeguarded by daily inspections by a trained nurse and the supervision of a doctor. The smaller children are given the privileges of the kindergarten while the larger ones can be sent to the public schools. The children are properly fed and the charge is made on a scale to suit the requirements of the individual families and in no case is prohibitive. The purpose of the Social Service Bureau is to serve and the day nursery is only one step in the establishment of the program that they have in view toward helping people to help themselves.

Monday morning the house of Elder R. V. Hopkins on West Short Street was badly damaged by fire. The fire itself was confined to the roof, but the furniture and finish of the entire house was badly damaged by smoke and water and it will be necessary for Elder Hopkins and his family to find another home until repairs can be made.

MISCELLANEOUS

Conference Minutes for the Ministry

The minutes of the 1922 conference are now printed in book form and a copy will be mailed or delivered to each general conference appointee upon request made to the Presiding Bishop's office. Benjamin R. McGuire, Box 256, Independence, Missouri.

Requests for Prayers

Mrs. Fred L. Mills, of Halfway, Oregon, desires the prayers of the Saints to secure relief from some kind of poison in her system.

Addresses

Elder T. J. Elliott, 2926 Indiana Avenue, Omaha, Nebraska.

Conference Notices

Central Illinois, February 3 and 4. [No place named.—EDITORS.] Joe Price, secretary, Taylorville, Illinois.

Minnesota, at Minneapolis, February 3. Business session 2 p. m. Usual Sunday services: Sunday school 9.45; sacrament at 11; Religio and preaching in the evening. All who expect to come, please notify William Sparling, Newton Avenue North, Minneapolis, Minnesota.

Arkansas, at Fisher, February 9 to 11. All branch clerks are requested to send reports to secretary at Bald Knob not later than February 8. Ida Emde, secretary.

Des Moines, at Des Moines, Iowa, February 9 to 11. A good attendance is desired as this is the date of our annual election of officers. One of the leading men of the church is expected to be present. Bessy Laughlin, secretary, Rhodes, Iowa.

Southern Missouri, at Springfield, will convene on February 10 at 10 a. m. Sunday school convention will be the day before. Send all reports, petitions, and communications about ten days before hand to the district secretary, Benjamin Pearson, Tigris, Missouri. J. C. Chrestensen, president.

Little Sioux, at Woodbine, Iowa, February 10 and 11. We expect John F. Garver to be in attendance. Usual reports should be in the hands of the president and secretary several days previous to conference that their reports may be properly made. The Woodbine Saints extend welcome. Let each branch be well represented. Ada S. Putnam, secretary.

Portland, at Portland, Oregon, February 16 to 18. Take Mount Montavilla car to Seventy-sixth Street on East Glisan. Church is one block south. An urgent invitation is extended for everyone to come. All branch and priesthood reports should be in not later than February 10. Send to Mrs. L. M. Belcher, Route 2, Box 397, Milwaukie, Oregon, or to M. H. Cook, Vancouver, Washington.

Gallands Grove, at Dow City, Iowa, February 17 and 18. Branch clerks please send statistical reports to Lena M. Talcott, Arion, Iowa. The ministry will please send reports to E. R. Butterworth, Dow City, Iowa. Lena M. Talcott, secretary; E. R. Butterworth, president.

Eastern Colorado District, at Fort Collins, Colorado, February 23 to 25. Friday, February 23, will be devoted to departmental work under the supervision of department superintendents. Conference will convene at 10 a. m. February 24. All branches are requested to send delegates. Forward credentials to district secretary as early as possible. All members of priesthood should report to branch presidents. All branch clerks should forward report to district secretary not later than ten days before conference. Apostle J. W. Rushton will be present with the local missionary force. E. R. Kuhlmann, district secretary, 2217 Irving Street, Denver, Colorado.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
An Unshrinking Faith	73
Klan Contributions	73
Revolt Against Moral Restraint	74
Diverse Divorce Laws	74
The Forum Discontinued	75
Prophets and Teachers Set the Pace	75
The Golden Rule in Business	75
Blue Pencil Notes	96
ORIGINAL ARTICLES:	
The Very Great Need for Pastors, by Elbert A. Smith	76
The Latter-day Work, by J. August Koehler	80
"God," by J. H. N. Jones	84
PASTORAL:	
How Do We Progress Religiously? by Edward D. Moore	85
OF GENERAL INTEREST:	
Our Limited Knowledge	86
Waste	87
Methods of Healing	87
Encouraging Financial Outlook	87
LETTERS AND NEWS:	
Charlotte Dryden—W. P. Bootman—Clara M. Frick—Mrs. A. McKenzie—Benjamin R. McGuire.	88
MISCELLANEOUS	95

Seattle and British Columbia District, at Seattle, Washington, February 24, 1923, 10 a. m. As usual a session of the Religio at 10 a. m. and one of the Sunday school at 2 p. m. on Friday, the 23d, and entertainment in the evening. It is earnestly requested that all having performed ministerial work within the district, other than that in the capacity of a branch officer, will report direct to the undersigned immediately after December 31 for the six months ending on said date. Branch clerks will kindly send in their statistical reports promptly on forms that will be furnished them, for the same period. It is hoped that all who possibly can will be in attendance, and every one will make special efforts to spend an enjoyable time. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Clinton, at Eldorado Springs, Missouri, March 2 to 4, coordinate conference. First meeting will be a prayer meeting, Friday at 9 a. m. Conference organization at 10 a. m. H. E. Moler, president.

Our Departed Ones

FISHER.—Benjamin N. Fisher was born in Iowa, June 14, 1846. Married April 19, 1868. Died at his home in Santa Rosa, California, June 25, 1922. Leaves wife, five children, twenty-two grandchildren, and two great-grandchildren. Two children have preceded him. Funeral services in charge of J. B. Carmichael.

NOYES.—Lena Burgen Noyes was born at Saint Paul, Minnesota, November 10, 1875. Married Samuel Noyes, July 9, 1892. Baptized March 12, 1909. Died of pneumonia at her home in Sparta, Wisconsin, January 4, 1923. Funeral from the home. Sermon by B. C. Flint. Interment in Big Creek Cemetery. She was a mother of eight children.

BEAL.—Theo Ruth, daughter of Arthur and Nellie Bowker, was born at Independence, Missouri, October 27, 1891. Married Mervin Beal, May 11, 1911. Died near Eldorado Springs, Missouri, January 2, 1923. Leaves husband, three children, father, mother, two sisters, and two brothers. One son died in infancy. Funeral at Coal Hill Chapel, in charge of Vere Davis. Sermon by R. T. Walters. Interment in Coal Hill Cemetery.

HATTEN.—Earl Richard Hatten was born August 9, 1916. Died at Independence, Missouri, January 3, 1923. He was the oldest child of Brother and Sister George Hatten. Leaves parents, one brother, three sisters, and four grandparents. Funeral from South Side Church in charge of W. D. Bullard. Sermon by E. A. Curtis. Interment in Mound Grove Cemetery.

BURTON.—Frank Wilferd, son of Joseph and Emma Burton, was born in Nova Scotia in 1861. Came to California with his parents in 1869. Baptized in 1874. Later was ordained an elder. Married Anna E. Betts, February 22, 1887. Most of his life was spent in and near Santa Ana, California, of which branch he was a pastor for a number of years. Later moved to Long Beach, California, where he served as pastor until his health failed. Died after a long illness, December 31, 1922. Leaves wife, one son, five daughters, mother, eight grandchildren, and two sisters. Sermon by W. A. McDowell, assisted by David Dowker.

Blue Pencil Notes

Satan is not yet done with Europe.—David Lloyd George.

The old continent is with both hands throwing to the dogs of war the bread that should feed its children. One day these dogs will in their arrogant savagery turn upon the children and rend them.—David Lloyd George.

Recent years have been years of terrible disillusionment for the world. That fact with its accompanying bitter cynicism accounts for much of the individual anarchy of conduct so noticeable. There is no bright star of hope visible on the horizon of the masses of humanity.

Only a few years ago the belief was general that the world was moving onward toward universal peace and enlightenment. Men were becoming more humane, more just, more merciful—so they dreamed. The dream is broken. The world has awakened. "As when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be."—Isaiah.

Even so recently as the disarmament conference at Washington, the old hope that died so hard at Versailles flamed up again. At last men were to cast aside the implements of war and learn the arts of peace. But now—so soon—Europe is ablaze again. Forebodings of more terrible wars fill the press. Despair asks, Why should women bear children? That they may be rent and torn, bombed, blistered, blasted, and poisoned, and damned in hell while they yet live? Why should men toil and save? That their earnings may be thrown on the world's bonfire? And cynicism answers, Let men and women grab a little pleasure for themselves while they can.

But all this should set Latter Day Saints to thinking. Why some of them should be losing faith in the revelations of God to his people is a mystery. The revelations are self-evidently true. Time vindicates them. While the world deluded itself with false hopes the Lord forewarned his people. There before them for a number of years was the very first section of the Book of Doctrine and Covenants, so full of wonderful predictions, among others, this: "The day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."—Doctrine and Covenants 1: 6.

America is supposed to be at peace, and shudders at the famine, pestilence, and violence of Europe. But awful things happen in America. You have read the details of the Herrin massacre. Unarmed and helpless men were hunted and shot down like rabbits. Dying of their ghastly wounds, lying in the dirt of the road, burning with fever in the heat of the summer sun, they were denied a drink of wa-

ter. Mothers with babes in arms cursed these anguished men in the name of God and refused them a drink of cold water. They were told they might get it in hell. Perhaps so. There may be mercy in hell. There was none in Herrin.

You have read of the two young men of Mer Rouge, Louisiana, taken by a great and organized band of masked men. They were never seen alive again. And now physicians on oath in a court of justice, having examined the headless and mutilated bodies of these two men, say that they must have been slowly and brutally tortured to death on some rack of torment. Their bones were systematically broken one by one. Atrocities that can only be hinted at in the press were perpetrated on their persons before death, man's ancient enemy, more merciful at least than man's neighbors, came to their rescue.

Such malignant hatred is almost inconceivable. It is incomprehensible. But you will remember that Jesus said that at his coming it should be as in the days before the flood. And you will remember that the record says that in those days the earth was "filled with violence." No wonder that when God wept, and Enoch asked him how he, being God, could weep, the Lord replied: "Behold these your brethren; they are the workmanship of my own hands. . . . I gave them a commandment that they should love one another . . . but behold they are without affection, and they hate their own blood." (Doctrine and Covenants 36: 7.)

Yet these things happen in America, to-day, in the twentieth century, toward which our fathers pressed, thinking that they saw the sunrise of world peace, the era of enlightenment and kindly humanity, the reign of emancipated man. In the background of our history lingers the shadows of the stern but righteous Pilgrim Fathers; making the sounding aisles of the dim woods ring with the anthem of the free. To-day bandits, seducers, murderers, ply their trade both by day and by night. The story of their deeds parades its procession diurnally across the front page of our morning newspapers in big headlines.

But surely the God who foretold all these things may be trusted to lead his people on. The race tried to press into the millennium carrying with it its old vices and errors. It cannot be done. Thus they failed to realize their ideals. And the day comes when the line will be drawn even more plainly, when the Devil will have dominion over his own, and God will have dominion over his own.

It is a time for faith. Man is not equal to the crisis. There is truth in the statement made by President Richmond of Union College: "If we think for a moment that the confusion into which this old world has been thrown is to be straightened out by the devices of economists or by the manipulations of political experts we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos." ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, January 31, 1923

Number 5

EDITORIAL

Awake, Saints, Awake

In a personal letter to me one of the missionaries recently wrote:

"Last Sunday morning in our sacrament service there was given me some spiritual light on some of the matters affecting the church and I was made to realize some of the things that men were passing through that at times were very discouraging. I feel as a result I can more fully appreciate the position you occupy and how at times your heart almost sinks within you as you have in a great measure seen the conditions coming in upon the world as well as the church, and with all the powers of body and mind you have attempted to arouse our Saints to a realization of the things that were seen and understood by you, but so far only a very few have caught the vision. No doubt this is one of the great trials that you have to meet. I am fully convinced that it will take some very drastic measures on the part of the Author of the latter-day work to bring the people to that condition so that they can appreciate the provisions made for our benefit. Some will 'learn obedience by the things they suffer,' which no doubt will be the experience of many.

"I shall not only pray that you will be given power to endure this great burden of responsibility, but also will I plead that you shall see an awakening to these great tasks placed upon the church, and be made to know your efforts have not been in vain. I am sure from my observations that slowly you are awakening to a greater degree than you perhaps realize the forces that make for the good of the church."

God grant the Saints may awake soon, for we are sleeping away too many opportunities!

FREDERICK M. SMITH.

Reflections

How to keep the boys and girls in the church is a question always before the pastor, and must have effective answer if we are to preserve our proper ratio of gain in membership. It may be suggested

that the answer is to make the church attractive to boys and girls. Yes, but how? What say you, pastors?

To fail to hold our young in the church puts upon the missionary arm of the church the whole burden of increasing the membership.

What have we gained when we have lost to the church one of our youths through disaffection, while a convert has been made by some missionary?

Our recent editorial regarding the young man in England who has so long been without work has brought to us several letters, some inclosing contributions and some offering work. The outcome will be noted later.

FREDERICK M. SMITH.

The Small Branch

Last week there appeared a splendid article by President E. A. Smith on pastoral work, especially in large branches and districts.

Since General Conference we have received several letters from members connected with small branches, who seem to think that the emphasis placed on missionary work by the late conference means that the pastoral work is to be neglected. Naturally we all most sincerely hope that this is not the case. So far as scattered members and small branches are concerned, their added care depends upon the missionary arm of the church, as it certainly would not pay the church to put in a pastor to give his whole time to a small branch. But the need of small branches as well as large branches and districts is keenly felt.

The church some years ago made arrangements that the presiding patriarch, as father to the church, should write to those scattered members who are really scattered because they do not live in an organized district. In this issue of the HERALD he reports this work for the past year.

But in the organized district this work naturally is part of the work of the district presidency to see that the scattered ones are visited, to encourage them to affiliate with the nearest branch and try to secure their attendance as regularly as possible, also

to use these outposts as possible loci for future activities for bringing the church to the scattered members and their neighbors.

This brings another important aspect of the work to our minds and that is the grave need of active local officers. All too often the local priesthood and even the president of the branch is content, if he attends the church services and meets those who are there present, quite neglecting those who need his attention, those who have for various reasons been unable to attend regularly, those who perhaps are losing interest, those in other words who especially need his pastoral care as a shepherd of the flock and the care of his assistants in the Aaronic priesthood.

There is need for a great arousing of the priesthood of the church that every man do his own duty, that every deacon have his assigned task and every member of the Aaronic priesthood be open and ready to spend at least a reasonable portion of his time in visiting the Saints, that the Aaronic priests in particular visit the house of each member; that in the larger places the associate members of the Melchisedec priesthood shall be encouraged to give time to work which is in its nature pastoral to the support of the presiding officer and to the benefit of the church. If the work of God is to move on as it should, it is essential that every man remember his duty and do it. The holding of revival services occasionally by a patriarch or evangelist or one of the traveling ministry is by no means sufficient and is hardly a start unless it is loyally supported, loyal on behalf of the church not only at the time, but before and after, day in and day out, year in and year out.

In a rural community the task may not be easy. In a small branch it often happens that there are more scattered members. In large branches there is also this problem to be considered. It is the duty of the officers to see that all members are visited. But if any are to be given special attention it should be those who need the pastoral care rather than those who are already faithful. Though we do not urge that the faithful ones should be neglected or fail to receive the support and spiritual strength that they may receive in a visit by the officers of the branch or group, whose duty it is to make such home visits.

There is needed a great revival of interest and of activity by the whole priesthood and especially those on whom is laid the burden to feed the sheep and lambs of the kingdom of God, to edify the Saints, to care for the body of Christ.

Then having cared for the family of God, they should organize to take the word as missionaries to those hungering and thirsting in their vicinity.

S. A. B.

The Passing of Frank W. Burton

In another column will be seen in a communication from W. H. Garrett the news of the death of Frank W. Burton, son of "Captain" Joseph Burton, of South Sea missionary fame. The fine work of Joseph and Emma Burton as missionaries has made them known throughout the church, and we feel sure all will extend to Sister Burton, who survives her husband and son, sincere sympathy in this her latest bereavement. We know, too, that Frank's host of friends will grieve over the loss of a genuine friend and devoted servant of the church.

F. M. S.

Why Boys Leave the Farm

Farmers' boys leave the farm, according to Miss Abbot of the Federal Children's Bureau, because of a longing for leisure and because some of the farms are still but little beyond pioneer conditions of fifty years ago. A recent survey in North Dakota shows that farmers' children were required at times to do heavy and more or less hazardous farm work, driving even four- or five-horse teams to stackers, hay forks, and harrows; that boys as young as seven and girls of ten were required to do plowing. Eight hundred forty-five children were studying, and half had missed at least a month of school and nearly a third two months or more. Nine per cent had missed half the school term during the year. The remedy suggested is better legal and administrative provision for school children.

Child Welfare

During the past ten years since the Children's Welfare Bureau was established, forty-five States have added special children's welfare divisions whereas only one State had such a department in 1912, and whereas two States then granted mothers' pensions. In some form the number has now increased to forty, while more than half are making comprehensive inquiries to secure better legislation and administration.

Our Annual Tithing Reports

The request of the Presiding Bishop that we all make out our tithing reports annually, and that we do it this month unless we have already established a better fiscal year, is one that ought to be heeded.

We are in the Lord's business. Any business house must have its annual inventories. The assessor must know the valuation upon which taxes are levied. The Government must know what we are

worth so income taxes can be collected. It is businesslike and the only method by which we can learn of our profits and losses.

It is not enough to make a guess as to our standing with God. To make liberal offerings is not sufficient. We might have a wrong basis for estimating our liberality. We might either rob God or hamper ourselves.

Then it is possible that we might pay money into the treasury as tithing which should have been credited as offering, or we might pay in offerings which should have been listed as tithing.

There is no need of guessing about it. Set down on the tithing report your income and your expenditures, both divided into proper headings. Find out how much your holdings have increased over last year. Pay the Lord his tenth the same as any other debt. Why not?

It is too difficult? Not at all. In 1920 the census

That wish may be realized by the use of a family budget book such as the one sold by the Herald Office for 25 cents. Its columns can be used for daily items, properly subdivided, and at the end of another year we can have more actual figures and fewer estimates.

But suppose we do not have the money when we find we owe tithing? Handle it the same as you would any other honest debt. Make some sort of arrangement to pay it. Go over your sources of future income, consider your immediate and necessary expenditures, and plan to handle it as expeditiously as possible. If the merchant sends you a statement of account with a "Please" on it, you understand that he is not necessarily going to enter suit for payment, but that he feels he ought to have the money he has earned in service to you. You either pay or go and explain what you intend to do about paying.

The state of the church finances is such now that we may well write for ourselves the "Please" on the bill we owe the Lord. Then do the best we can about it. That's all anyone can do.

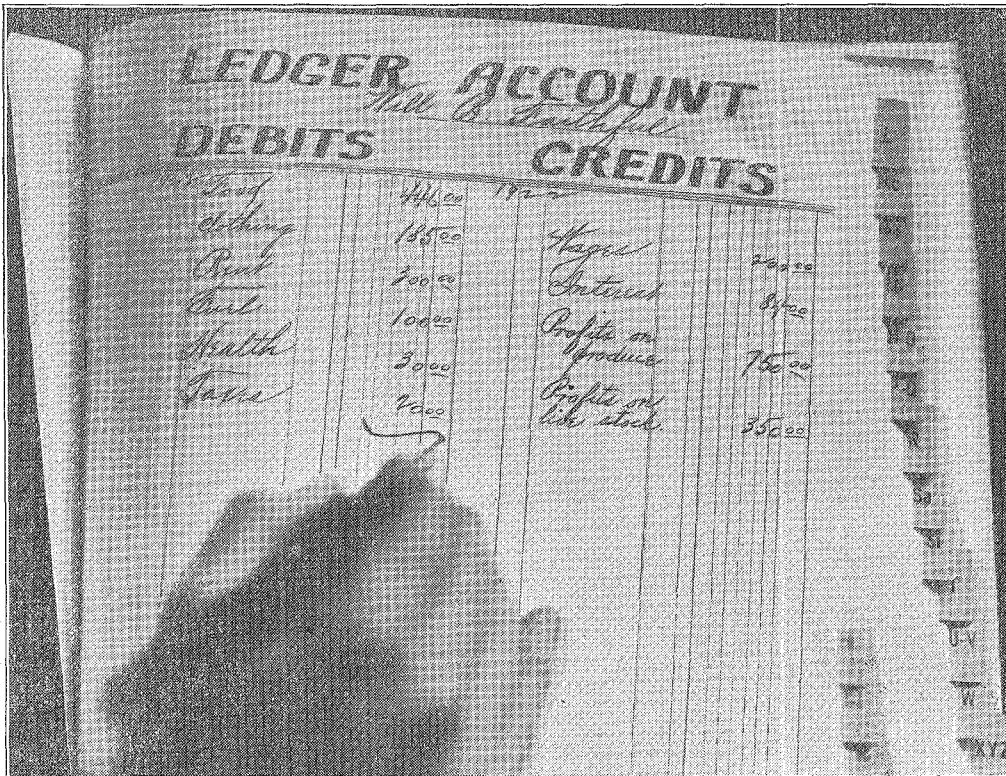
Your bishop or agent or solicitor will help you make out the blanks if you need such help. If none of these reside in your territory, ask the Presiding Bishop for a blank. The illustrations in last week's issue show plainly how to perform this simple task.

Our leaders in the financial department are seeking only to help us. They give much thought to making the task easy. In common with the missionaries and the other administrative officers of

the church, they are actuated only by the best impulses in suggesting these methods. They are our servants and wish to serve us and thus serve the Lord.

They are not seeking to pry into our private affairs, but rather are trying to help us analyze our own affairs. They hope that as a result of this analysis we shall become more prosperous and thus more happy in our service to God.

E. D. MOORE.



enumerator called. He asked a great many questions that we did not know in detail how to answer. What was done about it? We arrived as nearly as possible to an answer and set it down. That was all we could do. It is all we need do in this instance. If we are honest with ourselves and with God, the mistakes we make in one item will largely be counterbalanced by compensating mistakes in another.

We may, and ought to, wish we had more accurate figures at hand.

ORIGINAL ARTICLES

Zion, The Pure in Heart

Sermon by Elbert A. Smith at the South Side Church, Independence, Missouri, Sunday, December 10, 1922.

Many pagan, heathen, and primitive forms of religion seem from our viewpoint to have given little attention to the moral and spiritual condition of their adherents. The main idea seemed to be to placate the particular god or gods to whom devotion was given. These gods were to be kept in a favorable attitude by means of sacrifice, ceremony, and ritual. The devotee might be vile, mean, cruel, yet he could enjoy his religious experiences and approach his altar apparently satisfying all the demands of his religion by ceremonial and sacrificial means.

Indeed it seems to us at times that the religious exercise itself made him immoral, as for instance in the worship of Moloch fathers and mothers cast their innocent children alive into the fiery furnace to win the pleasure of the god. The goddess Venus at one time in the development of her religion demanded that every woman at some time in her life must come to the temple and offer her virtue as a sacrifice to the first man who would give her a piece of silver to throw into the treasury of the temple. The mothers of India cast their babies into the sacred Ganges River.

Even in the Mohammedan religion which is considered neither pagan nor heathen, it was not only proper but even laudable to hate, persecute, and kill the nonbeliever. A converted Mohammedan from India, who recently visited Independence, related his experiences. He was a chaplain of Mohammedan troops in the French service in the great war, and while in this service became converted. Mindful of the fact that in the Koran he was enjoined to hate and kill the heretics, he learned that Christ had taught the gospel of love; that he taught the disciples to love their enemies, to forgive them, and that he himself upon the cross prayed for those who had slain him, "Father, forgive them, they know not what they do." The contrast was so great that he was compelled to make a choice and there could be but one choice between the gospel of hate and the gospel of love. As a result, according to his story, his own children, still in India, were put to death when it was learned that he had been converted, and his wife narrowly escaped with her life. This accounts to an extent for the interminable slaughter of the Armenians by the Turks. To kill an Armenian is not only desirable but necessary, from the

viewpoint of the Turk. It is related that a British officer remonstrated with a Turkish officer, saying, "The whole world respects the bravery, fortitude, and devotion of the Turkish soldiery. If you would only quit your wanton slaughter of the Armenians, we would take you into our fellowship." In some surprise the Turk replied, "Well, if we didn't kill them, who would?"

Not only did a wrong idea of religion creep into the pagan, heathen, and Mohammedan systems of religion, it even found its way into the so-called Christian churches. Catholics devised the inquisition where men were put upon racks, where they were tortured with pincers and thumbscrews and all the instruments of torment that the Devil could suggest to ingenious minds. Yet those engaged in such work felt that they were finding their way to the throne of grace through ceremony and ritual and sacrifice. Protestants themselves when they came into power retaliated upon Catholics in somewhat similar manner and turned to persecute the lesser sects who drew away from them by the ever outbranching roads of apostasy—as the sad experiences of John Wesley, Roger Williams, and many others testify.

Even among our own people we must admit that many times there is manifested an entirely mistaken idea of the vital thing in religion. Dependence is placed entirely upon membership or upon ordinances and ceremonies, such as that of baptism and the laying on of hands. I recall at one time how a certain brother who was charged with a certain small offense was tried before an elders' court, where he stoutly denied the charge. The case was appealed to a stake high council where he repeated his positive statement of innocency. It came to the high council where he again declared that he was innocent. When convicted before the high council he went into his home branch business meeting and confessed guilt. Certain it is at one time or the other, either when he professed innocency or when he confessed guilt he lied in order to protect and preserve his church membership. Certainly he could not expect to win the favor of God by telling an untruth, but he could hope to preserve his name upon the roll of the church. Too often membership in the church is looked upon as a fetish that in the next world will preserve one from the torments of hell—a sort of fire insurance.

The true religion of Jesus Christ differs from all these concepts in that it demands individual righteousness. The vital and essential thing is that a man shall be righteous—that is, that he shall be right with God and with his fellow man. Church membership, ceremony, sacrifice, ordinance, doctrine, worship, these are but subsidiary things, ve-

hicles, methods, that help him to become righteous and to maintain his standing in that state, and to express himself religiously.

The Significance of Rite and Ceremony

I might pause here to dwell for a moment on the significance of membership, of ceremony, and of sacrifice. Does the fact that you are a member of the church and that your name is on the record, in and of itself, suffice to meet the demands of God and the needs of your own soul? Is that the significance of membership? No, the significance of membership is that you have entered into communion in an organization where you may have fellowship with those of like belief who are moving towards a common goal and that with them you may have fellowship with God. It means an opportunity for worship, for fellowship, and for service; and if you do not avail yourself of the opportunity for fellowship, for service, and for self-development, of what good is membership to you?

What is the significance of ceremony—baptism for instance? Some people have sought strenuously for some method by which they may be rid of sin by mechanical means. They feel that baptism washes sin from them as one might cleanse his hands with soap and water or if they are very dirty with more vigorous elements. That would be a very easy way to rid oneself of sin. But baptism first of all is a symbol. It is true that man has always cleansed his body with water and so when God cast about for a symbol that would represent the cleansing of man's soul from the stains of sin, that would be to the individual and to those that observed him a memorial of such cleansing, he very naturally selected the ordinance of baptism by immersion in water. When this baptism is not accompanied by a voluntary change in the heart and in the life of the individual, he cleansing himself with the help of God and putting away iniquity out of his life, the rite of baptism becomes to him void and quite without meaning or significance.

What is the meaning of sacrifice? If you give one tenth of that which you own, or perhaps, having paid your tithing, sacrifice in order to give a free-will offering, does the significance lie in the thought that thereby you have purchased the favor of God, and have insured yourself against fire under the thought, "He that is tithed shall not be burned"? If so the one giving the greatest amount would receive the greatest favor from God. But Jesus pointed out the poor widow who had given of her mite and declared that she had given more than any one of the rich men who had cast liberally into the treasury. In fact he said that she had given more than they all. The significance of all such sacrifices,

as I see it, is that it permits you to become a collaborer with God. You enter into his work. You thus help to preach the gospel in all the world, you help to sustain the Saints' Homes for the aged, the Children's Home, Graceland College, and all the good enterprises of the church that are carried on for the help of humanity. You are also assisted to cast out selfishness from your life and to enlarge your heart with love for humanity by the process of sacrifice. And the heart which is biggest with love receives the most favor from God, rather than the individual who has the longest purse.

Jesus Demands Righteousness

We repeat that Jesus demands righteousness. Young people, what is to be your attitude? Will you satisfy yourself with church membership? Will you be content with having been baptized? If so it isn't worth your time to trouble yourself with a profession of religion. If you are prepared to move forward in a life of growth, development, and righteousness then the church has everything that is worth while to offer you. The true meaning of ceremony and sacrifice shines forth in the message of Christ. Indeed it began to appear in the Old Testament scriptures under what we term the Mosaic economy. I read from the first chapter of Isaiah:

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear, your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah 1: 11-17.

The Lord was there speaking in reference to Sodom and Gomorrah. They were quite satisfied to make sacrifices and offer prayers, which were good enough in their way, but quite valueless and without meaning when disassociated from the real vital things of religion. The thing that God wanted them to do was to make themselves clean, seek judgments, relieve the oppressed, judge the fatherless and help the widow.

I read now from the sixth chapter of Hosea, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Verse 6.)

Again I read from the sixth chapter of Micah. "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord

hath a controversy with his people, and he will plead with Israel." (Verse 2.)

The Lord had a controversy. What was it? Hear him! "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:7, 8.)

The children of Israel were willing to make burnt offerings of rams and to offer sacrifices of oil and even give their firstborn, "the fruit of their bodies for the sin of their souls." For there did come a time in the history of Israel when Moloch was set up in the valley of Hinnom just outside of Jerusalem and to him the Jews offered their little children as sacrifices. But the thing God wanted of them was to do good, to love mercy, and to walk humbly.

Early in the ministry of Christ the fact began to shine forth even more clearly that he was interested in the individual, in his heart, in his life, and that a bad life could not cover itself under ceremony and ordinance and profession, thus hoping to win divine favor. Nicodemus, a ruler of the Jews, came to Christ, acquainted no doubt fully with ceremonial law, and to him the statement was made, "Ye must be born again." It is true that ceremony appears here. He was to be born of water and of the Spirit. But these were helps and the vital thing was a transformation in the life of the individual.

On a certain occasion Jesus dined with the Pharisees. While so doing it came to his ears that they had criticized him because he ate without washing his hands. He said to them, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matthew 23:25, 26.) Taking a platter and cup from the table before him he used them as object lessons. The Jews were very particular in the the cleansing of vessels. Many pages of the law related to the ceremonial cleansing of vessels, but apparently, at least with this family, less care was given to that within the cup and the platter. Jesus was talking about the cup and the platter, but thinking about men, and they no doubt perceived very clearly that he meant that they were giving strict attention, in fact exceedingly strict attention to form and ceremony and outward display and were not what they ought to be within their own hearts and in their own private life. If they had any doubts concerning his meaning it must have been cleared away by that which he immediately pro-

ceeded to say to them, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity."—Matthew 23:27, 28.

The Kernel of a Wholesome Growth

Religion is a growth from the inside out. In the development of Zion, the people of Zion must be the pure in heart because that is the method of normal growth in all nature. The oak tree grows from the heart out, adding year by year concentric rings, and if the heart be rotten, presently the tree will fall. The apple grows from the inside out. If the core be rotten a beautiful exterior is of little value. Jesus said, "Blessed are the pure in heart." Verily so, because they have the kernel and the life from which may be developed a pure and wholesome and strong growth. That is salvation. Christ came not only to die for men but to show men how to live; and no matter what importance you may attach to his death upon the cross, you must come to see that a very great and vital and indispensable part of his mission was that part which went into living, the setting of an example by which others should live.

Why must Zion be the pure in heart? Many obvious answers occur to you. The heart is the seat of desire, or at least we use it that way symbolically. Thought, feeling, and will control our action. It is not enough to be intellectually converted. If the desires continue wrong there will be a clash in the life within that sooner or later will bring disaster and defeat. That to a certain extent is the trouble in the world. I hear men, for instance, railing at profiteers. I hear them castigating railway magnates for oppressing railway laborers. I hear them castigating mine owners for oppressing miners in their wages, and complaining about the general dishonesty of the times. And yet I observe that many men who indulge in this line of conversation as soon as they have an opportunity to defraud some one or enrich themselves at the expense of another do so without perceptible hesitation. They have had an intellectual perception of that which is wrong with the times, they have perceived the iniquity and danger of graft and fraud and oppression in the lives of others, but when the opportunity came to indulge themselves the covetous desires of their own hearts prevailed.

Not long ago I was talking with a man who had observed a murder in Kansas City. A certain man had been shot down because he had broken up another man's home. The man talking to me said that the fellow got what he deserved. He strongly con-

demned the crime of invading another man's home, and yet from his general appearance and finally from his statement of his own moral convictions, I concluded that if a good opportunity came to him to gratify himself at the expense of another man, even to the point of breaking up that man's home he probably would do so. The man who slays another man for invading his home wins a good deal of popular applause, but without doubt it is a fact that many men who say that he has done right, themselves have been guilty of invading homes or will be guilty if they have a good opportunity. Perhaps the man is finally set free by a jury of twelve good men and true, who bring in a verdict of justifiable homicide or something of the sort, taking refuge under the unwritten law. And it may happen that members of the jury themselves have not hesitated to prey upon the virtue of womanhood. I am speaking now about men of the world.

That was where Solomon failed. He was so wise that the fame of his wisdom spread around the world, and to-day after the lapse of centuries of time when we wish to find a synonym for wisdom we pass back of Lincoln and Washington and Gladstone and even Socrates to the name of Solomon; and yet the uncontrolled desires of his heart led him to do the very things that his wisdom had warned him against. There must be more than an intellectual conversion. Zion must consist of those who desire to deal honestly and live righteously.

The subject assigned me seems to have been taken from the fifth paragraph of the 94th section of the Book of Covenants, and I note that whoever is responsible for the editing of this paragraph capitalized the words, "Zion the Pure in Heart," for purposes of emphasis.

A good deal of importance may attach to Zion as a place and to Zion as a city, but after all Zion will stand or fall upon the character of her people. For that reason when they failed and were driven out in 1833 this statement was made, "Behold I say unto you there were jarrings and contentions and envyings and strife and lustful and covetous desires among them." (Doctrine and Covenants 98:3.) Nothing that those people did justified the persecution heaped upon them and the murderous and unjust assaults that drove them from their inheritances; but the fact that they themselves were not entirely right before the Lord came between them and their great Protector, so that for them he could not exert himself as he otherwise would have done. One of the great promises is that God will dwell in Zion by his Spirit and we know that he will not dwell in unholy temples or with an unholy people. Let us so live as to merit his blessing and his presence.

Evangelism

Sermon of William Patterson, delivered at the tent, Independence, Missouri, October 3, 1922. Reported by Mrs. A. Morgan.

As has been announced my subject this morning is that of evangelism. I am not going to give you any definition other than the one found in any of the standard dictionaries—the purveying of the love of Christ, which is expressed in his message to the people.

The question has been asked, and is being asked daily, What's wrong with the world? It is an easy matter to ask the question, What is wrong with the world? but it is a most difficult thing to present the solution. I believe, however, as a people we have the solution in the gospel of Jesus Christ.

I would like to read a paragraph that I clipped from a book recently, to give you the thought of one of the leading men of the present social world:

The influence of Christian religion on daily life has decayed very rapidly throughout Europe during the last hundred years. Not only has the proportion of nominal believers declined, but even among those that believe, the intensity of belief has enormously diminished.

Thus in a few words there has been pictured before our mental vision the condition not only of Europe but of the whole world.

The great panacea for the ills of the human race is the gospel of Jesus Christ. Not the word of Jesus Christ only, save it be that that word becomes flesh, and dwells among us.

Jesus Christ manifested in his life the message that he brought. Consequently he has become to us the great standard by which we measure our lives. I have not yet found a man whom I would like to have stand as a measuring stick for my life. I could not point you to any man in the church of Jesus Christ to-day, as we know it, to whom you could look as a pattern. There is, however, a pattern, there is a standard by which each of us is to be measured. That standard is Christ.

True Religion Comes First

Let me read again from another book, a statement which I believe is just as truthful as the former, the words of Frederick Harrison:

I believe that before all things needful, beyond all else, is true religion. This only can give wisdom, happiness and goodness to men, and a nobler life to mankind. Nothing but this can sustain, guide and satisfy all lives, control all characters, and unite all men.

I believe we can say amen to that statement, because we have come to a realization that we want something in the world superseding that which the world has been presenting throughout the centuries.

There has been a desire on the part of many peo-

ple, many persons, to bring about the unification, the uniting of human relationships. Many men have had a specific land or territory in mind, to which they have pointed as the center in which the unified rule or government should be located. Efforts have thus been made under the iron heel of despotism, using militaristic means to gain their purposes. Thank God, they have all failed.

Other men have tried to unite the people by education. Well, if you will define the term so as to apply it to the development of the whole being called man, the development of the soul of man, I say education is the thing that will solve the problems of the present age; but if you say college education, university education, or any technical education without the religious education, there will be a complete failure.

Why the Greeks Failed

The Greeks failed in their effort because they developed an idealism at the expense of true religious development.

What is needed in the world to-day? Religion. Not creeds, but a religion; and the highest expression of religion is the Christian religion. Consequently the solution of the problem of to-day is the application of the religion of Jesus Christ as expressed in the lives of the people.

The Lord said, Except ye are one ye are not mine. We realize this necessity more each day, especially on this occasion, when we are gathered together in conference capacity to perpetuate the work of Christ's church on earth. We are here as a body of people, but unless we are united by the bonds of Christ, we will never accomplish the end that God has purposed in this church: That is, the uniting of humanity, the consummation of the brotherhood of man.

The church of Jesus Christ is the organ by which Christ finds expression. The organ is all right, so far as the development is concerned, exterior development, but I wonder how much we have developed internally. It is a case, I believe, at the present time, for the physician to heal himself. Yes; we need the healing process, the healing balm of Jesus Christ as a people to-day just as much as did other people, whose aims were in the direction of the consummation of the word of God.

Need for Change in Policy

We heard yesterday that the aim of the church was the creation of Christian character. That all will readily admit is the great aim of this church; but how are we going to develop it?

First of all, and you will pardon me for saying this, there is a need for a change of policy. There is a need for a change of policy in the presentation

of our religion. The content of the religion is all right, but the policy is not sufficiently farsighted.

I listened to an able address from the lips of the Reverend M. Bader in the International Sunday School Convention, convened at Kansas City a few months ago, and this is what he said, and we as a people may take heed:

The world is needing a new evangelism; not the evangelism that has been presented, but an evangelism that has as its watchword, prevention; not rescue.

I remember whilst I was seated there and the audience was indulging in a song service, some one asked for the old hymn to be sung, "Throw out the life line," and I heard a comment alongside of me which cause me to think. You know that as a people we have been throwing out the life line instead of teaching the people to swim. That's the trouble with us. Like other people, we have been throwing out the life line. We have been seeking to rescue our young men and young women, when we have failed to develop in them the religious character.

Wanted: A New Evangelism

Now you know what I mean when I say that the world wants a new evangelism. Not only does the world want a new evangelism, but the church wants a new evangelism, an evangelism that will go down to the very source. Prevention, then, should be our watchword; and only where people have been ignorantly foolish shall we have to use the life line.

I believe, then, that instead of conversion we will have to use the word *conservation*.

Conservation is the development and preservation of the realities of life.

We should not languish till we have lost control of the growing child, and then come to a prayer meeting and ask God, in prayer, to take the responsibility which we have shirked. Parents have oft-times shirked the responsibility of developing the childhood of the church, and then when they grew up into maturity, into the adolescent period, they have asked God, with tears, to save their children. Remember, we as a people must teach the children how to swim, if they are to be saved.

The policy of the church in the beginning was to go out and preach the principles of the gospel. And if you will read the history of the church, you will find that when the elders went to England they preached the resurrection of the dead. They preached the resurrection of the dead when they went across on the boat, and when they arrived in England they again preached the resurrection of the dead. But they didn't resurrect the people as they ought to have done, consequently the church net gathered in all kinds of fishes, and you know the result.

More Than Principles Required

I don't say we should cease preaching the principles of the gospel of Christ. I believe that these should be inculcated in the minds of the childhood of the church; so that when they reach the years of maturity, they will have that development, of which I spoke. They want the principles of the gospel, and more too.

One organization has placed itself on record as saying, Give me a child till he is eight years of age, and you can have him afterward. There's a lot of truth in that statement; but we have, as I have previously stated, shifted the responsibility until the youth of the church has in many cases, gotten too far out to sea. It is sad to think that we are losing so many of our young people when they might have been saved to the church. The loss is startling. We should not close our eyes to the fact.

I was very much impressed yesterday morning when I heard a mother speak of the experience of her eight-year-old son. She spoke of a vision that this child had—a most wonderful thing, and I thought, Well, there's something back of all this. And as she began to relate her experiences, how she had desired that God would bless her with such inspiration, I began to think that that mother unconsciously conveyed that to her child. She found her desire, not in her own experience, but in the experience of her son. So if the church is going to find expression, true expression, there must come a development or a transmission of these rich potentialities to the posterity of this church.

Home, Church, Society

Too often have we been considering abstract matters, while we have been leaving the fundamental things of life untouched. I have heard men speak eloquently concerning the Trinity. I have heard others try to disprove that, with just as much eloquence, but how many of you know about the Holy Trinity on earth? We are not in heaven yet. We are right here, friends. Right here on earth. And how many of us know concerning the Holy Trinity of the home, the church, and society, or the state. When I say the state, or society, I mean not a few of the people in a certain land, but the brotherhood of man throughout all lands.

Too many of our people have joined this church because of the prospects of a celestial glory. I have heard people who came into the church because we preached concerning the resurrection of the dead much better than another church preached it. It would have been better had they remained out of the church, because we have baptized a modern Pharisee into the church, and they have joined this church because of what they could get out of it.

We should belong to this church for what we can put into it, not what we can get out of it; and when we get that attitude of mind, we will know full well what the word *service* means, and why these men are constantly repeating to us to give expression of the gospel of Jesus Christ in service.

The Holy Trinity, to me, then, is the Home, the Church, and the State.

The home cannot be too greatly stressed. I think the main troubles which the church is facing to-day might be traceable to the homes. I will tell you why.

The good mother and father who do not want to put the stewardship plan into operation, are inculcating selfishness in the minds of their children. If selfishness is developed in the mind of the child, you will have a selfish man or woman. When the child asks for candy and you give it unhesitatingly, you are oftentimes doing him an injustice. American people spend more money for chewing gum than they do on education. It would be better if children were taught to appreciate the value of money by procuring more healthful expedients, instead of so much candy, which is physically and economically ruinous to the child. Oh, yes, to get rid of the children, we will give them a dime, and they will go down to the store and purchase candy and as a result have no sense of money values. They don't get the meaning of money, save it be the getting of some frivolity. Instead of developing them for the stewardship of the future, they are becoming social parasites. The home is the foundation.

Home Exists for Child

The home exists, primarily, for the development of child life; otherwise, we wouldn't need a home. The cattle don't have homes. They don't need them, because their children are developed in a few months, but the human children have a longer period of childhood, to prepare them for the complicated responsibilities of manhood and womanhood. Hence, if we have failed to set the house in order, to that extent have we failed to set the church in order; and you will remember that a few years ago, some of the leading men of this church, Frederick G. Williams, for instance, of the presidency, was rebuked because he had not instructed his children.

Now, I can see why the Lord rebuked that man, and that rebuke is just as applicable to-day as then: You know there is a good deal of prudery in the world. The time has come when the things that concern our development must be taught, and the mother will not be able to shift the responsibility for her failure upon the Lord, in not instructing her daughter; nor the father for not instructing his son;

he will have to shoulder his own and she her own responsibility.

As a young man, I have been in this church but a few years. I have represented it but a few years, but I have been placed in some of the most difficult positions, and have had to face some of the most trying problems because of a failure on the part of the parents to instruct their children; and I have even had them ask me to instruct them as they ought to be. It ill becomes a young man to do that. The responsibility rests in the home, and upon the shoulders of the parents does this responsibility lie.

A child—oh, we cannot stress this too much, in the light of the experience I heard yesterday—a child has a right. It has a right to be well born, and to be brought into a religious atmosphere by religious, devoted parenthood.

Now, do you know what I mean by conservation of life? The development of the child life? The responsibility of parenthood?

Mother's arms is the first world the child comes into, and we have thought the apostles and prophets and teachers had the great responsibility! I would place the responsibility on the mothers, right from the beginning.

Women Do Not Require Priesthood

The apostles cannot do much without the assistance of the mothers. I have heard it said, I don't know why the women have not been ordained to the priesthood. I know. They have that by right of their sex. They don't need the priesthood. God has endowed them with a greater thing even than the priesthood.

I heard it said one time by a certain man, that the women could not boast of their Shakespeares, of their Lincolns, of their Garfields, of their Washingtons; and a very sensible man there got up and said, No, but these men had mothers. Lincoln attributed his success not to himself but to his mother, and you will notice in every instance, men, big men, attribute their success to their home environment, which was created by a devoted, religious mother; and so, that sister yesterday paid a tribute to motherhood, and did not know it.

So in this great evangelizing movement mothers are certainly very prominent. With all our prophets, apostles, and evangelists, pastors, teachers, and deacons, minus motherhood, an intelligent motherhood, our work is of no avail.

Home conditions, then, determine the product. We will have religious characters from the home, or we shall have irreligious characters; and if I should say, if I should again repeat, I would say that the home is greatly responsible for the present condition of the world. Nations are composed of

families; of homes. The homes are the units. They are the integral parts of a whole, and the whole is no stronger than its integral parts.

Zion No Stronger Than Its Homes

The church, we may say, to-day, is no stronger than its integral parts. Zion shall not be stronger than the homes of its people.

I would like to go into homes where petty fault-finding, and backbiting were supplanted by family worship. Where the principles of altruism were being manifest instead of selfishness. The home is the place where we can develop the greatest democracy of all. The greater serving the lesser; the parents serving the children, and the children serving the parents. That's the true democracy; the true democratic spirit—each serving the other; no big ones, but all having one common end.

From the home must come the religious consciousness. The home must prepare us for church. As I said, church comes second, and if we have not a home consciousness we will never have a church consciousness, for the children who cannot voluntarily love their parents, cannot love God. Love must begin at home. If a man cannot preach upon his own doorstep, he should not go into the pulpit to preach.

The reason why we haven't found a church consciousness is probably because we haven't got a home consciousness yet, and have to go back and establish the foundation, for a building is no stronger than its foundation. This church is no stronger than its homes, which is the foundation of the church, of society, of civilization; and when the time comes that the homes shall have become disintegrated, then the church will have become disintegrated too. The reason civilization is going down to-day is because of the lack of a home consciousness; this lack in home consciousness results in legal dissolution. This legal dissolution can either be the cause or the result. Both are evil. As the home prepares the child for church consciousness, so must the church prepare the child or the adolescent for a state of consciousness, not a provincial state consciousness, a world consciousness.

Salt Must Lose Itself

You will pardon my repeating the text that was quoted yesterday morning, "Ye are the salt of the earth."

You know the salt is of no consequence until it loses itself in the thing it is salting. This church will never be the salt of the earth until it loses itself individually and collectively in humanity. We have been too provincial. The time is coming, when we

as a people must think in international terms and not in national terms.

I thought as I looked up at these flags this morning, of what they meant to us. What does America mean? Does it mean a body of soil with houses on it, with trees planted in it, or does it stand for principle? We have soil in other lands. We have trees in other lands. We have beautiful houses in other lands—what does America stand for? Does it stand for democracy? freedom, religious freedom? If so, I am as a result of my citizenship in this church an American. But if it stands for provincialism, I can never become an American. If the Australian flag stands for liberty, freedom, democracy, I am an Australian, but if it doesn't, I am not, though I was born there.

An International Church

The time has come when we must have a universal concept, when we as a church must consider the people of other lands as well as our own selves here. The statement was made the other evening by one of the apostles, the church is to diffuse the Spirit of Christ in all nations. Then this church must be international, and it is so.

I am pleased I came to America, as I know you people more. I always did have a love for America. I always will have. I have a greater love for it now, since I came over here, and I wish some of those people who are provincial in their ideas would go abroad somewhere, and become broadminded.

The Hebrews in the past were provincial. They had a line of demarcation around them, and they classed themselves as the favorites of God. Jesus Christ had to come and break down these provincial barriers; and I will never forget the statement I read where he went to the well and there saw a Samaritan. Oh, we cannot have any dealings with these Samaritans. No, they are not of our nationality. We cannot have any dealings with those people. The Lord had to come and break down that thing. I wonder if he will have to come again and break some of it down in this age.

He gave a commission, the commission which is being perpetuated by this church, which is universal—Go ye into all the world, and preach the gospel—unto the people who call themselves Americans? No. He said, Go ye into all the world and preach the gospel to every creature. Universal in its application.

There is no nation to-day holding a patent on the religion of Jesus Christ. It is for all. The men and women who are to go out and represent this church in other nations, must have this concept, or they had better stay in America. The time has come

when we must evangelize the world, and this evangelization cannot be accomplished by narrow-minded men and women. We must have a broader concept of things.

Yes, and the Lord knew that, too, when he told the people back in the early days of the church to get a knowledge of all nations and study all histories. Why? Because they would be better able to appreciate their viewpoint. You could appreciate my viewpoint, and I, yours. I may not to the fullest extent appreciate yours, but I am more able to fully appreciate it now I have been among you, and I hope when I shall go back to Australia—if it is the wish of the church—I shall be true to the principles of Christ, and not be provincial.

I often think we are rather provincial, and that we set the lines of demarcation in the church, when we say, I belong to this stake, or that district. The church is the church of Jesus Christ in all lands.

Not a Foreigner

I am pleased that I was born in Australia, and pleased, furthermore, that I came to America; and I hope I shall go to other lands, as your representative, that I may get a broader concept of life.

I have been introduced to the people of the church in this land as a foreigner. I don't feel it. I don't feel there is anything foreign about me at all. I don't think that word can be found in the church of Jesus Christ. As a citizen, I am a foreigner, that is, of this nation, but as a member of this church I am not a foreigner. I am a part of the great brotherhood of man. Unless we feel this, when we are sent to other lands, we are unable to adjust ourselves to conditions there.

After all, our work is not so much preaching as practice. We want practical men. I heard it said, or read it in a letter, that a certain American had gone across to Europe, and in a short time had accomplished a wonderful work. The reason for this was that he adjusted himself to the people; he mingled with them, and got down to their level to lift them up. A lot of men stand off and throw their theological theories like little children throw the apples into the air; no wonder they don't get results.

I remember reading a statement by Bishop Fowler, who said:

America is my alphabet; the world is my textbook. You cannot get much out of the alphabet, but you can get far more out of the textbook.

Now, let us ask the question that has been asked recently, What's wrong with the church? It is not all right, you know. What's wrong with it? I will tell you what is needed.

New Birth of Church Needed

It needs a new birth; just like each of us needs a new birth. The church needs a new birth, and a new evaluation, a spiritual rejuvenation, a return to its pristine purity, and evangelistic aggressiveness. In the early church they had the real evangelistic spirit, and you know the accomplishments of that church; but we want to go back farther into the Christ spirit of the church, and getting that perspective, let us so order our lives that we may be able to adjust ourselves.

The urgent need of this church to-day is a need of unification. We heard it said recently that the church had lost its power. It hasn't lost a bit of it. It hasn't lost any of it at all. The trouble is the power is being misdirected. You have seen the stream flowing down from the mountains at a great pace, but finally the ingenuity of man placed a dam, a wall, across it, and as a result of the harnessing of this power, the stream now turns on the electric lights in a city miles away. There was power there, but it was misdirected.

The church needs a change of methods; the development of a home, church, and state consciousness, a greater tolerance toward our fellow religionists, and the revaluation of our religious experiences, a more aggressive evangelism, and the demonstration of our theology in practical living.

A Clearer Vision

By A. H. Parsons

Of all things that could happen to the church for its betterment, one of the best would be a clearer vision of our personal duties making to the redemption of Zion from ignorance and superstition that so largely predominates in our minds and souls. These latter are preventives of growth and the highest spirituality possible for the people of God to enjoy.

Education is synonymous with religion, and it cannot be separated, though we may wish it so. The man who learns or makes the discovery of his personal asset to the church, will make the discovery that religion is not made up of being a seventy, high priest, or historian, or having the term *apostle* affixed to his name, but is an achievement that has come by earnest devotion (not to selfish purpose), but to the group as a whole. And it is not made up of an austere manner, or by cutting remarks in words that naturally arouse and fire the human soul with resentment. Religion is the result of happenings and application to divine ethics. If we fail to demonstrate our godly ethics in life's unfoldments, we certainly are not under the influence we have thought.

God Is Not Mocked

It is possible for us to fool ourselves and to some extent our neighbors, but no man or woman has acquired the ability or has qualified so as to fool Jehovah. Apostle Paul said, "Examine yourself," and see if the beginning of your spiritual life has improved your manners. Of all religious people in this big world we can the least afford to be deceived, personally or collectively; hence should be very careful that we are not deceiving our own selves.

"By Their Fruits Ye Shall Know Them"

Are we wholly satisfied with the fruitage we are individually bearing? Is our life bearing or exhibiting heavenly fruitage? In other words do my acts and words exhibit that I love my neighbor as myself, and am willing to speak of him as I want him to speak of me? We may differ, but need we fight or use words that are harsh like a knife that is sharp and cuts deep and wound our fellow?

Think of it and ask yourself if ever guilty of such acts, if you have been in the habit of doing so, are you satisfied with your qualification and growth along that line and are your prospects good for a heavenly entrance when life shall come to a close here?

Education

The great bugaboo of the age, with some, is education, and, in fact, it has been in all ages past with a portion of the people. Yet it is the only means we have of knowing anything. When we open our eyes upon this great world everything is new and strange. Right there we begin to make discoveries and continue to do so (if we are normal) as long as we live. With this vision of things before us why should we discredit our fellows who may not see as we do and vote their own sentiment as they see it? If education means anything to man, it is to be demonstrated in his attitude toward others. In the language of this text: "No one can assist in this work, except he shall be humble and full of love, having faith." We may have faith in ourselves, but the getting of it in our fellows is the problem.

We love ourselves, but the other fellow can love himself; yet we hope to be one sometime—but when?

I remember a debate I was a party to in my early ministry and what the man said as we met before the public. He said he was a scholar, and told all he knew of Greek and Latin. I said as I followed this wise man, what I knew would be developed ere this debate was concluded, and I would not beg the question by tooting my horn at this juncture. However, I had sympathy for those who felt it necessary for them to unfold so much talent at one setting, but however, I presumed that my opponent was like

the boy, "afraid if he did not tell it it might not get out."

I feel the same way about education and religion, that I might be like the young fellow I heard of that got religion and went to the logging woods for the winter and the minister said to him, "My dear brother, now you are going away I pray you not be careless and lose your religion," on his return the minister approached him and asked how about his religion, he quietly answered: "I have all I took away, and I do not think anybody knew that I had it."

How many of us would have to furnish a telescope to our fellows to help them to find that we had that wonderful article, religion? Big letters affixed to my name may mean more than some people want to give credit to and it may mean less than I have discovered. If I can by reason of what those big letters stand for give publicity and expression to my personality in such a way that I am helpful to those who are or have been more unfortunate than I, providing my consciousness of humility and love is the dynamic that moves my activities, all is well.

The Affirmative

If we could see the affirmative and seek to present the facts we have accumulated without reference to what our brother may have or may not have said, how much more brilliant our inspiration would shine to our fellows. But when we stoop to the low trickiness of politicians it is a demonstration to a thinking person we are only begging the question instead of arguing it from an intellectual viewpoint. Education in its rules of development of the mind is only reflected by the acts of the one possessing that valuable quality as he or she may obtain.

In other words I may purchase a splendid set of carpenter tools and then may not know how to use them, having no knowledge of their use, so I might obtain big letters affixed to my name and still be ignorant as to how to exhibit the power, influence, and attainment they should bring to the human soul. And because of this fact and lack of knowing how to act or use that I am supposed to know, I disgust thinking people with education instead of helping them to see the beauty of it.

So it is with religion. Some people only get a smattering and think they are the finished product—when in fact they have not learned the first principles of religion. Religion that does not produce results in keeping with the divine mind as historically portrayed in the Holy Scriptures, is not religion, though it may be called by that name.

Neither is education education unless it imparts gently, lovingly, humbly, the true essence of devel-

opment and an uplift to our associates who may not have as much as we think we have. If we have it, let its true worth become apparent to the child as well as the older ones.

We only make ourselves old fogies or fossils by repudiating the only means that exist for information that leads to knowledge.

Can we afford to climb part way up the tree of learning and cut off the branch we are resting upon? Think of it, my dear reader.

Let us be consistent. Educated or undeveloped, college or seminary will not put on those finishing touches unless we make an effort for self qualification to reveal the advantage of those opportunities afforded in the finer texture of our feelings for those who have not enjoyed the possibility of entering such conditions.

If refinement does not come and is not apparent in the activities of one who has had these advantages, what encouragement is it to those who have looked upon education as a bugaboo or a dangerous thing for a person to invest in? If I know any more than my fellows that I am associated with, it is my duty gently and kindly, lovingly, humbly, and graciously to help them to what they need without disparaging their unfortunate condition.

If I am truly educated I see farther, clearer, and more distinctly the subject and hence should be able to give an exegesis in such a manner that I would draw them to me as a teacher and strengthen their faith in the big letters affixed to my name, as meaning more than they had anticipated.

I cannot blame people for their disbelief in religion and education. They predicate their judgment upon the fruitage, and it is often bad and produces such bad influence, in class and class legislation. If we all looked for the beautiful and the sweets of life, it would not appear so disastrous to either religion or education.

Will We Wake Up?

I wonder sometimes if we will wake up in time to hear the call when Gabriel blows his horn, and become one in thought and one in act. It can only come by the process of education. Are you willing to go to school *every day* and every hour till we learn the lesson of how they live in heaven, and thus bring it here?

If we are, it will take application and discipline to develop our minds, our every act as well as our thought so as to become God's children in preparation. It will cause many a halt and many things we have been doing we will be compelled to cut out of our speech and our acts.

We need confidence in one another, and first in oneself; so we know we have the product of that de-

velopment under gospel discipline, so we are really trustworthy. Then we can begin to trust others as they come up to the standard of divine ethics.

I long to see that day and people who can be patient and loving under the fire of debate or discussing problems that may come up in our conferences. "If ye are not one ye are not mine" should not be forgotten by us as a people, and the fact that we do not and seemingly cannot see eye to eye is no reason that we should become heated and austere in our demeanor to one another.

I learned long ago that in married life I could not always have my own way for the simple reason there were two interested parties, and one should be respected as much as the other in settling the problems of life. Many a time we could not agree and I thought I was right and my wife was sure she was right, and following the advice that President Joseph Smith often gave to the ministry while he was with us, "If right you can afford to wait, if wrong you should wait." And I have discovered that sometimes I was wrong—yet at the time I would have banked my life I was right, and she was wrong.

Here was the pinch. I never would confess it to her for fear she might use it as a lever in our solving future problems. I never thought of divorcing her on any of these occasions and why should I think that the church is wrong because some do not think as I do or do as I think they ought to? I may be wrong in my thinking. Can I not afford to wait and let God who is more interested than I or you take care of that which I may not understand or do not see as you do?

We talk about Christian ethics and logic and seemingly cannot grasp the effects that Christian ethics should have on the soul of man. And it would be extremely illogical to profess to be educated or religious, if there are no evidences of refinement and culture as the result of contact with the elements of these sublime propositions.

Zion is to sometime be the light of the world, but when? This is the question you and I can help to settle by getting busy and qualifying. It will not be a place of ignoramus, but intelligence will beam from every soul, and those who enter will do so by reason of the fact they have graduated from the primary and grammar schools of life.

They may not all be college graduates, but we can all be graduates of excellent experiences in the gospel way, which make us bright and thoughtful of the feelings of our fellows. May God help us to learn the wonderful lesson of, Love thy brother as thyself.

Envy is the handmaiden of selfishness. Banish selfishness and envy goes.—*Priesthood Journal*.

PASTORAL

Doing Missionary Work

By J. F. Curtis

Good suggestions by one of the foremost proselytizers in the church.

The gospel was to be preached in all nations, so that all men might have the opportunity to worship God in spirit and in truth. Jesus said, "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

That is, many are waiting to hear the gospel and are in a position to obey it as soon as it is properly explained to them. Upon the shoulders of the twelve and seventy, with high priests and elders and priests who may be sent forth as missionaries, rests the responsibility chiefly of preaching the gospel to all nations.

However, we must not forget that the local ministry should also give of their time as much as possible to the spreading of the gospel. He that is warned should warn his neighbor. Every minister called to preach the gospel should be about his Father's business and should be looking and hunting for places and opportunities to tell the gospel story. They should not sit down and wait for an opening, but should get busy and find or make openings whenever and wherever it is possible, as wisdom may direct. This may be done in churches, halls, school-houses, private homes, parks, and on the streets at times, to a good advantage.

Where the church building is located in a branch of the Saints, where there is a good audience of Saints and friends with one or more of the ministry to assist, with the choir ready to do the singing, with the building clean and well lighted, heated, and ventilated, with the seating well provided for, the minister for Christ has a splendid chance to preach the gospel and encourage the Saints and win others to Christ. Due preparation should be made by study and prayer on the part of the minister lest he should fail to make good when the opportunity offers. It is well to bear in mind that the men of God are sent out to preach the gospel and this should be done.

The creeds and theories of men, the private or speculative views of the minister should not be permitted to consume the time set apart for the preaching of the word of God. How can people be converted to the gospel if it is not preached? If the food presented by the minister produces spiritual indigestion on the part of the hearers certainly the minister is to blame.

"He whom God hath sent, speaketh the words of

God"—at least he should. The minister's appearance should be such that will be favorably received. He who neglects his personal appearance need not be surprised if the audience gives him the cold shoulder. Loud talking, much noise, or screaming is not necessarily preaching, yet one should talk loud enough to be heard. A sermon delivered in a monotone is hard on the ears and grates on the nerves of the hearers. The voice should be regulated to the size of the audience. The message presented must, and by right should be, the most important thing of the service, yet the praying and singing have much to do with the success of the meeting. No one should pray with his back to the audience, or with his hand over his face.

The gospel should be presented in subjects, yet sufficient latitude should be allowed so that other principles or subjects could and should be referred to in the same sermon. The sight of an automobile frequently sells the car, but if the car were presented to the buyer a piece at a time, unless the buyer were well acquainted with different cars, it would not make much of an impression on him, and possibly the sale would not be made.

I have used charts to a good advantage and I try to keep before the people the organization of the church, the doctrinal principles, the gifts and blessing, the apostasy of the church, and the restoration of the gospel.

Affirmative preaching should be the rule, but sometimes our position shows up well by way of contrast. The speaker should always be careful how he refers to other faiths and beliefs. I find it best to give credit to others where credit is due. A direct attack on other churches will generally bring opposition, but seldom converts. Vinegar never catches flies.

Meetings should be well advertised. People who attend should be invited to return. The speaker can generally make friends and get better acquainted with the people by getting back to the door and shaking hands with the people as they go out of the building. Invite them to return again. He who makes friends must show himself friendly.

There will be times of success, then there will be times of trials and opposition. He who lives closest to God will be nearest to the people. For years I have had splendid results by having a short prayer and testimony meeting each evening before the preaching service. This works good for Saints who need reviving and it has a splendid influence on non-members. New converts can easily be taught to pray and testify in public, and once started are apt to continue. God's people must learn and know the power of prayer.

If a good interest is secured in a week the speaker

has done well. Continue your meeting as long as the interest is good. Do not get discouraged if the crowd falls off for a night or two, because there may be several things to cause this condition, but by a prayerful, persistent effort you can generally succeed. Remember that you are the servant of the Lord and he wants you to succeed. Be your own judge of conditions, but by observation be ready to learn from others. Preach the gospel in the spirit of kindness, and in God's own time and way good results will follow. Remember that eternal life awaits the faithful workers of the kingdom of God.

Religious Education in the Family

By Edward D. Moore

Text of the current course for senior Religio classes.

One of the most valuable books to be had to-day for providing real help in solving the problem of religion in the family—in meeting one of the most vital situations of the day—is Religious Education in the Family, by Henry F. Cope (\$1.60, postpaid, of this office), which is used as the basic text for the senior Religio quarterlies now current.

No brief mention can do justice to the book. It must be read and studied to be appreciated fully, but when the Saints come to realize that in this way they can get real help in not only visioning the task but eminently practical suggestions in working out the problem, the book will have steady sale and an appreciated place in every real home.

The Watchman Examiner says: "It would be a good thing if every pastor would purchase this volume and put it for a week at a time in the homes of his congregation, pledging the people to read it."

Some groups of priesthood have used the book for a text, finding in it the best expression of the finest sentiments on family life which make the three standard books of the church pregnant with meaning.

The current senior Religio quarterly uses this book as a text. It is eminently practical for study and interesting as a reading book. In accordance with the style of the latest books of this class it has questions at the end of the chapters, with references for further reading and study.

While the highly educated person will at once appreciate its value from casual examination, those with little schooling will likewise derive much in both information and inspiration from the presentation of this vital subject.

It is not only for those who have homes and home problems, but as well for those who would be a source of strength and power to home builders. So

OF GENERAL INTEREST

The Vengeance of the Flag

The following is the summary of a sermon preached on Lincoln's birthday by Henry D. Esterbrooke and contains a suggestion which will doubtless be new to many of our readers.

It was on the night of April 14, 1865, that the shot was fired which killed Abraham Lincoln, and its reverberation will last forever. On the morning following, at precisely 8.18 of the clock, Abraham Lincoln yielded up the ghost. The fatal moment is notched on the scythe of time. Even the watchmakers, those wardens of the hours, have embalmed that moment in the sign of their calling. In every city of the Union, North and South, East and West, you have seen that great dumb, wooden horologue pointing backward to the dread event. Look at it whenever you will, it is always 8.18.

The murder of Lincoln was the most appalling tragedy ever witnessed in a theater. On this fatal night the President had sought to be amused. He wished to laugh, to be made to laugh; and for this he had been criticized. Why should he wish to laugh when every click of the telegraph was the death tick of a soldier? Why should he? Why should he not? There had been too much of tragedy, and now this laughter-loving man would gain surcease from the long tension on his heartstrings by forgetting fact in fiction, the real in the apparent.

The box which the presidential party was to occupy had been appropriately draped with the Union flag so arranged as to frame the portrait of George Washington, whose serene and august face smiled from out its ample folds as from an aureole of glory. Midway of the performance, and shortly after ten o'clock, a young man came down the outer aisle and presented his card to the President's messenger. Before the messenger could fairly glance at the card, the young man had pushed past him and entered the narrow passage immediately behind the box in which the President was seated. Going to the door opening into the box, he peered at the occupants through a small aperture, also previously made for the purpose.

Surely the noble Lincoln must have felt some vague consciousness of evil. We may never know. In a moment the door was opened; the murderer entered. There was a sharp detonation, a moment's dread paralysis, a wild commotion, a clutch at the fleeing assassin, a fierce imprecation, and the savage slash of the knife as he freed himself from the detaining grasp, his leap to the stage, his mock heroics, his rehearsed magniloquence, and the startled, bewildered cry: "The President is murdered!"

Instantly with the pistol shot the President had fallen for-

ward. The dear head dropped, never to rise again; the loving heart fluttered into rest, and Abraham Lincoln, offered by the All Wise as a mediator and an exemplar to his distracted countrymen, was with the "undying dead."

But what of the assassin? Maniacally bold as now seems this murderer, the chances of capture had been weighed by the murderer and reduced to a minimum. His route to the South had been chosen and carefully studied. His confederates were numerous and discreet. His finances were ample, his equipment was complete. We are told that, except for the accident of his foot, as he leaped from the proscenium box, catching in the flag, his escape would have been inevitable. But why call it an accident? It was no accident, but a miracle of gratitude—the vengeance of the flag. Washington was there. Washington, the father who begot and brought it forth, seemed for the moment to live again in its embrace. Lincoln, the savior who had redeemed it from the sin of slavery, was even then dying that it might live, the last quiverings of his heart pulsing in all its breathing folds.

It was no accident. In the absence of human intervention, the flag itself became an avenger. It reached forth and grappled with the assassin. It clove to him like the bloody garment of old mythology. It shrieked, and was rent in twain, but clung—clung—clung, writhing about and binding him like a python in its coils. The flag was the captor. The flag was its country's avenger.

All hail the flag, sparkling with its stars, conscious of itself, its God, and its America! Look up, my countrymen! Look up, poor human race, look up to it in reverence and with a prayer of gratitude! What wonder that it seems like a gift from the spirit world, as though Father Abraham had reached it forth from beyond the stars, and said: "Take it, my children; study it, learn it, know it, and love it always."

Profiteering

Much has been said concerning the difference in price between farm products on the farm and the same vegetables and fruit when retailed in the market. In this case there is the loss of perishable commodities.

The *American Economist* for September 1 now publishes a letter from the secretary of the treasury to the Senate finance committee with information secured by request as to imports, origin, original value, charges to bring to this country, duty, and the landed cost in the United States, also retail purchase price in the United States. With one or two exceptions these purchases are made in New York City. It is somewhat surprising to note that the smallest increase is over 150 per cent. That is, the retail price is two and a half times as great as the landed cost in the United States. There are a large number of instances where it is two, three, five, six, ten, sixteen, seventeen, up to twenty-two, twenty-three and twenty-five times as great. This last is vegetable ivory buttons which cost less than 1 cent landed in the United States yet retail for 25 cents each, nearly twenty-seven times the landed cost.

There is a justifiable spread between producing costs and retail prices because of transportation, the overhead expenses, the retail department, delivery, clerk hire, etc., but it would scarcely appear that such wide differences are justifiable. These high percentages appear not only in small items like buttons which might possibly have a high selling cost though they are sold twelve buttons to a card, but also apply to such articles as a razor, landed cost 34½ cents, retail \$5; magnifying glass, landed cost \$1.24, retail \$12; shears, landed cost .216 cents, retail \$2.65; amber beads, landed cost 76 cents, retail \$12.50; wooden clocks,

it is both a book for those who teach and those who practice.

It recognizes the modern definition of "religious education" and helps to vivify its real import. As we come to recognize our problems in imparting religious education in the family, we shall in the same degree appreciate the help such a book as this gives one in crystallizing and imparting his best views on the subject.

landed cost .081 cents, retail \$2; cuckoo clocks, landed cost \$1.267, retail price \$22; electric flat irons, landed cost .767 cents, retail price \$5.50 and \$6.50.

Faultfinding

Our spirit of complaint comes from immaturity. We should grow up.

The habit of finding fault is attacked quite earnestly in the *Christian Century* by George Lawrence Parker under the heading, "Our habits of petulance." This spirit of complaint over the church must be broken, for the real message of joy, of Christianity, cannot be heard until complaint dies down. The world has a straight case of the grouch; whether we look in our papers, listen to a political speech or attend upon the pulpit. He adds, "Our spirit of complaint comes from immaturity, mental unripeness." The war is not the cause of our universal habit of sighing; it is only the excuse. "As for our public in general, we seem to be in a world that has decided never to grow up; we do not need to grow old but we do need to grow up!" Jesus insisted on childlikeness; he also insisted on full mental maturity.

"He challenges us to see life as eternalized reality, as something that hath foundations, not as something that has just "been shot out of a pistol"—that phrase is Abbe Loisy's, I think. Most people are running around to the tune of popping pistols and finding excitement in finding out who fired them and when the next will be fired. Like children we want our world to run as smoothly as a toy, and we refuse to understand that it never has and never will do so. Football cannot be played without knocks and bumps; the knocks and bumps constitute the game; they are the game! And if we only had full mental maturity we should understand that the world must have its interruptions and strenuous periods, although as in football the actual breakages can be reduced by care and attention. . . .

"I am weary of this complaint about the world. This is after all the best world I know of. I am willing to accept the universe, to adjust this world to my shoulder and carry it as a burden; willing to lie awake nights with it and study it as a puzzle and a problem—any of these things. But I am weary of kicking the poor thing around, doing it no good and bruising my toe! I have been hearing men say for the last forty years that the world would soon be in limbo. My boyhood ears heard the same talk and I read the same editorials that we now read. Although it has nearly fallen over the brink, still it has not yet gone to limbo. God knows the tragedy has been great enough; but after all the world is still here, and if we would match the glorious dead who gave their lives to keep it here, we must be as eloquent in our refusal to complain as they are. Then we shall have spared our energies for a fruitful work of helpfulness. . . .

"Come, come, Horatio, let's grow up! Of course our task is hard, but it neither began nor ended with us. Of course there are profiteers and strikes, and 'revolts of mankind' as Mr. Lathrop Stoddard says, and crime waves and all the rest. But no wave ever stayed its course because people cried on the shore. That is not the way out. Never! Even if we be flippant we had better insist that Kant's 'starry heavens and the moral law' still exist; that George Barrow's 'wind on the heath' still blows; and that Jesus' 'Come unto me and I will give you rest' still opens out its beautiful arms to men. No, the world is perplexing, I know; but I will not keep on throwing insults and stones of criticism at the house I live in! . . .

The next step for the church to take, Horatio, would be to rid the world of the false difference now supposed to exist between tradition and progress. You will find that Professor

Gilbert Murray makes this beautifully clear in his book, *Tradition and Progress*. Tradition and progress are not enemies but friends. There is no such thing as self-created progress; no parachute leap into æons of advance. While we step forward with one foot the other is always on the ground; that is the real relation between tradition and progress. The young and impatient intellectuals may shout until they are hoarse; they need only to remember that in twenty years their own revolts will be traditions. The world's best revolutionists have always understood this. And on the other hand the contented traditionalists may weep their eyes red, it will not avail to stop the onrush of new belief and further discovery of God and his truth. The church could not find out, if she would, the real brotherhood between these two great forces of our modern world; and if she is to help she must declare the eternal realities of God all over again; but declare them in the clothing of speech of to-day. There is no other way. Tradition is preserved by progress, and should be told so. Progress is only assured by tradition and should be told so. The church has here its opportunity to talk with both parties!"

Parliamentary Books

Three Books That Impart Self-Confidence for Business Sessions

To paraphrase a certain well-known advertisement, "Don't admire a good parliamentarian—be one." Who has not wished he might be able to present matters of business in the right way, discuss them properly, and know at all times what might or might not be done with the proposals before the assembly?

The procedure is not hard to learn. A little study of such books as are listed here, with observations of the methods of any well-ordered assembly, will impart the necessary knowledge.

Religions ought to have more parliamentary programs, especially when they can be preceded or followed by a study of good books on the subject.

RULES OF ORDER

For Deliberative Assemblies

This book is now available in a new edition that is very convenient and has some of the best features of many modern works on the subject. The entire book is divided into 341 numbered paragraphs, and a copious index makes reference easy. The new book deals with more than a score of topics not found in the old Book of Rules.

Price, postpaid\$0.75

GRIFFITHS'S KEY TO PARLIAMENTARY PRACTICE

This book was published in Australia and is quite popular on both continents. A chart is bound into the book which conveys at a glance the order of proceedings, undebatable questions, breaches of decorum, principal motions, questions not amendable, and motions requiring two thirds vote and previous notice.

The book discusses the old Book of Rules and makes clear many of its points. Only a few left.

Price, postpaid\$0.25

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

LETTERS AND NEWS

Independence

The eleven o'clock hour Sunday morning at the Stone Church was occupied by Reverend W. S. Foreman, assistant superintendent of the Anti-Saloon League of Missouri, who addressed a crowded house on the subject of prohibition and the enforcement of the laws pertaining thereto. At eight p. m. the house was again crowded with an appreciative audience to listen to a concert by the Latter Day Saint band, under the leadership of Brother Roy Turner. There is a membership of thirty-five in the church band and Brother Turner has been leader for several years with the result that we have a very creditable band organization.

The following were the other appointments in Independence on Sunday: Second Independence, preaching by Patriarch Ammon White and Elder F. A. Rowe; Enoch Hill, preaching by Clyde E. Hartman and Kenneth Morford; Liberty Street, Preaching by Bishop J. F. Keir and Church Historian Walter W. Smith. Englewood, preaching by Elder William Clow and Elder P. A. Sherman. Walnut Park, preaching by J. W. Peterson and O. W. Okerlind.

The radio at six o'clock Sunday evening consisted of a very fine musical program by the Quindaro musicians of Kansas City Stake and a lecture by Historian Walter W. Smith, on the subject, "The organization of the church." Next week's program is given elsewhere in this HERALD, announcing President Frederick M. Smith in a lecture on "The social ideals of the church."

Monday night, the 22d, the Independence Music Club presented Mr. Tandy McKenzie in recital. This was the third number of the winter series which the club is sponsoring and there was a large attendance. Mr. McKenzie is a well-known Scotch-Hawaiian tenor, who possesses a lyric voice of fine quality. His program was much appreciated. He sang two numbers in the native Hawaiian tongue which were especially interesting to our people in view of the fact that we are doing extensive missionary work in the islands. Programs of the high character of this one bring much credit to the Music Club and they are to be congratulated in the work they are doing to further music appreciation in Independence. The next concert under the direction of the club will be given March 5.

The Stone Church Religio will devote the entire evening next Friday to a literary program with President Elbert A. Smith as chief speaker on the origin of some of his poems and songs. Some of the latter will be sung, and altogether a fine program will be provided. On the following Tuesday the Religio will meet in its regular class work, to be followed by a big social program in charge of the large class taught by Mrs. J. A. Gardner.

Word received from Brother R. B. Trowbridge who is taking treatment in the Woodman Sanitarium at Colorado Springs is encouraging. His many friends will be glad to know that prospects for his complete recovery are very hopeful.

Elder U. W. Greene, who underwent an operation at the Independence Sanitarium two weeks ago has so far recovered that he has been removed to his home and is reported as doing very fine.

In the absence of Doctor G. Leonard Harrington, church physician, who is now in the Hawaiian Islands, Doctor Paul Rannie will take care of Doctor Harrington's office practice and may be found at Doctor Harrington's office each day at the regular hours.

Editor S. A. Burgess went to Saint Louis Friday and will be gone a week or more.

The problem of water for domestic use in Independence has been serious for some time. It has long been evident that some new system must be devised other than the taking of water from the Missouri River, because the pollution of the river by Kansas City makes this source very undesirable. A movement is now under way to make a contract with Kansas City whereby the municipal plant there will furnish water to the Independence company for distribution. By this arrangement water will be taken from the Missouri River above Kansas City. The mayor of Kansas City as well as the Kansas City press are favorable to such a contract and we have no doubt but that the arrangements will be completed. Kansas City now has under contemplation the erection of a very large and up-to-date water plant, and Independence if given a contract will share in the benefits.

There was a meeting of the patronesses of the Sanitarium Friday afternoon at the home of Mrs. A. L. Yingling. At this meeting which was well attended were addresses by Miss Copeland, superintendent of the Sanitarium, and Bishops McGuire and Becker, each of whom spoke on the needs of the Sanitarium and the possibilities there are for the women of Independence assisting that institution. The meeting was very enthusiastic over the plans submitted and an effort is now being made to organize the groups in Independence in such a way that every group will have a chairman interesting herself particularly with the work of the Sanitarium. Through the direction of these group leaders it is hoped to stimulate interest more widely in the needs of the Sanitarium. Mrs. E. L. Kelley is now president of the patronesses, with Mrs. B. R. McGuire as vice president, and Mrs. F. O. Thomason, secretary. At the next meeting of the patronesses in February there will be an election of officers.

On next Sunday afternoon at the Stone Church at 2.30 o'clock the people of Independence will be privileged to listen to Doctor Edward Howard Griggs of Columbia University, New York. It is through rare good fortune that the church officials are enabled to present Doctor Griggs, as his time is in great demand as a lecturer and his schedule of cities is well filled. Every winter for years he has delivered a series of lectures in Kansas City at the Grand Avenue Temple under the direction of the University Center, and many of our people have been in attendance there. They are enthusiastic in saying that he is one of the finest lecturers on the public platform to-day, and the subject he will speak on Sunday afternoon, "Government in the home and in the school," will link up directly with the problem facing the people of the church here in Independence. It is believed that seating room will be at a premium in the church for this lecture and it is asked that those under sixteen years of age do not attend, so as to leave all available room for adults. There will be no admission charged, but a collection will be taken to defray the expenses of the lecture.

Appreciates Sermon

(Excerpt from letter of Elder F. G. Hedrick of Atchison, Kansas, to President Frederick M. Smith.)

Just concluded the second reading of your sermon, "The essentiality of loyalty in the development of Zion." This sermon rang clear to me, and I believe that it will reach the hearts of all true and loyal Saints. A continued presentation to the people by you of your ideals and vision will draw about you a stalwart people who will stand shoulder to shoulder with you in the development of the great problems that now confront the church.

Kansas City Stake News

The speaker at 11 a. m. at Central was Mr. R. E. McDonnell, of Burns-McDonnell Engineering Company, Kansas City, the subject being citizenship. The speech was in the interests of the proposed new city charter which should be nonpartisan and excluding politics.

The monthly priesthood meeting was addressed at 3 p. m. by President E. A. Smith who used as a groundwork for his discourse the Scripture reading which defines the fruits of the Spirit. He held the attention of a good-sized crowd of the ministry throughout, emphasizing the growth from within, the necessity of cultivation, etc. At 3 p. m. the Women's Department held forth in the main auditorium with Sister Ida Etzenhouser as principal speaker. Her subject was practical social service work. Bishop Blair followed with a like subject in the interest of Kansas City Stake.

The Grandview church people are rejoicing genuinely as at 11 a. m. the ceremony for the laying of the corner stone of their new church took place at that hour. The principal addresses were by Bishop Blair and President Tanner. Brother Blair forcefully and plainly set forth the need of being not only hearers but "doers of the word," that the erection of the building was not the end but the beginning of their journey. The church, next to the public school, is considered the greatest asset to the community. It never was intended for the selfish uses alone of its own individual members but the desired goal was to recreate men and women that they too may live in harmony for the upbuilding of the work—to bring the influence of the gospel to the people of the community. What is the best thing concerning the building of this church? The brick, the mortar, lumber, iron, stone? Its conveniences? The best thing in the church is men and women who have consecrated their lives, their work, their all! What is the first duty of this church? It is to hold aloft the banner of King Emmanuel that honest men and women may be attracted to it. The next duty to our Master is the caring for the poor; not the primary duty to entertain or minister to the amusement of any. Your church building is the beginning, not the end of your career.

Brother Tanner made use of the following scripture in setting forth the lesson of the hour: "Except the Lord build the house, they labor in vain who build it." (Psalms 127.) He also read 1 Corinthians 3: 9 and Ephesians 2: 19-22. It is a trait among men to look upon any achievement they have made with pride. "The church looks with pride upon ancient Israel in the building of Solomon's temple as it was the greatest achievement of that great people. We take deep pride in calling attention to what a few men did in building the Kirtland Temple. If what our brother has spoken this morning was taken note of we will look with pride upon the building that has been erected here, and in future time your children will look back with pride upon the great sacrifice and effort you are making now for the accomplishment of your work here. You are the temple of God. You believe that God speaks to you, so in erecting this building it should be a habitation for God where you may meet him as his husbandry should function. If you are not living as becomes a Saint when you come to the altar, God will not be there. If on the other hand you are living in holy places this will be a dwelling place of God and a dwelling place for the people. Indeed our foundation is the church. Take heed therefore how you build. Always have an understanding of what is required of you and build with the best material. While you may be saved, your work will be burned, hence very little reward. We are no more aliens to the household of God but fellow citizens with the Saints. The corner stone represents

an interlocking and sealing factor in the building of God and if that is a simile to this local church and the building it represents, it will be well with you. Deeply pray that it will be an abiding place of God."

The stake chorister rendered splendid vocal music assisted by the local choir. The stone was simply inscribed and was put in place by President Tanner, Bishop Blair, Pastor C. D. Jellings, and Bon Oldfather, who have been in charge of the erection of the building. The building is approximately 30 by 60 feet with basement full size, of frame construction. It would probably be classed as semi-Corinthian as four pillars of that design will support the front. With stained glass windows it will make a fine appearance and compare favorably with other churches in the neighborhood.

The speaker at 7.45 was Ammon White, setting forth some very marked instances where the churches of the world failed to understand the plain teaching in regard to the bestowal of the Spirit of God.

Brother Amos T. Higdon, assisted by Ammon White, has been conducting special meetings at Quindaro church for the past three weeks. Brother White also looks after his duties as patriarch. No baptisms are reported as yet.

The Fourth Church report a renewed zeal among the workers, the result being a much larger attendance. They are cramped for room and are soon to commence an addition to their building to accommodate their present needs. A social affair recently held at the home of a sister netted the sum of \$30.46.

A new departure in the method of arranging for services is one at Malvern Hill consisting in the privilege allowed the laity to provide speakers and special music. The following have responded as speakers: J. F. Keir, President F. M. Smith, L. E. Hills twice, and I. N. White. The stake chorister provided the music. The effort has filled the seats that are too often empty.

Central Chicago Branch

The bazaar under the auspices of the Sunday school was entirely a success. The splendid cooperation of all branches of the church here combined with the zeal and untiring energy of the leaders and the spirit of helpfulness that permeated the entire branch could not bring any other result.

The Northeastern Illinois conference which was held here the fore part of December, was well attended from all over the district, and all departments of the work contributed their part towards making the conference both interesting and helpful. Patriarchs F. G. Pitt and W. A. McDowell, Apostle Paul M. Hanson, and Elder Oliver McDowell were with us at that time, to our edification.

The glee club gave its annual concert December 15. Much time was spent in preparation, and the young people are to be congratulated, both upon the selection of their program and the excellence of the rendition.

Sunday, December 24, the choir rendered a splendid cantata in a commendable manner. Friday evening, the 22d, a short and interesting Christmas program was given by the Sunday school.

Last sacrament service was in charge of Brothers H. P. W. Keir, Roy Cheville, Leonard Lea, and J. J. Oliver. It was a splendid service and we felt it was good to meet with the Saints in this capacity. The Spirit was with us and all through the service there ran the theme of thankfulness for past blessings and a desire for greater service in the coming year.

HATTIE K. BELL, *Correspondent.*

Echoes From Zion

We were pleased recently in meeting our old-time Seattle collaborer, Brother William Johnson, now of Lamoni, who is spending a few days at the central place near Kansas City which calls itself the "Heart of America." We were pleased to meet Brother Johnson again who retains his old-time genial spirit.

We spent a very pleasant time with the united band at Bates City recently and was greeted with a hearty welcome and an attentive hearing and a cordial invitation to return.

We are meeting many old-time friends and forming new acquaintances. There is a spirit of sociability with the Saints in general which is indeed pleasing—nothing better than the true spirit of sociability.

We frequently visit the Sanitarium, a haven of rest for the afflicted. We find a number of associates of bygone days such as Brothers James Hamilton, Samuel Brooks, Sister Long, Sister Luther Cook, and others who are being tenderly cared for by the efficient nurses.

Last Sunday we were privileged to attend a very spiritual prayer meeting in the Stone Church. The spirit of revelation was present and manifest through Patriarch Ammon White, Brother Weston, Sister McCallum. The thought expressed was the Lord was blessing the Saints to the full extent of their capacity to receive. The capacity may be enlarged by a closer walk with the Lord.

It may sound strange, yet pleasing, to branches whose numbers are few, if we tell them of the sacrament service here on the 7th attended by twelve hundred Saints, the emblems being distributed by eighteen priests in a most orderly and systematic manner. At the same hour a similar meeting was held in the lower auditorium. There was perfect order and system throughout.

Our thoughts and good wishes often go out beyond the west to those pleasant associations in California and Seattle, Washington. May they have a prosperous year in peace.

J. M. TERRY.

INDEPENDENCE, MISSOURI, 1614 West Short Street.

Denver, Colorado

'Tis a pleasure to live in Colorado. The weather has been fine. Christmas was like summer, until evening, when we had a little snow, but it soon warmed up and has been fine all week.

The entertainment Christmas Eve, under the supervision of Sister Laura Kohanke, was the best yet. The pageant, "The child of prophecy," constituted the entertainment, and was extra good.

Sunday, the 31st, the morning sermon was by Elder G. E. McConley of Sterling. The evening sermon was by Elder J. B. Wildermuth.

Sunday afternoon a number of the Saints attended the rendering of Handel's oratorio, "The Messiah," sung by the Denver Municipal Chorus. The auditorium, which seats over twelve thousand, was crowded, and hundreds stood to the end of the program of over two hours. There was no admission fee. It was the first time we have had the pleasure of hearing the municipal pipe organ, which alone was worth the time spent.

Brother Holmes's family is quarantined with scarlet fever.

Sister Josie Pople of Trinidad was a visitor recently for the purpose of consulting an eye specialist. We surely hope and pray that her sight may be improved.

Sister S. D. Payne of Independence is visiting in Denver.

CORRESPONDENT.

Passing of Frank W. Burton

It was with very deep regret that former residents of Southern California now living in Independence, learned a few days since of the passing at his home in Long Beach, of our dearly beloved brother, Frank W. Burton, in the sixty-second year of his age. He was the only son of Elder Joseph and Emma Burton, and was universally admired and esteemed for his integrity and uprightness; a kindly, genial companionable man and minister of the gospel of Jesus Christ. He was ordained a teacher in 1893, priest in 1898, and an elder in 1902, serving as pastor at Santa Ana, for a time. He was an earnest, diligent worker, and whatever he undertook he gave to it his best endeavor and faithfulness whether for himself or others, secularly, or in the work of the Lord which was dear to his heart.

During the period in which the writer was pastor of the church at Long Beach, Brother Burton moved his family from Santa Ana to Long Beach, just at a time when the work greatly needed the help of such noble workers as himself, and Brethren F. N. Best, H. H. More, and others of that class. A new church edifice was an absolute necessity to meet the demands of the growing congregation, the old building being inadequate. With a beautiful spirit of unity, and much sacrifice and labor on the part of both brethren and sisters, all subscribing liberally of means and time, the new building was completed, and Brother Burton became pastor when the writer returned in 1920 to Independence. During his pastorate the debt was paid off and the church redecored and dedicated. He was a whole-hearted worker in church, Sunday school and Religio, until failing health—a bronchial affection, we were informed—compelled his retirement last year, I believe. As a preacher he was a logical reasoner and a forceful speaker; he made no claim to eloquence, but no one could fail to understand the message he had to deliver.

He will be sadly missed, not alone in the home circle, but the church has lost a devoted, kindly, sympathetic worker, whose influence was ever uplifting, and whose counsel was wise and helpful. He wrought well, and his rest is glorious. To his dear wife and children, and the beloved mother, we extend deepest sympathies in this hour of their loss, but comforted in the assurance of a joyful meeting by and by.

There remain to cherish his memory, his wife, one son, four daughters, mother, a number of grandchildren, and a host of friends in and out of the church. Interment January 2, in the family lot at Santa Ana.

W. H. GARRETT.

Flint, Michigan

Flint, Michigan is still on the map and progressing nicely. We have three churches with a membership of just over 600. We have adopted the amalgamation plan and are working under form four.

In our Department of Women we have nine groups, besides one group of Temple Builders and two groups of Oriole Girls.

On December 8 and 9 the Department of Women held a bazaar in a vacant store building on the principal street which we obtained for a rental of ten dollars for the two days and paying our own electric light bill. Each group, including Temple Builders and Orioles, had a booth which they decorated as they wished and sold articles they had made, including pillow cases, towels, aprons, both plain and fancy, children's dresses and baby clothes as well as toy animals cut out of wood and painted by one of our sisters. A candy and ice cream stand was run by one of the groups of Orioles.

We also operated a refreshment and lunch counter, cafeteria style, to which all articles of food were donated.

Each group paid in to the secretary of the department one half of their proceeds, retaining the other half as a working fund and for the purchase of books for study. After paying all expenses connected with the bazaar we realized \$235, which means that our secretary has about \$115 to place in the hands of the branch treasurer.

As this was the first bazaar ever attempted by Flint church we feel quite enthusiastic about our success and encouraged to go on and accomplish greater things.

MRS. MURIEL R. DUROSE.

Stewartsville, Missouri

The beginning of the year 1923 found the work in this place still moving forward and all joined heartily and hopefully wishing good results for the coming year. Brother John Davis was elected branch president, Leonard Ehlers, superintendent of Sunday school, Gordon Hidy, superintendent of Religio, and Mrs. R. R. Flinn has charge of the women's work.

At our last business meeting a committee was appointed to look after the needs of the DeKalb church building and cemetery which has become in much need of repair since the DeKalb Branch was disorganized.

Mrs. W. H. Worden, who has been confined to her bed for some time, is slowly improving.

Brother James A. Gillen is announced to hold a series of meetings, beginning February 11. We hope if weather conditions are favorable to make this one of the best seasons of the year and ask a cooperation of the adjoining branches to assist us in making it a grand success.

CORRESPONDENT.

Bisbee, Arizona

At the annual business meeting of the Bisbee Branch held on Tuesday night, January 16, the branch unanimously voted to concur in the action of the departments of the local work in adopting Form 4 as outlined by the heads of the general departments. This was a joint business meeting of all the departments, the first of its kind to be held here. The pastor nominated the heads of departments, which were approved by the body, and arrangements were made for a meeting of the cabinet further to complete the work of organization.

In electing secretaries and treasurers for the departments, a motion was had combining the two offices into one. Our branch treasurer acts as treasurer for the funds of all departments, and the department treasurers are the custodians of the funds only as they are collected from week to week, or month to month. No money is paid out by any of the departments except upon order drawn on the branch treasurer, which amount is charged to the department for which it is expended. Budgets were adopted covering the estimated needs of the branch and each of the departments for the year.

A motion was also passed favoring the loan of a sum of money amounting to about \$427 to the bishop at four per cent. This sum is on deposit in the local banks in the savings account, and is in the nature of a building fund, belonging to the branch and the local Department of Women; and as there are no prospects of the branch being in a position to build in the very near future, it was thought best to offer the church the use of this money.

Quite a deep interest was shown in this meeting by the membership, and it is hoped that we shall have a constructive year's work ahead of us.

E. R. DAVIS.

Many Visitors to Kirtland Temple

Elder John F. Martin writes interestingly of his work as caretaker last year.

It may interest HERALD readers to know that there were 9,022 visitors at the Temple during the year 1922, just 2,001 more than in 1921. The offerings last year amounted to \$739. Some of the visitors came from France, England, China, Switzerland, Spain, Sweden, Canada, South American countries, and other places. Thousands of tracts were distributed. Many friends were made for the cause and much prejudice was removed.

I know of no better place to advertise our work than in the Kirtland Temple. The architectural beauty of the building immediately challenges the admiration of the visitors and, invariably questions are asked regarding its history, which, if carefully answered, lead to the gospel story. I would estimate that about nine tenths of the visitors came to the Temple with the belief that we were affiliated with the Utah Church, but we endeavored to see that none went away with that opinion. Judge Sherman's decision came in very handily in this connection.

In the temple work one meets some very splendid and interesting people. One in particular whom I might mention is Professor O'Donnell, who is instructor of the History of Architecture at the University of Illinois. He was so fascinated by the work in the lower and upper auditoriums that he begged the privilege of sketching some of the designs, stating that he would like to use them in his school work, as there were no textbooks in which this work was shown. We saw no harm in granting him this privilege. As he was about to leave, he said, "I would defy anyone to find any architectural work or workmanship that would excel that which you have in this building."

During the year there were many of the Utah Church representatives at the Temple, and I found most of these men to be gentlemen who showed a reverence and respect for the temple that could well be emulated by our own people.

I shall ever consider my year in the Temple as one of the richest of my experience.

Unity at Warrington

It gives me pleasure to report that the Warrington, England, Branch has made progress during 1922. There is a splendid spirit of unity among both ministry and laity, which certainly foreshadows progress for this year. The year 1922 cast many black shadows in the pathway of the Saints here, on account of the serious industrial situation; but we look back and thank God that out of it all has come the spirit of sacrifice for each other, so we have mutually been able to sustain one another, both in temporal and spiritual things.

We now glimpse the coming of better conditions in the industrial world here, and it shall be our duty in the day of plenty to call the minds of the Saints to the need of humanity, and endeavor to get it expressed through the medium of the church we love.

Sincerely your fellow servant,

WILLIAM H. CHANDLER,

Branch President.

\$48,165.53 Christmas Offering to Date

Up to January 27 the total Christmas offering reported was the amount given above. The highest average per member reported from any school so far is \$7.37. If your report is not in, attend to it at once. Send to B. R. McGuire, box 256, Independence, Missouri.

MISCELLANEOUS

Pastoral Notices

To the Saints Throughout Western Oklahoma and the Panhandle of Texas; Greeting: Feeling more keenly than ever before the weight of responsibility that rests upon me as a minister for Christ, and a servant of the church, I once more appeal to you as fellow workers and solicit your hearty and individual support. You have been called unto liberty, and I feel that with me you are interested in the advancement of the work that is so precious unto us.

The conference has returned me unto you, and I feel highly gratified that I am continued in the work with those who, like yourselves, believe in giving the best there is in you for promotion of our cause, and the advancement of the work that has been intrusted to us. In the past you have served nobly, and your sacrifices have in many instances ascended unto God as an acceptable offering. But the present hour demands of us even a better service, a stronger effort, and a higher ideal. We are ambassadors for Christ; we are to be his representatives among men, and as such we must seek to qualify, that the divine mind may be revealed to us.

If we are to succeed in life, and bring our work up to the mark that is set for us by our Lord Jesus Christ we must be loyal to his cause and loyal to the program that he has given us. We must coordinate our efforts, and avail ourselves of every opportunity to advance the cause of Christ.

As your minister I can do but little unless I shall have the undivided support of the membership of the district. This I feel sure you are ready and willing to give; only I feel it is needful that I stir up your pure minds in the way of remembrance.

Let each one make a full inventory, and reconsecrate himself to the cause so as to give it greater impetus. We need your moral and spiritual support. We need your financial support, for without this we will fail of our great purpose. If each one does his part, though it be small, there will be plenty to go around and meet the immediate needs. If you are able to place the *Ensign* six months or a year in the homes of those who are not acquainted with our work it will be a great help in the prosecution of missionary work. If you are unable to do this you may pass along your own HERALDS or *Ensigns* after you have read them. Or you may loan tracts or books to your neighbors and friends.

If each will contribute his part none shall be required to be overburdened. Our Bishop's agent will be glad to receipt you for tithes and offerings at any time, and it may be sent direct to him, L. D. Dyke, Eagle City, Oklahoma. Or the undersigned will be glad to receipt you as his solicitor. May we this year renew our efforts and make our work in this part of the world triumph and grow until it shall become an honor to God and a blessing to man.

Mail sent to me at 1302 West Maple Avenue, Independence, Missouri, will always reach me.

Very truly,
J. E. VANDERWOOD.

The Bishopric

To the Saints of Southern Saskatchewan District: Brother C. V. Smith advises that the demands made upon him in his secular activities make it impossible for him to give the necessary time to the work of Bishop's agent. He, therefore, presented his resignation and recommended Brother J. R. Dickson, Weyburn, Saskatchewan, as his successor. Brother Dickson has agreed to accept the office and the change will take effect February 1, 1923.

In behalf of Brother Dickson we solicit your continued support of the Lord's work. We appreciate the services rendered by Brother Smith and his promise of continued cooperation in every way possible.

May the blessings of heaven crown your efforts to be obedient to the Lord's will and to advance the interests of his cause.

Sincerely your coworker,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Department of Music

This is official notification of the appointments, with the approval of the First Presidency, of the following as choristers of the respective districts noted:

Mrs. Mabel Bailey, Middletown, Ohio, chorister for the Southern Ohio District.

Mrs. Leah Denton, Galesburg, Illinois, chorister of the Kewanee, Illinois, District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, *General Director.*

ARTHUR H. MILLS, *Secretary.*

INDEPENDENCE, MISSOURI, January 25, 1923.

Conference Notices

Central Illinois, at Taylorville, February 3 and 4.

Southern California, at Los Angeles, February 9 and 11. Program sent to branch presidents. David E. Dowker, president, 2911 South Western Avenue, Los Angeles, California.

New York and Philadelphia, at Brooklyn, New York, February 10 and 11. Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia, Pennsylvania.

Central Oklahoma, at Oklahoma City, February 17 and 18

W P E

Radio Program, Sunday, February 4, 6 p. m.

Broadcasted from Independence Studio of the Central Radio Company, Kansas City, Missouri, on 360 meters. 6 to 7 p. m. central standard time.

Mrs. Pauline Becker Etzenhouser, pianist accompanist.

Cornet duet: "The pearls."

Erwin and Oscar Moorman.

Violin solo: "Meditation," (Thaiff).

Lillian Green.

Vocal solo: "Save, Lord, or we perish."

George E. Anway.

Cornet duet: "One fleeting hour."

Erwin and Oscar Moorman.

Prayer.

Violin solo: Hindu chant.

Lillian Green.

Lecture: "The social ideals of the church."

President Frederick M. Smith.

Vocal solo: "The voice in the wilderness."

George E. Anway.

February Autumn Leaves

The February number has pleasing variety and an attractiveness throughout which is appreciated especially by Saints who care for that which will uplift and influence for good.

"Lovers of pleasure more than lovers of God," is a leading article by T. W. Williams. "A bitter lesson" is the title of an anonymous article by one who writes of an experience in the mission field which had deep effect. "To those who draw," is by William T. Goullee, recently of London, England, and contains helpful suggestions to all who feel inclined to develop artistic talent and help the church papers.

The "Book of Mormon Quiz" is a monthly feature which is of much interest. Questions are proposed each month, with answers to those of the previous month. The poems are excellent and indicate a good tendency toward better expression through this medium.

The leading editorial is "A problem of the large branches," which one thoughtful sister said should be read by every person who would move to Zion.

"How to prepare a lesson," is a valuable article for hundreds of teachers who seek such help. It is by A. Max Carmichael, one of the best pedagogues in the church.

The articles by T. W. Williams, on public speaking, continue with heightened value, as does the serial by Marcella Schenck, on "Social graces."

The departments are valuable. The report from Australia give information from that field seldom if ever offered in such manner.

The price of *Autumn Leaves* is only \$1.75 a year.

at 9 a. m. Sunday school and Religio will hold meetings at the same time and place. Earl D. Bailey, president.

Kansas City Stake, at Central Church, Ninth and Lydia, February 18 and 19. Services as follows: Sunday, Sunday school work, 9.30 a. m.; preaching, also juvenile service, 11 a. m.; prayer service, also young people's prayer service, 2.30 p. m.; priesthood meeting, also Department of Women's meeting, 4.15; song service, 7.15; and preaching, 7.45. Monday: business session, 7.45 p. m. J. A. Tanner, president.

Far West, with First Saint Joseph Branch, Seventeenth and Faraon Streets, Saturday, March 10, at 9 a. m., continuing over Sunday. R. S. Salyards.

In North Dakota conference notice, the address of Thomas Leitch should have been 101 Fourteenth Street South, Fargo, North Dakota.

Addresses

E. A. Curtis, 926 North Vine, Kewanee, Illinois.

Conference Minutes

NORTHEASTERN MISSOURI.—At Macon, December 17, 1922. Meeting called to order by B. S. Tanner, president, assisted by F. Henry Edwards. A short prayer service was engaged in, after which Apostle Edwards took charge. Ailene Moss acted as clerk. The question of organization was considered. The following resolution was offered: Resolved that the members of the Reorganized Church of Jesus Christ of Latter Day Saints in and around Macon, Missouri, be organized as the Macon Branch of the church. Motion was carried unanimously. Brother Edwards made the following recommendations: Brother Samuel Jesse Joyce, priest; Joseph H. Charles, teacher; Dessie F. Burchett, deacon. These names were placed separately before the body and approved. The men were then ordained. Brother Edwards stated that he had no recommendation to make for elder and recommended that W. B. Richards, of Bevier, act as branch president. Elections: W. B. Richards, president; Ailene Moss, clerk; Joseph H. Charles, Sunday school superintendent; S. J. Joyce, president of Religio; Sophie Binder, president of Department of Women. Ailene Moss, clerk.

Our Departed Ones

DIKE.—Samuel Dike died at his home in Soda Springs, Idaho, January 6, 1923, at the age of seventy-seven years and seven months. Death was due to leakage of the heart, caused by influenza. Baptized February 7, 1870.

DILLON.—Isabella D. Dillon, only daughter of Brother and Sister Carol Dillon, of Parrish, Illinois, was born December 12, 1903, at Parrish, Illinois. Baptized September 12, 1912. Died suddenly, January 20, 1923. Funeral services in charge of Ernest Roberson. Sermon by Henry Sparling.

MAUZEY.—Clarence Roy Mauzey was born February 1, 1903. Killed in a railroad collision at Toledo, Ohio, January 13, 1923. Funeral from the Stone Church, Independence, Missouri, in charge of W. H. Deam. Sermon by J. M. Terry. Leaves grandparents, Brother and Sister T. A. Mauzey, three brothers, and two sisters.

WINSLOW.—Mary Atkin was born October 22, 1848, in Ohio. Married Theodore F. Winslow in 1869. Baptized in September, 1910. Died January 5, 1923, at Loxley, Alabama. Leaves husband, one son, three daughters, two brothers, and seventeen grandchildren. Funeral sermon by H. M. Aebli.

BENNETT.—Byron B. Bennett was born in Brunswick, Ohio, May 14, 1838. Baptized in 1884. Was a resident of Missouri for forty-two years. Died January 12, 1923. Leaves wife, six children, thirty-five grandchildren, and fifteen great-grandchildren. Two children have preceded him. Funeral services at the home in Fordham. Sermon by Thomas Fiddick. Interment in the cemetery at Weatherby.

CADMUS.—Sarah Elizabeth Crawley was born near Stockton, California, November 27, 1869. Baptized when quite young. Moved to Independence, Missouri, with her parents in 1884. Married Walter G. Cadmus in Independence. Died from accident at Parsons, Kansas, January 17, 1923. Leaves husband and four children. Funeral services at the home. Sermon by G. E. Harrington.

JENKINS.—Martha Ellen Jenkins was born July 8, 1862, at Greenville, Indiana. Married George Jenkins, March 25, 1884. Baptized May 25, 1888, and lived a true, devoted Saint, firm in the faith. Died December 10, 1922, at her home in Independence, Missouri. Leaves husband, two brothers, and one sister. Funeral in charge of R. V. Hopkins, sermon by Joseph Luff, prayer by I. N. White. Interment in Mound Grove Cemetery.

WEST.—L. F. West was born in Pike County, Alabama, June 27, 1847. Baptized August 9, 1868. Ordained an elder November 6, 1868. Did some missionary work and also local work in the Florida District. Married Frances Elizabeth McArthur, May 19, 1870. Brother West had been in ill health for a number of years, but the immediate cause of his death was a fall. Died at Milton, Florida, December 7, 1922. Leaves wife, nine children, twelve grandchildren, and four great-grandchildren.

JOEHNK.—Charles C. Joehnck was born in Germany in July, 1860. Baptized in May, 1895. Ordained elder in 1905. Married in August, 1913. Has been on two missions to Germany. Died at the Sanitarium, Inde-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.
Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:

- Awake, Saints, Awake 97
- Reflections 97
- The Small Branch 97
- The Passing of Frank W. Burton 98
- Why Boys Leave the Farm 98
- Child Welfare 98
- Our Annual Tithing Report 98
- Blue Pencil Notes 120

ORIGINAL ARTICLES:

- Zion, the Pure in Heart, by Elbert A. Smith 100
- Evangelism, by William Patterson 103
- A Clearer Vision, by A. H. Parsons 108

PASTORAL:

- Doing Missionary Work, by J. F. Curtis 110
- Religious Education in the Family, by Edward D. Moore..... 111

OF GENERAL INTEREST:

- The Vengeance of the Flag 112
- Profiteering 112
- Faultfinding 113

LETTERS AND NEWS

- Hattie K. Bell—J. M. Terry—W. H. Garrett—Mrs. Muriel R. DuRose—E. R. Davis—John F. Martin—William H. Chandler..... 114

MISCELLANEOUS 118

pendence, Missouri, January 11, 1923. Leaves his wife, Ida. Funeral in charge of D. J. Krahl and Bishop C. J. Hunt, his home being in Knobnoster, Missouri, of the Holden Stake. Sermon by J. M. Terry. Interment in Mound Grove Cemetery.

MERRICK.—Sophia Wilhelmina Fredrica Stark was born September 29, 1845, at Dars, Mecklinburg Schwerin, Germany. Married William Merrick in Germany, October 15, 1870. Came to America the following year and settled in Milwaukee where they lived eleven years, then moved to Evansville, Wisconsin. Was the mother of five children. Baptized May 4, 1921. Died January 9, 1923, of asthma and complications. Funeral from the home. Sermon by B. C. Flint, prayer by J. O. Dutton. Interment in Maple Hill Cemetery.

STONE.—Sophia Seaverson was born March 20, 1843, at Bergen, Norway. At the age of seventeen came to America with her parents. Married A. C. Stone, at Yorkville, Illinois, December 17, 1865. Baptized in 1887 at Wakenda, Missouri, by Elder Lonnie Booker. Moved with the family from Lamoni, Iowa, to Cameron, Missouri, in 1910. During her life there she made many warm friends. Being of a home-loving disposition and the mother of a large family, it gave her the opportunity of serving in the way she most enjoyed in the home. During her last illness which was long and the suffering very severe, her faith in God never wavered and she was always able to recognize Christ as her Savior. Died at her home in Cameron, January 4, 1923. Her last few hours demonstrated that death held no sting for her; the pain which she had endured so long was removed and the peaceful influence of the Spirit rested with her. Leaves husband, eight children, twenty-eight grandchildren, two brothers, and two sisters. Her children are: Frank V., Edward, Cora May Shaddock, and Maude V. Davis, of Cameron; Clarence H., Plano, Illinois; Roy A. Huron, South Dakota; Stella Pulford, Madison, South Dakota; George E., Minneapolis, Minnesota. Two children died in infancy, a son Otto at the age of eleven.

CAIRNS.—John Cairns was born near Edinburgh, Fifeshire, Scotland, September 13, 1848. Came to America, December 25, 1869, leaving his native home and parental roof at the age of twenty-one years to meet the stern realities of life, a stranger in a strange land. Many were the trials and vicissitudes of life which he was compelled to meet and overcome, but so strong was his determination to defeat those conditions that he was enabled to accomplish his purpose and live out a commendable life long to be remembered by those who knew him. After an acquaintance of one year he married Amelia Chapman, December 25, 1870. Settled in Scranton, Kansas, in the fall of 1879. Entered the general merchantile business in March, 1880, where he was continuously engaged for the period of thirty-nine years, in which capacity he was ever befriending the needy as well as serving the community. He was one of the pioneer merchants of Scranton. Retired from business, January 1, 1919. Baptized August 22, 1889. Ordained elder, May 20, 1894, and lived a faithful representative of his Lord and Master. Died, December 24, 1922, in Phoenix, Arizona, where he had gone to sojourn for the winter with the hope that the western climate would be beneficial. His son, James, was with him at death. Leaves seven of his ten children: Doctor James Cairns and Mrs. J. F. Wolfe, Kansas City, Missouri; Mrs. C. H. Beronius and Mrs. H. J. O'Brien, Topeka, Kansas; Mrs. W. C. Telford, Springfield, Illinois; John Cairns, Lawrence, Kansas; Thomas D. Cairns, Grandview, Missouri. Leaves also one brother, James Cairns, of Courtenay, Vancouver Island, and twenty-two grandchildren. Wife, one son, and two daughters have preceded him. Funeral from the Methodist church, at Scranton. Sermon by Samuel Twombly, assisted by J. W. A. Bailey. Interment in Scranton Cemetery.

Blue Pencil Notes

"Millions for defense, but not one cent for tribute!" That slogan brings back the old schoolroom—the blackboard, the chalk-laden air, the fine, hand-carved desks, the green-backed History of the United States. How we thrilled to read the story of the disciplining of the piratical little Mohammedan states, Algiers, Tripoli, et al. For generations the Christian nations had paid tribute to these pirates, buying immunity for their commerce. But at last Columbia put on her sea togs and summoned Commodore Stephen Decatur, with his high-collared uniform and his high courage, and she went overseas and with him as pedagogue conducted a very successful school in manners. That chapter in the green-backed history, as we remember, closed with these words, "The United States never after paid tribute to any of the pirate powers." True, some days ago bandits took two hundred thousand dollars from a United States mint. But they were American bandits.

"Perdicaris alive or Raisuli dead!" It was Roosevelt who said that. Raisuli, a Moroccan bandit had kidnapped Ion Perdicaris, an American citizen, and moreover a wealthy American citizen. Should a Moroccan bandit, far across the seas be allowed to kidnap an American citizen and escape the wrath of Columbia? Never! An American citizen abroad is a very sacred institution. So Roosevelt, even then famous for his ability to pack dynamite in small verbal containers, dispatched a fleet of warships and cabled the sultan, "Perdicaris alive or Raisuli dead!" The sultan understood the message the first time he read it. We got Perdicaris—alive. At home, generally, it is Perdicaris dead and Raisuli alive and at large. If Raisuli is captured we have professional bondsmen, and before Perdicaris is embalmed Raisuli is bailed.

"Go get Villa!" That brings us nearer up to date. Or is it down to date? That depends on which way we are going. Villa was a very well-known bandit in the days before the jazz era. Moreover he was a Mexican bandit and presumed to raid an American town—being a Mexican he should not have done that. So we sent the army into Mexico to capture Villa. But one small and very active brown man is hard to find in a large country. The race was interesting and the world figured the odds were against the Gringos. The world was right. We did not get Villa, but we did get out of Mexico—which is always something worth while.

Our record in dealing with foreign bandits and pirates is rather creditable, but for some reason we do not take so much pride in the story of the American disciplining of bandits in Morocco, China, and Mexico as we did. There is too much going on at

home. It diverts attention. We cannot think about those foreign fields with sufficient concentration of mind. There is too much noise.

The respectable private citizen returning home in the evening from his toil or from the movies finds a bandit waiting for him in the shadow of the front porch. He suffers the removal of his watch and wallet without anæsthetics, and is told that he must not call the police for ten minutes. When the time is up he calls the police; but they do not seem interested. The man does not appreciate his luck to be alive. Many are not. The grocer or druggist counts his cash at the end of the day, switches off the lights, and turns to confront a pistol. Later he goes sadly home, or is taken home. John Doe goes for a ride in his car. Three bandits fresh from a hold-up leap into the car and with pistols in his ribs tell him to go like —, well, like some place that does not go at all but is quite stationary, a place in fact to which people go. A posse forms and takes up the chase. There are shots. John Doe is the only man hit. The bandits get another car.

Five or six bandits drive up to the Drovers' National Bank in Kansas City, Kansas, in broad daylight and collect ninety-seven thousand dollars. They drive away again.

Finally, and this is getting a bit thick, as our English brothers say, two carloads of well-armed bandits drive up to the United States' Mint in Denver. They work under a perfect hail of bullets from the guards. The newspapers said so. But only one bandit gets hit. What particular good is an armed guard who cannot shoot straight enough to hit a large object just across the street? Uncle Sam used to shoot rather straight in the days of Daniel Boone. The bandits get away with two hundred thousand dollars. That would have been a good haul for Villa—who was a Mexican—or for Raisuli who was a Moroccan. Well, it went to American bandits. If one of the rather large raiding squad got killed by chance the shares of the others were the bigger for it.

We seem to need another slogan. Something like the old "Millions for defense but not one cent for tribute!" Or, "Perdicaris alive or Raisuli dead!" Or, "Go get Villa!" Only it should be for home use. As a nation we should not speak so loudly to foreign bandits and so softly to our own children. "Millions for law and order but not one cent for graft or loot!" How would that do? Or, "Raisuli dead and professional bondsmen and criminal lawyers in jail." But what we need more than a slogan is the old spirit that made slogans. If we had the spirit to obey the law ourselves and enforce it with others we would not need slogans.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, February 7, 1923

Number 6

EDITORIAL

Our Financial Situation

In another column there will be found a communication from Bishop McGuire on "Improved financial outlook," which will be of value to all who are interested in the financial part of our work, and at least all adult members should be found among those who are interested in this aspect of church work because of its vital relation to practically all our activities as church workers. We trust therefore that our readers will carefully scrutinize the figures presented by Bishop McGuire as treasurer of the church.

To those who are familiar with methods of accounting the various reports of the Bishop are more or less readily understood; but to many of the members of the church the real meaning of the figures may not be so clear. We therefore venture some comments calculated to present these matters clearly to those not versed in deciphering financial reports and touching briefly upon the general situation.

We cannot escape the conclusion that our own financial situation is affected directly and indirectly by the general industrial conditions; and hence recognizing the general financial and industrial depression we could not expect other than a shrinkage in our receipts while the extraordinary inflation of prices would increase the general expenses as well as individual expenses of officers and families. The reports of the Bishopric department have shown the results of these effects, and in the reports the membership has been informed in figures of the amount of shrinkage in tithes, offerings, and consecrations to a point where the income from these sources was less than the amount paid out to carry on the general and missionary work. And the excess of expenses over income from the sources indicated has been termed "operating deficit" or "operating loss." And the regularity with which the reports of the Bishopric for many months showed an "operating deficit" gave rise to fears freely expressed by many that the church was becoming hopelessly involved and in danger of bankruptcy; while as a matter of fact the net assets of the

church were actually increasing, because in ways other than tithes, offerings, and consecrations the Saints were making contributions, liberally giving to special funds such as Auditorium Fund, Christmas offering, land fund, etc. But because these were specifically contributed they were not shown in "operating receipts" because not used for general and usual operating expenses. And these contributions, except in a few months, were sufficiently large to overcome the "operating deficit" and actually increase the assets, or net worth. For instance, the total received on the Auditorium Fund to January 1, 1923, amounted approximately to \$487,000, while the "operating deficit," or the amount of church expense over church income from tithes, offerings, etc., for the past two and one half years was approximately \$277,000. This means that despite the "operating loss" shown in reports, the contributions to the Auditorium Fund alone overcame this deficit and actually increased the net worth about \$210,000, a showing which reflects brightly upon the devotion of the Saints to the cause.

Adverting now to the article of the Bishopric in another column of this issue, we note that for the four months from July 1 to October 31, 1922, the church spent about \$63,000 in excess of receipts for the same period. It will also be noted that for the six months period from July 1, 1922, to December 31, 1922 (the last half of 1922), the expenses were \$55,000 in excess of receipts from tithes, offerings, and consecrations. By an easy deduction it is therefore seen that in November and December the receipts were in excess of expenses by \$8,000, the amount by which the \$63,000 deficit at the end of October was reduced by the end of December. Inasmuch as the average monthly "operating deficit" had for some time been about \$10,000, this \$8,000 surplus in two months meant changing a \$10,000 monthly deficit into \$14,000, a surplus—a \$14,000 difference—a remarkably pleasing accomplishment on the part of the membership.

It is estimated in the article by the Bishop that in the six months from January 1, 1923, to July 1, 1923, the receipts from tithes, offerings, and consecrations, including Christmas offering, will exceed the probable expenses by about \$55,000. This

would close the year without an "operating loss," the deficit at the end of October will have been wiped out. This estimate comprehends the receipts for the year ending June 30, 1923, from tithes, offerings, and consecrations, approximately \$400,000 (this excludes Auditorium Fund receipts and other special contributions), and a general expense of approximately the same amount. Should the estimate prove correct, it will mean completing the fiscal year without an "operating loss," and at the same time an *increase in the net worth* of the church to an amount equal to the total contributions for the year to the Auditorium Fund and other special funds. And if these estimates are correct, it will mean further that it will not be necessary, in order to pay general running expenses, to use special funds set aside for other purposes.

It will be noted that in estimating "operating income" in the estimate by the Bishop, the Christmas offering fund is included. This is because this year that fund is being used for such purposes, and receipts from this source are estimated at \$50,000.

It will prove gratifying to our members to know from this report of the Bishop that the operating condition of the church is improving because cash receipts have increased while expenses have been somewhat reduced. And doubtless the hope is universal that this condition may continue. From various monthly financial reviews of conditions generally, we may safely conclude that business is gradually getting better; but to a careful observer it is clear that the foundation for a boom does not exist. There are too many factors of uncertain evaluation. The financial and industrial situation of the United States, in this day of internationalism, is inextricably connected with the industrial affairs of other nations to such an extent that to be self-contained and enjoy fullest prosperity while other nations are in chaos could not be achieved without a readjustment not easy now to make. We speak here of United States affairs in this connection being of prime importance with us because the majority of our membership are in the United States, but at that our own situation as a church is already affected by industrial conditions of other countries; e. g., Canada, Australia, England, etc., where we have strong followings. How deeply or in what directions the welfare and business of the United States will be affected by European conditions is difficult to determine; but we cannot expect to escape unscathed. On the whole, however, the outlook in the United States is such that we may be encouraged and feel that the optimistic outlook seen by the Bishopric is justified. At least we can feel that with us there is no need for alarm. Scrutiny

of the reports of the Bishopric will reveal that after all liabilities are deducted the net worth of the church to-day is approximately two and one half million dollars, and this does not include Graceland College, the Sanitarium, or the Herald Publishing House. Contrasting this with our situation ten years ago will give us cause to rejoice, and the Saints are to be congratulated.

We join the Bishopric in their optimism over the financial outlook.

FREDERICK M. SMITH.

Roman Catholic Imperialism

We have not joined in the hue and cry raised against the Roman Catholic Church by certain agitators, believing their propaganda to be nearly if not quite as anti-Christian as anti-Catholic in both spirit and method.

By no means, however, have we been blind to certain dangerous fundamental ideals and long-cherished ambitions entertained by Catholics. The Roman Catholic Church inherited from the Roman Empire the doctrine of imperialism and the ambition to rule the world.

As the Roman Empire crumbled before her enemies, the Roman Catholic Church quietly but effectually took over her world dominion—the Cæsars receded and the popes came on. The imperialistic ambitions of the church were soon realized throughout the world in both temporal and spiritual dominion—the church going even beyond the empire to claim dominion in the next world as well as in this.

Of this Harnack says:

The Roman Church in this way privily pushed itself into the place of the Roman world-empire, of which it is the actual continuation; the empire has not perished, but has only undergone a transformation. If we assert, and mean the assertion to hold good even of the present time, that the Roman Church is the old Roman Empire consecrated by the gospel, that is no mere "clever remark," but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this church. It still governs the nations; its popes rule like Trajan and Marcus Aurelius; Peter and Paul have taken the place of Romulus and Remus; the bishops and archbishops, of the proconsuls; the troops of priests and monks correspond to the legions; the Jesuits, to the imperial bodyguard. . . . That is no church like the evangelical communities, or the national churches of the East; it is a political creation, and as imposing as a world empire, because the continuation of the Roman Empire. The pope, who calls himself "King" and "Pontifex Maximus," is Cæsar's successor. The church, which as early as the third and fourth century was entirely filled with the Roman spirit, has reestablished in itself the Roman Empire. Nor have patriotic Catholics in Rome and Italy in every century from the seventh and eighth onwards understood the matter otherwise.—What is Christianity, page 270.

The reformation together with the dawning of democratic ideas among the masses greatly reduced the powers of the Catholic Church, but her ambitions were by no means relinquished. The pope retired to the Vatican and became voluntarily the "prisoner of the Vatican," waiting a more opportune time to again press his claims. Defacto dominion has been curtailed—theoretical dominion is still cherished. The imperialistic ideal has never been renounced. And no opportunity to beat back toward world power is ever knowingly overlooked.

In a country like America or Canada or England, where the central ideal politically is democracy, and where religiously every man is presumed to worship according to his own conscience, or not at all, such imperialistic ambitions to world dominion in things both temporal and spiritual introduces a foreign element that sooner or later will make trouble. The persistent rumors that Catholics are arming and that certain anti-Catholic societies are arming for the day of conflict may not be without foundation.

E. A. S.

Order in the Church

The following extract is taken from a letter written by a missionary in a distant field:

One thing which seems to have a decidedly bad effect upon the sacredness of our meetings here is the noise and confusion throughout our building, mainly because of our people dining together in the rear part of the building, and partly because of the crowding of our services, all in the afternoon. Our people are widely scattered, the majority coming long distances. As there is no train service in the mornings of Sundays, we have no morning services. . . . In spite of many talks I have given on the subject, which are a little effective for a time and then forgotten, many walk in just on time, others after the meeting starts, and others often walk in and out during meeting, some leaving almost always before the meeting is over. I wonder do other branches operate under similar conditions, and how they cope with the situation. The effect is especially bad on members of other churches who are accustomed to perfect quietness.

In most places conditions are not nearly so bad as they were found by this brother in the particular locality to which he has reference. But it is undoubtedly true that there are many places where the Saints are not orderly in their houses of worship, and without doubt as a general rule we are too careless along those lines.

The house of God should be a house of order. It is a place where people should be reverent. The members are presumed to be in their places before the beginning of the service and to remain there quietly, reverently, and attentively until the close of the benediction. They should do so without whispering one to another during the service, unless ab-

solutely necessary to do so. They should not come and go or stroll in and out or move about the room. Of course there are times when circumstances compel one to move or to go out during the service; if so the change should be made quietly and speedily so, as to attract the least possible notice from the audience.

We realize of course that in many localities the Saints come together from a distance and meet only at the church. We do not wish to draw the lines too rigidly or frown too severely upon their joyous intercourse between services. A little social contact then may be wholesome, even though there be some laughter and exchange of pleasantries. In this matter we must accommodate ourselves to circumstances. It would be better if attached to each church or near to it there was a room for such social gatherings where members could chat and visit and perhaps dine. Such conveniences are not always at hand, and we would rather the Saints would be social and cheerful and friendly when they meet in church than to have them cold and reserved, or what would be worse quarreling and bickering. Nevertheless they should deport themselves with dignity and not introduce anything unseemly or disrespectful to their surroundings; and during the service, whether of prayer or of preaching or of whatever nature, social intercourse should be suspended. The attitude should be reverent and attentive.

In these matters the priesthood should set an example, and though with the missionary quoted above, they may feel that the example has little effect and the teaching is not observed, if the priesthood as a whole throughout the church persist in setting a good example and in teaching in a kindly way regarding order and decorum in the church the effect is bound to be noticed and result in good. Let us remember that the house of God is a house of order.

E. A. S.

High Council Meetings

Recently the Standing High Council of the church met at the call of the President, holding sessions on Monday, Tuesday, and Wednesday, January 22, 23, and 24, and a variety of matters were under consideration.

The importance of this council in the work of the church is not, we fear, fully appreciated; but we hope soon to have some articles for publication covering the organization and work of the high council which cannot but be of interest to HERALD readers who wish to inform themselves in such matters.

FREDERICK M. SMITH.

The Prohibition Question

There is no doubt where this church stands on the prohibition question as one of the earliest laws passed both at Far West and at Nauvoo prohibit the sale of intoxicating liquors. The Reorganized Church at Lamoni and in Independence has also persistently opposed the use of liquors and narcotics.

In America the immediate question is one of legal enforcement. We do not need to advise our readers not to drink nor do we need to urge them to keep the law. Still it is necessary that we keep awake individually to the danger of the conditions confronting us.

Disobedience to one law persisted in leads to a weakening of the spirit of obedience to other laws. In America whatever else may be said, the prohibition law was fairly adopted by a congress elected before our boys left the United States. The action by States was principally by legislators elected before the American soldiers had been sent to France. It was not a sudden action. Already a majority of the States had state prohibition; many counties in other States were also dry.

The primary question before us now in America is the need for administration of the law, that the forces of law and order be upheld and encouraged, that information of violation be given proper officers, that proper officers be given the responsibility, and that they be sustained by all churches and all church members, that they be made to feel the moral support of the citizens of the district wherein they serve. Prohibition is part of the national law. It is part of the Federal Constitution. It is enforced under act of Congress, but it is necessary that moral support be given to that enforcement, and that those who favor law and order shall make their voices heard against the relatively small number who are seeking the violation of the law.

But influence and voice is not enough. There is needed also financial support to see that this question is kept properly to the front, to see that Congressmen are elected who will uphold the spirit of the constitutional provision and who will not favor a movement to lessen or weaken the statutory act for its enforcement.

This requires, as we have previously pointed out, that we watch the candidates for office and vote for those who are for the enforcement of all of the laws and who favor and are working for better social conditions.

The fundamental principles, of course, are not changed. The value and importance of prohibition, its reasons, still occasionally are brought to the fore. The reasons against the admission of beers and wines having a higher alcoholic content than at

present permissible, the evils of the liquor traffic, are all questions of immediate vital interest to all the rest of the world; nor can we afford to lose sight in America of the fundamental facts on which the law is based.

Finally on the question of enforcement it seems quite evident to a careful student that there is illegal consumption of liquor. Also many stocked up quite heavily before the prohibition act went into effect. But it also seems quite evident that drinking has greatly decreased whether we consider the arrests for drunkenness, the number of alcoholics, the consumption of drinks, the care of neglected children, bank deposits, or home conditions, as ascertained by departments of social service.

It is also certain that our streets are largely free not only of saloons but of the saloon loafer and of the drunkard. The invitation is no longer held out to children. The bad example of the loafer around the corner saloon has apparently passed away. Growing out of the war there are other unsatisfactory moral conditions, but nevertheless the enforcement of prohibition in America appears to be a success, despite the fact that certain elements are inclined criminally to seek the violation of this law as well as to strive to secure an amendment of the act of enforcement.

The reasons for prohibition and its effect in the United States are matters of general and worldwide interest. The reasons for prohibition are not as much a matter of news in America now as they are elsewhere, but for America the primary issue at present is that the law must and shall be enforced, and that to secure this church people must assist and give moral as well as financial support to the enforcement officers.

S. A. B.

Jackson County a Great County

Recently one of our brethren was in conversation with a farmer near Independence not a member of the church, who a few years ago moved into Jackson County and has become prosperous. The farmer was enthusiastic about this part of the country and pronounced it the "greatest in the world." He further gave expression to the following, much to the surprise of our brother: "If anyone thinks God has had nothing to do with the settlement of this country he is thinking wrong."

Too many of our own people are still prone to question the wisdom of the instruction to us as a people to purchase land in the regions round about Zion.

F. M. S.

"Evil to him who evil thinks." Honor to him who does nobly.—*Priesthood Journal*.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Mind of Christ

Sermon by T. W. Williams at the Stone Church, Independence, Missouri, November 5, 1922.

Let me read as a scriptural text a reading which I used a month ago at General Conference. I wish to use it in a different way than at that time. It is found in the second chapter of Paul's address to the church at Phillippi.

If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tenderness and compassion:

Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind;

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God;

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;

Wherefore God also hath highly exalted him and conferred on him a name which is above every other name;

That in the name of Jesus every knee should bow, of beings in heaven, and of those on earth, and of those in the underworld;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Let me call your attention to the mountain peaks of spiritual purpose which are indicated in this reading. The apostle here portrays the chief and enduring characteristics of the man Jesus. Let us note them, and this not casually, but with the purpose to make same applicable in our own lives. For we must have a standard of spiritual and moral worth. I know of no character in history to whom we can accord this right save Jesus. We will do well to measure our lives by this standard. If we would succeed we must be like him.

First: The apostle tells us: "He made himself of no reputation." Note the significance of this statement: "He made himself." Jesus—God manifest in the flesh—made himself of no reputation. He did this voluntarily. He "took upon him the form of a servant"—not a master but a servant. He "was made in the likeness of men." "He humbled himself." He "became obedient unto death."

Incarnate Love of God

Jesus was the incarnate love of God. He was God manifest, made known, revealed, in the flesh. His was the ideal life. He the divine witness—leader—commander. His was the passion to give himself that others who lacked might have. His life was selfless. He knew that only through self-effacement could man be exalted. If he was to lift men up to God he must place himself beneath all things.

The apostle speaks of something which is comforting. He emphasizes in what way we can have comfort and consolation in Christ. This consolation does not consist in merely reviewing the life and suffering of our Lord and rejoicing in what he hath done. Our satisfaction only comes when we become conscious of the life and service of the Master finding expression in and through us. Are we content that Jesus humbled himself—that he made himself of no reputation—that he became obedient unto death? Or do we rejoice in that he has shown us the way so we can be like him—not in glory, but in service—not in realization, but in suffering and death? To have peace of mind we must be like him. To possess we must endure. We must be like him in suffering, in unselfish purpose, in service.

If we have consolation in Christ it is because we may follow him. If we have comfort it is because within ourselves we are moved by the same loving purpose which was manifested in him. If we have comfort in trying to become what Jesus was, we should go still further and possess our souls with the spirit of service so that others may have fellowship with him. We cannot have the fellowship of the Master unless we share his crucifixion and denial. We are comforted only when we give out this divine love which Jesus gives to us.

There are some admonitions in this reading. These are as great and vital as the promises. If we do not heed them we cannot have the love of God in our hearts. We cannot have real fellowship with Jesus if we are not possessed of the same Spirit.

"Let nothing." This is comprehensive. "Let nothing"—which you do in the waking moments of your little day as an individual or as a member of the group any time and anywhere—"let nothing be done through strife or vainglory." For if you achieve through strife, you will not enjoy the benefits of divine favor—you will not have the comforts of love—you will not have consolation in Christ Jesus.

Concern Yourself With Other's Needs

"Look not every man on his own things." Do not think of yourself by yourself. Do not be selfish. Do not concern yourself with things as they relate

only to yourself. Do not pile up material things for your own comfort and blessing. "Look not every man on his own things but every man also on the things of others." Think of everything in its relation to other people. Concern yourself with other's needs.

"Be ye like-minded with Christ. Be of one mind, having the same love." Let me suggest that before you retire to bed to-night that you take your Bible and carefully, prayerfully, read this verse, aye, read the entire chapter. Read it just before your evening prayer, and then, after you have finished your prayer, read it again. Read it every evening for a week. If a new revelation has not come to you, then keep on reading it until you see Jesus in an entirely new light.

We speak of this church as the Church of Jesus Christ. Sometimes we call it the Latter Day Saint Church. Or at other times we say, "Our church." But this church does not belong to us. We may, if we conform our lives to the plan of the architect, be a part of the church but this is the Church of Jesus Christ. It belongs to him.

A Living Witness

This afternoon when I came into the prayer service I sat down in the rear of the building determined to, as far as possible, enter into the spirit of the service. I listened carefully to the testimonies. It seemed to me there was a spirit of proprietorship on the part of the testators. They talked of the church as though it belonged to them; as though it was something outside of themselves, as a beautiful picture, or a piano, or a house. Practically every testimony ran, "I know this work is true. God has answered *my* prayer. God has blessed *me*." The burden of testimony was that the work was true because the individual himself or herself had obtained something. I waited in vain for the testimony which would convey the thought that the work was true because Jesus Christ had enabled the individual to be like him and because the spirit of service which had actuated the Master had taken possession of the individual testator.

I asked myself the question, Do these people think that this is the full heritage of sonship with Jesus? Why, you can hear almost identical testimonies in every church throughout the world—Christian, heathen, any and all, bear this kind of a testimony. You have only to go to the mountains of the west and men, women, and little children will acclaim, "I know this work is true." There you will find decrepit old men, some of whom have violated the moral law but who will arise in the assembly of the people and acclaim, "I know this work is true."

You have only to go to the monasteries and cloisters of the old established church—this institution where monks hide themselves away from the world, and where women become nuns and renounce every thing even the glory of maternity and go into unnatural retreat—and each and all of these will loudly acclaim, "I know this church is true." Why, the devotees of every heathen and so-called Christian church in all the world will bear this same testimony. And when they speak of the institution they assume a proprietorship. They speak as though it belonged to them. They glory because they possess rather than others.

But shall this be the nature and extent of our testimony? Tell me, brother, why do you bear testimony that this church is true? Or what does your testimony embrace? What do you mean when you say, "I know this work is true"? Is it because Jesus organized it? Then it may be true to-day and false to-morrow. Or is it true because we too have received the spirit which directed the Master in its formation? If the mere fact that God, at one time, gave revelation and blessing to men and through them organized the church will make the institution forever true, then we have no place or standing, for the Catholic Church has precedence over us. We affirm that the Catholic Church has apostatized from the faith and thereby lost its authority. The Catholics rest on their laurels and prove to their own satisfaction that their church is true because Christ himself organized it. They offer evidence in the recital of miracles, visions, and healings of divers kinds. If the Catholic Church could apostatize, is it not possible that we can also? And should we do so, would it be strange if we too would be blinded to our condition and be as our Catholic friends?

The Danger of Apostasy

The mere fact that God organized his church in these latter days does not give guarantee that it will always be true. We may apostatize. Men have apostatized. Men will apostatize. There is nothing in the sacred books of the church which guarantees that there will never be another complete apostasy from the faith. In fact the inference is that there may be. Our safety therefore is not in the self-satisfying feeling that because, at one time, God revealed himself and gave blessing and divine power we will always be in favor with him. Security depends on fidelity to God. We may apostatize to-morrow. History reveals that when men were in apostasy they were the most vociferous in acclaiming their fidelity.

The church belongs to Jesus Christ. Please remember this. It is his church. It was begotten by

him. He purchased it with his own blood. He brought it forth in travail, and in pain, and in self-denial, and in crucifixion. It is his by every known right of God and man. The church is not a material edifice. It is not composed of brick or stone or costly marble. In fact the church may flourish with no material edifice. The early pioneers of this latter-day work met not far from here in the wilderness. They had no covering over their heads—no seating arrangement. They were hounded by their enemies. They were mobbed by fanatical religionists. And so long as they were true to the revelations of God to them then was the church a living, pulsing thing.

But these people wandered from God. They apostatized from the faith. And they were driven out of this land. And the reason for their being driven was because they were infidel to God—they were in the condition of apostasy—so read the revelations of God. I do not condone the fiendish work of the mobs of that day, but I say the Latter Day Saints would never have been driven out of Missouri if they had been true to their covenant. One with God is a majority. The church which gives itself to carry out the purposes of God and is true to God is invulnerable to men or devils. The reason why the Latter Day Saints were driven out of Missouri was because they were not true to their trust. They did not interpret the spirit of Jesus as indicated in our text.

Church Identity

The church is not merely an ecclesiastical organization. We claim we have a prophet in the church. He has his two counselors. We have a Quorum of Twelve, quorums of seventies, high priests, patriarchs, elders, pastors, teachers, and deacons. Do these comprehend the church?

They have nearly all of the officers in the Catholic Church which we have. Will we conclude therefore that the Catholic Church is the true church? We have not one officer in our church which is not duplicated by the Mormons of Utah. Are they then the church of Jesus Christ? Does the mere fact that we have all of the officers as found in the New Testament church validate our claim to being the true church? No, we can have every officer enumerated in the New Testament and still be a dead organization so far as reflecting the life and purpose of Jesus.

Suppose we go farther and affirm that we have the gift of tongues and the gift of interpretation of tongues, and the gift of prophecy and the gift of healing. Are we now the church? Do these things in themselves validate our claim? If so, then other churches have similar claim with our own. Let me

ask you on what do you predicate your conclusion that this is the church of Jesus Christ or rather as the usual testimony runs, "I know that this church is true—I know that this is the work of God"?

We may go a step farther and affirm that the sick are healed and devils are cast out. You may have all these things and still be dead spiritually. Some one inquires, "Do you mean to say that when some one arises and speaks in tongues that this is false?" No. Some of these manifestations may be false. Some of them undoubtedly are. We are directed to try the spirits. Another inquires, "Do you mean to affirm that when our elders are called upon and administer to the sick and they recover that this is not evidence that this church is true?" I reply, we may have a prophet at the head of this church, a body of officers the very complement of the New Testament church, we may lay claim to spiritual gifts, and to divine healing, and still be absolutely dead so far as reflecting the spirit and purpose of Jesus Christ is concerned.

The apostle has well said: "Though I speak with the tongue of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." It will not do even to predicate our claim on the assumption that we have the gift of prophecy. I have heard prophecies out in the world. It may be urged that these were false. Possibly. But I know that sometimes we have false prophecies. I also know that people out in the world predict future events and their prophecies come true. The fact that men prophesy and their prophecies come to pass is not the final proof of a divine institution.

Spiritual Identity

The man who has not within his own soul and being the mind that was in Jesus Christ cannot establish his identity by any other means. Our identity rests in that we are like Christ. If the mind which was in Jesus is not in this church as a dominating impulse, then it is not his church even though we may prove official and doctrinal identity. No church can finally identify itself with Jesus Christ until it can manifest to the world that it has the mind of Christ.

The world can judge us only in one way. And this is not by organization—not by our claims to divine favor, no! Jesus has given the test: "By this shall all men know that ye are my disciples because ye have love one towards another." Jesus gave this test. He meant it. Then I affirm the only way in which we can establish our claim to being the church of Jesus Christ is by possessing the mind of Jesus and demonstrating that we have love one towards another.

What is religion? Some one has tritely said that

it is the mind of God in the soul of man. Religion comprehends more than this. Is religion something which exists outside of oneself? Is it something which we can hang on the wall as a motto? Is it an epitome of faith which we can paste in our Bible? Is it the Bible, Book of Mormon, or Doctrine and Covenants? Can you ever get religion out of these books? I say no. You may try for a million years to get religion out of books and still be a spiritual pauper. Books grow out of religion. If the religion which gave us these books does not persist, then these books become dead letters. If the spirit and intelligence which gave power to these books be lacking, then we multiply and pile them up forever and still be without God.

The mere fact that we can turn to the past and say that God has spoken to the church is no evidence that this is his church *now*. Religion is God speaking to man and man responding to God. It is cooperation. It is reciprocity. It is God expressing himself and man reacting to this expression.

Religion Antedates All Books

What is our religion? You answer, Our epitome of faith. This is only our attempt to interpret God. But you say, the Bible contains the revelation of God—it is God speaking. Granted. But before the Bible was, God is. The religion which God had in mind for the world existed long before there were any books; and though all these books might be burned, still religion would persist because the avenues of divine revelation would be open. God will continue to speak and men will continue to respond.

The response is not only towards God, for the man who does not manifest the same attitude towards his fellow which God manifests towards him is not spiritually alive. He may lay claim to marvelous spiritual manifestations and blessings, but after all the real evidence of discipleship lies in man's attitude towards God and his fellows. No man can love his neighbor as himself without divine help. Unselfish love is a divine grace. By its presence we evidence our rightful claim to being the children of God. We must be Godlike.

Jesus was "in the form of God." He was like God. He had the attributes of God. I do not affirm that Jesus possessed the physical attributes of God. I do not affirm that within the body of Jesus there existed the essential substances which go to make up God. But Jesus was possessed of the mind of God and that is the major thing in identity.

Identity comprehends more than physical likeness. If I cannot see in my loved one more than the physical form, then there is something lacking in my spiritual make-up. Religion—real religion, enables a man to look into the soul of his fellow and

sense the real affinity which should exist between man and man. God is revealed to man in the life and purpose of Jesus Christ. His body was of very little consideration. He was a man. His body was just like ours. He was mortal. His body had to pass through the change which comes at death—pass from mortality to immortality. It was not the same body after the change that it was before.

Form here comprehends more than the mere shape. If I cannot see in Jesus more than a Jewish peasant, Christianity means little to me. If I cannot see in my fellow minister in church service more than a body with hands, head, and feet my religion is superficial. But if I can look beyond the body into the soul of man and discover the revelation of God in other lives and hearts, then is God manifest in the flesh.

The Attributes of God

What are some of the attributes of God? One is love. Jesus indicates the relationship. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Jesus Christ loved folks. He didn't love kings because they were kings. He did not love men because they had money. He did not love men because they had culture. He did not love men because they were educated. He did not love men because they had crops or acres. He did not love men because they were destitute of any or all of these things. He loved men and women because they were folks. He loved the world. He loved men, not for what they had, but for what they didn't have. Isn't that somewhat different from our love?

Christ did not love men because they were good. He loved men because they were not good. Am I apostatizing? Listen; does God love you because you are good? Let the pharisee speak up. Jesus said, "There is none good but God." I confess that God loved me because I was not good. He loved me because he wanted me to become good. What has God ever found in you that was so good that he had to love you for your goodness? Speak up. No, God loved us because he realized our need. God loved us because we had nothing to give to him but he had everything to give us.

God's Love Is Universal

God loves the whole world, the bad world, the erring world, the wicked world, the world which has killed his prophets, the world which has stoned the heralds of salvation, the world that is without God. He so loved the erring world that he said, Here is my son, I will give him that he may make the supreme sacrifice and all for man. Jesus died

to save you from yourself, from your sin, from your folly, from your unloveableness, from the things which alienate you from God.

And that was, aye is, the mind of Christ. He left the throne of glory, he forsook the throne of exaltation, the communion of his Father, the association of kindred spirits, and the fellowship of men made perfect. He turned his back on these things and came down and took upon him the nature of Adam. He chose to be born in a stable. He might have been born in a palace. He was born without accredited parentage and subjected himself to what odium might attach to that condition. He did all this that no soul throughout the oncoming ages would ever be able to rightly say he did not have equal opportunity with Jesus. Jesus became the lowest of all. He said to men: Here I am, your brother. I want to become one of you. I want to be your friend. Let us be pals.

Some men might look upon him and say, You do not mean it. It cannot be possible that one of your culture and refinement and training can find association with fallen women, and winebibbers, and gluttons. Jesus was happy with these people. Not that he condoned their wrong or participated in their evils. Jesus did not contribute to their moral lack. He won them to him by loving them.

Members of the Church of Jesus Christ, if the mind that was in Jesus is not in you, then are you apostates to God. If you are not moved with the altruistic purpose of Jesus you may acclaim to the world that you have prophets and apostles and evangelists and pastors in the church, but it will not avail. You may even claim that God is speaking to the church through the prophet of the church, but you are false to God. You may have twelve apostles in the church each claiming that he is a special witness for Jesus Christ, but unless these apostles have the mind of Christ their claim is spurious and their apostleship a myth.

It is not pleasant for me to speak as I do. It would be much easier to commend you, but I must answer to my God. God is asking of this people to consecrate their lives to the truth and to say, "We are going to be true to the mind, and will, and purpose of Jesus Christ. Inasmuch as he gave himself to save humanity, we will do likewise. Inasmuch as he denied himself of the things which pandered to the physical in order that he might bring to humanity a revelation of the divine purpose, so will we give all for the good of humanity."

Please understand that I will not by inference even reflect on the prophet of the church, nor will I suggest that our apostles are not men of God. This is farthest from my purpose. I am only try-

ing to present the real essence of religion and to show that without the mind of Christ we are sterile in the things which make for real religion.

The Sin of Ambition

"Thought it not robbery to be equal with God." Do you know what comes to mind now? The ambition of James and John. They thought that Jesus was going to be coronated in Palestine in a few weeks. They visualized Jesus sitting on the throne of David coronated and robed and they wanted to be with him in glory. And they came unto him and said:

"Rabbi, we wish you would grant us whatever request we make of you."

"What would you have me do for you?" he asked.

"Allow us," they replied, "to sit one at your right hand, and the other at your left hand, in your glory."

"You know not," said he, "what you are asking. Are you able to drink out of the cup from which I am to drink, or to be baptized with the baptism with which I am to be baptized?"

"We are able," they replied.

"Out of the cup," said Jesus, "from which I am to drink you shall drink, and with the baptism with which I am to be baptized you shall be baptized; but as to sitting at my right hand or at my left, that is not mine to give; it will be for those for whom it is reserved."

Friends, we may even drink of the cup of suffering that Jesus drank of but if our purpose is not the same as his, we will drink without the same results. Our approach to trial and affliction and suffering must be identical with his, or we fail. Our approach to sacrifice, our approach to crucifixion, must be the unselfish, altruistic approach of Jesus. He practically said to these men, You may suffer and even die at the hands of wicked men, but you cannot sit with me in my glory save through crucifixion and denial. Jesus has set the pace of living and serving and doing. His was the mind of God.

"Thought it not robbery to be equal with God." What meaneth this? The great curse of the world has always been that men wish to climb into Moses' seat. We are jealous of authority, anxious for power, always striving for place. Answer me, members of the church, how do we measure up with this analysis? Do we talk of equality in terms of place or in terms of service? Jesus thought it not robbery to be equal with God. How? I challenge you to find any suggestion in the divine record that Jesus ever claimed equality with God in the sense that he was as high as God, that he had as much power. Equality with God is not measured in that

way. He was equal with God in love, in mercy, in kindness, in ministry, in service. Equality here is measured in what you give out rather than in what you acquire or retain. God has given all his love without check or stint to his creation. Christ came into the world and gave all his love to men. If you are a child of God you too will give all the love of which you are capable to humanity.

A True Definition of Service

And what did Jesus give his life for? Was it in order that men might fall at his feet and worship him? Out upon such heresy! Did he give his life for men in order that when time had been swallowed up in eternity and he was exalted on a throne high above all others, men would say, He saved me? Out upon such blasphemy. This was not his purpose at all. He gave with no thought of return. He gave his life that men might be.

Are you moved by the mind that was in Christ, my brother? Are you, my fellow ministers, governed by this divine purpose? It is immaterial who you are, apostle, prophet, evangelist, pastor, teacher, deacon, if you are seeking place, if you are thinking of yourself, you are unworthy the name of Christ. You need to be converted. You are without real religion. If your actions are determined by your thought of reward or personal blessing you are anathema with God. If you are not moved with the idea of service to men your ministry is a failure.

If you can love men because of their very lack of virtue, that is if you can give love to men who lack without thought as to its reception or reciprocation, then are you moved by the mind that was in Jesus Christ. The divinity of Jesus was not so much evidenced in that he could say that he was the Son of God, but rather that he possessed the virtue to become the Son of Man. He fraternized with all classes of men. He lived with men yet above them. He could associate with libertines and receive no taint. They, in turn, became clean.

What are we doing as a church? What are we doing in this place we call Zion? It is for us to minister to those who are in lack, to go out among the people, our neighbors and friends, and set such an example and work such service that they in turn will recognize in us the Mind of Christ. This is the evidence of our divinity. This the test of our discipleship.

A New Definition of Stewardships

We talk about stewardships. What do we mean? Do we measure stewardship in terms of money? Is stewardship determined by property values? No. Stewardship means that God is our Father; all we

are brothers. We speak of equality. Physical equality does not exist. God never intended that all of us should be born equal, despite the fact that the Declaration of Independence so declares. The intent of the framers of that document was to affirm that all men were equal before the law. Men are born into this world with different talents. It is God's way. Equality means equality of opportunity, equality of service. All ye are my equal. There are no low, no high, with God. Let us have equality in the privilege to do, to serve. We may properly cease to concern ourselves as to the failure of others and consecrate our talents to do our very best.

To us is committed the sacred charge to always interpret the mind and purpose of Jesus Christ. I may stand up here and bear my testimony that I have seen God. Possibly I have. Possibly I only think I have. The best evidence that I have seen God is given in my daily walk and conversation. A testimony of service is more impressive than a mere affirmation. You may stand up here and bear testimony that you have seen God and go home and become angry with your family. Your testimony would not have much weight. Eyes do not see. Ears do not hear. These eyes are only windows to the soul. These ears are only the registers of the vibrations in the ether. To see God I must sense him. I must know him in my soul.

If I had really seen God face to face I would not make known my experience to others unless commanded to do so. Unless I can give evidence of my communion with God through my actions the words of my mouth count for but little.

All that I know of God I have learned as a member of this church. I may have gained this knowledge elsewhere, but I did not. I have a degree of uplift, of inspiration, of stirring impulse, which justifies me in believing that I have come in touch with divine things.

Let us go out during this conference year charged with the lofty purpose to portray the Mind of Christ. We will not be of Paul, or of Apollos, or of Cephas. We are not for Frederick M. Smith or John W. Rushton or Paul M. Hanson or Benjamin R. McGuire. We are for Jesus Christ. All these are our brothers but Jesus Christ is our witness, our commander, our leader.

But if we are for Jesus Christ we cannot be against men. Though we be for Jesus Christ, yet we cannot be against any of our brothers. Jesus Christ is our ideal. He is our life and hope. God grant that the mind that was in Jesus may be in us all. Amen.

Our Church Periodicals

By Elmer K. Patterson

Every one of our church publications leads the reader to God.

When the truth of a matter is told, it very often sounds as though the one telling it was trying to stretch a point. Possibly the reason for this lies in the fact that "truth is stranger than fiction."

A number of thousands of people to-day believe that Joseph Smith was visited by angels in these latter days. But the great majority of people, upon hearing that bit of truth will either slink away from it as they would from a poison reptile or else attempt to laugh it to scorn. Some have openly reviled against it. But in spite of all this the truth of the matter remains the same, and unmoved.

The editors and publishers of our several church publications have for years been trying to teach the host who believe in the revelation to Joseph Smith and the institutions of which he was instrumental in founding, the real truth about the place our church periodicals hold in this great latter-day work. Some thousands have heeded and are loyal supporters and have long since, many of them, proven to their own satisfaction the great value of these periodicals to the believer who has set his eyes Zionward and heavenward.

They have looked beyond the typography of our publications and have discovered in the terse, chaste style of its literature the beautiful and impressive rhetorical decoration; the interesting stories; the articles and essays and the well-told narratives; the deepness of wisdom and the soundness of logic displayed; the dignity of language and the humanity-elevating themes—all that makes them worthy of regular universal reading and careful study.

Their great educating power has been revealed to them as lamps to their feet and lights to their paths in a world of sin and darkness. Their vision has broadened, their minds strengthened, their thoughts elevated, and their affection ennobled. Character has been given strength, perception a greater keenness, ambition the blessing of altruism, and judgment the beauty of soundness.

Our church publications as a guide to the attainment of the ideal of perfected Christianity in man find their only rivals in the three standard books of the church. They are the first essential supplements thereto.

Every issue of each of our publications is freighted with the very things our soul craves; the things that give a calm peace in believing, and a firm hope of the future. We find great assistance in our efforts to solve the great problems of life and

destiny, and we are wonderfully inspired to a life of purity, patience, and well-doing.

Maybe it is one of the letters, or possibly one or more of the other delightful things we read that fills our hearts with love for God; and that heavenly, altruistic desire to do good to others leaps up within us and we move out and become more useful here, and our preparation for the life to come is greatly enhanced. Who, then, can read and study and ponder over the things that help us so wonderfully in becoming bold for the right and fail to recognize the great value of the agencies lending that assistance?

Every one of our church publications leads the reader to God, and to Christ. If we would know them we would have life eternal, and right here we should find that which would sustain the soul in adversity and affliction. The dark valley of death would be lighted up and the hand of destiny would ever point to an unending life in the realms of a glory celestial.

With these things in the minds of those who are responsible for the existence of our several publications they are righteously zealous in sending each one of them forth on their respective missions of light and blessing, knowing that all to whom they go shall find in them a most excellent aid to private, family, and public study of the Word of God, the doctrine of Christ, and the discoveries of man.

How the Organist Can Help

By William T. Goullee

In our devotions and church services are we as reverent as we should be?

Ever since I started my career as a musician, many of my musical friends have told me what they consider one of the essentials of the work of an organist (even in small branches of our church), and that is the accompaniment of hymn tunes. As I grow older I find this to be indeed true.

I believe that many of us have an intense desire for ideal success in the musical parts of our service, but from my experience I find that we often overlook the simple elements which mean so much. The suggestions I wish to make will be general, although I have in mind the small choir, using the harmonium or American organ. My sympathy goes out to my brothers and sisters who have labored in many cases under trying conditions, and worse still, with little appreciation.

Referring to the hymn part of the service, it is here that the congregation have their chance of making their contribution to the service. In accompanying let us remember that it should tend to

give the waiting congregation religious edification. This can only be done by the choir and organist endeavoring to stir the worshipers to praising their Creator.

Here again I wish to emphasize the importance of the accompaniment of the hymn tune. To play over the hymn in an haphazard manner tends to lower aspiration. What is needed is a sense of rhythm, which in a real musician is constantly growing. We should have inspiration for rhythm as we do for melody or harmony. I think that all of us would make some improvement along these lines if we analyzed what has been done in the past. I have noticed singing in unison, and even sometimes a verse without the instrument gives the opportunity for the congregation to express itself in song, and I feel at times a chance for some of "our musical friends" to sing in tune.

When I refer to the organist in playing trying to smother the voices, some may think that is impossible with so few good pipe organs as we have. But I have noticed even in small American organs we have, some are apt to try to drown or overpower the voices. While learning to play a wind instrument I was told by my professor not to overblow, or to blow to get a loud effect, the common mistake with many players. He insisted on my blowing to obtain a softer tone. Tone was his criterion. I think it would be fine for our church musicians to try for tone in the musical part of the services. It would certainly help the spiritual part.

Remember, it is only an accompanying part. If we remember this we shall have done our part in the service.

In concluding this part of my paper, I would insist that we always remember that the hymn part of the service belongs to the people.

The Organ Prelude

The next phase in which as an organist I take great interest, and often subject to a keen and critical examination, is the opening prelude or ingoing voluntary.

In this sphere we cannot put the responsibility on to any other person such as the chorister, but we are wholly responsible for the atmosphere we create for the anthem, or maybe the preacher. I am sorry to say from my experience that as a church we generally lack reverence in this part of our worship. Further still, the music oftentimes lacks that spirituality which we have noticed in outside denominations, and which adds so much to the purpose of the hour. One never knows what may be accomplished by a little forethought and the giving of one's best. I think that those of my readers who have traveled will agree with me.

Much could be written about the ingoing voluntary or prelude. In some countries I have visited it has always been part of the service. In other places I have visited it has struck me as a fine accompaniment for gossiping folk, in fact a kind of obligato to a song of chatter. I have had the good fortune to be one of the congregation, and to notice how it affected my neighbors in the pews around me. I also have had the pleasure of listening to the gossip while endeavoring to give out the opening strains of the prelude. After all, if we want the best brought out from the organ loft we must certainly give the player our unexpressed attention.

When I say that one never knows what good may be accomplished it brings to my mind one of the blessings I received through music. During my stay in Glasgow my friend and I visited the cathedral for the Sunday afternoon service. I was feeling very weary of the war, and my mind was far from a state of rest and peace. We entered in a reverent manner with some of our fellow worshipers. Latter Day Saints could take a timely lesson from the Scotch religious folk. A few minutes before the commencement of the service I offered a silent prayer, asking my heavenly Father to take care of my brothers and sisters, and of all concerned in the war. Just as I had finished my prayer, the organ strains softly vibrated through that wonderful old cathedral. It helped to create that peace of mind for which many of us pray. The hymns sung by a fervent congregation, the anthem by a choir of mixed voices, brought to mind the realization of the heavenly host. I could see neither minister, organist, nor choir, but they had made their impression mentally, and I felt that they had given of their best and had helped and strengthened one waiting soul needing their help. I left that cathedral grateful for the inspiring words of the minister and for the song of thanksgiving.

Of course different seasons of the years call for different styles and types of music, but I would advise that the ingoing voluntary be of the prelude type characterized by good harmonious chords, and moving in a reverent manner, thereby helping to lift the mind of the waiting congregation.

Quite recently I visited a church, and for the voluntary a bright, flutey, shrill air, sustained by a soft chord, repeated four or five times, served to bring the choir into their places. I felt that the organist did not appreciate the position. It put one of the congregation into such a mood that the Sunday paper was found to be more interesting. I was glad to find out later that the logical and inspiring sermon made up for the opening of the service.

The Offertory

As regards the offertory, I think that it is better to play than to let the plate go round without music. Some ministers, I know, like to hear the jingle of the money. One of my reasons is that if there is no music there is a fine opportunity for the congregation to start talking. This means that all the good work accomplished by the prelude, hymns, and the well-rendered and carefully chosen anthem, is lost for the atmosphere of the sermon. The offertory need not be too solemn and monotonous, but more of the bright, moving, and dignified type of piece.

For the outgoing voluntary or postlude, I feel that the character of the music should denote gladness, and not as I have heard some organists play a piece so quick and loud that it makes one feel that one is being told to get out quickly. The more I think about this part, the more I feel its importance. After listening to a powerful and stirring sermon, the outgoing voluntary consists of a thin, limpid air and variations, instead of a dignified and sonorous movement from, say, a symphony or sonata. A movement of this character gives the organist an opportunity to relieve the strain which at times is experienced during the service.

In conclusion, I feel that as a church we have a long way to go to attain to our position in the world of music, especially in church music. Past history shows that many of the great composers and musicians had a thorough training in their early days in church music and its associations. Let us as a church learn a timely lesson from their experience. What are we going to contribute? Do we really feel we have given of our best?

Reduced Prices on Zion's Praises

Through an error in laying the pages, a recent edition of Zion's Praises has several pages in reverse order. In every way except this, the books are as usable as any, and with just a few minutes' work they could be marked to prevent difficulty in using. But we are making a substantial reduction in order to enable our patrons to use them.

Songs numbered 22, 23, and 24 are in this order: 24, 23, 22. Songs numbered 25, 26, and 27, are reversed in this order: 27, 26, 25.

The price is regularly 65 cents each, or 60 cents each in lots of ten or more. We are making a special price on these, singly or in quantity, of

40 Cents a Copy

Those who have received any of these imperfect copies in recent orders before we noted the error may return them and have them replaced with perfect copies without charge. Or if preferred, we will remit the difference in price upon notification of the number bought and the price paid (whether single price or dozen price.) Let us have date of order and name of one ordering.

HERALD PUBLISHING HOUSE
Independence, Missouri

OF GENERAL INTEREST**Individualism**

While there are forces in the growth of our individualism which must be curbed with vigilance, yet there are no less glorious forces growing within, that promise of the future. There is developing in our people a new valuation of individuals and of groups and of nations. It is a rising vision of service. . . .

But service is a quality of the individual, and the sum of service is the sum of the deeds of individuals. Our failures indeed are failures of service, and the soul of our nation suffers for it.

They have forgotten that progress lies with the individual inspired to service.

As a matter of practical fact, social progress is the sum of the progress of individual units. The only road to the realization of great hopes of human progress is the steady and sure advancement of the individual.

We cannot afford to rest at ease in the comfortable assumption that right ideas always prevail by some virtue of their own. In the long run they do. But there can be and there have been periods of centuries when the world slumped back toward darkness merely because great masses of men became impregnated with wrong ideas and wrong social philosophies. The declines of civilization have been born of wrong ideas. Most of the wars of the world, including the recent one, have been fought by the advocates of contrasting ideas of social philosophy.

There are great ends to be accomplished. We can, if we will, march steadily toward a better distribution of our productivity; to an increase in our production, and thus to higher standards of living for all, not for any special group. We can give to all the more general access to the finer side of life; we can contribute to the steady advance of civilization itself. They will come if we hold an abiding faith in the intelligence, the initiative, the character, the courage, and the divine touch in the human soul of the individual. We can safeguard these ends if we give to each individual that opportunity for which the spirit of America stands.—Herbert Hoover, in *World's Work*, April, 1922.

The Chickasaw Nation

The following regarding one of the most advanced of the Indian tribes in America will be of interest to our readers.

(From a recent book by James H. Malone with the above title, published by the John P. Morton Company, of Louisville, Kentucky.)

The average citizen of to-day believes that our Chickasaws were a shiftless kind of savage, wandering over the country, living in bark or skin tepees and depending entirely upon the chase and fishing for a living. This is a very great mistake. They were a self-reliant, self-respecting people, and it may be added, they required others to respect them. They had good houses suitable to their conditions and means of building, to live in, those for the summer months being somewhat different from those they lived in during the winter which were so constructed as to be warmer and more comfortable. They cultivated maize. Their houses were not only clean, but their lives were pure and their women gracious, many of them very handsome, and what is more important they were chaste and pure. No

Chickasaw girl was ever known to give birth to a child before wedlock.

At the same time the Chickasaw warriors were the bravest of the brave, and for fidelity of character they were the peers of any nation of ancient or modern times.

Their form of government was one of the purest democracies. There was a chief, sometimes called by writers a king, because his duties and prerogatives resembled those of a king. However, they were never guilty of the folly of having a hereditary ruling king, or other hereditary rulers or classes. A Chickasaw became chief or subordinate chief by the choice of the nation solely because he had achieved that distinction by deeds for the nation that entitled him to leadership, and he enjoyed that distinction only so long as his merits entitled him to.

They never went to war except after the most careful deliberation of all the warriors, followed by fasting and prayer to "The Beloved One that dwelleth in the Blue Sky," for his aid and protection in the impending conflict, but once in war they neither gave nor expected quarter.

They were of a deeply religious nature, but superstition was a stranger to them. Unlike most uncivilized peoples, the appearance of a comet or an eclipse or an earthquake brought no terrors to them. These they regarded as a part of natural phenomenon, under the guidance of the "Beloved One," who governed all things and bestowed upon his people all of the good things which their merits deserved.

Whence came this strange race found living in the heart of America, a comparatively civilized tribe, at the dawn of the nation's history? Their remote origin, of course, like that of the American Indian generally, is still one of the unsolved mysteries of history. But their traditions handed down from generation to generation point back to far migrations, from Mexico undoubtedly to their Mississippi home, perhaps from Asia across the Behring Straits in the days of the world's great racial wanderings. Adair, a British traveler and trader, who lived with the Chickasaws a number of years in the early part of the eighteenth century and learned their language, believed them to be of Hebraic origin—one of the "lost tribes of Israel." He adduced "twenty-four arguments," based on facial characteristics and similarity of civic and religious customs, in proof of the theory that the Chickasaws were lineal descendants of the Jews. They chanted the name "Jahwah," for one thing, in some of their religious rites, which Adair thought was a corruption of the Jewish "Jehovah" and he found many striking analogies between their tribal customs and those of the ancient Hebrews.

That the Chickasaws were related to, if not actual lineal descendants of, that mysterious race known as the Mound Builders whose colossal works are found in the Mississippi Valley and throughout the Southern States, seems to be now fairly well established. One of their own mounds, built within the late traditional period, is still to be seen in Mississippi near the site of one of the old Chickasaw villages.

It is the repository of the bones of their ancestral dead which the tribe had carried with them on their long migration from Mexico. It was called in the language of the Chickasaws, "Nunih Wai-yah," the "leaning mountain," and was held in great reverence by the ancient tribe. Around it are still to be found the remnants of a great wall, constructed much in the fashion of the circumvallations of the Cahokia mounds in the Mississippi Valley. According to Gideon Lincicum, a Mississippi historian who spent many years among the Chickasaws and Choctaws gathering their traditions, the migration from Mexico covered a period of forty-three years and each detachment of the tribes that ar-

rived in their new home brought with them the bones of their ancestors and the great mound was constructed as a depository for these relics.

"I visited this mound in 1843," writes Lincicum. "I found it rounded off, oblong square, two hundred yards in circumference at its base, eighty feet in height, with a flat space on the top fifty-two yards in length by twenty-five yards in width. The whole mound was thickly set with large forest trees. Two hundred yards to the north of it is a lake which I suppose to be the place from which they carried the earth to construct the mound. The great wall around the mound was built of the height of two men, and had in it only two openings, one on the east and the other on the west. It seemed to be a complete circle and from one and a half to two miles in circumference. Many places in the wall were still eight feet in height."

The migration legends of the Chickasaws, the Choctaws, and in fact the entire Muskogean family to which they belonged, all point to Mexico as the original habitat of their races on this continent and to an anterior migration by way of Behring Straits from Asia in the far-distant past. "These legends and traditions," says Malone, "had become a part of the religious history of the Indians. The wanderings of the Chickasaws and Choctaws, under the leadership of Shah-tah and Chickasah in quest of a new home, following the Fabussah, a sacred pole which they erected every night and whose leaning in the morning pointed the way for them to travel, and their many privations and sufferings on the way were not only as real, but as sacred to them, and of as deep religious signification, as is the forty years of wandering in the wilderness of the Jews under Moses and Joshua to the Israelites and the Christian world at the present time."

The last migration of the Chickasaws came within a recent historic period. In 1832 the United States Government removed the Chickasaw and Choctaw tribes to their new home in the then Indian territory. Here in keeping with their ancient traditions the Chickasaws separated from their Choctaw kinsmen and set up their own independent form of government, modeled upon the American system. It was a representative sovereignty, with its own rulers, legislative bodies, and judicial system, which they maintained until they became a part of the new State of Oklahoma.

"Moderation" Is Not Moderating

Unless the policy of the Liquor Control Board to force a greater consumption of liquor on the public is suddenly and firmly halted, the best objects of "moderation" will be completely defeated, and British Columbia will be up against something dangerously like economic disaster.

The people of this province are spending approximately a million dollars a month for liquor. Out of this \$12,000,000 a year, \$4,000,000 goes back into provincial circulation through administration costs and the Government's profit. The other \$8,000,000 drawn from the often unwilling pockets of the people, goes completely and forever out of British Columbia.

Contrary to the assertions of the board, increased sales do not mean more money for the Government, more money for hospitals, or more money for anything that will benefit the province. Increased sales simply mean that the people will have less money to pay legitimate taxes, and that more profit is going outside British Columbia.

From a purely economic standpoint, we would like to know just how long British Columbia can afford to send

LETTERS AND NEWS

Instructions by the Young Women's Bureau Regarding Contests

At the coming Young People's Convention at Lamoni in June we hope to have on display some of the things done by Oriole circles and Temple Builder chapters. These must necessarily represent those expressional features such as records kept of activities engaged in, articles of clothing and household use, decorative material, etc.

We have arranged for several contests to be carried on by the girls and young women of the church. These contests are to cover a period of three months, beginning February 10 and closing May 10, 1923. All articles sent in to be judged must be made during said period of time. The circle and chapter scoring the highest will receive the blue ribbon; the second highest, the red ribbon; and the ten receiving the next highest score will receive honorable mention.

Record Book Contest

I. ORIOLE CIRCLES (one book from a circle).

This book should contain a record of the names and addresses of members of the circle; the names and addresses of all the girls in the local church of Oriole age; social, recreational, benevolent, and commercial activities engaged in by the circle from February 10 to May 10, 1923. The following score sheet will enable each group of girls to know upon what basis their books are to be judged:

- 25 per cent 1. The largest percentage of girls helping to make the book in proportion to the number of girls of Oriole age in the local church.
- 25 per cent 2. Kind of activities engaged in.
- 15 per cent 3. General appearance of book.
- 15 per cent 4. Composition, sentence structure, capitalization, punctuation, spelling, etc.
- 10 per cent 5. Artistic arrangement.
- 10 per cent 6. Character of illustrations.

\$750,000 every month to outside agencies that give nothing back to the province?

As an instance, the original cost of a \$4 bottle is \$1. The freight is 8 cents, the Dominion tax is \$1.67 and the Province gets \$1.25.

Thus, for every \$1.25 that comes to the province, \$2.75 goes out of the province.

Figures before the legislature show that the pioneer town of Prince George, a town which, like every new settlement, is undergoing hardships, spent on liquor in less than a year, the enormous sum of \$500,000.

Moderationists voted for "moderation," but J. H. Falconer and his associates are going out into every little struggling community and in spite of protests forcing in an unwanted liquor store.

Just as soon as an individual or a Government goes into an outlaw traffic, not to control it but to make money, that traffic is doomed, and those who favor moderation should interest themselves in the commissioner's present policy.

How long can it go on? How long can pioneering go on, development go on, provincial health go on, while the board is permitted to fasten a blood-sucking incubus upon every point where man is struggling to establish himself in British Columbia?—Editorial from *Vancouver Sun*, December 5, 1922.

II. TEMPLE BUILDER CHAPTERS (one book for a chapter).

Same instructions to be followed as given above in regard to Oriole Record Book.

Sanitarium, Home, and Nursery Needs

I. ORIOLE CIRCLES

Wash cloths—For the face, soft huck or crash ten by twelve inches or twelve by twelve inches. For bath, same size, made of turkish toweling or the regular turkish bath cloths.

Napkins—Prefer the 20 by 22 size. Can use them longer.

Tea Towels—From flour or sugar sacks.

Tray Cloths—20 by 16 or 14 by 11 before shrinking. Our tray cloths may be made of sheeting, but we would appreciate cloths made of table linen, one-inch hem all around.

One set contains six of each of the above-named articles.

The score to be determined upon workmanship.

II. TEMPLE BUILDER CHAPTERS

A baby layette consisting of the following articles:

4 sheets 36 by 27, bleached muslin.

4 pillow slips, 36 by 30, bleached muslin.

1 blanket 36 by 27, cotton.

2 woolen shirts.

1 dozen diapers.

2 flannelette undershirts.

2 wool bands 6 or 8 inches wide by 20 inches long, unhemmed.

2 dresses—longcloth, nainsook, checked dimity.

2 flannelette gowns.

1 quilt 36 by 27.

The score to be determined upon workmanship.

III. ORIOLE CIRCLES

Quilts for a child's bed, 60 by 72—light in weight and color.

The score to be determined upon workmanship.

IV. TEMPLE BUILDER CHAPTERS

Quilts for single bed 66 by 90, light in weight and color.

The score to be determined upon workmanship.

Decorative Contest

I. ORIOLE GIRLS (individual and not circle work).

In order to encourage the Orioles in the various phases of expressional work, we are giving opportunity in this contest for the circles to display such articles as bead work, raffia, enameled ware, wooden toys, bird stick, door stops, paper dolls, etc.

Score to be determined on workmanship and suitability and arrangement of design.

II. TEMPLE BUILDER CHAPTERS (individual and not chapter work).

Miscellaneous articles such as embroidery, silk and parchment shades, crochet, tatting, knitting, pennants, water colors, etc.

Score to be determined on workmanship and suitability and arrangement of design.

Label every article fully, pack carefully, and send to Miss Addie Belle Chappell, Lamoni, Iowa, not later than May 20, 1923.

Miss Chappell is appointed by both the Department of Women and Department of Recreation and Expression, and all young women in locals should be so appointed; hence all young women in locals may take part in this contest.

Elder Thomas Leitch writes from Cormorant, Minnesota, that he is holding some meetings there with fair success.

Activities for Young Women

Helpful suggestions for girls and leaders of girls.

To the Girls and Young Women of the Church; Greetings: The Young Women's Bureau wishes to express thanks to you for your hearty support and cooperation in the past.

At the beginning of this New Year we pause to take an inventory of the past. We try to sum up what we have accomplished, to see wherein we have failed in carrying out our aim, and to plan our campaign for improvement during the year of 1923.

Those who are leaders of Temple Builders and Orioles may well pause to ask themselves a few questions. Are you living up to your possibilities as a leader? Do your girls have "pep"? Are they interested in something worth while? Is the meeting a place of gossip or of wholesome recreation and helpful instruction?

In the heart of every girl there is a desire for some sort of group activity. A girl likes to be with those of her own age, to work with them, and to play with them. The purpose of our club work is to satisfy this natural desire in our girls. In accomplishing this purpose we are able to realize our high aim of self-development. We are able to help the girls solve the problems that come to them in an intelligent manner, thus helping them to be true women. The girls' clubs are going to be just what we make of them. It is the concern of each girl and each leader that her club be worth while. If any club is to be a success it must stimulate in the girls the enjoyment of good wholesome recreation and help them in the formation of character-building habits.

The success of any club work depends largely on the leader. The girls look to her for direction, for guidance, and for an example. Girls are not as strongly held together by the "gang" spirit as are boys, hence more initiative is required of their leaders. Boys are held by a strong group spirit. If the leader loses interest some one else is pushed to the front and the "gang" continues. However, if a group of girls lose the interest of their leader they are more likely to drift apart. The leaders of girls have this problem before them. It will take thoughtful study and preparation. If we are to realize our ideals, if we are to make the club work worth while, our local leaders must concern themselves with these problems.

Some have thought that the Oriole work was to be discontinued and some other organization adopted. This, however, is not the case as no steps have been made to change the organization. There are many girls' clubs well worth our study. Some of these clubs have behind them the best authorities on girls' activities and we can well afford to accept their help. For example, the Girl Reserve movement of the Y. W. C. A. is an excellent organization and puts out a very complete manual which will be helpful to any leader. The Girl Scouts offer another book called *Scouting for Girls*. The Camp Fire Girls offer many helpful suggestions. Let us be open-minded enough to study these things and if they have anything good to offer we should be glad to accept.

In regard to activities, there are a number of things which you as a club may do. It is well for the programs to be planned several months or a year ahead. By this we do not mean that it should not be changeable. It should be flexible. The activities for the year could be planned out in a general way. For instance, if the girls wish to spend part of their time in study, the whole course of lessons should be planned before the study is begun. There are many subjects which may be chosen, such as: A Study of Child Nature, by Eliza-

beth Harrison (\$1.35); *Food and the Body*, by Mabel Knipschild Smith, (\$0.35); *Textiles—How to Know, Buy, and Use Them* (\$0.10); *Mothercraft* (\$0.15), using Mary Read's Manual (\$2.10) and the question outline prepared especially for young women; *Household Science and Arts*, by Josephine Morris (\$0.90); "Story-telling," using Cather's *Educating by Story-Telling* (\$1.60, regular edition \$2.40); *Elementary Biology* (\$0.15); *Plant and Animal Children, How They Grow*, by Ellen Torelle (\$1.15); *Psychology, Outline* by Dora Glines (\$0.12); on text *The Mind and Its Education*, by George H. Betts (\$2); and *Etiquette*, by Lillian Eichler.

Plan to read church papers, current events, etc. A group of Temple Builders could have a few minutes each meeting for such work. They might select a girl each meeting to give a brief review of the happenings of the month. This information would have to be gathered from the current magazines, as *Literary Digest*, *Outlook*, and others. There is one small paper, *Current Events*, which is very inexpensive and which gives a good brief of the main happenings of the week. Any club could subscribe for this paper. It costs only sixty cents per year. Order of Herald Publishing House.

For any suggestion along the line of dramatics refer to the letter put out by the Department of Recreation and Expression. The drama is something which appeals to every girl.

Not all the time needs to be given to study. There are many things which the girls as a group may do. If your church yard has no flowers, here is a chance for you. Is your church building always as spotless as those spoken of in our Latter Day Saint stories? If not, another chance for you to serve is offered. As long as there is such a chance for service in our community and we do not take advantage of it we are not living up to our ideals, or our responsibilities. Probably there are many things you can do to help those around you. Just cleaning up the church and planting and caring for flowers may seem a little thing but it is very important. It is one of the little things which counts much as it gives an insight into how much one loves cleanliness and beauty. Once a noted speaker said, "It is the little things of life which make up its happiness and its tragedies too." Orioles, go down next Saturday and clean up the church and see if you do not enjoy Sunday school better next Sunday. Very soon now is the time to plant seeds and shrubs. Write the Department of Agriculture, Washington, District of Columbia, for seeds. Also write your State Agricultural Department.

The girls may devote part of their time each meeting to making things for our different church institutions. These winter months are well suited to indoor work. If you do not have the lists of the needs of the Sanitarium, Children's Home, and Homes for the Aged, write the Department of Women, Independence, Missouri, or the institutions direct. Get interested in the contests for Orioles and Temple Builders. These contests are to begin February 10 and close May 10, 1923. Be prepared to send in for every contest. Win the blue ribbon.

The Boy Scouts have a motto, "Do a kind deed every day." Girls, are we going to let the boys get ahead of us?

Let your pastor, the department superintendents, and the deacon know that you are ready to help in all noble and worth-while undertakings.

Several chapters of Temple Builders have written that they are taking up physical training. In the larger places the high school gymnasium may be obtained in the evenings

for this work. If you cannot use that, meet at the home of one of the members or in the church.

Many have asked about money-making schemes. All of us are familiar with candy sales, needlework sales, etc. These are good at times but it is not best to give too many of them. One of the best ways of making money is by personal sacrifice on the part of the girls. If money is needed try to give up something you buy which is not absolutely necessary. No doubt most girls can find a way for saving something during certain weeks out of the year. Recently a group of girls tried this plan which worked exceedingly well; one gave up candy and ice cream for a week, another gave up a basket ball game which she wanted to attend, still another decided to wear her old tie a month longer. The majority of us can find some little way of saving a nickel now and then.

Supplies

Oriole and Temple Builder Manuals, all books given above and beads, bands, pins, etc., are for sale by the Herald Publishing House, Independence, Missouri.

There is now ready the new 1922 Oriole Manual. We suggest that all circles secure this Manual, as it is more complete than the previous copies.

In The Parthenon of *Autumn Leaves* there appears each month articles which we hope will be beneficial to the girls and young women of the church. We urge each circle and each chapter to subscribe for the magazine. The December, January, and February numbers will be especially helpful to leaders.

Address all communications regarding the girls and young women's work to Miss Addie Belle Chappell, Lamoni, Iowa. All letters for supplies to the Herald Publishing House, Independence, Missouri.

The 1922 Christmas Offering on February 3, \$52,962.59

At a corresponding period last year the Christmas offering amounted to \$36,493.06. This indicates a strengthening of the missionary spirit in the church. On the front page of last Sunday's *Stepping Stones* is an article in which it tells of a brother who had been afflicted for three years so that he could not work for a large portion of that time. He had the missionary spirit and desired greatly to assist. At Christmas time he gave a dollar, half of a Christmas gift to himself, as an offering. The spirit of giving is truly wonderful.

The 1922 Christmas offering books close on February 28. If your offering is not in, attend to it promptly. The highest average per member offering reported to date is \$7.37. If there is any school that can beat this, send your picture in promptly so that the readers of *Blue Stepping Stones* can see you.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Fifty Years in the Church

The editors have received a letter from Brother A. W. Kelley, of Indian River, Maine. He has been a member of the church for fifty years. His letter manifests a strong interest in the spread of the gospel and the perfecting of the Saints, and urges that the Saints make the necessary sacrifices that the church may accomplish this work. Limited space prevents publication of the letter in full.

New Edition

A Marvelous Work and a Wonder

By Daniel Macgregor

We have just issued from our press the fourth large edition of this most popular book by one of our leading missionaries. This edition has been greatly revised, has a large number of illustrations added to it, and is in more convenient size than previous editions.

It is in the usual book size with large, clear type, convenient footnotes, complete contents references, and in every way a most desirable book for those who would investigate the claims of the church we represent.

Some of our thoughtful people have believed that it largely takes the place of *The Voice of Warning* since the latter work was issued in the early days of the church and emphasized the problems of those days while this book includes those and much more.

In some quarters where this book is least known it has a reputation for being a book on the "hoofs and horns of the Bible." While several chapters are devoted to a discussion of the prophecies of Daniel and Revelation and these are carefully and clearly analyzed and presented therein, the larger portion of the book is devoted to a straight-forward presentation of the most essential factors in the restoration of the gospel.

The kingdom of God as set up by Christ being a real organization with a graphic presentation of the principles, officers, and functions of the church with accompanying requirements such as revelations are all presented in excellent form.

The Reformation with its effect on the Restoration and considerable discussion of the signs of the times have a prominent place.

One of the most important chapters is entitled, "The restoration accomplished." This is subdivided under twenty-two headings and especially discusses the coming forth of the Book of Mormon, prophecies concerning it, with literary and moral features of the book, its use and purposes, with evidences of archæology.

It is essentially a book for investigators, especially those of the studious type of mind. It is further an invaluable help to those who do not have the privilege of hearing these subjects intelligently discussed by persons fully acquainted with the scope of the church historically and doctrinally.

The price is very low considering the amount of convenient material offered. The book has had an especially large sale which will no doubt continue as it becomes more widely known. It answers so many questions that are raised concerning the church, its origin, etc., that every Saint should have one copy on hand, especially for loaning.

In two styles of binding: Paper, stapled, 35 cents each or four for \$1.25, postpaid. Cloth binding, 60 cents each.

HERALD PUBLISHING HOUSE
Independence, Missouri

Improved Financial Outlook

A letter from the Presiding Bishop which furnishes a basis for much hope for the future.

In anticipating the amount of revenue which the church will receive from tithes and offerings, we can in a measure be governed by the experience of other years. Under normal conditions, this would be a fairly safe indicator. It is made uncertain during periods of business depression and for this reason we have advocated and will continue to advocate that we should establish a reserve fund to tide us over periods of business depressions and this fund should be kept invested in securities which could readily be converted into cash.

We are happy to inform the membership of the church that present conditions indicate that we are emerging from the financial stringency and are now on the upward incline; and, barring any further economic disturbances or unforeseen events, we should continue to make progress. For the first four months of the present fiscal year, namely, from July 1 to October 31, our expenses were in excess of our receipts from tithes, offerings, and consecrations \$63,008.71. By the end of December this was reduced to \$55,043.69 and will be still further reduced this month. If the following table is a true index as to the amount which we shall receive from January 1 to June 30, 1923, we should be able to close the year without a deficit.

	1919-20	1920-21	1921-22	Average for three years
Total for year	\$597,163.68	\$527,650.70	\$426,183.45	\$516,999.27
July 1 to December 31 ..	275,892.23	231,774.72	154,562.15	220,743.03
Percentage of total	46.2	43.9	36.3	43.7
January 1 to June 30 ..	\$321,271.45	\$295,875.98	\$271,621.30	\$296,256.24
Percentage of total	53.8	56.1	63.7	56.3
Increase of period from January 1 to June 30 over period from July 1 to December 31 ..	\$ 45,379.22	\$ 64,101.26	\$117,059.15	\$ 75,513.21
Percentage of increase ..	7.6	12.2	27.4	12.6

It will be seen by the above table that we always receive more in tithes, offerings, and consecrations from January 1 to June 30 and that the percentage of increase has been steadily growing. For example, this increase for the last six months of the year ending June 30, 1920, was 7.6 per cent of the total receipts for the year, the following year 12.2 per cent, and the year ending June 30, 1922, 27.4 per cent. This last item, of course, was a little unusual.

The following table will show the amount which has actually been received from tithes, offerings, and consecrations from July 1 to December 31, 1922, and the amount we anticipate from January 1 to June 30, 1923, based upon receiving during this period, about 65 per cent of the total receipts for the year ending June 30, 1923.

Income

Income from tithing, offering, and consecration—July 1 to December 31, 1922	\$119,494.15
Income estimated from tithing, offering, and consecration—January 1 to June 30, 1923	222,000.00
Total tithing, offering, and consecration for year	\$341,494.15
Christmas offering—July 1 to December 31, 1922	\$ 20,617.91
Christmas offering estimated January 1 to June 30, 1923	30,000.00
Total Christmas offering for year	\$ 50,617.91
Contributions from church institutions—July 1 to December 31, 1922	\$ 4,862.70
Contributions estimated January 1 to June 30, 1923	4,000.00
Total church institution contributions for year	\$ 8,862.70
Estimated total income for year	\$400,974.76

Expenditure—general July 1 to December 31, 1922	\$183,562.14
Expenditure estimated January 1 to June 30, 1923	183,000.00
Total expenditures, general	\$366,562.14
Expenditures—church institutions July 1 to December 31, 1922 ..	\$ 16,371.29
Expenditures estimated January 1 to June 30, 1923	16,500.00
Total expenditures church institutions	\$ 32,871.29
Estimated total expenditures for year	\$399,433.43

If the same percentage of increase can be expected from January 1, 1923, to June 30, 1923, the deficit which now exists will practically be wiped out by the end of the fiscal year June 30.

Now that we have the ball rolling, the thing to do is to keep it rolling. This hopeful financial outlook must not be taken as a signal to relinquish our efforts or we shall defeat our purpose; but, being stimulated by the encouraging outlook, we should push forward with renewed vigor. From many parts of the country come encouraging reports as to business conditions; and, while improvement may be slow, it will be steady. The Saints will share in this prosperity and we feel confident that in enjoying these blessings they will render unto God the things that belong to God.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Giving Will Redeem Zion

Well, here I am again after several years of silence. Years ago when I wrote to these pages I believe I was very selfish. I did so love to hear from my brothers and sisters and so many of you wrote me such lovely letters! How I did enjoy reading those deeply spiritual missives. But, dear Saints, what I received was so much greater than what I gave. Yet I so loved to write that I feared I had formed a troublesome habit. Then I stopped writing, for I do not really wish to be selfish and take up space which might be more profitably given to another. Now I seldom ever write even to my kinfolks. Sounds like a confession, doesn't it? Well, it is one. We are told that open confession is good for the soul. I stopped giving and I stopped receiving. I lost a very great blessing.

Now that I have "fessed up" will you please forgive me for my neglect to exercise this one gift? If so, dear old-time correspondents, when you read this please drop me a line and I will again "tune in," not only to receive, but to give the best there is of me to the cause of Christ and his great church, which I love with all my heart.

While speaking of forgiving, the least that any one of us can give is ourselves and our talents, whatsoever they may be, to the cause of God and our fellow beings. And this is not alone giving; it is receiving. All I have to give is myself, and some few talents which belong to God, the great Giver. I may withhold these gifts and thus lose the outpourings of God's Spirit. To give is to receive. May God grant me the spirit of giving, if it is only to give an encouraging word or a lift to one who seems down and out. At least, let me give this much.

Saints, do you know that just as soon as we get the habit of giving formed we will enjoy the game so much that we will forget the desire to receive and be swallowed up in the great whirlpool of God's love, and the next thing we know Zion will be redeemed?

Lest I weary you I will close by giving you my love and best wishes.

Ever yours in Christ Jesus,

SADIE BURCH.

INDEPENDENCE, MISSOURI, 316 South River Boulevard.

Missionary to Germany Reaches Switzerland

(Excerpt from letter of Jacob G. Halb from Basel, Switzerland, January 17, 1923, to the First Presidency.)

It was a glad surprise to us when Brother E. C. Ohlert knocked at our door on the morning of January 4. Two days later he and I went to Luzerne for Saturday night and Sunday. We had preaching both evenings, Brother Ohlert occupying about half of the time each night, and I interpreting for him. I do not have the difficulty in interpreting for him that I had when trying to interpret for President Smith and Elder Williams when they were here two years ago. We also had Sunday school and sacrament service Sunday morning. We are to go again to Luzerne next Sunday. I shall go on to Zurich to hold two meetings there during the week. During my absence from Basel Sister Halb has been conducting a Bible class each Sunday night with success. The members report an interesting and profitable time.

The past week I have spent quite a lot of time running around with Brother Ohlert to get him located. He stayed at the Blue Cross Hotel a week. We then found a nice, quiet room where he can study. I have put in an application for him to get a permit to live in Basel. Am also giving him instruction in German each day. Before I leave I shall either hunt a private teacher for him or try to get him in a school where he can learn the language. It is going to be hard for him until he can speak the German well enough to preach in that language.

Last Sunday we spent here in Basel. Had thirty-two present in Sunday school. After Sunday school we held our sacrament meeting. At the evening service we both occupied.

We were glad to find that Brother Ohlert played the saxophone. Sister Halb has talked and worked to get the people interested in music ever since she has been here as it is one of the best means to interest people in the gospel. Her ability to play has helped both on the street and in the hall. She has been trying to get a little orchestra started which she hopes will grow and be a help to the work.

Easter Cantatas

Procure material now for your Easter programs in Sunday school and church services. April 1 is Easter this year.

This year we are handling four of the David C. Cook cantatas for Easter which are adaptable for all grades and contain suitable material for the needs of the average school. These may be ordered direct from us and we suggest that your order be placed sufficiently early to avoid disappointment in delay.

No. 7550-J **We Love Our King.** For all grades of the school. Like a thread of gold runs the Easter message.

No. 7551-J **Easter Rejoicing.** Songs, concerted pieces, and entertaining recitations.

No. 7552-J **Deeds of Love We Bring.** For all grades from primary to intermediate.

No. 7554-J **Easter Gladness.** Marching Songs, recitations, concerted pieces.

Prices: Single copy, 5 cents each; 10 or more copies, 4 cents each.

HERALD PUBLISHING HOUSE
Independence, Missouri

Letters from Switzerland

Translations by Elder Jacob G. Halb, missionary in Switzerland, of two letters to all the Saints.

BASEL, SWITZERLAND, December 23, 1922.

Dear Beloved in the Lord: I greet you in the name of the Lord. Oh, how I rejoice that we have a Lord who helps us and a Lord who saves from death. Dear brothers and sisters in Christ, although we are not acquainted, yet in the Lord we are as if we knew each other. So I write you a few lines from Switzerland and with gladness of heart I say: rejoice, and continue in prayer, also for us, that we may be found true unto the coming of our Lord and Savior Jesus Christ and that we may enter the eternal Sabbath-rest. Oh, how blessed that will be.

I heartily greet you as a sister in Christ,

MARIA JENNY.

BASEL, SWITZERLAND, December 22, 1922.

My Dear Brothers and Sisters in the Lord: As a member of the Reorganized Church of Jesus Christ, I write a few lines to you as a sister in the Lord, to let you know that we continually think of you in love. As members of one body in Christ Jesus, we have the blessed hope of seeing each other before the heavenly throne. All members of this true church, who will be found true, will be permitted to enter over there where there will be nothing but peace. Hallelujah.

I ask you dear brothers and sisters to remember us in your prayers, and that many people in Switzerland may come to the knowledge that this is the true church.

I send greetings to all who love us in the Lord.

Your sister in the Lord,

IDA ROTH.

The Missionary Spirit

We quote in part from a letter received from a sister at Lamar, Colorado:

"I like the suggestion in the HERALD that we all save \$1 per week.

"Most everyone wastes that much or more. We waste lots of money, I know, but will try to do my part. I will tell you what I have had in mind for a long time. It has always been my desire to *keep one missionary* in the field and that desire grew to such an extent that I went to work to make it come true."

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Using School Method in Honolulu

Our Chinese missionary writes the Presidency that they are building solidly through the Sunday schools among Chinese and Japanese.

Thinking you may be interested in what we are doing in Honolulu, I hereby write of some of our activities. As soon as possible after our arrival here, we organized two Chinese Sunday schools, one Japanese Sunday school being organized just prior to our coming. They are in different parts of the city. It keeps me rushing every Sunday going from one place to another. Through the week we (Brother Waller and I) conduct two different prayer meetings, one Chinese and one Japanese. On Wednesday evening after prayer meeting I have a teacher training class which is made up of our Sun-

day school officers and teachers. Am very enthusiastic about the latter because the success of our work is through the Sunday school and the success of the Sunday school is through trained teachers.

We do much house-to-house visiting which often leads to a discussion of our church doctrines. Most people here think we are the same as the Utah Mormons. I have often been asked why our church does not change its name so as not to be confused with the one in Utah.

We are progressing nicely so far as I can see—not mushroom growth, but I will be satisfied if it grows slowly, if with the right kind of people. PRESCOTT A. FOO,

HONOLULU, TERRITORY OF HAWAII, January 2, 1923.

News from Australia

Elder McConley writes the First Presidency the following interesting letter.

Accompanied by Elder A. V. Robinson and wife and three children, I left Auckland, New Zealand, on the *S. S. Niagara* on the 16th of December, en route for Sydney. The weather has been very calm, none having suffered except with a slight attack of seasickness, and we feel that we have indeed been favored.

During my stay in New Zealand we have been strenuously assisting in the erection of the mission house and before leaving were able to see it nearing completion, to the extent that Brother J. H. N. Jones hoped to move into one half of it before Christmas. The balance will be finished as soon as possible after New Year's.

I recently had the pleasure of seeing Brother Jones baptize Mr. and Mrs. Watt. They are a fine couple, in the early thirties, and will be a good addition to the little band there. Brother Watt was chosen for Sunday school superintendent for the coming year.

Upon recommendation of Bishop G. Lewis, concurred in by Elder Hall, president of the Dunedin Branch, and by action of the branch, and confirmed by the experience of Elder A. V. Robinson on his visit to Christchurch last year, the ordination of J. C. Bradley to the office of elder was ordered. Elder Bradley and his family are reported to be genuine Saints and are conducting a little Sunday school there and seeking to effect a permanent organization of the church. I think we can send an elder from Australia to do missionary work on the south island the coming year and hope we may not only rebuild the tottering branch at Dunedin, but also establish our work in Temuka and Christchurch.

On my arrival in New Zealand, I found it in the heat of a campaign to secure national prohibition, and with others of the elders I rendered all the assistance I could. Considering the size of our organization, we were given prominence on the lists of speakers; and on the last Sunday, at a big demonstration in the open air on the water front, I was one of the three speakers to represent the churches of Auckland. I was the last speaker and spoke for almost an hour to a crowd that was estimated by the campaign leaders to have numbered close to two thousand people. The campaign was well organized and we thought success was in sight but the liquor crowd polled a majority of about seventeen thousand votes on election day. Anyway, we did our part and our church position on the question was well advertised by it.

On Sunday, November 25, the school of agnostics made a public presentation to Elder A. V. Robinson on behalf of his services in speaking on the water front during his mission-

ary work there. Three members made speeches, testifying to the regard they had for the representatives of our church and acknowledging that they considered us honest even though they did not agree with our views. They presented the brother with a fine steamer rug which they had made to order and gave Sister Robinson a silver mounted umbrella and ten shillings in money for the children. This was done in the presence of about three hundred people and was favorable propaganda. This street work should be continued, followed up by intense house-to-house canvassing.

Elder Loving and I succeeded in getting the two Maori tracts prepared for the printer and I will have them printed on the Standard Press. We have brought the illustrated tract on the First Presidency up to date.

Sydney, December 29. Arrived safely on the 20th and at once entered on preparation for the mission conference. Had very hot weather, in fact last Sunday was the hottest for twenty years. Attendance not so good as last year, but Western Australia, New South Wales, Queensland, and New Zealand were all represented by delegates in person.

A good spirit prevails generally though some are very discouraged on account of lack of unity at the last General Conference. It is certainly a regrettable occurrence. However, I believe the men are going to their fields to do their best as circumstances permit.

Southern Wisconsin District

The work in this district is moving slowly on, and sometimes I wonder how the Saints do as well as they do, with the general conditions surrounding them as they are. It would seem that there is little more that the world and the Devil can bring forth, that has not already appeared, to try to draw the Saints from the "narrow way." I am glad that so many have withstood so firmly the powers of evil and stood for what they know to be right. And those who have thus stood firm are growing stronger and stronger in the faith.

I am now holding meetings in the smallest branch in the district, at Readstown, Wisconsin. They have only two officers, Priest O. R. Sheffield and Deacon A. D. Hutchinson. They have a church to meet in 22 by 36 feet and free from debt, which is to their credit; and while they have a lot of repairs to make, yet they are looking forward with pleasure to the time when all such will have been done and paid for by the sacrifice of the loyal Saints here. All being working people, it truly is sacrifice many times that keeps the work moving.

We are glad to report the organization of a new branch at Evansville, Wisconsin, January 14, with Elder E. J. Lenox president of the branch. The Saints of the Madison Branch, with Henry W. Woodstock as president, are rejoicing in the fact that the debt which has been hanging over their church since it was builded some thirteen years ago, is now paid. Dedication will be arranged for in the near future. The Saints in Beloit have a nice church at a very reasonable price, but they have quite a debt to meet; but with godly living and the spirit of sacrifice being manifested they will one day see it paid, as others have done. The Janesville Branch being divided to make the Evansville Branch, is continued with about a score of Saints and with E. W. Dutton president, with three of the Aaronic order to assist.

The Milwaukee Branch is small, but still holding meetings at the corner of Sixth Avenue and Mineral Street. It is presided over by F. V. Dreyer, who is assisted by two of the

lesser priesthood. Soldiers Grove Branch is one of the largest in the district. They have a new church builded, with some debt, but with the membership as strong as it will soon be met, if the spirit of sacrifice is continued. The Oak Ridge Branch eight miles east of Lancaster is not as large as it was once, as many of the Saints have moved away; but with G. E. Noble president, and three of the lesser priesthood assisting, the branch is still maintained, having a good church free from debt. Flora Fountain, eight miles west of Lancaster is needing help, as many of its members too have moved away. J. C. Edgington is still president and he has some assistance in the lesser priesthood. Here, too, is a good church free from debt. We have some good families of Saints living in reach. Some of the lesser priesthood live in other neighborhoods and assist when able to be there.

The district conference met with the Madison Branch on December 9 and 10 and was a very lively conference. The June conference is to meet with the Soldiers Grove Saints. The district voted to adopt the fourth form governing departmental work. Most of the branches have adopted form four, but some have continued as before and some under form two. Miss J. N. Dutton, superintendent Sunday school; N. E. Hield, superintendent Recreation and Expression; Mrs. N. E. Hield, Sr., superintendent Department of Women; Mrs. H. W. Woodstock, district director of music. As your district president, may I urge upon every man holding the priesthood to do your best to learn your duty and magnify your office and calling. God requires it of you. Elder B. C. Flint is the only missionary in the district, so if opportunity presents itself, do all you can to assist him in every way. Every man holding the priesthood should be a missionary to the best of his ability to so do. Let all remember the financial needs of the church, and willingly do your best. The bishopric desires your help. Will you respond to the call?

Your servant in Christ, J. O. DUTTON.

READSTOWN, WISCONSIN.

Southwestern Kansas District Organized

Apostles Budd and Edwards report the organization of a new district.

We arrived in Wichita, Kansas, Saturday evening and were in attendance at the Religio program. Preaching Sunday morning was by Elder Edwards and Monday afternoon by Elder Budd. We also gave two lectures to the priesthood. In addition to these activities we met with the Saints in Sunday school and other departmental capacities and also in a social way.

After due advertisement, the organization meeting was held Monday, January 1, at 10 a. m. There was almost complete unanimity of action and the spirit manifested augurs well for the continuance of the work in the district. We presented the name of Elder T. S. Williams, General Conference appointee to Wichita, for selection as district president. This nomination was approved and Brother Williams nominated Brother R. J. Wildey Sunday school superintendent, and Brother Ellis L. Bedwell superintendent of the Department of Recreation and Expression. Provision was made for the selection of the heads of the other departments as necessity arises. In making these nominations, Brother Williams conferred with Superintendent A. Max Carmichael of the Sunday School Department. Sister Anita Wilson of Wichita was elected secretary. There was some discussion regarding the name of the district, but we thought it best that it should be named according to the territorial division

and finally obtained consent of the Saints to this. It will, therefore, be known as the Southwestern Kansas District.

During our stay in Wichita we were very much impressed with the progressive spirit of the town. This seems to have reacted upon the Saints to such an extent that they are eager to move forward. Discussing the situation with Brother Williams, he suggested that within a very short time he should like to have the branch in such a condition that it will be to the advantage of the branch, as well as the general church, to open missions in various parts of the city with the object of extending the work so that no place will be very far from one of the church buildings belonging to the Saints.

Each of the three branches, Wichita, Hutchinson, and Winfield, were represented at the conference. Although we did not have the opportunity to visit Hutchinson and Winfield, we felt the spirit of the Saints from these two places was also progressive. We understand that at Winfield our people are building a church of their own.

We would also like to mention that Elder A. Max Carmichael gave some really wonderful instruction to the departmental workers and that his work seemed to be very much appreciated by the Saints we met.

On our advice the "district cabinet" was put in charge of arrangements for a reunion to be held in this district during the summer.

Whose Is This?

In a recent circular the Presiding Bishop presents a striking reproduction of the sort of penny that was brought unto Christ with the question: "Is it lawful to give tribute unto Cæsar, or not?" They admitted it bore the image of Cæsar, and he charged them to "render unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

It is an effective circular and calls special attention to the annual tithing report which has been prepared to assist in figuring out our increase, upon which we owe tithing—rendering unto God the things which are God's.

New Budget Book

Improved New Book Published

The response from our previous announcement regarding budget books was so general that we sold out our entire stock. We have just issued a new edition considerably improved over the old, which will be sold at the same price.

The budget book is for daily account of all items of income and expenditure for an average family. The rulings in the new book are made on the basis of showing in a general way items which are deductible from tithing account and those which are not. Those who appreciated the former book will be elated over the present edition. This edition includes a sample of the tithing report, constant reference to which will facilitate filling out similar blanks to be submitted annually to the Bishopric.

Purchase one of these books and keep a full account for the year. Order one before you forget it. Price, 25 cents.

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

President Smith Addresses Kansas City Clubs

By invitation President Frederick M. Smith addressed the Kansas City Quill Club at its January dinner at the Baltimore Hotel on the evening of January 15. This is a large and exclusive literary club in Kansas City, and President Smith gave a travelog using enlarged photographs of the scenes taken when he was abroad.

On the 25th he gave a lecture before the Kansas City Art Institute on the subject of "Michaelangelo from a layman's viewpoint." He also illustrated this with photographs which he brought back from Italy.

Independence

California changed to Minnesota this week and we have been having some crisp weather. Health officials say that the change will be good for the community. There has been considerable sickness going the rounds: mostly colds and light attacks of influenza. They say that the colder weather will clear up conditions and eliminate many of the flying germs.

Sunday morning was sacrament service at all of the Independence churches with the consequent large attendance that that service calls forth. The other appointments were as follows:

Stone Church, preaching by Elder E. D. Moore; Second Independence, preaching, Bishop James F. Keir; Walnut Park, preaching by Elder J. M. Baker; Liberty Street Church, preaching by the pastor, Elder M. A. Etzenhouser; Enoch Hill, preaching by Elder Joseph Luff.

There was a very fine radio program broadcasted Sunday evening at six o'clock. The musical program under the direction of Brother George E. Anway was of a very high order and President Frederick M. Smith gave an address on the subject, "The social ideals of the church." The lecture of President Smith was reported and will be published in next week's HERALD. President Elbert A. Smith offered prayer. President Frederick M. Smith will speak again next Sunday evening at the radio service in continuation of the same theme.

Word has been received from Doctor G. Leonard Harrington, saying that he left Honolulu on January 31 and will consequently be back in the States in a very short time.

Elder R. D. Weaver underwent a very serious operation at the Sanitarium last Thursday, and is making a very fine recovery. Brother Weaver underwent a preliminary operation some months ago, and his many friends will be happy to know that he is now nicely on the road to restored health.

Brother and Sister J. C. Schwab are the proud parents of a baby girl born at the Sanitarium on February 1.

There was a large and appreciative audience at the Stone Church Sunday afternoon to hear Doctor Edward Howard Griggs deliver his lecture on the subject of "Government in the home and in the school." Doctor Griggs is widely known as a lecturer and writer, and he had a great message for the people at Independence. Many townspeople were present as well as the Saints from all the Independence branches. The lecture was reported by Brother Howard W. Harder and if permission from Doctor Griggs is obtained, it will be published in an early number of the HERALD.

Elder E. A. Thomas was chosen as counselor in the presidency of the First Quorum of Elders of Independence at the recent priesthood meeting by Elder A. K. Dillee, president. Elder A. L. Sanford continues as the other counselor.

President Elbert A. Smith delivered an interesting lecture at the Stone Church Religio Friday evening, recounting some

of his early literary experiences. Some of his earlier poems were read by various persons. The songs by the audience were those written by David H. Smith, father of "Brother Elbert," and so popular among Hymnal songs. Frank A. Russell sang, "The little brown bag," a missionary song by President Elbert A. Smith. Because of conflicting demands for the time, the Religio will continue to meet on Friday evenings as usual until further notice.

Kirtland Glimpses

Here, then, is the Kirtland of history; how has it survived? It is by no means a deserted and dilapidated village of the past, for as we look out this morning upon the broad expanse of view from any direction we see every type of dwelling from the little old-fashioned cozy cottage of long ago and its more modern up-to-date houses clustering around the Temple square, to the mansions of the rich on the crests of neighboring hills. No business blocks of course, but a good-sized township hall of brick and a centralized grade and high school set back on a roomy campus. We note a number of new houses, but call to mind that once in place of the present hundred or so homes there were over a thousand to house a population of thirty-five hundred souls; where did they go?

Some say they were scourged by trials of one kind and another and the community disintegrated like many another in the transition from an agricultural to an industrial age. We know that the advent of the railroad pushing through from Buffalo and the Eastern cities passed a little north of Kirtland and we hear that many cottages were moved over that way or dismantled and rebuilt nearer to the new artery of life. Certain it is that Kirtland, instead of becoming the model city as planned and recorded, a mile square with the Temple as a center fell away to a mere handful of residents. Note that this was not at all confined to the people of the church, many of whom were now experiencing the tests of faith in the new land of Zion; the promised "scourge" seems to have dispersed the nonchurch members quite as thoroughly, though we fail to find record of any pestilence or disease as the factor. Our beloved work is not devoid of pessimistic prophets who insist that this particular pleasure as a matter of course is being reserved for us yet.

But in the sunny ozone of Kirtland this old-time bogie seems to align itself with that class of preachment that can only promise trial, persecution, and sorrow for the new-comer into the gospel. We heard of "giants in the land" before this visit to Kirtland; we found peace and tranquility and a branch of Latter Day Saints running pretty true to form; devout, honest people, loyal to services and desirous of attaining that knowledge that would make them qualify as worthy followers of the Great Teacher himself; not entirely free as yet from those minor frailties that stamp us human. When the old Temple bell calls they do turn out and give such attention as makes the speaker feel he is getting an audience.

Whatever else has changed around Kirtland, you feel that the Temple has not, and our next "Glimpse" will be a very intimate one of the historic place itself.

O. B. SERVER.

"The lost trio" is the title of a new play for young people, to be given on any occasion, Religio program, Sunday school convention, etc. It meets the general demand for something wholesome in a dramatic nature. Price 10 cents each, 75 cents a dozen, of this office.

MISCELLANEOUS

THE SAINTS' HERALD

Appointments

The following appointments have been made by the Presidency, Twelve, and Bishopric:

Mrs. Bruce E. Brown, Southeastern Illinois District, unordained missionary.

Alexander Kippe, Germany, missionary.

P. T. Anderson, Transferred from Denmark to Pottawattamie and Little Sioux Districts, missionary.

Otis L. D'Arcy, transferred from New York and Philadelphia District to Saskatchewan, missionary.

Hubert Case, Southern Nebraska and Northeastern Nebraska Districts, missionary.

George Jenkins, Holden Stake, missionary.

C. F. Putnam, Gallands Grove, Little Sioux, Fremont, and Pottawattamie Districts, missionary supervisor.

F. T. Mussell, transferred from Eastern Colorado District to Southern Nebraska District, Lincoln objective, local.

THE FIRST PRESIDENCY.
QUORUM OF TWELVE.

Foreign Mission Sunday

To Local Sunday School Superintendents: We are asking Sunday schools throughout the world to unite upon a common teaching lesson on the second Sunday of April, designed to promote our foreign missionary effort. We are asking all departments of every local Sunday school to unite in studying a common lesson which the Department of Sunday School and Presiding Bishopric are getting out together. The material for this lesson will be sent to all Sunday schools through the branch president in time for its distribution among the teachers of the school. If perchance you are in a Sunday school that is not organized in connection with a branch, see to it that your local superintendent sends in his name immediately to the Presiding Bishopric in order that he may receive the material.

We are hoping to provide sufficient material and in such a manner that all the departments of the Sunday school may study it. It may be somewhat difficult to have the tiniest tots appreciate what we are talking about, but at least they can be interested somewhat in the pictures of the men who are doing our foreign missionary work.

But, don't wait to start your Christmas offering campaign until the second Sunday in April; start now. This lesson will merely give your scholars the background of our foreign missionary effort.

We are, therefore, as general superintendent of the Department of Sunday School, setting aside the 8th day of April as a special Sunday to be observed by all our Sunday schools throughout the world in studying the foreign missionary activities of our church.

A. MAX CARMICHAEL,
General Superintendent Department of
Sunday School.

Important Notice to District Presidents and Chairmen of Reunion Committees

In order that we may serve you efficiently during the reunion season of the coming summer, we must be informed as soon as possible as to the date and place of the next reunion of your district. Will you not try to get this information to us by April 15? By all means keep us informed about your needs and plans.

Very sincerely yours,
THE COMMITTEE ON REUNIONS,
By F. M. MCDOWELL, Chairman.

Conference Notices

Southern Idaho, at Hagerman, March 3 and 4. All branch presidents please take notice, and as many as can, be present. Please have all reports in my hands in time for conference. R. C. Chambers, president, Rupert, Idaho.

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

- Our Financial Situation 121
- Romon Catholic Imperialism 122
- Order in the Church 123
- High Council Meetings 123
- The Prohibition Question 124
- Jackson County a Great County 124
- Blue Pencil Notes 144

ORIGINAL ARTICLES:

- The Mind of Christ, by T. W. Williams 125
- Our Church Periodicals, by Elmer K. Patterson 131
- How the Organist Can Help, by William T. Goullee 131

OF GENERAL INTEREST:

- Individualism 133
- The Chickasaw Nation 133
- "Moderation" Is Not Moderating 134

LETTERS AND NEWS 135

- Benjamin R. McGuire—Sadie Burch—Jacob G. Halb—Maria Jenny—Ida Roth—Prescott A. Foo—M. A. McConley—J. O. Dutton—R. S. Budd and F. Henry Edwards.

MISCELLANEOUS 143

Our Departed Ones

STONER.—Barbara Stoner was born April 6, 1858, at Lowbanks, Ontario. Baptized about twenty-three years ago at Welland, Ontario. Died at her home in Niagara Falls, Ontario, January 19, 1923. Leaves one daughter, five sons, and one stepson. Funeral from the Saints' church. Sermon by C. M. Clifford, assisted by S. W. Tomlinson.

ROSS.—Mabel Ross was born at Merrimac, Wisconsin, October 19, 1870. Married William Ross, August 18, 1899. In her young womanhood she taught school three years in Nebraska and five years in Wisconsin. Died suddenly of heart failure at her home near Chetek, Wisconsin, December 10, 1922. Sermon by L. Houghton, assisted by Leroy Colbert. Leaves husband, four daughters, and one son. One daughter has preceded her.

HILDEBRANDT.—Henry Hildebrandt was born in Robertson County, Tennessee, May 13, 1870. Married Alta Broliar at Wilber, Nebraska, May 24, 1914; ceremony performed by Elder Samuel Broliar. He was baptized by Ammon White at Fort Collins, Colorado, August 6, 1916. Brother Hildebrandt was a contractor and builder, taking up the work of school-teaching in 1917, specializing in manual training. At the time of his death he was teaching in the Primero, Colorado, High School. He was run down and killed by a switch engine on a crossing in the edge of Trinidad, Colorado, the evening of November 5, 1922. A short funeral service was held at Trinidad on November 7, the students and teachers of the Primero High School attending in body. Another service was held at Fort Collins from the Hollowell Parlors on November 9. Sermon by George Bullard. Sister Letha Tilton sang two beautiful solos. Interment in Grandview Cemetery. Leaves wife, Sister Alta Hildebrandt, a registered nurse, in charge of the health work in Eastern Colorado District, and a little daughter, Gail, five years old.

W P E

Radio Program for Sunday, February 11, 1923, 6 P. M.

Broadcasted from Independence studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave, 6 to 7 p. m. Central standard time.

- (Musical program arranged by Bernice Griffith, of Kansas City Stake, Kansas City, Missouri.)
- Piano solo: "Novelette" (Schumann).
- Arthur H. Mills.
- Contralto solo: "How lovely are thy dwellings" (Liddle).
- Mrs. T. C. Lentell.
- Ladies' quartet: "The Lord is my shepherd" (Hipsher).
- Miss Bernice Griffith, Mrs. Ray Lloyd, Mrs. Blanche Hott, Mrs. Dorcas Brauer.
- Prayer.
- Soprano solo: "Fear not ye, O Israel" (Buck).
- Miss Bernice Griffith.
- Lecture: "Stewardships."
- President Frederick M. Smith.
- Vocal duet: "Hark, hark, my soul" (Shelley).
- Miss Griffith and Mrs. Lentell.

"Day dreaming" is worse than idle unless one emerges therefrom to action.—The Priesthood Journal.

Blue Pencil Notes

"Between the Devil and the deep blue sea."

Two men sat across the aisle from me in the dining car. Quite evidently they were railroad men of the higher circle of railroad officialdom. They were discussing the strike of shopmen, then dragging its way toward inevitable collapse.

One of them remarked, "I get your viewpoint, all right. But if I were a laboring man, engineer, fireman, or shopman, and a strike were ordered, I will confess I would not know what to do. I would be between the Devil and the deep blue sea."

The expression was not overdrawn. When a strike is ordered the individual very often has no choice excepting between two very distressing experiences. He may continue at work. If so he becomes a "scab," and an outcast from his own class, the only people with whom he has any opportunity to form friendships and the natural associations craved by all men. His family will be ostracized, perhaps injured. His home may be dynamited. Any night or morning en route to or from work he may be waited upon by a gas pipe committee and his bones broken or his brains knocked out. The outlook is not happy. From his contemplation of the Devil he turns to the deep blue sea.

If he quits work, his job is gone, temporarily, possibly permanently. He has not enough laid by to feed and clothe the family many days. Soon he will find himself without resources or standing in the community. His home will disintegrate. His family will suffer. He will be obliged to leave or lose the little property that he has tried to accumulate. Seniority right will be lost, the old-age pension forfeited. If of middle age or older he knows that he must start life over without any hope of securing a position to compare with the one relinquished. With these troubles and sufferings come intense bitterness of spirit as months drag by. Radical advisors inflame his passions. It is almost inevitable that before it is over he will resort to violence. Only by considering human nature and its reactions to misfortune can we comprehend the reprisals attempted by men under such circumstances. He stands a good chance then to be shot down by a hired gunman acting as property guard. Or perhaps he reaches the penitentiary. The deep blue sea seems to offer no hope.

Here is a picture of a former settlement of railroad shopmen at Harrison, Arkansas. It is taken from current press reports:

The homes on Eagle Heights, where the strikers clustered in days when they were working for the railroad, show few lights to-night, and during the day smoke comes from few of the chimneys. It is a deserted Eagle Heights. Families have abandoned homes they owned, with all the furniture; they have taken their children out of school and sought shelter with relatives in cities outside of Arkansas—fearful of the vengeance of the citizens' committee. Many of them probably never will come back to Harrison. It is that way in almost every town along the line."

In this terrific class struggle guns are used by the side that has them. Union men had them at Herrin. Nonunion men had them at Harrison. Farmers and business men irritated by the prolonged strike with accompanying destruction of railroad property and traffic came together from many miles around, a well-organized mob with guns. A committee of twelve sat as a court to pass on cases driven in by the committee of one thousand. Some were flogged with horsewhips or driving reins and many were ordered to leave the community. And during the work of "cleaning up," one morning one of the strikers was found hanging by the neck from a railroad bridge. The committee said he committed suicide. He did. Judging from reports he found himself standing on a railroad trestle with a rope around his neck. Various clubs and sharp instruments induced him to jump off the bridge. When the strike began he was foreman of a department. He had a little home and family, and a son at West Point. When it ended he was hanging by the neck from a railroad bridge. That was what the deep blue sea had for him.

These were his neighbors who induced him to jump off the bridge. These men with guns who cleaned out Eagle Heights were neighbors. They, too, were driven by circumstances—at least to an extent. As business men and farmers they saw themselves facing ruin and their families want because of suspended traffic on the one line serving their community. Whatever moral may be drawn by moralists or whatever argument may be formulated by politicians and agitators in favor of this or that economic or governmental change, when neighbors thus slaughter each other in first this community and the next in that, we are forcibly reminded that latter-day prophecy is being fulfilled.

And it shall come to pass, among the wicked, that every man that will not take up his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.—Doctrine and Covenants 45:13.

The struggle has intensified immeasurably in the last decade. No one knows what wild scenes of disorder the future will reveal, or the community that will next be disrupted. The promise contained in the prophecy that foretold the condition is the only ray of hope for those between the Devil and the deep blue sea. Will we as a people really help to bring it to pass? Or will we, torn by internecine strife, quite like the world, fritter the time away in disagreements among ourselves until it is too late?

ELBERT A. SMITH.

A baby struggles learning to walk. It totters, falls, gets up again, goes on, falls again. It weeps, is comforted, led by the hand. Finally it walks, then runs, and *then* it is a free being, for it can move as it will. Every one of us makes the struggle necessary to walk. Few, unfortunately, make the effort that results in useful, sustained thought.—*The Saint Louis Star*.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, February 14, 1923

Number 7

EDITORIAL

Unanswered Prayers

A reason why our prayers are not always answered as we wish.

Probably as long as there are men living in our present mortal and limited condition the question will be raised from time to time, Why do we have to suffer the trials that come upon us? At times even the children of God have felt and probably again will feel rebellious. Having taken upon them the name of Jesus, having striven to keep his commandments, they wonder why such trials should come. Are they punishment, or what is the reason?

How many times have we gone out under the stars with uplifted eyes to ask that eternal question. And in reply there has come the assurance that our Father knows the reason why, that he does not permit a single trial or suffering unless there is a reason and that as soon as we grow up or develop to the point that we can understand he will then tell us the reason why and we will see and know that it is good.

Sometimes we are warned through his Spirit that the pathway we are following as a people will end in suffering if we do not soon enough come down upon our knees in humility. His work cannot be forever prevented, so the time comes at last when we are brought, even though it be through suffering, to see and understand his will.

Recently we read in *Current Opinion* a short story illustrating this fact. A woman, as we recall it, asked her priest why it should be that she, a young woman and still beautiful, should have to be confined to an invalid chair by paralysis when she wanted to run and laugh and taste the joys of life.

In his reply he indicated that he did not know everything, but that he had learned to cease to strive and rather to listen. He told her the story of his dog. Every day the priest goes out for a walk. When he is preparing to go the dog plants himself before him and watches his every gesture. He dodges and scampers about, then comes up with a jump before him and seems to say, "Can't I go with you?" When the priest replies, "Yes, old fellow, you shall go," the dog becomes suddenly polite and

would carry the umbrella or basket. It is all he can do to keep from jumping up and kissing his master's face. The daily walk is his delight, his unalterable right.

But for dogs as well as for men, clouds come. There is rabies in the village; many people have been bitten. The police have been ordered to shoot all dogs that are not muzzled; hence when he started out to-day and the dog placed himself before him he had to tell him, You cannot go to-day. Lie down. The dog seemed to find it hard to believe so the priest had to repeat it, but at last the dog perceived that his master was not joking. His ears drooped, his tail ceased wagging, and he looked with a somber and puzzled air. He could not make out how his master had become so cruel and perverse. Why, oh why?

Yet, his master is unable to give him any comfort. He loves his dog; he pities him, but he cannot reach him for the simple reason that the dog would be totally unable to understand. He does not know about mad dogs and the rabies, the danger to him if he were bitten, the ordinances made for his protection as well as for the protection of man. There may even be a querulous anger.

Yet if he really knew the reason, how grateful he would be to one who had saved him from so horrible a calamity. He would ask a muzzle and a chain as his privilege and right.

In concluding, the good priest referred to the statement of the Master to Peter, "What I do thou knowest not now; thou shalt know hereafter." We cannot now understand the ways of the Lord, nor why he permits some things. But we may take comfort in the assurance, "Thou shalt know hereafter."

S. A. B.

Radio Possibilities

In another column will be found a letter from F. H. Edwards on the subject of radio in the church, which will be of interest to our readers. It is to be regretted that we have not taken full advantage of the opportunities offered us. Our Independence station was the first to do broadcasting in or near Kansas City, but we have allowed others to take hours

from us until now our opportunities for broadcasting are limited. Brother Edwards's letter is replete with good suggestions. What are we going to do about it?
F. M. S.

Confidence Begets Confidence

Amid the continued and repeated denunciation of existing conditions in the world and of the decline of morals it is quite refreshing to read such an article as that by Sherman Rogers in the *Outlook* for November 29 in which he states that 95 per cent of the men want to play fair and quotes his experience when first he entered a logging camp and loaned money over the Christmas holidays to some thirty-five or forty men in amounts from \$1 to \$15 and a total amount of about \$150—all of his then available capital.

Many of these men did not return after the holidays to this lumber camp. All of them were broke at the close of their holidays. He had no memorandum of their names or the amount and did not know where some of them had gone, yet within a few days after the first pay day he had received back two thirds of all that he had loaned out and by the middle of March every cent had been repaid. There was no writing nor memorandum; there was no writing in the payment. A bill was often simply slipped in an envelope and returned.

It is a cheerful thought that nearly all people desire to do right and to play fair. In the church this is well illustrated by the statement of President F. M. Smith at the opening of the conference. Men may make mistakes; men may be ready to accuse others of unworthy motives, yet resent a similar accusation toward themselves.

So far as the church is concerned, as was suggested in these columns a few years ago, we are inclined to the opinion that few men have passed through life and accomplished any great work without making some mistakes. We all make mistakes. There are few if any who do not do things for which they have cause to be sorry later. But so far as integrity is concerned we would be inclined to grade our men 99.9 per cent.

It is easy to misconstrue the action of others. We must have reasonable confidence in each other to proceed and we respectfully submit that the confidence is in the end justified for the reasons stated. If of all men 95 per cent are honest or want to play fair, then surely among sectarian Christian churches the percentage is even higher, and of those who have taken upon them the name of Christ, who have today the right of divine communion would grade in intention and desire at least very close to 100 per cent.
S. A. B.

The Ideal of Progress Is Christian

The word of God clearly sets forth the ideal of progress or evolution. We are called to put off the old man and put on the likeness of Christ Jesus. We are called to grow into the stature of a man in Christ Jesus. For the future "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.) All of this implies progress, development, unfolding, or, in a sense, evolution.

In a recent *Hibbert's Journal*, Devan is quoted as stating that western Europe and no doubt America needs conversion to Christianity. It is inclined rather to overemphasize the rational or intellectual factor in civilization.

While the Greeks overemphasized pure reason they did not contemplate an indefinite progress. But the modern world of Christianity has elevated this doctrine to the highest place and in many instances to the first place in its everyday creed. Homer and other Greek writers, as well as most writers of ancient times, taught very plainly that the great age was in the past and that there had been a decline and an early purity. The Stoics and Virgil, as well as certain Oriental philosophers, especially those of India, emphasized an eternal round by which humanity will again reach a golden age, and decline.

The idea of progress in modern thought, however, did not begin with Darwin in biology but started much earlier in the history of modern science. Darwin emphasized conflict and the survival of the fittest while the science of to-day rather suggests progress in the sense that man realizes the illimitable stretch of his knowledge, also what he does not know and his increasing power over nature and life on the earth. This idea dates back to the seventeenth century. The thought of the day is the outgrowth of this earlier philosophic concept.

So F. G. Marvin in *Hibbert's Journal* says a true doctrine of evolution will not stress the struggle for existence but will rather lay stress on human growth by cooperation, the development of the collective spirit in humanity and the contact of man with the powers of nature. But while the evolution of the social world in the last six centuries in western Europe and America has added new forces and problems, it has not prevented or destroyed the medieval vision as set forth by Dante nor lessened our belief in it whether we call ourselves Christians or not.

Progress through love and submission to the general good is still true and is true for all time. The task of the prophet is still to call us back to the an-light but it has also added many distractions. The cient and the eternal verity. Modern science has eternal verity remains unchanged.
S. A. B.

Report of Archaeological Committee

Committee feels it is unwise to indorse any Book of Mormon map at the present time.

In the latter part of November, 1918, the Presidency appointed a committee to hear what Brother L. E. Hills had to present on the subject of Book of Mormon research, and map, etc. Brother U. W. Greene was appointed chairman, and with him were associated Sister J. G. Pointer, Sister T. J. Sheldon, Walter W. Smith, C. I. Carpenter, and M. H. Siegfried. We also asked Brother Clarence Wheaton, of the Temple Lot Branch, to act and name others of that organization to serve, and he named T. J. Sheldon. Later A. H. Parsons and E. E. Corthell were added to the committee.

Many sittings were had by the committee; and in another column will be found in this issue of the HERALD its report to the Presidency, dated January 5. We commend the reading to the Saints.

Archæological work must, if its proper contribution is to be made, be scientific and scientifically carried on, and emotional motivation must be reduced to a minimum. We thank the committee for its patient and persistent work, the volume of which is only hinted at in the report. To Brother Greene as chairman our thanks are particularly due for his persistent application to the work of the committee, even in the face of discouraging conditions at times. The work of the committee being finished, it is dissolved.

Attached to the report is a recommendation touching appointment of some one to accompany expeditions to Central and South America. We sincerely wish as a church we could act on the suggestion, but are not in position to do so unless some one or more persons able to bear their own expenses will volunteer.

FREDERICK M. SMITH.

Pastors Needed

Definite suggestions on finding both the work and the workers.

A brother who is alert to the needs of the local work recently wrote us suggesting that we list all unmarried elders willing to go anywhere they could serve the church while supporting themselves. As illustration he cited two instances in the district in which he works where branches are much in need of live young elders to care for them; yet in the district he knows only one branch which had such elder to spare, but he will not go. He asks: "Do you know of one or two we could get?"

Knowing several branches where young elders (or older ones) were needed also, we passed the suggestion on to the statistical department to consider the

task of making the list suggested. Brother Russell wrote in reply:

So far as this department is concerned it seems entirely impracticable. We have between 1,500 and 2,000 elders, but no way of knowing who is married and who is not. Of course we could address each branch clerk and ask that a list of the names of all unmarried elders enrolled with that branch be submitted. That would require much work. But there are certainly other things to be considered besides "being married." That is recognized, it seems.

Of course fitness for the job is presumed.

There are two ways, perhaps, to reach the end in view; one, to call for volunteers, the other to ask branch and district presidents to submit to us the names. It would be a good thing for each branch and district president to make a survey of the field to see how many elders qualified for branch supervisory work there are who can be spared and who are willing to go elsewhere and support themselves while caring for branch work.

In case of volunteers, of course it would be necessary to look into the matter of qualification, so in such cases it would be necessary to seek counsel from district presidents on this line.

We would like to suggest that district presidents who are interested in the problem presented look over the field of their responsibility and write us on two lines. First, are there branches in your district where the work of such elders is needed? Second, are there capable elders in other branches of the district who can be spared to be sent to branches where needed, and who are worthy to go?

Are there volunteers for this class of service?

FREDERICK M. SMITH.

Here's Your Chance to Help

Kipling says:

"It ain't the individual nor the army as a whole,
But the everlasting teamwork of every blooming
soul."

This is the spirit of the preparation we are making for the Graceland Home-coming and Young People's Convention for June 3 to 16, 1923. We know that you will catch this spirit of cooperation. Here's your chance to show it. All you need to do is to write us that you are planning to come. If we find that four or five hundred are planning to come, we can count on two hundred fifty of this number coming by train; in which case we can no doubt get railroad rates. This will save the young people hundreds of dollars. **BUT WE MUST KNOW WITHIN THE NEXT FEW WEEKS.** If you are planning to come either to the Home-coming or to the convention, drop a card at once to F. M. McDowell, Lamoni, Iowa.

WE WANT TO GET THE RAILROAD RATES FOR OUR VISITORS.

Won't you help us by acting now?

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Social Ideals of the Church

By Frederick M. Smith

Lecture broadcasted Sunday evening, February 4, 1923, from Station W P E, at Independence, by Central Radio Company, of Kansas City, Missouri.

I shall to-night attempt to present to my radio audience the "Social ideals of the church," but do not expect that in the time allotted to me in this talk and the one to follow next Sunday night that I shall be able to exhaust the subject, for it is large. Touching as it does both the religious and social sides of our existence, it is apparent that to exhaust the subject one must follow its ramifications into almost every channel of human endeavor and even thought. So I shall only present a brief survey, the fundamentals as I see them, in the hope that my hearers will be interested enough to carry the application of these fundamentals into their own lives and activities.

It will probably be assumed that in saying "ideals of the church," the word *church* is meant to apply to the church of which I am a representative—the Reorganized Church of Jesus Christ of Latter Day Saints; but inasmuch as that church claims to be truly and faithfully Christian we cannot attempt the task of talking on social ideals of the church without having in mind and view the social ideals reflected from the philosophy, teachings, and life of Jesus the Christ; in other words, Christian social ideals. And with the purpose of holding up to view these ideals as we understand them we enter upon our task.

Goal of Divinity

As we of the Reorganized Church of Jesus Christ of Latter Day Saints believe that in the process of creation of the universe and its establishment in all its beauty of symphony, form, and order, there has from the first been divine purpose, and will be to the end, it follows that there must be a definite goal towards which Divinity is directing all the movements of the universe, a great, wondrous, and to man, because of his finite limitations, incomprehensible consummation. Limited in our comprehension and analysis largely to mundane affairs, we dare not even attempt to seize the idea of the universal goal as it exists in the mind of God, but we do know from the prayer that Jesus taught us that we are here to look forward to, and to work for as well as pray for,

the time to come when the "kingdom of God" shall come among men, a time when God's will shall be *done here*, as well as in his celestial abode.

Can this mean anything or any condition which leaves out of consideration the social factors?

The Trend From Eden

In this light, then, we might well, with the social purpose fully in view, review the entire history of man, to see the gradual unfoldment of God's plan in this direction. The course has not run smoothly in its development towards better things, for man with his agency has not infrequently forgotten God.

In fact very soon after the placement of the human family in the garden of Eden do we see the beginnings of the vicious play of the unsocial against the social, the fight of selfishness against altruism. A handmaiden of selfishness is jealousy, and jealousy and envy as ultra expressions of selfishness lie close to the roots of all crime. Abel as a steward anxious to improve upon that intrusted to his care, with frugality and assiduity, prospered. Cain became jealous and, driven by this unwholesome passion beyond the bounds of reasonable control, killed Abel. The inevitable day of accounting for all crime follows in this case. And in response to the thunderous query from God, "Cain, where is thy brother, Abel?" Cain attempted to take shelter under the subterfuge, "Am I my brother's keeper?" And ever since then that question has been on the lips of those who would promote their own interests at the expense of the welfare of their fellow men, or who are disposed to follow their own inclinations without regard to the effects of their own activities upon others. A belief that that question should have answer in the negative is what keeps Wall Street alive, and keeps sharp the tearing teeth of competition. But the conviction is slowly perhaps, but yet surely, spreading that Cain's question is lame excuse for those who would escape the responsibility for social welfare.

Teachings of Jesus Social

Passing over the time and history intervening between this Edenic episode and the advent of Jesus, we look at the life and work of this Great Teacher. His work and message came at a time when the individualism of Rome had wrought havoc with the social content of the Mosaic economy. The teachings of Jesus were social in significance. To be sure, in his teachings and parables there is always a strong appeal for personal righteousness, but a more than casual analysis of those appeals reveals a strong social content and bearing.

In his theology Christ was liberal, always tolerant with the theological views of others, provided there

was a disposition to envisage the larger life. He felt that his purpose in coming was to engender a larger life, "I am come that ye might have life and have it more abundantly." Far too long has it been thought he had reference to the other world aspect of religion. That he intended the larger life to function here cannot well be denied in the light of his answer to the lawyer who would entrap him by asking, "Which is the greatest commandment?" You will recall his answer, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." This clearly reveals his central idea that religion (love of God) can only be demonstrated by social interaction (love of neighbor). And when the lawyer, caught in his own trap, would retrieve himself by asking who one's neighbor is, there came in quick response the beautiful answer that our neighbor is found where there is one in need of help. Service to humanity, then, is fundamental to the Christian religion, service rendered here, not in the beyond. Lip service—avowal of love for God—counts as naught, for service to the least of those in need counts for more than the loudest claim, or even prayer. We become aware of God by seeing our neighbor, and consciousness of God creates awareness of our obligations towards our fellow man.

Love of Neighbor

And it was probably clearly in his mind when he gave these answers that it was impossible to love God without loving our neighbor. Demonstration of real love of God will issue in service to neighbor. No other conception of godly love could exist in the mind of one who gave to the world the golden rule, that our social conduct should always synchronize with what we expect from others. It is the essence of what should motivate ideal social conditions. "I am come that ye might have life and have it more abundantly," is certainly strong in social content.

We would say, therefore, that the religion of Jesus is fundamentally social and any form of society which entails a struggle of individuals one against the other for existence is not Christian, though of course *work* is God-given, for in the "sweat of our face" must we eat our bread. A ruthless policy of survival of the fittest may be fit for *bestly* propagation but is unfit for *rational* beings. We are our *brother's keeper*, not his destroyer.

The Rich Young Man

As a further evidence that Jesus would lay emphasis upon the social aspects of his philosophy and religion, let us note the incident of the rich young man who came to him asking what he should do. Please note that here was a young man who would to-day very likely be termed successful, and perhaps

even religious. He was rich, which to-day passes far too often as being the criterion of success. He had punctiliously kept the Mosaic law, and yet he had under the gripping teachings of Jesus become conscious that there was something lacking. So he said to Jesus, "What lack I yet? What must I do to be saved?" His approach was through the avenue of selfishness; *he* would be saved, and he would know the minimum of effort to bring him escape from destruction. But note Jesus' answer: "Sell all that thou hast and give to the poor." This in other language meant: Devote all your possessions and powers to God's service by serving your fellow man in need. You have so far spent your life in thinking of yourself and laying up goods for your own gratification. You have been devout in your observance of religious ceremony, but that is not enough. Forget yourself and see those around you whom you can help. Your road to God lies in service to them. The answer of Jesus pointed to social duty. The young man turned away in sorrow, for he could not comply. Too long had he been taught in the school of selfishness. The sorrow followed either because of his inability to comprehend the scope of the answer or else his lack of social consciousness and sense of social duty. The conduct and reaction of this young man is quite typical of far too many to-day, the propensity to put a minimum limit on our religious activities and a maximum on service to self.

Religion Is Service to Those in Need

Religion in the Christian sense is comprised of service, service to those in need, service to others, altruism. And this makes religion immensely more than meditation, prayer, and observance of ceremony. It is meditation become dynamic, it is prayer plus the desire to do, it is ceremony followed by action. It is meditation, prayer, and ceremony vitalized, sanctified, by beneficent action in service to others.

Selfishness Wrong Fundamental

Any social order based on selfishness is fundamentally wrong. Who will deny that to-day the appeal for endeavor is to selfishness? In the school, on the street, in the bank, from the rostrum, from the pulpit the appeal is largely, if not entirely, to the selfish instinct. Individuals are urged to endeavor, but for reward. Service is urged, but in the line yielding the largest returns to the individual. Professions are chosen for the prospective return in money, and excellence therein is striven for because larger tolls can be collected, and the struggle is to amass a competency or more, for the power it brings or for the chance for early retirement and freedom

from worry over needed income. Selfishness and fear are our social dynamic to-day. Men toil for their pay envelopes or for their profits because their energies are loosened by the consuming desire to add to their accumulated wealth for the power it brings, or by the fear that old age or accidental disability or disability from disease will find them without a competency. You of my listeners who are laboring men, answer me, Why do you work? Do you work because you love your work? Or is it because you look forward to the day when your pay envelope will be handed you? And the pleasure of getting it—is it lasting or fugacious? And you of my listeners who are business men, manufacturers, answer me: Why do you undergo the worry and vexations of the multitudinous details of your business? Why take the risks of failure, the blows of competition? Why do you face the fears of strikes, walkouts, and boycotts? Is it from love of your business, or because you see the profits if everything turns out all right, and because you know that a few years of successful business will put your bank account where the fear of dependency is for you gone forever?

Selfishness and fear are our social dynamics to-day. What a travesty on the Christian religion! A society ostensibly Christian whose industrial impulsion is fear, or selfishness, when Christianity is based on *love*—love of God and love of neighbor!

Awakening of Social Consciousness

There has in recent years been in certain circles at least a distinct awakening of social consciousness, and we might begin to hope that the crest of the wave of selfishness which has swept over the world has passed. Did the great World War mark the time of that crest?

We do know that close observers have sensed a steadily progressing revolution of religion, a revolution which holds promise of getting back more squarely upon the basis on which rests the religion of Jesus, for there has come an awakening to the fact that in our attempted evaluation of Christianity, incidentals have been overemphasized and fundamentals shifted to places of secondary or tertiary importance. The original appeal made by Jesus for individual righteousness was for an end. However much we may emphasize the need for personal righteousness, however deeply we may recognize that a prime purpose of the Christian religion is the formation of character on the pattern given us in the life of Christ and in his precepts, a proper envisagement of the religion of Jesus and the evaluation of his life, forces us to the conclusion that not even the most refined and highest developed religious character can live the Christian religion by himself. "No

man liveth to himself alone." It takes at least *two* men and *God* to demonstrate the Christian religion, each man neighbor to the other, demonstrating his love of God in service to his brother. Let us hope, aye pray, and *work*, that this conception of the Christian religion shall expand, is expanding in constantly widening circles, until it shall seize the masses of the peoples of all nations; for then and then only shall war cease; when all shall recognize the deep meaning of those words of scripture, Of one blood hath God created all the nations of the earth, and made man that haply he might feel after God, for when man begins to feel after God the Spirit of God working in him will open his eyes to the fact that his fellow men are his brothers and love of God will issue in serving those brothers.

Social Reforms Proposed

With the awakening consciousness that the primary content of the Christian religion is social, has come a flood of proposed social reforms, but how seldom have these reforms escaped the taint of selfishness. The appeal has usually been made in the vernacular of selfishness. How could we expect otherwise? "Except a man be born again he cannot see the kingdom of God." It is necessary for us to know God, and to know God we must become aware of our brother and his needs. God and our brother are complements. To know God we must see our brother, and to see God we must know our brother, a divine paradox. Except there comes that divine personal renaissance which issues in a social consciousness, the new order of society cannot even be glimpsed; and while we to-day look with delight upon that revolution in religion which distinctly tends towards a social interpretation of the Christian religion we cannot blink the fact that as yet there are far too few with a pure social consciousness. The majority still think and speak and act in terms of selfishness. The awakening of this social consciousness has tremendous powers of soul expansion. Paul once found his soul expanding to all the universe. May not his ecstatic expansion of soul have arisen from a deep spiritual impress of the social content of the message of Jesus? We do know from our experiences, that that content once grasped lifts one up and out of oneself till the expanded soul readjusts itself in a new birth, a vision of larger things and an activity directed towards social betterment and weal, towards the achievement of a redeemed society, one in which the will of God has perfect play—his kingdom come.

Stewardship: Opportunity for All

For this to be accomplished there must be social reform, and for such reform this church stands. We

stand for that form of social order in which every person shall have fullest opportunity for the complete development of his chiefest talents, and then for the exercise of those talents in contribution to the welfare of society.

For any social reform to be lasting or general it must be built upon a religious foundation, its spirit must be religious, its motivation religious for it must include God. None other will succeed. This, too, has been foreshadowed by the command, "Seek ye first the kingdom of God, and his righteousness, and these things shall be added."

How this church expects to accomplish this, or the principle on which we hope to see it accomplished I want to talk to you about next Sunday night at this hour—the doctrine of stewardships.

The Spirit Giveth Life

By W. F. Yates

They who observe the letter of the law and forget the spirit thereof are apt to stumble and fail.

"The letter killeth, but the Spirit giveth life." (2 Corinthians 3: 6.) Among many religious people there is constant insisting upon certain things because "the book says" so and so.

The young church member will say: "I would like to go fishing on Sunday, but I can't because I am a member of the church." The young man or woman may say: "I would like very much to dance, but I am a church member." But just as sure as these young folks do not get any farther along in spiritual things than such expressions as these seem to indicate, they will soon break the Sabbath.

Our books teach that there is a time coming when every man will not teach his neighbor, but that the Lord will "write his law in their hearts."

Until righteousness is from within, its assumption to exist can be but the expression of the letter. Should this be true, and the spirit be not aroused, humanity will go farther and farther from the things they one time acknowledged to be the right. This accounts for the fact that so many thousands who have at some time held membership in some church have finally grown entirely indifferent.

How do we account for the work of men in the past who in a very short time converted masses of men to their ideas? One might think they were extraordinarily gifted, or that their education won them their successes. But the writer believes that they were so absorbingly converted to their own teachings, and that they went forth so imbued with the *spirit* of their cause that the letter was a secondary consideration. The letter followed after because of the spirit's initiative.

Men who won the applause of nations sufficient to have their career recorded in history and taught to succeeding generations, men who came to the people brimming full of honest enthusiastic attempts to solve the people's problems—men who offered a solution for the difficulties which were uppermost in the minds of the masses.

Any man coming with a program for the people to-day—a program that offers to relieve the oppressed, will need to be born of a spirit far in advance of anything now to be seen in the world.

When the people were troubled over parliament passing the stamp act in colonial days it was then that the country boy, Patrick Henry, thundered out a speech that pierced the soul of the colonists. He was born of a spirit that found response in the hearts of his countrymen. The details of how to carry on the revolution which arose because of this spirit, then followed. Should the plan of procedure have been insisted upon without the fervent spirit of the issue first having gripped the souls of the people the history of the great American Revolution would read very differently to-day.

Stewardships Without Readiness Disastrous

Anything that has been required of us by the Lord, and we attempt to do merely because "the books say" so and so, will surely make against us in the end, unless we can in some way get the spirit of our work in order to add the vitality of life to the letter of the law. We have talked much of what the books teach concerning the law of temporalities. The writer feels sure that if we should proceed to grant stewardships just because of what the letter of the law requires we would lay the foundation for one of the most troublesome scenes this church ever passed through. Without the spirit of brotherhood our work could not succeed.

Think of an individual giving his surplus to assist a brother when he did not love him! Such consecration of property would be given reluctantly. It could not be otherwise. The one who received would become so insulted that he would want to throw the whole thing in the river the very first time this brother would say: "Just look what I gave him," etc. Unless the deep spirit of brotherly love is there it would be advisable not to make the attempt, for the letter alone killeth. It is the spirit of righteousness in the heart that is to make the law of equality effective. Nothing else can possibly avail. God himself cannot, and will not bring about the cherished results in any other way.

The writer is happy to know that there are men and women who have had in the past, and who now do have the deep spirit of the gospel of brotherhood in their hearts. They have constantly given, and

are giving their all, for the welfare of their fellows. It well may be said of them, they are the salt of the earth. Some of them are people who have grappled with debt and poverty. People who have even been chided and chilled by the voice of cruel criticism from others while their whole career has been prompted by the spirit of giving, with no thought of compensation. To express more fully the thought in mind, the following is related:

When the writer was young in the church as well as in years, he spent some time upon the frontier of a new country with his parents. The settlement was made up of homesteaders. To secure homestead title they were required to make residence and to put certain improvements upon the land. This was a difficult thing for some without other means of support, and who had to earn their living as they went. Some at times found themselves in dire need. So when the time of the wheat harvest back in the States came around many of the settlers would leave their homesteads for a while to secure work in the harvest fields.

The Victimized Brother A

A certain Saint whom we will call Brother A, had a large family, consisting of the wife and several small children. Because he could neither take his family nor very well leave them, Brother A did not always join the annual harvesting crew; so when harvest time came around a neighbor would call upon Brother A and say: "Brother, I want to go away to the harvest and may be gone for a month or so. Now you will be here at home, could you just run the cultivator through my corn a couple of times for me, and I will settle with you in some way when I return." Another brother across the way would like to go to the harvest too, if he could just get some good person like Brother A to see that his hogs in the pasture got water in case the pond should dry up—which of course it would do in a very short time. In this way various neighbors would call for favors. Of course this brother consented to do the best he could for those who needed such favors done. During the month or so following we will assure the reader this brother had steady employment.

Upon the return of the harvest hands it was plain to see that it began to be a question just how to make the earnings go around. Well, of course the bank had that mortgage—that would have to be paid. And that bill for clothing past due three months must be met. But the money would not go around. Who will be left out? "There is Brother A," they would say; "he is a good fellow and always lenient to those who are trying; he will let it go until we get upon our feet." Thus when Brother A

was met by various ones in a similar manner the good brother always being on the side of mercy consented to take a poor shoat as part payment, and from another a soggy load of wood, and so forth. For of course the spirit of the gospel demanded that he be long-suffering and kind, and not easily provoked.

What did it matter if now and then he would hear those to whom he had given his time say of him, "Brother A is a good man but a bad manager." But to stay with his solemn promise to his God he must not "behave himself unseemly" and must be willing to spend himself for the comfort of others. This is only a few of the things Brother A endured. Because to do the will of the Lord was his meat and drink his services were only incidents along with many others that good people make for right.

Some twenty-odd years have passed away since the writer's frontier experience, and time has proven to my thorough satisfaction that Brother A is one of the best managers I ever knew. *Right* was his standard. Property rights and possessions were of small value when it came down to human relief and real service. If the world of men were as willing to suffer for righteousness' sake as they seem to be to contend for "my rights," "my personal property," etc., what a different world this would be.

There was only one thing that stood in the way to prevent us from having a little Zion back there in those days. So few of us possessed the material elements that make for a wholly comfortable life. But the heavenly Father did bless us richly. We learned some time ago that Brother A still possesses as much of this world's good as formerly, and that his family have all grown to be sturdy characters in the church. Then as we inquire into the lives of some who then pitied this poor brother for not getting ahead in this world's goods, we find they have had family troubles as bad as anything we see in the world, and we are made to wonder at the working out of such events, and to read the lesson taught thereby.

There cannot be found upon earth to-day any who will outstrip some of us when it comes to argumentation and the expounding of the letter, but we seem to be slow to get a great way from the mere letter of the law. For example suppose the writer were to go out and preach the beauties of the fullness of the gospel and insist upon the Saints coming up to the law with their finances, and would prove by the books that it was all enjoined, etc., and then the preacher shall fall heir to a few thousand dollars, and instead of making a practical demonstration of the proper way to place the money he would immediately purchase an expensive car and begin to ride

around and emphasize the inequality between him and his poorer brother. How would this compare with the said preacher's teachings? Some one might say of him, "He has such great love for his children to purchase these things that they might enjoy the same."

To carry the thought farther: how much weight would such sermons have upon the minds of those who heard, even though they be ever so profound? The world has heard too much of this word-vaporing now. Are we not reaching a time when justice and mercy will take better?

Needs and Just Wants

We all know that God's laws provide for his children's needs and just wants. I might want a large automobile, but the justice of the thing is quite different as long as my brother whom the law requires me to love as myself has not even a garden spot. One could not follow such procedure while he had the spirit of the "fullness of the gospel."

We, as the ministry of the church, preach these things as though some day the public will see the application and put it into effect. Would it not be grand if we could in some way get the spirit of the thing? Then how quickly the detailed work would follow. We have told the world about these wonderful things and are making preparations to keep telling them of it, but with what effect we could reach the people were we all seeing to it that equality existed even in our ministerial ranks. What joy and added life would come to this church if the priesthood in branch and district could group themselves and agree from the bottom of their heart upon the "bond and covenant" that is being advocated by our president. Then as he has said this particular work will be as "broad as the church."

I dare say that because of the changed conditions we could "tell the story" and almost be self-supporting because of gardens and vineyards our families could tend, to say nothing of the education that would come to the young because of the experience. We hope the day is not far distant when we can both preach and *practice*. If we cannot do but one, perhaps the latter would be more advantageous for a while. Now as I have stated above, we cannot progress until we get the spirit of righteousness in our heart first. We know of no school that instills this most wonderful thing in its pupils where they will be given a certificate stating that false aspiration has been educated out. No more room for jealousy, etc., but the pure, unadulterated love for their fellows. If there is no such school, how may such a character be attained? Can it be that the school of sad experience will teach this thing?

A Look Backward

For many years we have heard the argument indulged in, "Oh, I cannot do anything to come to that law, because it takes all of this large farm to make a living upon," etc. We have striven on like the world in the markets, have gone into debt like the world, when the command was to come out of it. What have we gained? Are we happier by this individual struggle while mortgages are hanging over our heads and financial depression keeps creeping on? Can we not see that the church would be better off as well as the individuals happier, should we have labored collectively instead of separately and individually? Perhaps the church is getting ready to enter the school mentioned. Indications are that the discipline of this school of experience will try men, before we pass the various grades. We read of a people that the Lord "sent forth that they might be chastened." Was this the purpose of the scattering of the saints?

Two Wrong Things Noted

Ofttimes the poor have been converted to the letter, and because of carnality have commenced to insist that the brother with means come also to that letter. Contention has been the outgrowth at times, and personal freewill agency was overlooked by the one insisting. The Lord always gives room for every man's agency. Upon the other hand the well-to-do because of this same carnality above mentioned, misjudge the motives of some who would teach, not from any personal desire, but that they might see salvation come to the Saints. Of course contention upon both sides comes from the same source. The clearing of the inside of the platter will be necessary in each case.

Carnality sees not the kingdom of God. Righteousness working in the hearts of men cannot be observed by carnality. "The kingdom of God cometh not by observation," we cannot understand the things of God save by the Spirit of God. They are spiritually discerned. We all view the things of Zion by, or according to, the righteousness or unrighteousness within our own hearts. A people living in an humble and unassuming way could never be recognized as having any connection with the Deity by those who interpret the law according to the lusts of the flesh. The Lord's people will never set an example to the world by their pomp and show. Were anyone not prepared in heart to join company with such a people as the Lord's people must be they would feel at once it was a condition of "collective bondage"; for how could they get action upon their pride, their backbiting, or that carnality within, in such a place? Theirs would be to flee at once and raise the warning voice that others may

not be contaminated with this delusion. So now as always in the past, the things of the Lord will go unobserved by the world, as to having any merit, but deserving only to be crushed at once. We indeed trust that we shall work along the lines of the spirit, for the letter alone will bring ultimate death.

So, dear Saints in the conflict, keep your ear attuned to the voice that is crying in the wilderness with no uncertain sound—in the wilderness because but few catch its calling amid the clamor of many voices of deception and confusion.

March on, ye noble ones, you who have felt the burden of want and care, you who have staggered under unjust toil. For a wise cause have these things been permitted. Perhaps these things have been, that sturdy characters might arise, equipped with weapons bright and clean, to meet the foe of Zion's war. Meekness is not weakness, brother. They will stand aghast who built upon sand, when the stone foundation was ever cast aside in order that perishable wealth might be possessed. Forget not that in the past many brave hearts have beat 'neath the tattered cloak of adversities. Ye poor in spirit, raise your head, for heaven's kingdom stands with doors ajar, and with gifts of worth to bestow upon those who have passed beneath the rod, and dipped their garments in the blood, that they with Him might salvation bring and eternal joys obtain. "Lay not up treasures upon earth," saith He whose right it is to command, "but lasting eternal wealth possess where moth and rust doth not corrupt."

Light and truth, though stayed and hindered by the follies of men, marches steadily on. Truth, unobserved by the carnal mind, bides its time until false standards lie crushed and broken at the feet of those who have trusted therein, and then shines forth in its steady strength for all who will walk in the rays of her great white light.

May we soon, as a whole people, walk by the Spirit and in the light, as well as preach about it, for the letter killeth but the spirit giveth life.

One of our readers urges that we say more concerning how to preach the gospel, how to reach outsiders, how to reach the Saints to get them to attend the services, to revive them, to rewin them to Christ, how to lead the Saints on to higher ground.

There are questions which are not answered by the ordinary textbooks to-day. There are in fact many of our readers both of young people and of old who wish we had more to offer in this respect, more to tell us how to live the Christlike life, add there are wanted to-day 100,000 men and women to carry that message in their personal lives, thus show others how to worship truly the Lord of hosts.

PASTORAL

Good Questions by a District President

[The following letter is a copy of one sent out by one of our district presidents to his charges. It has so many good thoughts and can be so nicely applied to other districts that we think it worth passing on to our readers.—EDITORS.]

To All the Family of God in — District: The new year is now fairly begun and we have before us the tasks that will fill it with satisfaction and joy if properly performed and which, if neglected, will cause us to look back with regret when the lights of 1923 shall burn low.

Perhaps many of us are now wishing we had a better account to show for the year just made history; I know that such is the case with myself, at least. Now is a better time than we shall again have to take an inventory of our accomplishments for the past. It is a time when we can with profit ask ourselves the following questions:

Am I a better representative of the church than I was a year ago? Has anyone been given a better understanding of the church of Jesus, or has anyone a better opinion of its members by reason of my having lived? Can God reach me any better with his Holy Spirit (for indeed he is continually feeling after every one of us) than he could a year ago? Has anyone heard the gospel who would not have heard it but for me? Is Zion any nearer of realization because of what I have contributed toward the spiritual and temporal powers of the church?

These questions are not mere flights of fancy but are ones which if properly considered will start us to thinking about what the present year will have to say for us at its close. Indeed, now is the time not merely to resolve that this year shall be better than any we have spent before but to begin actual improvement in our own service; now is the time for you and me to begin that work that will make this district in very deed a curtain of Zion.

Has it ever occurred to you that few other districts of the church, save only its stakes, lie so close to the land that will be first redeemed? Is it not true, in view of this geographical advantage given to us, that God could most consistently require us to be the best district in the church? Perhaps no other section, soil, climate, and geography considered, is better endowed by nature for the task of supplying food to the church of God. Saints, how much of this wonderfully endowed section is directly employed in furthering the interests of God's work? Are we living up to our privileges or have we buried part at least of our Master's substance, to be handed

back to him on that great day of accounts without improvement?

Shall we not then to-day renew our energies and redouble our efforts to the end that this district shall be second to none in point of spiritual and temporal support to the cause of Christ? That we may attain this goal, shall we adopt as our slogan, "Work, watch, and pray"—work that we may have more to offer our Master, watch that we may be guarded against every onslaught of the foe, and pray for the success of God's work everywhere?

A Model Branch Report

Good suggestions for pastors and others who feel that reporting is a drudgery which should not be required.

[The reports of branch presidents to district presidents are so often statistical in their nature that the editors believe the copy of one such report which is different and is herewith reproduced will be read by our pastors with profit. To some it may open up new avenues of thought and give objectives for pastoral work not yet glimpsed; to others it may bring a sense of keen pleasure to know that the merit of the methods and plans they have been following is recognized by others.—EDITORS.]

Dear Brother: You ask for a report of the spiritual condition of the — Branch. So that you may have a clearer view of what I wish to say, may I outline what I regard as spirituality, how spirituality is manifested, and how nearly we are approximating the standard indicated. The latter point should cover your question.

It is exceedingly difficult to define spirituality. But from the standpoint of a pastor, it seems to me that spirituality consists in regarding God as Creator and Father; seeks association with him as such; sees God moving in nature, and expressing himself in the noble thoughts and beautiful, helpful acts of men; fellowships with men on a basis of brotherhood.

Of course spirituality is manifested differently in those we study, but I think a minimum manifestation will include principally the following:

1. The mind will be turned towards achieving perfection.
2. The graces urged by Peter in 2 Peter 1: 4-8 will be fairly constantly seen.
3. The law of tithing will be observed, and the financial needs of the branch supplied.
4. Fasting as a means of spiritual development will be availed of.
5. Prayer in private and public life will be had.
6. The admonition to "meet together often" will be heeded.
7. Those gifts bestowed upon the individual will be cultivated, and education sought.

8. The family altar will be a regular part of home life.

9. Duties of citizenship will be discharged.

10. An effort will be made to "warn" others concerning the gospel.

The remarks of the Saints, made publicly and in private, tend to show that their desire is to attain perfection, and their lives exhibit in some degree Peter's graces. This applies to the majority of the people. Tithing payments are in excellent proportion; better than seventy-five per cent of the wage earners observe this law, and in the number is included those with the largest per capita income. Branch funds are provided to meet our needs, without recourse to other than pledges paid on a monthly basis, or voluntary contributions. The prayer meetings and social services are marked by the considerable number who participate; the spiritual tone is very good, in my opinion. While the "gifts" are very infrequently manifested in the form of tongues or prophecies, yet in other forms we are supplied. During the past six months we have held special sessions of prayer in behalf of some of our sick, in which fasting has been requested. Compliance with such requests has been general.

Attendance at meetings varies. Owing to the fact that the membership is scattered over the city and surrounding and contiguous towns and country, the best test is the Sunday morning service, and the sacramental service. Average attendance Sunday mornings, out of a possible seventy, is fifty. Both figures are approximate, and the average is raised somewhat by the presence on sacrament Sunday of some who reside outside the city. The membership is "spotty" on cultivation of special gifts, or pursuit of home study or educational work under some institution. Among the young, the record is, of course, very good. Of the adults, two are doing university work, four are in evening high schools. The officers have periodical sessions for study under my guidance. Others do little of a systematic character, so far as I am informed.

Religious life in the home is not easy to estimate. One must judge by external appearances chiefly, and the result is naturally inaccurate. The institution of the family altar is observed in perhaps about fifty per cent of the homes of the active city membership. I base this upon priests' reports of visitation. Virtually all of the men vote, as do some of the women. The latter are not exercising their franchise very extensively as yet. Interest in political conditions at home and abroad is keen in some and lacking in others. That is to be expected. A talk given recently at one of the Sunday evening services on Turkey and the problem of the Near East

was well attended and listened to with apparently great interest. The evangelical work of the branch has not been attended to because of the work about the premises which occupied during the forepart of 1922. Plans are now under consideration to effect something along this line during late February or early March. Personal effort varies with the character of the member. Some are active in talking with their friends and neighbors; others are timid and slack. That this phase of our spiritual life is not unhealthy, however, may be indicated by our results in 1921. In that year we aimed at the conversion of ten members, conversion to be upon a sound conservative basis. The year showed the goal reached, and the majority of the ten are now active.

The recent General Conference caused some disturbance among the people here, but upon pointing out that common consent must prevail, and that a discussion of procedure or interpretation of law, if carried out upon a basis of mutual respect and restraint, must result only in good, the disturbance disappeared so far as I can see. Attendance, participation, and financial support have not suffered, and these are fair tests.

We have a few cases where the Saints are indifferent, and two or three where a more active labor of an official sort is called for. But these do not represent the branch. The spiritual condition of the active membership, comprising the majority of the branch I consider good. The standard set out above is open to many criticisms, but results, as tested by it, seem to justify my conclusion.

Easter Cantatas

Procure material now for your Easter programs in Sunday school and church services. April 1 is Easter this year.

This year we are handling four of the David C. Cook cantatas for Easter which are adaptable for all grades and contain suitable material for the needs of the average school. These may be ordered direct from us and we suggest that your order be placed sufficiently early to avoid disappointment in delay.

No. 7550-J **We Love Our King.** For all grades of the school. Like a thread of gold runs the Easter message.

No. 7551-J **Easter Rejoicing.** Songs, concerted pieces, and entertaining recitations.

No. 7552-J **Deeds of Love We Bring.** For all grades from primary to intermediate.

No. 7554-J **Easter Gladness.** Marching Songs, recitations, concerted pieces.

Prices: Single copy, 5 cents each; 10 or more copies, 4 cents each.

HERALD PUBLISHING HOUSE
Independence, Missouri

OF GENERAL INTEREST

Some Real Publicity

[A special reporter of the *Los Angeles (California) Times* wandered into our little church in that city one Sunday morning recently, and though the pastor, Elder David E. Dowker, did not know the reporter was present, he evidently preached some real copy, for the feature writer gave him a column and a half write-up. There is a tremendous lot of value in such publicity as this and we are publishing the report in full. It gives an interesting view of the church work in Los Angeles as well as a clear synopsis of Brother Dowker's sermon.]

DOWKER DENIES GRANT'S VIEWS

Loyalty to Christ Asked by Wall Street Pastor

Quaint Old Edifice Founded Forty Years Ago

Reorganized Church Under F. M. Smith Presidency

(By Alma Whitaker)

Perhaps it was the controversy about Reverend P. S. Grant, of New York, and his denial of the divinity of Christ in an Episcopalian church that sent me yesterday to hear a sermon on "Loyalty to Christ" by Reverend David E. Dowker at the Reorganized Church of the Latter Day Saints at 1114 Wall Street.

This little old church has been established in Los Angeles about forty years—a branch of the Mormon Church that repudiated Brigham Young, polygamy, the blood atonement, and other tenets and functions under the presidency of Frederick M. Smith, grandson of the original founder, Joseph Smith. And President Smith recently sent out a passionate appeal for loyalty to Christ, the inspiration for yesterday's sermon.

It is a quaint little church whose congregation has long outgrown it, now boasting 640 members. The platform looks like a modern bijou theater, with its pink tapestry hangings, artistically festooned around the tiny proscenium, and its pale-green tinted walls contrasting strangely with the old woodwork, the modest, stained-glass window tops and the old-fashioned chandeliers. But a sizable choir, made up largely of hatless women, found space on the little platform.

Essentially Family Church

It is essentially a family church, every age being in evidence. One proud mother with six healthy children occupied one whole pew, including a new baby boy, who was later blessed at the close of the service and behaved with the utmost decorum.

The service impressed me as being very similar to the Christian Church, except that the Lord's Supper was omitted. It opened with the hearty singing of a hymn, "In thy name, O Lord, assembling, we thy people now draw near. . . ." This was followed by an extemporaneous prayer offered by Elder D. H. Crum, whose wife was also the pianist.

The pastor then made his announcements, including a special appeal to the young people, in which the church seems particularly rich.

He also took an informal vote, as at a club meeting, on the question of whether the district conference should be invited to meet at this church in February—and the ayes had it.

Doctor Dowker's sermon of loyalty was delivered in schol-

arly yet simple language. His text was taken from the Gospel of Saint John, explaining the greater clearness of the Saint James [Inspired] version, and the magic of those words: "Except he doeth the will of my Father, who hath sent me." He said how poignantly he felt the responsibility of the preacher, who must guide without full knowledge of the lives and difficulties of those who heard him.

To Those Weary of Life

"If anyone here has become weary of life," he seemed to almost whisper, with sympathetic understanding, and his voice grew in volume and intensity as he declared: "If we will draw near to God, he will draw near unto us," and added upon a passionate note: "It is true; it is true."

Loyalty and knowledge, he declared, were essentially synonymous. It is the people who know most about the gospel of Jesus Christ who are the most loyal to it. And he cited the case of a family, critical, touchy, misunderstanding each other, and the inevitable disruption that follows, as distinct from that family founded upon love, patience, understanding of each other, whose loyalty stands firmly against all attacks.

He emphasized individual responsibility to Jesus Christ, the shame of selling one's integrity to vice. Lightly, sympathetically he touched upon the death of Wallace Reid, quoting the actor's own mother who said that "he had not died in vain" if his sorrows proved the great lesson the world needed.

Honesty of purpose, he said, holding up the Bible, was the theme of that great work—in government, in the church, and in the home. And he quoted a hymn often sung in the church: "I would be true, for there are those that trust me; I would be pure, for there are those that care."

Another line of it is: "I would be humble, for I know my weakness," and here the pastor interpolated a plea for humility—not often heard in these days of will power and the I am, I can, I will cult, which has won so many.

His sermon concluded with a reiteration of the golden rule.

The Golden Rule

"Can you practice this golden rule," he asked, "to do unto others as you would be done by? Can you be friendly to those whom you regard as your enemies? Can you be kind to those who wish to fight you?"

In fact, throughout that sermon, the pastor subtly put moral responsibility up to every member of his congregation. He did not seem to preach but rather to discuss in friendly and sympathetic understanding. One could not fail to be impressed with the pastor's own humility and a deep and abiding sincerity.

Then came the blessing of that new baby whose mother handed him so proudly to Brother Crum. The pastor and Brother Crum held the baby between them, the latter asking God's blessing upon him and dedicating him to that loyalty to Jesus Christ, which the sermon had so well set forth. This takes the place of the formal baptism as practiced in other churches and proved an impressive interlude.

The Church of the Reorganized Latter Day Saints at 1114 Wall Street is for sale. The congregation intends to build a new and larger edifice in the near future to care for the greatly increased membership.

It was noteworthy that there was no collection. Only in the Jewish Synagogue is this practice also observed, I believe. This plan was adopted over a year ago and under the new system of dues, paid as for a club, the church has a surplus of \$1,000 in its exchequer this year, where previously it had despaired of meeting expenses.

It is also interesting to know that pastors in this church

LETTERS AND NEWS

Decrease in Church Membership

Interesting details showing net loss because of transfers.

In response to a request by the Presidency, the statistician has submitted to us in concise form the statistics of membership of the church. We herewith present his letter and the accompanying table, for the subject matter is of great interest to the church officers and members.

It will be noted that the figures indicate a net loss in membership, due to the large number carried to the unknown list. It is a lump sum transfer to Loss and Gain account which should have been distributed over a number of past years, so that at the end of 1923 no such a large transfer will need be made. The year 1923, we trust, will again show the "gain" which has always been present in our statistical reports.

We commend the report of the statistician to careful scrutiny.

FREDERICK M. SMITH.

January 19, 1923.

THE FIRST PRESIDENCY;

Dear Brethren: Inclosed you will please find table showing total enrollment in the years 1921, 1922; also the number of names which we have enrolled as nonresidents at the close of the year 1922. The numbers given in the nonresident column will doubtless interest you, as you will observe in a number of districts the nonresident enrollment is quite large. These Saints come under the direct supervision of the district officers.

You will notice our total enrollment for 1922 is less than 1921, notwithstanding the fact that during the year 1922 we added 3,640 names by new baptisms, and 735 in checking up old baptism records, making a total gain of 4,375. The losses for the year total 4,506. Of this number 2,859 are names carried to the Unknown group, or equivalent to the Loss and Gain account, but of course on the wrong side of the account to show well. During all the years that this church has existed, so far as we know, no attempt has been made to allow for losses to the church other than by deaths or expulsions. Beginning 1920 this department has advised the various branches to clear their records of names of Saints whose whereabouts have for a long period of time been unknown to the branch officers. These names are then counted out from our total net enrollment but the record retained. In case of any of these people being found, the officers of the branch where found are asked to report to us, and we then enroll the name with that group, thus restoring it to the count of our general membership. This plan, while it absorbs all our present gains and even more, will, we believe, when it is once thoroughly in use, enable us to approximate more nearly what our membership really is. At least it is an attempt to determine our known members.

You might be interested in knowing that the number of

federation are paid out of a common fund and allocated to their respective churches from headquarters in Independence, Missouri. Doctor Dowker was sent here five years ago and the church has thrived amazingly under his pastorate.

new baptisms for 1920 was 3,827; for 1921, 5,511; thus 1922 was up pretty well with 1920.

Trusting the matters submitted may be of some use, we are,
Very sincerely,

THE DEPARTMENT OF STATISTICS,
By F. A. RUSSELL.

Table showing total district enrollments for the years 1921 and 1922. Also showing the number of names enrolled as nonresidents in 1922.

DISTRICTS	1921	1922	N-R
Alabama	663	648	47
Alberta	565	551	174
Arkansas	385	385	94
Central Illinois	594	632	52
Central Michigan	1,666	1,832	61
Central Nebraska	450	484	52
Central Oklahoma	1,234	1,274	315
Central Texas	476	435	45
Chatham	1,246	1,235	65
Clinton	1,023	925	196
Des Moines	1,313	1,411	195
Detroit	1,985	1,971	73
Eastern Colorado	1,375	1,527	327
Eastern Iowa	631	690	72
Eastern Maine	404	549	8
Eastern Michigan	1,870	1,874	56
Eastern Montana	279	286	96
Eastern Oklahoma	1,110	801	52
Florida	664	619	31
Fremont	649	1,119	40
Gallands Grove	1,014	951	40
Idaho	520	522	92
Kentucky and Tennessee	584	568	32
Kewanee	826	766	51
Kirtland	987	1,009	12
Little Sioux	1,993	1,463	48
London	1,065	978	17
Massachusetts	1,113	1,159	12
Minnesota	573	605	96
Mobile	945	918	183
Nauvoo	755	739	67
New York	415	416	42
New York and Philadelphia	1,131	1,185	24
Northeastern Illinois	1,084	1,028	47
Northeastern Kansas	459	544	159
Northeastern Missouri	307	401	85
Northwestern Kansas	512	588	61
Northwestern Ohio	315	361	18
Northern California	1,866	1,727	89
North Dakota	514	503	50
Northern Michigan	995	1,008	146
Northeastern Nebraska	776	981	52
Northern Saskatchewan	483	426	65
Northern Wisconsin	538	586	151
Nova Scotia	30	25	9
Owen Sound	1,409	1,305	63
Pittsburgh	446	487	7
Portland	760	735	71
Pottawattamie	1,335	1,417	28
Saint Louis	1,435	1,263	22
Seattle and British Columbia	915	971	75
Southeastern Illinois	1,331	1,230	11
Southwestern Kansas	**	252	9
Southwestern Texas	457	465	68
Southern California	1,171	1,310	78
Southern Indiana	659	560	34
Southern Michigan and Northern Indiana	1,448	1,385	240
Southern Missouri	720	782	60
Southern Nebraska	513	611	115
Southern Ohio	1,427	1,454	20
Southern Saskatchewan	336	344	66
Southern Wisconsin	639	593	3
Spokane	752	769	261
Spring River	1,886	1,950	172
Toronto	2,148	2,203	197
Utah	643	586	32
West Virginia	307	316	3
Western Colorado	294	303	112
Western Maine	520	512	20
West Michigan	1,030	1,177	262
Western Montana	427	455	103
Western Oklahoma	605	635	44
Wheeling	565	565	26
Winnipeg	113	173	30
Youngstown-Sharon	422	311	20
Total	63,089	63,789	*5,952

STAKES

Holden	1,800	1,670
Independence	4,896	4,506
Kansas City	2,626	2,844
Lamoni	2,518	2,246
Far West	2,769	2,709
Total	14,599	13,975
Branches in unorganized territory	1,406	531

Total in branches, districts, and stakes in United States and Canada 79,094 73,295

** District organized in 1922.

* The N-R total is included in the 1922 column.

Our Scattered Members

A report of Presiding Patriarch Frederick A. Smith to the First Presidency.

Thinking you might be interested in the work we have been doing along the line of scattered members, I am sending you a little report of what we have done this past year.

We have on our list 619 names. I have written once to 225 of them; twice to 240 of them; and three times to 84 of them, besides about 100 letters in the correction of names in regard to marriages and other things connected with these members. This makes a total of 1,057 letters from our office in this connection.

There have been 65 of them returned to us. These names have been placed on the "unknown" list. We have received 190 answers, some of the answers covering a whole family of four or five, and sometimes more, the answers being written by the parents and include the children. We have had in the neighborhood of 64 of them visited by missionaries and local men to whom we have written.

This work we have done besides the other work incidental to the office in which we have been engaged and besides the time we have spent in the field, which has been largely all the summer season and most of the fall.

I take the pains to write you this so you will get an idea of what we are doing along this line. Our replies from some of them have been very encouraging, indeed, and most of the members have expressed themselves as being very appreciative of the fact that the church took sufficient interest in them to write to them. We have sought to make the letters personal, as near as we can.

We find in a number of places these isolated members are holding little Sunday schools of their own with quite a number of outsiders in some cases attending them, and I have encouraged this so far as it is possible to do so. In some instances we have been asked for literature, with which requests we have tried to comply.

This has all taken considerable postage and stationery, but I really believe the good that has been accomplished and the interest created among the membership is worth the expenditure of the time we have placed upon it, as well as the expense. It seems the percentage of answers is not quite what we would like to have, but we find it difficult to get people living in the country, who are not used to writing letters, to write; but after the third appeal I have received letters from some who have apologized for not writing before, which indicates that the former letters have reached them and have done some good.

The fact that only 65 out of 1,057 have been returned to us is quite surprising. Some of them may have been lost, but evidently the majority of them have found the people to whom they were addressed, and whether or not they answer they are made aware of the fact that the church is feeling after them.

March 4 to 10, inclusive, is being observed throughout the country as Third Annual Religious Book Week. We are observing it and will publish a list of desirable books, new and old, which ought to be in the home of every Saint. And the re-reading of books on hand is urged as well as the purchase of new ones.

Financial Conditions Affect Church in England

Joseph Dewsnup, president of the Northern District, England, in a personal letter to President Smith writes that he and his wife are in good health and that he is devoting what time he can spare from his regular business in visiting the branches of the district week ends, and endeavors to visit each branch in the district at least once a quarter. He says:

"I am afraid that my visits to branches outside of Manchester will have to be curtailed during the present year, owing to the want of finance in the district funds, which are so depleted that it is impossible to meet the expenses of the local ministry in traveling to and from the various branches. Many of the ministry who formerly met their own expenses in the district work are now unable to pay the cost of traveling, owing to bad trade in Lancashire. However we are hopeful that God will open the windows of heaven and send us showers of blessings both temporal and spiritual. The work of the district is progressing and although most of our people are feeling the effect of bad trade, they rejoice in the knowledge of the latter-day work, and those who are striving to serve God with sincerity find happiness and solace even in adversity."

A Testimony of Blessings Through Herald

A sister who enjoys the Herald's articles discusses some of them.

The HERALD came to hand last evening and was so full of those things that cause the soul to rejoice that it seemed we could not refrain from bearing our testimony to some through its columns.

The article, "Shall we have faith" caused me to rejoice because we verily believe it is by faith that Zion will be established and the gospel preached to the nations of the earth. As it was when Judah returned from the Babylonish captivity to rebuild the temple and the word of the Lord came unto their leader, Zerubbabel, through the Prophet Zechariah, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts," so it is to-day, by the same power will the latter day ideals be established. In the words of President Smith, "There never has been a forward movement among the children of God since the beginning of the world that the opposing power has not sought to procrastinate the day of its culmination."

I am glad that I can say our missionary is a strong worker in support of the leaders of the church and his recent visit to Pine River did much toward inspiring the faith of the Saints here. He also manifested a spirit of sacrifice at the district conference. When a collection was taken to defray the expenses of the traveling ministry this brother requested that his share be placed as oblation as he had money for his needs at that time.

Our district president is a loyal worker and is building up the faith of the Saints. It is surprising what harm a very small seed of disloyalty will do in a place so far from the center. I fear those living in Zion do not defend the work as much as they should.

I was impressed with the resolution adopted by the joint council and the late conference on "Procedure in calls and ordinations." Our mind goes back to a little incident which happened in the Andes Branch which shows God's willingness to direct his people. The branch was organized in 1912 with an elder, priest, and teacher as officers. The following year we desired very much that a deacon should be added. There were some young men not holding the priesthood, faithful in service, and it was agreed one of these should be ordained deacon. Some said all that was necessary was to

vote him in and have him ordained; others thought the Spirit should direct. So it was voted that we seek the Lord's will the following sacrament Sunday. The choice of the people favored Brother B—. The following Sunday when the Saints met the Lord spoke through the presiding officer in great power calling Brother B— to the office of teacher and another brother to be a deacon. Others also were given witness. And the wisdom of the calls was plainly seen. The Spirit was poured out in great power at the meeting so that young people from nine to fourteen years of age requested baptism, though it were necessary that they be buried in the icy waters.

The Saints are few here at Pine River, though they are faithful. Their hearts are right. The opposing power has been at work, trying to overthrow the work openly and secretly; but we believe there are souls here who will hear the voice of the Good Shepherd. The Methodist minister warns all to stay away from the Latter Day Saints if they do not wish to be caught. It was reported that he made the statement in a schoolhouse near here that if this work was not hindered it would convert the world.

Our meeting place was torn to pieces by reckless boys. We do not know that it was through especial antagonism to the church, though. We now hold services at the home of Brother and Sister Samuel Case, who always have their home ready for the service of God, or as a stopping place for his servants.

May the work of God go forward is our constant prayer. May loyalty to right be the watchword of God's people.

PINE RIVER, MINNESOTA.

MRS. C. B. FREEMAN.

From Wales to America

A Welch family acknowledges God's blessing in moving to Joseph's land.

It is quite a time since any matter from me has appeared in your columns. Since leaving the land of Wales we have experienced what most missionaries and their families are acquainted with, i. e., lonesomeness and homesickness.

It is not my purpose to write an article upon America or to return to Britain and lecture upon "My trip to America." Our compensation has come. Sister Jones and our one daughter joined us in August. We have another daughter in London, England, yet, and we are working and praying for her company too.

The industrial conditions in Great Britain are distressing and depressing to a terrible degree. The last two years of my life have been a great trial in many ways, spiritually and financially.

I heard a story several years ago told with such pathos that it has clung to me ever since. The story begins with a man upon an American train with a baby in his arms. He is trying by every means in his power to pacify it, but he is unsuccessful. His fellow passengers, trying to sleep, ask him rather gruffly to take the baby out or do something to quiet it, at which the man broke down and wept aloud, and, speaking of the baby, he said, "His mother's body lies in the baggage coach ahead." Enough; a dozen hands are ready in an instant to help and advise in the care of the infant. That is how things so often occur. Because we do not know, we do not understand.

I can truly say that many times we as a family have moved around to where we thought we could be of some assistance to the Lord's work. Some of those moves seem a failure, so far as their success goes; but we do not know—it is so difficult to decide.

In a depressed state of mind one night I dreamed that I

had descended into a valley and the desire to rise was not very strong. My wife was feeling so badly about it all that my quandary was how to encourage her. We began the ascent. The landside was slippery and steep. But my feelings were to make the effort, saying, "Let us try." We moved a few steps and a handrail appeared; then sawdust to help us seemed to have been placed upon our path. But we did not know it until we tried to climb.

Encouragement came to me to steer to the west, and the mind became suddenly resolved to do so. But we had exhausted all our means. My son and I were idle and had done little work for over a year. But out of the slough we must get. I wrote to several people about it. Some assisted. The major part was loaned to us from a dear friend here in the United States. In a short time we got employment, and my son was talking to his boss regarding having his mother and sister come over here, when his boss offered me a sufficient sum of money to get the rest over, on a note of confidence. I gladly accepted it. This man knew us but a couple of months. God was back of that. "You move; the way will be opened up." Many interesting details are connected with these incidents that are better told than written.

The town of Bloomsburg, Pennsylvania, is laid out like many of our pretty English towns—clean, pleasant, and well lighted. A great many of its inhabitants are English. There is a nice church building and a branch of about forty members here, presided over by Brother Herbert Cunningham. One of the patriarchs resides here in the person of Brother Archibald Angus. There are also two high priests, three elders, one priest, two teachers, and two deacons here. That is hard to beat for so small a branch.

We had a beautiful prayer service on the new Sunday morning of 1923. Brother Whitehead, of New York, was present with us. He is a grandson of the Whitehead who was private secretary to Joseph the Martyr. The Lord told his people that some were being purified in sacrifice and consecration; others would be cleansed by afflictions.

My brother Alfred has arrived here from Nantyglo, Wales.

My grandfather, Isaac Jones (mentioned in the Church History dealing with Wales), presided over the Nantyglo Branch; my father, Jones Jones, myself, and the brother mentioned, all in turn; and we feel sad that it seems things are such now that the stakes must be raised.

We have preached a great deal in many parts of Wales with but meager success as to the numbers preached to. But some men's work seems a series of successes by baptisms. Others seem to be able to stand as testimonies. Many times do the words of certain people recur to me: "Well, I have borne my testimony." That work of being valiant in testimony—yes, a straightforward declaration in favor of the truth—seems at times all that God demands. In fact, "faith cometh by hearing."

I know by over twenty-eight years of experience that this work has humanity and divinity in it. I desire to cling closely to all good men and God.

Yours for the truth, THOMAS JONES.

BLOOMSBURG, PENNSYLVANIA.

A new department in *Autumn Leaves* is the Radio Department, edited by Arthur B. Church, president of the Central Radio Company. It has excellent suggestions, and one of the leading articles in the issue for March is, "How to listen to the church radio programs." In addition is much of interest to all, whether novice or expert.

New Edition

A Marvelous Work and a Wonder

By Daniel Macgregor

We have just issued from our press the fourth large edition of this most popular book by one of our leading missionaries. This edition has been greatly revised, has a large number of illustrations added to it, and is in more convenient size than previous editions.

It is in the usual book size with large, clear type, convenient footnotes, complete contents references, and in every way a most desirable book for those who would investigate the claims of the church we represent.

Some of our thoughtful people have believed that it largely takes the place of *The Voice of Warning* since the latter work was issued in the early days of the church and emphasized the problems of those days while this book includes those and much more.

In some quarters where this book is least known it has a reputation for being a book on the "hoofs and horns of the Bible." While several chapters are devoted to a discussion of the prophecies of Daniel and Revelation and these are carefully and clearly analyzed and presented therein, the larger portion of the book is devoted to a straight-forward presentation of the most essential factors in the restoration of the gospel.

The kingdom of God as set up by Christ being a real organization with a graphic presentation of the principles, officers, and functions of the church with accompanying requirements such as revelations are all presented in excellent form.

The Reformation with its effect on the Restoration and considerable discussion of the signs of the times have a prominent place.

One of the most important chapters is entitled, "The restoration accomplished." This is subdivided under twenty-two headings and especially discusses the coming forth of the Book of Mormon, prophecies concerning it, with literary and moral features of the book, its use and purposes, with evidences of archaeology.

It is essentially a book for investigators, especially those of the studious type of mind. It is further an invaluable help to those who do not have the privilege of hearing these subjects intelligently discussed by persons fully acquainted with the scope of the church historically and doctrinally.

The price is very low considering the amount of convenient material offered. The book has had an especially large sale which will no doubt continue as it becomes more widely known. It answers so many questions that are raised concerning the church, its origin, etc., that every Saint should have one copy on hand, especially for loaning.

In two styles of binding: Paper, stapled, 35 cents each or four for \$1.25, postpaid. Cloth binding, 60 cents each.

HERALD PUBLISHING HOUSE
Independence, Missouri

Fighting Adversity Successfully

I have been greatly benefited and encouraged by reading the wonderful experiences and testimonies of others, so I thought I would relate one that I have had. I am greatly incapacitated with rheumatism and at the present time am confined to the house all the time.

When I came home from Graceland College in 1904 I had no money at all and was not able to work to make any. The change in climate made my rheumatism worse, so that I had to use a walking stick in each hand to get around. I had taken a business course in Graceland but I could not find any job around home and was not able to go away to look for one. So I waited and prayed for work that I could do to make my support.

One morning about three o'clock a voice, distinct and clear, pierced my whole body saying, "Read and study all good books." It waked me up and I lay there for an hour thinking what this should mean. I knew it was from God, as the evil power would not advise me to read "good" books.

The question with me now was, How could I read and study books that I did not have? I did not have money with which to buy them, nor was I able to work to make the money. Anyway, I wanted work just then more than I did books. So I asked the Lord to open up the way for me to get the necessary books.

One day I got hold of a piece of woven wire fencing, which I tore up and used for making horse muzzles. I had no trouble in selling them. I then ordered the first volume of the Church History, and some other books. Then I kept on until in a short time I owned nearly all the books the Herald Office handled, and all the publications.

I have had many more manifestations of the Spirit in my life. The Spirit has spoken to me a number of times, telling me all would be well, and this has helped me to be patient and bear my afflictions without complaint. I ask the Saints to pray for me.

Hoping this may cheer some one else in like condition and enable them to press onward and upward and to bear their afflictions with patience, always asking the Lord to help you, I am,

MCKENZIE, ALABAMA.

Your brother in Christ,

M. S. WIGGINS.

Optimism Urged

As I do not often see any letters in the HERALD from California Saints, I write hoping that the contents of this letter may be of some benefit to one or all who may read it. I want to be personal and tell you, the one who is now reading this, that I love you; love you because my Elder Brother has directed me to do so, and I am able so to do for the Comforter has softened my heart and made it a pleasure to me to love my brothers and sisters and encourage them to be loyal, faithful, and true to our Master, to themselves, and to the church. Surely the church is the kingdom of God on the earth, and any member who will keep the law (love God and man as directed in the Bible, Book of Mormon, and Doctrine and Covenants), is laying up treasures in heaven and "where your treasure is there will your heart be also."

In my twenty-nine years of membership in this church I have passed through many trials and troubles; but never for a moment have I doubted the divinity of this latter-day work, and my experiences have helped me to feel for others and to help them in every way I am able. "Whom the Lord loveth he chasteneth," etc. (Read Hebrews 12: 6-10.) "As many as I love I rebuke and chasten." (Revelation 3: 19.) If we profit by our Christian experiences it will be to our benefit. If you are discouraged or cast down or doubting,

believe me, dear brother or sister, it will be only for a time. Have faith in God, and after you are tried our Father will by his Spirit chase away the discouragement or doubt. He is true and faithful and his promises are sure and will all come to pass in his own due time.

I love this work better than anything else on earth and I am perfectly assured in my soul that all will be well with the faithful and pure in heart. May the God of peace and comfort help us all to more fully realize his goodness and his love, that it may be well with us here and hereafter.

BURLINGAME, CALIFORNIA.

F. A. SEVERY, SR.

The Gospel in Its Fullness Causes Joy

Some years have passed since last I wrote to your columns. I would like to often, but feel rather to give way to others whose letters perhaps are more inspiring, and there are so many fine articles to be found in your pages that I hesitate to occupy the space. However, there comes the desire today to once more contribute, perhaps because one day this week marked my tenth year in this church and my thoughts have been concentrated somewhat and I can truly say, "How well I remember the dawn of that day," a very cold day in North Dakota, when my companion and I were led by the Spirit the truth to obey and were baptized by Elder Jerome E. Wildermuth.

The time I have been in the church is short compared to others who have been members some forty or fifty years; but, Saints, let me say I have lived in those ten years "a passing as it were from death unto life." We read in Ephesians 4: 14, "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."

The above appealed to me. While there was a tossing to and fro, there was always a restraining effort on my part when it came actually to joining churches. I knew more about the Catholic and Episcopal doctrines than any others, yet I instinctively knew they were not the absolute truth. When I say, "I know this work is God's work and this his church," I often hear the Saints testify to the same. It is not simply because I have witnessed especially the manifestation of the gifts to any large degree, but rather it has been the operation of that holy and divine Spirit upon my very life, that Comforter that was promised. In short, it was a realization I had received that which the other churches failed to give, the gospel in all its fullness.

Dear Saints, there are many testimonies I have had in regard to this great latter-day work that to many would seem small, the evidence of things unseen, the answer to an appeal made in truth and earnestness for light on things eternal, and for light on different phases of our work. Remember, we were isolated and without books on any subject, and we were too poor then to invest in anything but our three books. I did secure them, but so many, many times I had to look up and sing, "My faith looks up to Thee." God never left us alone under those conditions.

Oh, that I could overcome self, this nature which is so peculiar and has always been. The process seems slow and many times I feel unless I make more headway in the next ten years my reward will be small. Still I know in this gospel one realizes as never before the justness of our God. One will get out of it only that which he puts in.

It is now three years since we came to Zion, and I pray that here as elsewhere I may be found standing in "holy places." I am not much given to the thought that we can

fall asleep on our rights elsewhere and then come up to Zion and make a hasty preparation spiritually. I believe it will come easier if we have first stood in holy places, and I trust that I have come with no other thought but to be found at least trying to do the Master's will.

My heart goes out to the isolated ones. But be of good cheer; be faithful to your covenant, and the promise is, "He shall not leave you nor forsake you."

And now, dear Saints, though not as a matter of form, I ask an interest in your prayers for we are weak, frail children and we make many, many mistakes. It seems so often that we have to turn about face, so to speak, and begin again. The times are distressing; perilous times are at hand. To-day I may stand, but what of the morrow? God help us! May the work go on. May we realize more fully that Zion is just what God said it was, the "pure in heart."

Yours in bonds, MARY E. SLATER.

INDEPENDENCE, MISSOURI.

Response to Inventory Call

I am glad to report that the outlook for Detroit is very good. Also, that the present is one of forward movement and tranquillity. Our Detroit Branch business meeting, the second Tuesday of this month, was characterized by almost complete unity.

I urged upon the priesthood of the city at our last general meeting, the first Sunday of this month, that all make out their inventories and pledge themselves to help in the local expenses of the branch here, for all to obey the law of tithes and offerings, and I would do the same. Then we could go to the Saints and accomplish more in persuading them to observe the law. The idea seems to be taking root very strongly as I am told that all the inventories sent here by the Presiding Bishopric have been sought and the brothers acting as counselors to Bishop Blair told me they would send for more at once. I hope to see more accomplished in this line here this year than ever before. We feel hopeful, no untoward circumstances developing.

The services are being well attended here, at the several meeting places.

With sincere regards and best wishes, I am, your brother,
G. R. KUYKENDALL.

DETROIT, MICHIGAN, January 22, 1923.

Easter Cards

Our National Line of Easter cards are of the same wholesome type as the Christmas cards we sold during the recent holiday season. The sentiments are religious, uplifting, and satisfactory in every way to church workers who want something worthy and do not care to waste time on cards with petty appeal.

The coloring is quiet and subdued, with beautiful designs that are sure to please.

Cards, with scripture verse—10 in a pack, with envelopes, 30 cents a package.

Folders with scripture verse, 10 in a pack, with envelopes, 50 cents a package.

Post cards, with fifteen designs, 10 for 15 cents.

Pastor or religious worker cards, with religious sentiment, 10 for 25 cents.

Order early enough to have on hand for Easter time. Easter Sunday is on April 1 this year.

HERALD PUBLISHING HOUSE

Independence, Missouri

Encouraging Financial Reports

Bishop E. O. Clark, of the Des Moines District, has just forwarded us a copy of his report to the conference for the calendar year ending December 31, 1922, which shows a total received from tithes and offerings of \$5,792.40 as compared with \$5,750.39 for the fiscal year ending June 30, 1921, and \$4,462.33 for the fiscal year ending June 30, 1920.

It will be interesting to know that the amount per capita paid in tithes and offerings in the Southern California District has been the highest average of any district in the church for several years. Their per capita for 1917 was \$13.60; in 1918 it was \$13.98; in 1920, \$9.66; in 1921, \$13.57.

Massachusetts District for the year ending June 30, 1921, had a per capita of \$17.22. Their highest average before that period was during 1918 when they reached \$8.89 per capita.

Pittsburgh, Pennsylvania, District for the year ending June 30, 1921, had a per capita of \$19.39 which was about three times as much as the two years preceding.

It will doubtless be interesting to the Saints in your district to watch your Bishop's agent's reports and ascertain what amount of tithes and offerings is paid per capita. These per capitae are based upon the payments made through the local bishop or Bishop's agent and do not include any contributions made direct to the Presiding Bishop's office.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

A Testimony and Exhortation

I was much interested in President Smith's article in the last HERALD in regard to stewardships. He mentioned the letter printed some time ago in the HERALD that was written by a farmer to Brother Smith. I suppose many of our readers read it, also the letter written by our young English brother telling how he had been looking for work nearly two years.

I wonder how many of the Saints know how it feels to be located in a big city with a wife and three little ones and thrown out of work in midwinter through no fault of your own, but just because your employer gets a chance to hire a boy (that lives at home and pays no board) for one half of what you were getting. That happened to me in the city of Providence twenty-six years ago this winter. My employer hired into his store through the holidays a number of young fellows, and, after they were broken in and could do the work, laid off a number of men with families. I was one. Only a short time before he told a friend of mine that I was faithful. He said when he laid me off, "I have no fault to find with you, but these young fellows can do the work and I can hire them much cheaper. I have got to work for my own interests. I will give you a written recommendation." I refused the recommendation and tramped the streets of Providence looking for work until I was soulsick. One Wednesday night I came home tired and discouraged. I didn't have the heart to start for prayer meeting. As we were talking over our troubles my wife said, "Let's pray." So we went into the little bedroom and poured out our supplications to our God. The windows of heaven seemed to open and such a blessing as we received! I had been before instantly healed of appendicitis and had received the baptism of the Holy Ghost, but the blessing that night overshadowed all blessings I had ever received before. My wife spoke up and said, "God is able to send some one here to hire you."

We arose with glad hearts and I went to prayer meeting.

I think it was the next evening we heard a knock at the door and I opened it and a gentleman I had known years before stood there. He asked me if I would go to Woonsocket, Rhode Island, and take charge of a restaurant that he had traded some real estate for until he could sell it out. He offered me as much as I had been getting in the store and my board. Years after, this man told me that I was the only man he could think of that he dared to trust.

I am thankful for those experiences for they taught me the value of money and to be frugal. In one of the last revelations received through our late Brother Joseph Smith, the Saints were admonished to be frugal in their living expenses and the church was counseled to not build costly church buildings. I wonder how many Saints are giving heed to that word of God. If I had been as lavish in my living expenses as many of our people I never could have paid a cent of tithing. I have raised to manhood and womanhood four sons and two daughters, all active members of the church and given four of my children piano lessons and paid quite a little tithing and taught all of the children to pay tithing.

I know of those in the church who have a much larger income and smaller family, and their clothing and other expenses are so large that they cannot get anything saved for a home. I know of others who with only one half as much income and larger families have got, by frugal living (that is by being careful in their buying of supplies), homes of their own and paid quite a lot of tithing. A man who is getting from forty to seventy dollars each week and spending it all on a small family, doesn't feel like coming down in his living expenses and sharing with the poor, unfortunate Saints and fulfilling God's command to be equal in temporal things.

Recently I was talking with one of our local business men and he told me that there were 45,000 members of the Ku Klux Klan right in this section. He is a good old Yankee and a political man and seemed worried about the conditions that exist. I believe the time isn't far in the future when that spoken of in the Doctrine and Covenants will come, that he who will not take up his sword to fight against his neighbor must needs flee to Zion.

Are we going to sleep as the Jews did and not prepare, and be destroyed as they were? Is Jesus weeping over us as he wept over Jerusalem? Is he saying, "How often I would have gathered you, but ye would not"?

Jesus requires all of our surplus property to be put into the Lord's storehouse. Jesus requires every Saint to be careful and saving (frugal) in his living expenses. Jesus requires that those goods and moneys that we retained be used by us as wise stewards to gain more money or goods (or talents), all of which are to be cast into the Lord's storehouse to be used for the good of the whole church.

Can one small family of Saints spend from thirty to seventy dollars per week in careless buying, when by living in a little less style they might save from five to twenty dollars per week, while other Saints through no fault of their own are really in need of the common comforts of life, and escape the wrath of God?

It isn't enough for us to give a tenth of what we have left when we have spent of our income in a lavish manner. We are to be frugal. If you had a daughter suffering in Germany for necessary food and you were getting only twenty-five or thirty dollars a week, wouldn't you try to send her some money to feed her little ones and herself? Jesus said the greatest commandment was to love the Lord our God with all our soul, mind, and strength, and the next

to the greatest is that we shall love our neighbor as ourselves.

This is a day of sacrifice and the tithing of my people, saith the Lord. But where is the sacrifice when a man takes off the money in the bank that he doesn't really need and gives it into God's storehouse? As long as we have all the good, nourishing food we need, a comfortable home, and respectable clothing, we are not sacrificing anything. We are to sacrifice by going without new dresses, coats, hats, etc., when those that we already have will do without our being really shabby. We are to sacrifice by being careful in buying meat and groceries, etc. A pot roast from the shoulder is just as nice and more juicy than one cut off the sirloin and can be bought much cheaper. In many other ways we can sacrifice for our daughter in Germany, or our brother in Wales, that Brother Gillen told us about, who for a whole week had no other food to offer Brother Gillen than bread and tea and no money to pay the car fare home from the depot where he met Brother Gillen and no money to buy new clothes.

I don't want to be left when the call rings through the heavens, "The Bridegroom cometh, go ye forth to meet him." Our sacrifices will look small then, and if they have only helped to make our garments acceptable to our Lord and he lets us come in, how happy we shall be.

But if we have enjoyed our good things and our brother his poor things, we may be like Dives and Lazarus.

Ever praying that Zion may be clothed in the righteousness of the Saints, I remain,

Your brother in Christ,

GROTON, CONNECTICUT.

THOMAS G. WHIPPLE.

Radio in the Church

Even the most dull of comprehension among us is coming to recognize some of the missionary possibilities of radio. In spite of this I do not think that any effort has been made to take advantage of the opportunities open to us in other countries.

From what little I know of this work I understand that the first one to commence broadcasting has prior claim on some of the facilities for work. However this may be, it is certain that with the rapid development of radio in other countries, a development which will without doubt parallel that in this country when once it takes hold, we shall gain immense advantages from having some intelligent radio expert watching our interests.

The ideal at which we should work is of course to have a receiving station in every branch, and a sending station at every important center. This may be far off, but we should at least keep this ideal in view.

In the light of the above I wish to suggest that you get reports on the possibilities of establishment of radio headquarters in Australia, Great Britain, the Islands, and possibly Canada, so that we can be on a par with other religious organizations in this respect.

A further development of this idea will be the recognition of the fact that to speak over the radio is an art in itself. In the light of this I will also suggest that the Graceland station be kept in good condition, and that the religious education students be given opportunity to study this aspect of coming missionary work under ideal conditions. It might even be worth while to arrange with Brother Church to go there during the year to give a lecture on the possibilities in this direction, so that we can be sure that our men are alive to the significance of radio activity.

Sincerely yours,

F. HENRY EDWARDS.

Missionaries Welcome to Holland

The Presidency are in receipt of a letter from Brother John J. Graven, of Schiedam, Holland, who writes: "I can tell you that I was very happy to shake hands with the Brethren Postma and Veenstra, and we all have the same conviction that the Lord will lead us to the upright of the earth."

Helping Poor Children in Manchester

As a sister of the Northeast Branch, Bradford, Manchester, England, it gives me great pleasure to write to the HERALD. It is a joy to me to be a Latter Day Saint, for as I get older I see the more beauty in the gospel. For the many blessings that have been mine I have a strong desire to serve the Lord, and grow to be a good woman.

Our respected brother, J. Dewsnup, the president of the district, gave this motto for the year 1923: "Service for God." I am sure this put into practice will make us true Latter Day Saints.

For two Christmas days the Saints at our branch have been able to give a free breakfast for five hundred poor children who live in the district. It is when we see the poverty surrounding these little ones that we realize God's goodness to us as Saints.

I hope that I will value the sense of the gospel and ever try with you to follow in the Master's footsteps.

Hoping this work we love will continue to grow and prosper is my testimony as a Latter Day Saint.

Yours in gospel bonds, A. SCHOFIELD.
CLAYTON, MANCHESTER, ENGLAND, 18 Heather Street.

Niagara Falls, Ontario

We write these few lines hoping they will encourage all branches which are steadily losing in membership, that no matter how few working members there are, they will cooperate, and be faithful through the trials which they must pass and overcome before attaining that peaceful influence that is always found with a flourishing and God-fearing people.

This branch has had an extremely hard fight for existence during the past few years, and our numbers have been gradually decreasing. Our services all seemed to spell "failure" with the exception of the Religio Department and that, under the supervision of Superintendent Sister Franks and officers, managed to enjoy as much of God's Spirit as possible considering local conditions.

With the close of 1922 a dark page for us is sealed, and under our new president, Elder D. Pycok, the year 1923 was ushered in full of encouragement and rejoicings, and it is proved that God has not forsaken this part of his vineyard.

Elder C. M. Clifford, our district missionary, paid us a two weeks surprise visit, January 7 to 21, and with the elements all against us it is with satisfaction we state that he must have felt that God was pleased and blessed every effort and hope he held out. During this time he did fine work: Twenty were baptized and several left very much interested. The sermons and lessons were enjoyed by all and we received of the Spirit abundantly. He was called upon to take charge of the funeral service of our late Sister Stoner. Hundreds attended this solemn ceremony to pay their last tribute of respect to one beloved by all. The address was wonderful, and the Spirit of God rested with our brother to such an extent that both strangers and old-time members were present at our evening service, to listen to his farewell sermon. The church was filled to capacity.

Brothers and Sisters, we need your earnest prayers, that now we have been raised from the depths of despondency to hope, we all may be humble and live as near perfection as possible to show to our heavenly Father our appreciation for his mercy and restoration of all good things.

MARTIN A. WARE, *Correspondent.*

Council Bluffs and Vicinity

The pastor has been absent from the city for some days. We learn that he is in Denver.

At the business meeting Brother Frederick Timm was elected financial clerk.

There has been appointed a social for the entire branch under the supervision of the Religio, to commemorate the coming Valentine holiday. The members have been divided up into groups governed by the class work they are doing and their ages. We look for some developments we trust will be altogether pleasant.

Baptisms every week of late. Brother G. J. Harding baptized one last Sunday the 4th inst.

Brother J. A. Hansen, of Hazel Dell, has been holding a two weeks' series of services at Neola, assisted by Joshua Carlile and P. T. Anderson. Some interest, and some brought nearer to the church and its faith.

Spirituality is the theme on the lips of many as they are considering that we are in the hastening time, and the word of God is the thing most desired in all our study and searchings. An excellent sermon was delivered by the pastor on the night of the 28th on "Our attitude to each other as Saints."

Minneapolis, Minnesota

The Minneapolis Branch has had a very prosperous year. Through the efforts of Brother Kress, who, while being engaged daily in a shoe store in Minneapolis, has devoted with great zeal and sacrifice his time to preaching several times a week in different homes both in Saint Paul and Minneapolis. Seven people were baptized in the last two months. A contest was staged the last four months of the year 1922 for Christmas offering and the school was able to raise about \$220.

The small building that is now used is fast becoming too small. Under the splendid direction of Sister Johnson, the Sunday school has grown until it is with difficulty that room is found for the several classes. The Religio under the supervision of Brother Wesley Elvin is also making vast strides to meet the needs of the young people. We are indeed fortunate to have Brother Elvin, who is a graduate of Grace-land College and the University of Minnesota, with us. He is full of zeal, ambition, and has a great deal of patience. On account of the lack of room, the branch is now making a strenuous effort to raise money for either an addition, or a new building. The wage earners of the branch are giving one day's salary each month for this purpose.

We have a fine set of officials. There are about eight members of the priesthood, who rotate more or less in the preaching. This includes, too, Brother Sparling, who has been with us since General Conference as one of the missionaries for this district.

Besides making strong efforts to improve spiritually, and bring our gospel to others, the entertainment committee has arranged several parties. Each group has its own parties or socials about every week or two. The young people in one group, the older people in another, and Sister Lister and

Brother Lee Judson in charge of the younger people. All have enjoyed separate parties, such as skating, tobogganing, and house parties, and all have gathered at the church for a general social time.

The district conference on February 3 and 4 came off nicely. A large degree of the Spirit was felt, and Brother Wesley Elvin and Brother Lee Judson were called and ordained to the offices of priest and teacher respectively. We were also glad to see the visiting Saints from Duluth, and other places. Brother Day and Brother J. E. Wildermuth as president of the district and conference missionary aided very materially to the spirituality of the meetings.

The young people took up a collection among themselves and bought a radio outfit for Sister Seaman, of Saint Paul, who because of her affliction cannot leave her home.

The church is located on the corner of Fifth Street and Queen Avenue, on the west side of Minneapolis. We would appreciate any Saints coming through to stop off and see us. We were very pleased to see Brother Ray Carmichael who is in the city for a few months on work for the Government.

CHARLES R. HIELD, *Correspondent.*

Niagara Falls, New York

The year 1922 has passed into history but we look back at it with a degree of satisfaction, feeling that although there has been some discouragement, there has been much progress and the spirit of "less of self and more of Thee" has been manifest in general throughout the branch.

Sister George Landes and the pianist, Sister Robbins, deserve much credit for their work with the junior and senior choirs, and the rendering of the cantata, "The Christmas King," on Christmas Eve was much appreciated. Brother and Sister George Landes are largely our musical "inspirers" and an orchestra has been Brother George's hobby with more or less success. He is going right ahead with plans for the coming year, just as though he had never heard such a word as *failure*. Can such a spirit do other than win?

Religio has not yet got all the axles greased for action but it finished out the old year under the leadership of Brother Victor Joy in good condition and a spirit of cooperation and determination by all to study to show themselves approved workmen that need not be ashamed.

The Sunday school under the able leadership of Elder C. A. Spilsbury, assisted by Sister P. Ely, has done good work, and if the growth continues the sides will be pushed out of the church. We hear whisperings even now of a new church.

On the first Sunday of the month we held our regular sacrament service, followed by prayer and testimony meeting, which was indeed a feast of good things, and the message of encouragement and admonition given at that time left its impress on the minds of all present and surely augurs well for the coming year.

May the spirit of unity and service reign throughout the whole church is the prayer of
A. H. M.

Book of Mormon Post Cards

We have a limited supply of post cards in sepia and orange with ornamental border, bearing a typed reproduction of verses 30 to 39, inclusive, of the 2d chapter of Jacob, from the Book of Mormon. They are popular with some of our members who have occasion to introduce or sustain the Book of Mormon in this way. They sell for 10 cents a dozen, or 36 for 25 cents.

HERALD PUBLISHING HOUSE
Independence, Missouri

Youngstown-Sharon District

The Youngstown-Sharon district conference was held at Sharon, Pennsylvania, January 13 and 14, and was presided over by Elders Gomer T. Griffiths and D. H. Jones. Saturday evening Elder Ahlstrom, president of the branch and district Bishop's agent, gave a talk on the temporal aspect of tithing, and Elder James E. Bishop spoke on the spiritual aspect of tithing. The talks were very enlightening to those present and gave each one something to think about.

Sunday morning there was a priesthood meeting in charge of Elder Griffiths, who gave some fine counsel to those present concerning their duties to God and their fellow men. Sabbath school was at 9.30 o'clock.

Business session of the conference was at 11 o'clock, in charge of Elders G. T. Griffiths and D. H. Jones. At this service Brother Jones presented the following names for ordination, which were accepted by the conference: Luther M. Evans, priest; D. B. Morgan, teacher; William McCune, elder. These brothers were ordained in the meeting held at 2 o'clock in the afternoon.

The following business was transacted: President D. H. Jones presented his resignation, which was accepted, and Elder James E. Bishop was elected to fill the unexpired term. Following a recommendation from Elder Griffiths, Elder Jones was elected district vice president. We feel very fortunate to have as good a man as Elder Bishop to preside over our district.

At the 2 o'clock service a spiritual feast was enjoyed, several being spoken to by the gift of prophecy.

Brother Griffiths preached a wonderful sermon on "Faith" in the evening, which was greatly enjoyed by all present.

E. B. JONES, *Secretary.*

Independence

Appointments at Independence Sunday were as follows: Stone Church, preaching by Bishop Mark H. Siegfried and Apostle John W. Rushton; Second Independence, preaching by Elder J. M. Baker and Elder J. M. Terry; Walnut Park, preaching by Apostle Paul M. Hanson and Elder L. E. Hills; Enoch Hill, preaching by Elder W. D. Bullard and Elder Charles Warren; Liberty Street, preaching by Elder J. B. Barrett and Apostle Roy S. Budd.

The radio program at 6 o'clock Sunday evening consisted of a musical program under the direction of Sister Bernice Griffith and a lecture by President Frederick M. Smith on the subject, "Stewardships." Many letters are coming in reporting that the radio programs broadcasted by the church every Sunday evening are being favorably received and many hundreds are enjoying the benefits who otherwise would be unable to attend our services.

Apostle John W. Rushton reached Independence last Tuesday, coming by way of Omaha where he preached to the Saints on the fourth. He will preach next Sunday evening at six o'clock at the radio service, and at eight o'clock will preach at the Liberty Street Church.

Elder S. A. Burgess is back at the editorial desk after a few days in Saint Louis.

Elder John F. Sheehy, whose mission field is now in the Far West Stake, came to the Sanitarium for a slight operation last week and was reported as doing very well. He will be there but a few days.

Mrs. Thomas J. Atkinson, who came to Independence from Saint Thomas, Ontario, about three years ago, died February 9 and was buried from the Stone Church Monday, February 12. Pastor R. V. Hopkins preached the funeral sermon.

Bishop J. A. Koehler, of the Far West Stake, was in Independence Monday on church business.

Elder R. D. Weaver, who about two weeks ago underwent a serious operation at the Independence Sanitarium, is still gaining and in a few days will be enabled to be up and around.

Apostle Roy S. Budd, who now has his home in Independence, returned from his mission field in Oklahoma last week.

Bishops Benjamin R. McGuire and James F. Keir went to Lamoni Tuesday of last week and spent the entire week there. In addition to meeting with the board of the Electric Light Company and looking after various other financial interests that the church has in Lamoni, Bishop McGuire preached for the Saints on Sunday morning and Bishop Keir at night. They returned to Independence Monday.

President Elbert A. Smith went to Lamoni last week to deliver a series of lectures to the Religious Education class at Graceland College. He was to have returned to Independence Monday, but was taken with a slight attack of influenza and his return will be delayed for a few days.

Mrs. Joseph R. Lambert died of pneumonia Thursday evening, February 8, in Independence where she has lived the last few years. Sister Lambert, the wife of Patriarch Joseph R. Lambert, and mother of Richard J. Lambert and Mrs. Arthur H. Mills, had a wide acquaintance throughout the church, her husband's work as apostle and patriarch extending over many years. There was a short service Friday afternoon at the home of R. J. Lambert in Independence at which Presiding Patriarch Frederick A. Smith spoke and prayers were offered by Elder W. D. Bullard and Doctor Joseph Luff. Early Saturday morning the family accompanied the remains to Lamoni, Iowa, where the Lamberts had lived for many years, and on Sunday afternoon the funeral was held at the Brick Church there. Bishop A. Carmichael preached this sermon and interment was in the family plot at Rose Hill Cemetery.

Radio News

Beginning with this issue we are publishing some of the many letters received regarding receipt of the religious programs broadcast each Sunday evening from the Independence studio of the Central Radio Company, Kansas City, Missouri. These religious services are the only ones sent out by this station. The program will appear weekly in this column. The following are excerpts from a few of the many letters received. Most of them are not members of the church. A card is being prepared which will be sent to all who write, giving information about the program, the station, and where to get literature about the church.

W P E

Radio Program for Sunday February 18, 1923, 6 P. M.

Broadcasted from Independence studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave, 6 to 7 p. m.

(Musical program arranged and rendered by Walnut Park, Independence, orchestra.)

Brass quartet: "Soldiers' chorus."

Missionary brass quartet.

Violin solo.

Ada Griffice.

Baritone solo.

Melford Nace.

Vocal solo.

Margaret Gard.

Prayer.

Violin solo.

Ada Griffice.

Lecture: Modern application of the gospel.

Apostle John W. Rushton.

Missionary brass quartet.

HOLDEN, MISSOURI. We heard the entire program and enjoyed it all. Your sermon [President Smith's] was good and covered well the subject, considering the short space of time occupied. We heard you very plainly. I am a believer in the practical utility and effectiveness of the radio as a means of reaching many people with our message—thousands who will never hear it in any other way. And for this reason I wish we had a broadcasting station the equal of any in all this region. I hope to see this a reality.—H. E. Moler.

DES MOINES, IOWA. We heard the services you broadcasted this evening; the music, however, was more distinct than the sermon. I have a very good receiving set and though I have heard from all over the United

States this is the first time I have heard from Independence.—Kenneth Davis.

ORRICK, MISSOURI. I have been listening to your sermons; can hear every word, and being rather familiar with the history of your church I take the liberty of writing you and sending you a clipping on the death of David Whitmer which I think you will appreciate. I was intimately acquainted with David Whitmer; have seen and examined the manuscript and had Uncle Dave explain all about the translation. I have also seen the prophecies in pamphlet form given by Joseph Smith in regard to the church going into abomination and priestcraft. No man stood higher in Richmond for truth, veracity, and charity than Uncle Dave Whitmer. He died as he lived. Please take care of the clipping. I am not a member of your church, I am with the Christian Union; am seventy-six years old.—John M. Pigg.

SAINT JOSEPH, MISSOURI. I had the pleasure of hearing your address, as it was broadcasted from your station. I assure you I enjoyed it very much, and could hear distinctly every word throughout your sermon.—Emery Mitchell.

VAUGHN, MISSISSIPPI. I enjoyed the talk by Doctor Smith very much. Thanks for your splendid programs. Drop me a line and send me your schedule.—Albert L. Presley.

HINSDALE, ILLINOIS. Sunday evening, February 4, I was successful in picking up W P E very clearly and distinctly just before you signed off. Heard you ask for reports on reception of your signals so you might inform your artists and check up on how you were getting out. If available I would appreciate receiving your schedule in order that I may listen for you again.—W. L. Blackman.

MEMPHIS, TENNESSEE. Heard your station Sunday evening. You came in very clear. Enjoyed your concert.—W. G. Snowden.

COLORADO SPRINGS, COLORADO. I heard you sign off Sunday about 5.45 mountain standard time. I got your address, but due to the terrific static from the mountain storms that day I missed your call. As I am keeping a list of stations heard I would appreciate a reply containing your name and call.—Allen Kinsman.

BEDFORD, IOWA. Your signal strength very good for last few days. Always "on" for you.—O. R. Toman.

ATCHISON, KANSAS. We heard the program put out by you and it came in clear on the detector alone.—Sloan Munsen.

INDEPENDENCE, MISSOURI. The members of my family listened in to the radio musical program and lecture Sunday evening at 6 o'clock. The lecture and music were heard distinctly and much enjoyed.—George V. Jones.

MARSHALL, MISSOURI. I received your station W P E very clearly Sunday, February 4, and would appreciate a card from you.—William Fisher.

DES MOINES, IOWA. We received your program last night, February 4. It was fairly distinct but quite faint. I use two steps of amplification. Hope to hear more of your programs.—Lee O. Mussell.

LEROY, KANSAS. We heard the fine sermon from your station last evening and enjoyed it very much. Thank you.—Mr. and Mrs. F. Herdman.

BLANDINSVILLE, ILLINOIS. I heard your station Sunday, February 4, very loud and clear. Please send me your program schedule and wave length.—Ehrman Huff.

WINSTON, MISSOURI. I heard your tests 1, 2, 3, 4, and 5. I am using crystal set with silicon for the crystal and all the tests came in clear. I can hear Atlanta, Georgia, almost every night and sometimes I hear Pittsburgh and Schenectady. I have heard over twenty-four radio stations and expect to keep adding to my list.—Orville Mitchell.

PETERSBURG, ILLINOIS. Your concert of February 4, A No. 1.—William Ramsay, jr.

MISSOURI VALLEY, IOWA. I have been receiving your Sunday evening religious program for the Latter Day Saint church from 6 to 7. This evening was some plainer than other evenings. I receive the Sweeney Automotive and Electrical school of Kansas City plainer. Wish you much success.—C. A. Kemmish.

SELLERSBURG, INDIANA. We had the pleasure of enjoying your program last evening. It is very good and we hope to hear you again.—Robert W. Dougherty.

MASON CITY, NEBRASKA. Heard your religious program to-night. Very good.—R. H. Duke.

TOPEKA, KANSAS. Program came in good on my crystal set. It was the best religious program of the evening.—R. N. Miller.

DUBUQUE, IOWA. We picked up your station for the first time about 6 p. m. Sunday evening, February 4, on your regular wave length. You seemed to come in quite as well as W D A F and W H B. Therefore I surmise that you must have a "regular" station. I hope you are pleased to receive this acknowledgment and would appreciate very much receiving schedule of your broadcasting from you. I would like very much to add W P E to my list of "steadies."—Leslie P. Platt.

ELLENVILLE, NEW YORK. I picked up your station recently and it came in very good. Hope I may receive your schedule so I may have the pleasure of hearing your station again.—Jennie M. Ellsworth.

RHINEBEAK, NEW YORK. Your concerts come through perfectly. Please send card as souvenir.—Charles Hebe.

INDEPENDENCE, MISSOURI. I was one of the listeners to the Sunday evening program and was pleased to hear Doctor W. W. Smith's sermon, also the one before this last one, and hope they will still be continued.—Mrs. A. Tignor.

MISCELLANEOUS

Report of Committee on Book of Mormon Archaeology

To the Presidency: We, your committee, appointed to examine the evidence presented by Elder L. E. Hills on Book of Mormon geography, beg leave to report as follows:

We listened to Brother Hills for eighteen hours up to March 3, 1919, and since that time have spent one evening listening to new evidence he had to present; and for fifteen hours to Elder F. F. Wipper, representing the position taken by the former archaeological committee; and to Sister J. G. Pointer for seven hours, examining the archaeological and mythological evidences offered by Brother Hills in support of his map. After hearing said evidences and considering the merits of the same, the following resolution was moved and adopted:

Resolved, That it is the opinion of this committee that on account of evidences that have come to light, and are continually accumulating, we feel that it is unwise, at the present time, to give indorsement to any map of the Book of Mormon geography.

Resolved further, That the work of Brother Hills has been valuable to the church in that it has stimulated study and research along the lines of the geography, archæology, and mythology of this country, and we earnestly urge the continued investigation by the church.

Resolved, That the secretary of this committee file copy of this resolution and report with the Presidency of the church.

- (Signed)
 U. W. GREENE, *Chairman.*
 A. H. PARSONS, *Secretary.*
 E. E. CORHELL.
 MRS. J. G. POINTER.
 C. I. CARPENTER.
 WALTER W. SMITH.
 T. J. SHELDON.
 C. L. WHEATON.

January 5, 1923.

To the First Presidency: We, the committee on Book of Mormon map, respectfully call attention to the several archaeological expeditions now operating, or planning to operate, in Central and South America. We are of the opinion that some one might, with profit, be appointed to accompany one or more of these expeditions on behalf of our archaeological interests.

January 5, 1923.

- U. W. GREENE, *Chairman.*
 A. H. PARSONS, *Secretary.*

Conference Notices

Holden Stake, at Lees Summit, Missouri, Friday, March 9, at 7.30 p. m., continuing over Sunday. D. J. Krahl, president.

Important Meetings in Youngstown-Sharon District

In the interest of the development of the work of the Lord within our district we the undersigned appoint the following special meetings:

Ministerial conference at Youngstown, Ohio, March 10 and 11. First meeting at 3 p. m.

District conference, at Youngstown, July 14 and 15.

"Zioniac Preparation Days" at the following places and dates: New Castle, April 14 and 15; Warren, May 12 and 13; Niles, June 9 and 10; Hamburg, September 8 and 9; Conneautville, October 27 and 28.

In these meetings we shall try to represent every feature of the work and try to bring clearly before our minds the great importance of preparing for living in Zion. We earnestly ask the support of every officer and member of the district. We want to use the talent that we have in this district for these special days and also at all other times. We want also to develop all the potential talent that is among us. Let everyone feel free among the priesthood to preach in new openings and distribute literature. Above all things do your duty as men of God in conjunction with the presidents of the branches where you labor. Further information about the programs for these Zioniac Preparation Days will be duly forthcoming.

JAMES E. BISHOP,
 DAVID JONES, *District Presidency.*

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:
 Unanswered Prayers 145
 Radio Possibilities 145
 Confidence Begets Confidence 146
 The Ideal of Progress Is Christian 146
 Report of Archaeological Committee 147
 Pastors Needed 147
 Blue Pencil Notes 168

ORIGINAL ARTICLES:
 Social Ideals of the Church, by Frederick M. Smith 148
 The Spirit Giveth Life, by W. F. Yates 151

PASTORAL:
 Good Questions by a District President 154
 A Model Branch Report 155

OF GENERAL INTEREST:
 Some Real Publicity 156

LETTERS AND NEWS 157
 Frederick M. Smith—F. A. Russell—Frederick A. Smith—Joseph Dewnsnup—Mrs. C. B. Freeman—Thomas Jones—M. S. Wiggins—F. A. Severy, Sr.—Mary E. Slater—G. R. Kuykendall—Benjamin R. McGuire—Thomas G. Whipple—F. Henry Edwards—A. Schofield—Martin A. Ware—Charles R. Hield—E. B. Jones.

MISCELLANEOUS 167

Conference Minutes

WESTERN COLORADO.—At Delta, January 27 and 28. J. E. Yates from Phoenix, Arizona, J. D. Curtis from Colorado Springs, Colorado, J. T. Scannell from Durango, Colorado, and H. E. Merryman from Montrose, Colorado, were visiting missionaries and elders. Some excellent sermons containing admonition and advice were well received by the Saints; also a good program rendered showing much good talent. Following the resignation of N. E. Slick, publicity agent, H. E. Merryman was elected to succeed him. Next conference is to be held in connection with a reunion, time and place to be decided by the district presidency. Jewell Harshman, secretary.

Our Departed Ones

MYERS.—Arthur Myers, jr., son of Arthur and Ester Myers, was born, January 31, 1923. Died February 5, 1923, in the General Hospital, Kansas City, Missouri. Sermon by Amos T. Higdon from the home of P. J. Raw. Interment in Mount Grove Cemetery.

TRAIN.—Mary Train was born in Sweden. Baptized at the age of eighteen. Died in Omaha, Nebraska, at the age of seventy-six, January 23, 1923. She had been a sufferer for many years, paralysis was the immediate cause of her death. Her husband preceded her six years ago. Leaves four children, one grandchild, and one sister. Sermon by T. J. Elliott.

GROVER.—Merl O. Grover was born July 5, 1883, at Arlington, Nebraska. Baptized when a boy, but has been isolated from the church, nevertheless he aided in the work of Christianity in whatever community he resided. Although he was administered to before the operation the Lord saw fit to take him and he died in a hospital in Omaha, Nebraska, January 26, 1923. Leaves wife, three brothers, and four sisters. Funeral in Elk City Methodist Church. Sermon by T. J. Elliott.

GAMET.—Leo Elvin Gamet was born at Wheelers Grove, Iowa, May 4, 1897. Baptized at Bonesteel, South Dakota, where he grew to manhood. Died of pneumonia at Norfolk, Nebraska, November 23, 1922. He had been engaged in railroad work for the last six years and was a conductor at the time of his death. Leaves wife, baby daughter, father, mother, two sisters, and three brothers. Funeral sermon by M. A. Petersen. Interment in Prospect Hill at Norfolk.

LEWIS.—Ida Bell Roberts Lewis, beloved wife of Brother Daniel Lewis, was born July 22, 1872; passed peacefully away at her home in Casper, Wyoming, February 3, 1923. Her remains were brought to Independence, Missouri, for burial. Sister Lewis was the daughter of Elder I. N. Roberts and wife, many years a missionary. She was married to Daniel Lewis, son of Patriarch William Lewis, deceased, January 6, 1892, to whom she was a kind and affectionate companion for over thirty-one years. Two sons and three daughters were born to them, the sons preceding the mother to the better land. The companion, the daughters (Sister H. C. Snyder, Sister D. F. Herron, and Sister Jane Luvenia Lewis) with her mother, Sister I. N. Roberts, and William Roberts (a brother), one of the presidency of the Far West Stake, with one grandchild remain. She leaves also a host of friends as attested by the wonderful display of flowers from California to Illinois. She united with the church in early childhood and was ever a worker for the cause, having maintained a Sunday school in her home town as strength permitted. The services were held in the Stone Church and were under the general direction of Brother Carson, undertaker, with most appropriate appointments. The quartet singing was never better, the prayer by President E. A. Smith was fitting, and the sermon by Elder J. M. Terry, an old-time friend of both families, was from the text in Malachi, "And they shall be mine, saith the Lord of hosts in that day when I make up my special treasure."

Blue Pencil Notes

Good advice very often has an uninterrupted journey, i. e., it goes in at one ear and out at the other and encounters nothing in transit.

The trouble with many sermons is that they do not contain enough vitamins.

The best remedy for undernourishment of the soul is the milk diet—the sincere milk of the word. Note how Paul gained weight when he changed from the diet of the Pharisees.

A small boy in an eastern city threw a snowball through an open window in the city power plant. As a result the snowball short-circuited the dynamo, and city street cars and lights were out of service for a quarter of an hour. The boy was as modest as he was accurate; and though very earnest and diligent search was made for him he could not be found. They say that any American boy may become president of the Nation; but probably no one of them cares to do so when there are other such opportunities.

The press chronicles the death of a certain Kansas farmer who had lived on his farm sixty-four years. He went there with a prairie schooner over long, hot, dusty emigrant trails. He lived to see eighteen transcontinental trains thunder past his farm daily, binding East to West. And just before he died his grandsons constructed a radio receiving set and the old man "listened in" to Kansas City, Boston, San Francisco. "It is black magic," was his comment. What a span that life covered, measured by changes! That was what Tennyson had in mind when he said, "Better fifty years of Europe than a cycle of Cathay."

The radio seems almost to have a sense of humor. For many years a certain lady in Independence has nursed a very strong prejudice against Latter Day Saints. By no means could she be persuaded to attend one of our services. During the present winter she became interested in radio. At some expense she installed a receiving set. And the first thing she got was a sermon by one of our elders at the Stone Church broadcasting station. To her surprise she found it very interesting.

It is said that the mayor of San Francisco while dedicating a broadcasting station grew enthusiastic and invited all who heard him to send telegrams at his expense; and that telegrams began to pour in from distant points until his bill grew to more than three thousand dollars. Such at least is the story the newspapers told—and it may be true.

Three stone masons working on a cathedral were asked in turn what they were doing. The first an-

swered, "I am waiting until it is five o'clock." The second said, "I am making seven dollars a day." The third answered, "I am building a cathedral." These three men were on the same pay roll, but they were not working at the same job.

Profanity is a confession of inferiority. The man who has nothing particularly forceful to say has recourse to big, hard-sounding cuss words in order to hold attention and make his conversation seem virile, just as butchers and cooks put very hot spices and condiments into bad meats or flat and insipid food. Swearing isn't bad simply because it is prohibited in the decalogue; it is bad psychologically. A man fools himself. If he has anything worth while to say, he will get an audience without his conversation being seasoned with profanity. If he hasn't anything worth while to say, the remedy is to get something worth while rather than to attempt to impose upon himself and the public. His seasoning at best is in bad taste and at worst is blasphemous.

"When those who have laid hold upon faith as great spoil are joined by crowds of others who wrap it round them like an outer garment, a revolution always occurs. The religion of strong feeling and of the heart passes into the religion of custom and therefrom of form and of law. A new religion may be instituted with the greatest vigor, the utmost enthusiasm, and a tremendous amount of inner emotion; it may at the same time lay ever so much stress on spiritual freedom—where was all this ever more powerfully expressed than in Paul's teaching?—and yet, even though believers be forced to be celibates and only adults be received, the process of solidifying and codifying the religion is bound to follow. Its forms then at once stiffen. In the very process of stiffening they receive for the first time a real significance, and new forms are added. Not only do they acquire the value of laws and regulations, but they come to be insensibly regarded as though they contained within them the very substance of religion; nay, as though they were themselves that substance."—Harnack, in *What is Christianity?*

The latest wedding always seems the best and the latest bride the loveliest. Humanity renews its youth at a wedding and is made better and sweeter by the perennial appeal of love. The bride and groom may seem foolish in their attentions each to the other, but in reality they are wise; and the spectators with charity overlook their effusiveness, themselves perhaps feeling condemned, and in their own hearts say to themselves, We are the foolish ones if we have let love's fires grow cold or have failed in our service at the altar. And from the wedding they go determined to buy a new ticket and take a new wedding trip and invite the honeymoon to come out from behind her cloud and shine upon them once more with her tender rays.

ELBERT A. SMITH.

A rough exterior may be the outward sign of an inward gentleness.—*Priesthood Journal*.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, February 21, 1923

Number 8

EDITORIAL

Live or Moribund Branch Presidents

A live, active, energetic district president, who though handling large business affairs still finds time to give much attention and work to the affairs of his district recently had occasion to travel through another district. Observing some conditions in the work of the church in the district visited which stirred him up a bit, he sought relief from his perturbation by writing the Presidency—not a bad idea, is it? We herewith present an extract from his letter in the hope that it will stimulate some to thinking, even if it does not stimulate some of the "stand-stillers" into action. He says:

"THE FIRST PRESIDENCY,
Independence, Missouri.

"*Dear Brethren:* In my business I chanced to be a few days last week in — District. I talked a little on three different evenings at — and was pleased to learn that a series of meetings was planned for the near future.

"I may be treading on uninvited ground, but I just feel like telling some one my feelings, and I do not think I would be justified in telling anyone but you, therefore I venture. It stirs one to the core when visiting branches that appear to be standing still or retrograding and little in advance of twenty-five years ago. I can see no immediate future for branches where presided over by reactionaries, and where ignorance is bliss. Oh, Graceland! Oh, Graceland! seems to me to be our future hope. Instead of curtailing our religious course, I would that it might be increased a hundredfold.

"It may be I have caught a new vision, but it does seem to me that there was never as great a demand for men who can direct our branches and districts. What can be done, is the question. I know you men are doing all you can, and I am doing so little.

"It may be I will now feel better, as I have got part of this out to some one else. If you have any suggestions that will help me to do more efficient work, your suggestions or criticisms will be appreciated."

We can well appreciate the brother's perturbation over seeing the inactivity or lethargic activity of a branch in the rut, and we share with him the wish that men could be trained to carry our branch work throughout the church on to a higher plane. And we look with longing eyes towards the time when scores of young men and women will be in Graceland, training for this and other lines of church work.

Work in Graceland alone will not fill the bill; for the prime essential is consecrated devotion to the cause, a burning, ever-present desire to spend oneself for the church and in advancing its interests.

And when one is driven by a deep-seated, soul-stirring desire to serve, there is almost sure to accompany it a great desire for preparation; for as we see the vision of greatness towards which we should be moving, a consciousness of our own personal limitation will beat us with depressing effect. Then will be comprehended the significance of the command, "Study to show thyself approved unto God, a workman which needeth not to be ashamed." And with a consciousness of the scope of this command will come a search for the best opportunity for the development it indicates.

Studying alone is irksome and likely to be neglected for other things. The stimulation of class work is fully recognized.

We need in branches, in districts, live, restless workers, alert to the demands for progress. We need them in all lines of church work.

Oh, for a plentiful corps of young men and women consecrated to the service of God and his people, who stand ready to undertake the heavy task of preparation for intelligent service. Let us pray for such a corps of volunteers, and thank God for Graceland's equipment to help in their training; but let us also pray and work for the expansions of Graceland's equipment mentioned by the brother.

We need men and women of consecration, devotion, and purpose who are never satisfied with their achievement, but are struggling onward and upward along the road of progress and efficiency. The church needs the services of such persons; where are they?

F. M. S.

Why Study?

Only the deeply religious man is fully educated.

In a recent class the why and wherefore of study was up for discussion. What is education? How does it differ from training? Is study in any way different from religion? Which is first, faith or knowledge?

It is quite true that the word *education* is used in so many diverse senses that a definition is necessary before a clear statement is possible. We have, therefore, suggested many times that education is an unfolding of the natural powers of the individual; a full education would develop all of his powers to the fullest extent. This would include his spiritual, intellectual, and physical powers. In this sense his education is not completed until he has put on the stature of a man in Christ Jesus, and sees him as he is.

"Education" is rightly used in a more limited sense as preparation that we make here for life upon earth.

Training for efficient work in one line is not education. A man may be well trained for some special duty, mechanical or otherwise, and yet not be developed broadly, or fully educated. Education also includes not only development, but training.

Religion is a process of education or of spiritual development. The truest religion would also include physical and mental development. In the sense in which the words are ordinarily used, religion is not synonymous with education, but in a broad sense it can be made so. This, of course, does not mean that schooling or the receiving of degrees is synonymous with either education or religion, though it is one of the processes by which education may be promoted, and, rightly applied, our religious nature developed.

Faith Without Education?

Can there be faith without education? There certainly can be faith without schooling. Can there be faith without knowledge? The question is about as intricate as, Which is first, the egg or the hen? Unless there is faith we do not proceed to gain knowledge; unless there is knowledge there is no foundation for our faith. But the child begins from birth with both faith and knowledge and proceeds to develop and gain further knowledge and faith.

Faith and knowledge are not two components which must be confined within a narrow space. Rather, knowledge is the foundation on which our faith may be erected. If there are any limits to knowledge or faith, they are far beyond human comprehension. Within our finite limits it certainly is true that the broader our knowledge, the greater is our foundation for a righteous faith; on a limited

foundation only a limited structure of faith can be erected.

If, however, on our foundation pride is erected, vanity in our own limited knowledge, then there remains but little room for the erection of faith. But after all that is because the foundation is not one of knowledge, but over it has been laid a deep layer of ignorance; namely, ignorance of the importance of the knowledge of God; ignorance of our own limited knowledge and faculties; ignorance of how much we do not know.

The farmer boy is not uneducated. He knows a multitude of things about nature: the growing of grasses, the habits of animals, both wild and tame, the ways of plant life and the flowers of the field. He perceives the stars when he lifts up his eyes. He can hardly live without gaining a certain knowledge of nature.

Schooling is by no means the only method of education. But it is the most effective method when rightly used, as a man can gain more knowledge if permitted to give his whole time to that pursuit even though for a limited season. But that gaining of knowledge in the schoolroom is not sufficient unless supplemented with practical training in the field and observation. The schools of to-day are recognizing this more than was the case in the past.

Furthermore, education or training is not an end in itself but only a preparation for an end, and that end is service. In other words, to quote the sentence so often used and taken from over the doorway of the first college for Negroes in the South, "The purpose of education is preparation for life; the test of life is capacity for service."

Is an Individualist Educated?

Hence the question is raised, Is an individualist educated? An individualist evidently has received a certain degree of education. But one who has not the social instinct and social knowledge is not as fully educated as is possible for one with a social outlook on life. Though he is partly developed, and only partly educated, yet in fact to-day some of the best educated men are individualists. But that does not mean that it will always be so. It does not mean that such a man, however widely trained, who is still an individualist, is as fully educated as he would be if he also had the social conscience and a social outlook on life.

Education and the Church

This, then, was followed with the question, Is any individual truly educated who is not a member of the church of Jesus Christ? Evidently within the definition given, no agnostic or atheist is as fully educated or developed as can be the man of God. As the situation is to-day, many of the best educated—

in fact, most of the best educated men are not members of the church and family of Jesus Christ. But this is so because these men are so much better developed and more fully developed in all other lines.

Still, the fact remains the complete development is not possible without religious knowledge, nor is it possible without the true religion and the knowledge of the Lord Jesus Christ and of God, which comes through revelation. Therefore, the fullest possibility of being and of growth is open only to the truly religious man, to whom is given the broadest freedom of intellectual and spiritual outlook.

But do not let this blind us to the fact that those who have professed Christ have most of them been altogether too content with this fact alone and have not gone on to perfection, and are therefore but poorly educated, not only in secular affairs but in those spiritual things which belong to the kingdom of God.

Therefore, there can be no education or knowledge without faith; nor can there be well-grounded faith without a foundation of knowledge. Before us lies the greatest possibilities, not only in the world, but in the universe. It well behooves us, therefore, to study to show ourselves approved unto God.

S. A. B.

Prohibition Lessens Crime

Judge William H. Gamill, presiding judge of the Chicago Municipal Court, discusses in the *World's Work* for September the effect of prohibition. He secured the figures from such places as New York, Chicago, San Francisco, Saint Louis, New Orleans, the Middle West, and the Rocky Mountain region. He finds that in practically every city and State there has been a decrease in general arrests, in arrests for drunkenness, and in prison population. There is a decrease in the number of boy and girl delinquency in Chicago in 1921 as compared with 1918.

He says that twenty per cent of the jails in the United States have been without prisoners since prohibition went into effect and that in the remaining jails the number has been decreased from fifteen to eighty per cent. Nor is this only one section or State, as he has not found a single State where there is not a marked decrease for 1919 and 1920 in prison population.

In most States there is an increase in 1921 over 1920, but still the prison population in 1921 is twenty to twenty-five per cent below that before the war. Comparing the years before prohibition went into effect with the next year after there was a decrease in Chicago of fifty per cent. Similar figures are given in the insane asylum, and the fact that

last year only one person died in the hospital at Bridewell of alcoholism against 169 the year before prohibition.

Further than this, impressions to the contrary notwithstanding, there has been a decrease in crime in some cities as high as sixty per cent. This includes not only the large cities but also the smaller cities of the United States, and he concludes that never before were American cities so free and law-abiding as they are to-day. We still have crimes but three fourths of them emanate from the illicit sale of liquor. But even with that the number of arrests is greatly decreased.

S. A. B.

Caution Against Impostors

In another column will be found a letter from Brother Lewis A. Serig, of Wheeling, West Virginia, recounting some recent experiences of being imposed upon by persons claiming to be or passing themselves as members of the church. Repeatedly the Saints have been warned against such impositions, and it behooves them to be careful. We appreciate the predicament our people are placed in in such cases, for they do not wish to withhold assistance where needed and merited, but do not, on the other hand, like to be gulled by impostors. It is, of course, difficult at times to detect impostors, and rules cannot be laid down therefor; but it will be well for the Saints in the various branches to exercise caution in aiding strangers claiming to be members. Efforts should be made towards identification, and this may at times necessitate getting in touch with headquarters to ascertain membership.

F. M. S.

Farm Survey and Stewardship

Elder C. E. Irwin at our request has kindly written concerning the work which is being undertaken in Lamoni Stake looking toward the organization of our agricultural interests in that area. It is his idea that there should first be a study made of the existing conditions, so he has prepared a careful schedule of questions, the answers to which will give information which it is hoped may become the basis for formal organization. The survey stresses the economic phase of rural life throughout. Such phases as the maintenance of the physical equipment of the farm plant, the market, farm records, farm credit, and managerial ability are given consideration.

This is but a beginning, having in view the putting within the reach of the farmer the means by which he may effect an improvement in his methods. This will be done by carrying on special studies of soils, studies of the market and marketing methods, the improvement of breeds of livestock by the intro-

duction of better foundation stock, and the development of better methods of financing agricultural development.

The purpose of this program is twofold: First, as mentioned above, the improvement of the conditions under which the farmers of the church are now operating. Second, the development of an organization which, it is hoped, will articulate definitely with the larger economic movement of the church, when the various parts of that movement shall have been fashioned and set in operation.

The larger social significance of this movement includes much more than the economic aspect treated in the present survey.

Rural social life has not received the attention that it deserves nor, indeed, as much as has been given to urban conditions. It has too long been assumed that the country exists for the benefit of the town rather than placing the emphasis upon the proper cooperation between the town and the country. About thirty per cent of the people in the United States live on farms, and we may continue to ignore our rural problems at our own peril.

The church has a splendid opportunity to function in a very definite way, and it is hoped that this movement will soon lead to stewardships and adequate group action having as the foundation of this society, superior types of men and women who are alert to the demands of our modern times.

All Must Attend Public School in Oregon

At the recent general election the State of Oregon passed a law requiring all children between the ages of eight and sixteen to attend the public schools. The effect will be to close church and private elementary institutions. Every child within the State must go to the public schools. It may result in some leaving the State. It raises, however, a serious question in connection with the Roman Catholic, the Lutheran, and Episcopal church schools. With these the Seventh-day Adventists also join in opposing the action as a violation of religious right.

It is quite clearly pointed out that there is a fourth "R" which has been quite generally neglected, namely, religion. Is education a matter that belongs to the parent or to the state? Oregon answers that it belongs to the state. The probability is that it will be taken before the supreme court of the United States and very thoroughly argued.

It is becoming, however, more and more apparent that the field of religious education is being quite generally neglected. Whether such laws become common among the States or not, provision must be made either in the public schools or outside of the public schools, or both for religious and moral in-

struction. The teaching of science, of grammar, of arithmetic, and writing, is not sufficient. Nor can the church safely wait until her children have reached the age of sixteen years.

Yet to require a young child to carry a full public school curriculum and in addition to attend a church or religious school for any great number of hours would be to adopt a procedure which has already been called seriously in question by prominent educators. For many prominent educators of to-day believe that the child should have rather more time for play, for recreation, and that less time in the earlier years should be given to books and book learning. Certainly it would seem that the physical growth of childhood demands greater opportunities for recreation and for fresh air than is allowed by many parochial schools.

This presents a great problem which has not as yet been entirely solved, but which should not be solved by mere intellectual training to the neglect of moral and physical development. S. A. B.

Religious Population of America

Many statistics are being offered on the religious condition of America. Some recent figures give the recent religious population at more than 90,000,000. These figures are arrived at by taking into consideration the fact that whole families are individually counted by the Catholic Church. The Protestant churches only include actual communicants, hence upon consideration, the number returned for the various Protestant churches is multiplied by 2.8.

The Jews number only the heads of families. For this reason, the number of communicants returned by them is multiplied by four so as to include the Jewish family.

Of course it is possible that the figures thus secured may be high, but after all, a rather casual investigation will indicate that the actual number of church members, of the names actually upon the books of the church, do not give the number of the religious people, as there are probably at least as many more of young children and other members of the family who live in a religious environment and who consider themselves to be in fact religious. The number of those who are atheistic or even seriously agnostic is relatively small. S. A. B.

Christmas Offering

Christmas offering to February 15 is \$59,273.86. Last year at this time it was \$45,688.02. The closing date for this year is February 20.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Going on Unto Perfection

*Sermon preached by Elder James Pycock,
October 14, 1922, in the General Conference
Tabernacle, Independence, Missouri.*

We shall build upon the foundation found in the sixth chapter of Hebrews and the first verse: "Let us go on unto perfection."

The objective of everyone who has enlisted in the church of Jesus Christ should be to adjust himself to a correspondence with all truth with a view to becoming perfect thereby. A condition of perfection is possible only when one does properly correspond with those elements that produce and perpetuate perfection.

The very familiarity of the first few verses of this chapter of the Hebrew letter may preclude our being able to mention anything not already a part of your beliefs, so we shall confine our efforts of persuading you to carry into effect that already believed, and, it may be possible, to make prominent some feature in it that has not been obeyed as fully as it should be.

Perfection, the culmination of a Christian life, commences with a development from within the individual, and is not the gathering up or the acquisition of a number of virtues from without.

There is resident within every human being the potentiality of perfection which only needs development. It is the duty of the church to teach the plan of this unfolding, and it is efficient to the extent that it can do so and persuade men to assent to it by their lives.

It commences with the motive, the very thing so many think we should not mention. It is necessary to want to do right before we can do it. Jesus Christ called attention to certain individuals who loved darkness rather than light because of their evil deeds, but he contrasted that with others who came to the light. There was a difference in the motive. It is still true that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

A certain lawyer once asked Christ, "Which is the great commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." He touched the motive directly and taught that a good motive towards God

and our neighbor is the only legitimate foundation upon which to build a Christian experience that gives any hope of making its participants perfect.

Had we been asked the same question, we might have fallen in with the all too popular classification and order of the first and most essential principles to be obeyed as a foundation by classing them in the order of faith, repentance, baptism, etc.; but Christianity's greatest exponent taught that the motive, by loving God and our fellow man, or loving God by loving our fellow man, is a foundation large enough for all the rest to be builded upon. Our great mistake consists in starting too far down the line of principles and not at the motive—the only logical place.

"As He Thinketh in His Heart"

If the admonition, "Let this mind be in you, which was also in Christ Jesus," were taught as one of the foundation principles, it would not be very hard to build an observance of faith, repentance, etc., on such a foundation.

It is equally essential that the thoughts be directed in a proper channel, always keeping in view the goal. A conversion of the thought is absolutely necessary before one can be sure of an advancement in the future. "For as he thinketh in his heart, so is he," might be made to read, For as he thinketh in his heart, so he will be. If we do wrong to-day, we were thinking of doing it yesterday; and if we do right to-day, we were thinking of doing it yesterday. If we want to do right to-morrow, we must think of doing it to-day. We are to-day the product of our thoughts of not only yesterday but of all our past.

We are responsible for our thoughts. We do not mean those thoughts that appear involuntarily in the mind, but those we allow to grow into words and actions. We frequently hear people say, "I said that, or I did that, and didn't think." Ninety-nine times out of a hundred that is not true, and I doubt the other time. There can be no word or action without a thought any more than there could be a harvest without sowing the seed. We did think about saying it and we did think about doing it, but we did not consider the consequences of our act. Something like the unfortunate who becomes intoxicated with liquor who says and does many things while drunken that he thought about saying and doing when he was sober. Then he had control of himself and suppressed them, but when he lost control they were given forth; so we, if we are allowing those evil thoughts to grow within us, will sometime in an unguarded moment give expression to that within.

The only safe way is to not allow evil thoughts to grow within us, for they will not grow except as we feed them and encourage them. Even the Devil will flee if we resist him. Perhaps we have not been

resisting him very strongly, so he stays right on the job. So, although we cannot help evil thoughts coming into the mind, we can prevent their growing into words and actions. The thought of to-day must be as perfect as the action we are hoping for to-morrow. As the thought always precedes the action, there must be an advancement of thought, each thought a little better than the last one, so that this going unto perfection of thought will produce a perfection of action.

The Gospel a Means to an End

We now come to a consideration of some more of the gospel. We might call the gospel the outstretched arm of the great truth that reaches down into the abyss into which man has fallen because of sin, and makes it possible for him to extricate himself from that condition and climb up into the altitude of God's favor.

It is not salvation, nor does coming in contact with it make one perfect. Some people make the same mistake with the gospel that many of the world do with money, when they consider it the end instead of the means to the end. The gospel is but the means to the end. It is the road upon which we travel to reach perfection, the ladder which we ascend to reach salvation.

The gospel is then very properly called by one of old "the power of God unto salvation." It is composed of everlasting principles to come in contact with the everlasting elements of which man is composed.

There is some of this plan called the doctrine of Jesus Christ that might properly be considered a composition of elements forming a recipe to arrest the disease of sin. One would never reach perfection by confining his obedience to those principles that are to counteract the disease of sin only, any more than one physically ill could expect to build up a strong body simply by using the physician's medicine. There may be, then, some of the plan especially adapted to arrest disease, thereby aiding the spiritual nature to take its course, and some other principles actively to assist man unto perfection.

We might say right here that we believe it is natural for man to do right, for we cannot believe that God would make it natural for man to do wrong and then condemn him for developing that which he had given him to develop.

We are dealing with humanity in its fallen condition, and believe that the gospel is but to bring them back to the natural condition. It is to assist man to be again in an adjustment with God.

We may not like the plan of salvation, and I am not sure that God likes it any better than we do. Just as the physician who attends you may not like the remedy your disease requires, so the Great Phy-

sician may not like to be compelled to prescribe what he did. God diagnosed our condition and prescribed the only remedy that would effect a cure. Had our condition been different, we do not know just what the plan would have been like, for God does not always deal with us the way he would like to do, but usually the way our actions and condition compel him to.

A careful reading of that statement, "Except a man be born again he cannot see the kingdom," as well as many other places will prove to us that the inability to enter the kingdom apart from obeying the plan of the gospel, rests upon man and not upon God's refusal to allow him. Christ stated what was already a fact, and it did not become true because he said it.

This gospel is particularly adapted to man's condition in this world. The only evidence that we have that it will be of any use in the next world is predicated on the proof of its usefulness here. If man's obedience to it here produces results and assists him to advance on the road to perfection, then it can be trusted in some other world; but if those advancements are not made here, why should we believe they will be anywhere else?

If the church teaches a gospel that is not making better people here than anything else, it has no real reason for an existence. Anything to ask men consistently to sacrifice for its interests must be capable of doing in return for such devotion something that they cannot get so well anywhere else. If such institution, that makes greater demands than any other organization, is not doing it here, should it be trusted for the next world? That organization that teaches a gospel that is helping man the most here can well be trusted for the next world, for we believe there is a continuity in all the worlds God has made.

Make Practical Use of Gospel

It is not the amount of the gospel we have that will save, nor the number of the principles we believe, but only the quantity we use. We would have no moral right to ask others to accept what we will not use ourselves. Not long ago one of our brethren wondered why a relative of his could not see the necessity of baptism, while at the same time that brother could not see the necessity of tithing. One who invests in the business himself will be the most likely to sell shares to others. I mention this for the reason that one of the best ways to insure our own salvation and perfection is to be in a position to consistently recommend the gospel to others.

It is said that an agent had, after explaining the good qualities of his fountain pens, induced a dealer to purchase a large number. He took a pencil out of his pocket and commenced to write the order,

when the merchant said, "I want you to cancel that order." The agent was astonished and of course wanted to know the reason why he had changed his mind so soon. The merchant replied, "No one can sell me fountain pens who signs the order with a lead pencil." We believe there is an obligation that we should live better than the world, contained in the statement, "Let him that is warned, warn his neighbor," for one must show his willingness to use the gospel first himself.

Let us now look at the statement, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." Of course some one says, "It should not read, 'leaving,' but 'not leaving the principles.'" Personally we do not care which way it reads, for if we read a little farther we learn that the writer did not mean to leave the principles, but the *foundation*. The verse is self-explanatory as it stands, even in the King James translation.

These cannot be called "first principles"; we believe they are *the* principles. They are not something to be obeyed before one enters the church as sort of first principles, to be left in order to obey some second principles afterwards.

The principle of faith is something that must be obeyed every day until we reach perfection; the same is true of repentance. Baptism consists of more than a mere dipping in water, the effort of a moment, but means a "walking in newness of life"; "putting on of Jesus Christ"; "a walking in the likeness of his resurrection"; and can we say that being born again, in the true sense, will not be the effort of a lifetime, and when it is accomplished we will not be far from perfection?

It is something like the boy commencing to learn the science of mathematics. He first studies the principles—addition, subtraction, multiplication, and division—in their most simple form to lay the foundation for his further studies; but he does not always stay around the foundation; he continues to advance, all the time remaining with the principles, finally reaching the most difficult and profound problems, until he reaches perfection in his profession. The only thing he left was the most simple form, the foundation, and if he had stayed around the foundation he had laid, he would never have become proficient.

That is the very thing the Hebrew writer said: to leave the foundation, not the principles, but to continue in the principles, for by obeying them we will become perfect.

Not all the principles of the gospel are mentioned in this chapter, but he mentions a few of them. There are others, such as tithing, virtue, charity, and some others. Anything that is essential for man's salvation is a principle of the gospel.

We notice to-day, as they did then, too many of the followers of Christ hanging around the foundation, with no apparent desire to attempt to reach perfection. They do not seem to sense that all the promises are to those who walk in the light and progress. There is no promise to the one who hangs around the foundation, nor to one who stands still.

Prepare to "Run the Race"

Spiritual life consists in spiritual growth, which is only apparent when there is real advancement.

This advancement cannot be brought about by praying for and being satisfied with a crumb from off God's altar. I am sure we have too many crumb eaters in the church when they should be able to sit up to the table and eat a good square meal. Something like those that Paul encountered when he said that those who should be teachers were under the necessity of being taught, and others who should be able to take strong meat must be fed on milk; and I believe some of them were so weak that even the milk had to be adulterated with water. They were still hanging around the foundation they had laid.

This kind are continually testifying that it takes them all their time to hang on, and in many instances we have no reason to doubt their statements. You know Paul illustrated the race for eternal life by the foot races we so often see. Suppose you were to attend one, and you saw the contestants before the race and one was just able to hang on to the fence; another had to be supported by a friend; and still others were supported some other way; what would you think of the prospects of a good race? Just about the same as the world (those witnesses on either side of the track) are compelled to think when the church exhibits so many who are not even able to walk yet. I wonder how those who exert all their strength in "hanging on to the rod of iron" are going to "run the race that is set before them."

Perhaps the greatest reason for this weakness and inability to leave the starting point and the foundation is the failure to have an appetite to receive spiritual food. Without an appetite, it is as useless to take it as it is to take natural food without a natural appetite. Without such appetite there would be very poor digestion and assimilation.

Create a Spiritual Appetite

There is also a reason for the lack of appetite. In the physical being work is the greatest stimulus to appetite, and this is also true in the spiritual man. The man who got a meal last Sunday and has lived his religion during the week, using the strength received from it, will have an appetite for a meal this Sunday and will not complain about the food, but be ready to absorb it and make it a part of his spiritual being; but he who has not lived his religion since

the last meal will have no appetite; and no matter how good the spiritual food may be, it will be nauseating to him.

There is sometimes another side to this question, too. The food is not always served in an appetizing manner, for no matter how good the food, it loses its attractiveness when dished up in the way we sometimes see it. We are convinced that if Paul's advice to Timothy were carried out by more of our preachers to-day, there would be fewer people without an appetite for spiritual food: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Those who serve spiritual food should try to season it properly, divide it correctly, and adapt the material to the end in view.

"Except a man is born again he cannot see the kingdom," does not have reference to the fact that one cannot enter and see the church unless he is born again, but means that this complete change or conversion of the whole man is required before he can be a true citizen of the kingdom that we pray for when we say, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Diligence is very necessary to insure progression. I often think if we were no more diligent in our own business than we are in the business of the church and of our own perfection, we would be bankrupt this week and in the poorhouse next week. "Seest thou a man diligent in his business, he shall stand before kings," would be just as true if it said that the man who is diligent in the Lord's business will stand before the King of kings. Upon too many occasions we have the spirit of carelessness, a sort of passive resistance, and think whenever our development is needed, if not too busy or too tired, if we have no other place to go, no one is coming to see us, and we have nothing else particularly to do, we may perhaps go to church; and, at times, if we have a dollar to spare, we may give it to the church; or, in other words, use the church as a sort of garbage can to throw in what we do not want. Development does not come by yielding to, but by resisting such impulses.

What Are Our Church Products?

The acquisition of virtue, honesty, and morality, these essential principles of Christianity, will greatly assist in the progress toward perfection. These things are very necessary for the development of character. It is the duty of the church to produce those of developed character. It might well ask itself the question whether it is turning out as good Christians as the world is turning out doctors, mechanics, merchants, etc., and if not, why not? If the products of the church are not keeping pace with the products of the world, can it be said that the

church is even holding its own? Is it true to-day that the children of this world are wiser in their generation than the children of light, the same as when Christ was here? And as individuals we might well ask ourselves the question, Are we improving in our character and progressing spiritually as rapidly as the world is improving in its special concerns?

There must be a development of the intellect as well as every other part of the man. There is no goodness, virtue, or real spiritual life in ignorance. It is not required that we remain ignorant and weak to impress the world that God was partial toward that kind to carry on his work, for the world already believes that. While it is true God did select some who were ignorant, they did not stay in that condition. There is a volume of meaning in the statement of Jesus to Peter and the rest of the fishermen, "Follow me, and I will make you fishers of men." The following of Christ was the greatest study that he could have ordered. He gave them to know that although they were qualified to catch fish now, it would not be until after they had followed him and been *made* fishers of men that they could successfully do the greater work. There must be as much difference between the fishers of fish and the fishers of men as there are between fish and humanity.

Testimony Must Be Based on Knowledge

All true learning leads to know God and his relation to man. As it is the duty of his disciples to introduce man to God, it requires some acquaintance with both. As witnesses for God we must realize that our testimony is valuable only to the extent that we know; and as ambassadors we must know something of the country we live in as well as the kingdom of heaven.

The value of the testimony of the disciples was tested by Christ when he asked them, "Whom do men say that I am?" Apparently they could answer that question. But when he made the question personal, and said, "Whom do ye say that I am?" there was no answer until Peter gave it alone. Apparently he was the only one who could answer it.

It is something like the boy who sees a problem in mathematics, and instead of trying to solve the problem he looks up the answer, then tries to work toward that answer. Just as we do, when we are asked what we know about the gospel, we immediately get the Bible and read what Moses, Peter, or Paul said, maybe not realizing that *we* were asked the question and not the writers of the Bible.

A witness for Christ compelled to borrow his testimony from the writers of the Bible is of no more use than a witness in a law court whose evidence is read from the newspaper reports. He gives evi-

dence of one thing, however, that he either has not done the will of God or else Christ has been misrepresented when he is reported to have said that such should know of the doctrine. This knowledge could not be interpreted simply to mean to find out what others are reported to have known.

It is amusing at times to hear men who know almost nothing of the world they are living in spend so much time in telling about conditions in two other worlds they have never seen—one they call heaven, the other hell. The man who knows so little of conditions existing in the world he has lived in for so many years, does not need to spend any time talking to me of any other world, for he knows a whole lot less about it. He who knows the most of this world thereby manifests his ability to know a little about some other.

No one need suppose that by becoming informed he is going to deprive the Holy Spirit of its work, for after we have learned all we can there is still a whole lot left for God to do. The very act of praying for wisdom imposes a responsibility on the petitioner to acquire something for wisdom to use; for our dictionaries tell us that wisdom is the right use of knowledge. Doesn't one who prays for wisdom without trying to acquire knowledge remind you of some one praying to God to know how to invest money he doesn't possess?

It is true that the gathering of information may impel one to change his opinion, and it is almost a crime with some people ever to change. They boast of the fact that their testimony has not changed for many years, and that is evidence to them that the gospel is true and unchangeable; and with some the prayers have not changed much either. That proves nothing so much as that these people are making no progress, are in the same place on the road, and have seen nothing different. The one who is traveling will continually meet new experiences, and his knowledge of to-day will cause him to bear a different testimony from the one of yesterday when he was not so far advanced, and he will see the necessity of praying for things to-day that were unknown to him in the past while in the valley of inexperience, but are plain to his increased vision from the eminence of the present.

Various Angles of Development

We see the necessity of developing body, mind, and spirit. The gospel that cannot teach how to develop the body ought not to be trusted with the mind; and if it cannot develop the mind, why should it be expected that it can the spirit? We might reason that the church that has no recipe to heal the body ought not to be trusted with the healing of the soul. At times we notice that, instead of this all-round development, people are becoming monstrosi-

ties; some are developing a splendid body, but the mind is almost static and the spirit microscopic. At times we notice the order is reversed. We wonder what God will do with one who has a body fit for the celestial glory, a mind fit for the terrestrial glory, and a spirit prepared only for the telestial glory. Where will he place him? He is like a man wearing a fifteen dollar hat and a nine dollar suit; so it must be kept in mind to avoid extremes and consider our development as a whole. Every part is of equal importance.

Our perfection depends a great deal upon our attitude toward our fellow man, and we must exercise the same patience and consideration for him as for ourselves. While we are not yet perfect, we should not look for perfection in others, who, like ourselves, are still on the road that leads to perfection. We must learn to remove the beam from our own eye before trying to locate the mote in our brother's eye.

"Let him that is without sin cast the first stone" had a volume of meaning to those who would have stoned the unfortunate woman to death. While the law did state that such should be stoned to death, it also required those who did this act to be free from the sin themselves, so there were very few who were qualified to participate. Had Israel developed equal to the spirit of the law that Christ pointed out to them, very few would have suffered that penalty. While we are throwing the stones at others we are spending time needed for our own advancement, and we never saw any real progress result from throwing stones at others. That is found to be some of "the weights and the sins" that so easily beset us.

Our pattern is Christ; our objective to become like God. This does not mean that I can become as great as God, nor like him in knowledge, wisdom, etc.

I believe in the evolution of mankind from what they are to what God intended—that they should become perfect men and women. There is no higher title than that. Anything that seeks to add to it but detracts from it. God made man a little lower than the angels, and by obedience to the gospel he may regain that position. Man was made in the image of God, but the image is not equal to the original. If I must reach the height reached by Christ, then I am defeated on the start, and it is useless for me to continue, for he is a perfect God; but I have some hope of sometime reaching perfect manhood. It is this possibility that impels man to continue when he realizes that the goal is within reach.

Service the Road to Perfection

The nearest route to perfection is through serving man. It is the road best fitted for the partaking of the divine nature, for man is most like Christ

when he is serving humanity. Jesus illustrated this very forcibly in the conversation with the Pharisee who had invited him to dinner. Christ noticed that those sitting around the table were of the aristocracy, who, as we often see to-day, had been invited by the host in the hope that he would be invited to their places next week; or, as Jesus put it, "a recompense be made thee." Jesus taught him that by calling in the more unfortunate he would insure for himself a reward at the resurrection of the just. It was a direct route to perfection.

Jesus also taught the same lesson in his account of the judgment, when he will be compelled to say to some, "Depart from me, ye cursed." Of course, they wondered why they should be thus condemned for not doing those deeds of mercy to a Christ whom they had never seen in that condition. Like a whole lot of people to-day, they would have fallen over each other to help the one who did not need their assistance. If they saw some great one they would rush to help him, not because he needed it, but because they valued the favors they would get in return. They would feed him who himself could feed the five thousand on the five loaves and two fishes; if he were in prison, the jailer would have to put a guard to keep them away; but they were not so ready to help those who actually needed it. Jesus here demonstrated that the most progress toward perfection is on the road through the lowest of his creation. "Inasmuch as ye did it not to one of the *least* of these [not to some great man from whom we expect a favor], ye did it not to me."

One of the writers of old stated that pure religion consisted in visiting the widows and the fatherless and keeping oneself unspotted from the vices of the world. The one who travels that road cannot help but become perfect.

We believe then that there must be a complete conversion of the individual, an elimination of all that is evil, an acquiring of all that is good, so that the gold can be refined, mankind become a polished shaft in the kingdom of God, so that when Christ looks upon him he sees his image reflected in the personification of all the possibilities of the gospel.

It will not be until then that God can feel honored in hearing men sing, "Crown him Lord of all."

Real thought has always been for the few. For the many it has been a dull echoing of thought ready made, a dull acceptance of theories handed to us. Millions of men have seen apples fall from trees. One saw an apple fall and formulated the law of gravitation. That was Newton, and he was thinking.—*The Saint Louis Star*.

The Universal Search for Truth

Radio sermonet June 18, 1922, by S. A. Burgess. Broadcasted from studio of Central Radio Co., Kansas City, Missouri.

It is quite evident that in the short time at our disposal only a brief reference can possibly be made to the different elements of this universal search for truth and its basic significance. Pontius Pilate asked, What is truth? but did not wait for an answer. The Master had declared previously of the word of God, "Thy word is truth."

The definition in the dictionary shows that truth comes from the Anglo-Saxon word *troth* and meant first fidelity, then a trust or pledge; in the third place sincerity or veracity; fourth, conformity to fact or reality and an exact accordance with that which is or has been or shall be. It is in this latter sense that the world has been and is especially concerned in its search for truth.

But truth is not things to be conformed to the facts or realities. It is knowledge of things as they are, have been, and shall be—not the things.

What is really the meaning of life? The meaning of the universe? Upon what can we depend? Is there an ultimate reality? The world has been asking these questions for countless ages. Many thousands of years ago the Hindu philosophy raised this question, and noting the changes in the manifested universe in all visible phenomena, declared that which the senses perceive is after all only illusions, that back of it all is the eternal reality of being, which is neither he nor she but the infinite *it* or *that*.

The Egyptians, in considering the life of men, their suffering on this earth, placed a heavy stress on the immortality of the soul, and made the life to come in amenta to be the reality so far as mankind is concerned, while this life is only a delusion. We see remnants of this thought in our cemeteries to-day, wherein at the entrance to so many lots there is erected a stone pillar with the words, "Our home." With that, however, we cannot possibly agree. The abiding place of the body is not our eternal home. It is not such according to Egyptian philosophy. But the eternal home is the dwelling place of the spirit.

In Greek philosophy there was a continued search for the one reality which was found by the various philosophers in various material or immaterial forms. Some to-day would prefer the quest of truth rather than to possess the truth itself. If by this they mean to deny the ultimate reality, we cannot agree with their conclusion, but in the recognition of the fallibility of man and the fact that any truth that we could now fully apprehend would indeed be a limited or finite truth, we would indeed prefer for humanity to-day the continued quest for greater

knowledge in accordance with reality; in other words, the continued quest for truth.

The Greeks also attempted to determine the good. Epicurus found it in happiness. Zeno and the Stoics found it in the keeping of the law. Socrates declared that the highest good is virtue, and Plato that the supreme idea of all ideas is the idea of the good. These are only a few of the conclusions reached by humanity in the continual search to know the universe as it is and to apprehend it in terms of our knowledge.

Somewhat inaccurately, but still with a measure of truth, it has been stated that the Greeks sought after beauty. The Hebrews sought the good or right. The scientists seek after truth, especially to know the reality of the material universe. While the modern aim is the seeking of more freedom and the revolt against supervision or restraint either of parents, of school, of church, or of other government. To this modern seeking of liberty the statement of the Master as recorded in the eighth chapter of John is particularly apropos, "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free."

They answered him saying, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin and the servant abideth not in the house forever, but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed."

There are two great fundamental statements in that reading: "He who committeth sin is the servant of sin." He may think he can drink or let it alone, but if he continues he finds his will enslaved. He may claim he can smoke or let it alone, but if he continues, again he finds his will enslaved. A girl may think she is free to dance or not to dance, but experience has shown that continued wrongdoing brings its only recompense of slavery. and the time comes that one lives only to indulge. The same is true of any other abuse. He who sins becomes the servant of sin and is not free.

The other great statement is: "If ye continue in my word . . . (2) ye shall know the truth, and (3) the truth will make you free." Here is the distinct statement that goodness, truth, and freedom are identical, and this statement is confirmed by modern science. It is only when we know that which is good and just, that which is good and true, that our will is indeed free. If we follow any other course we find the restriction of inhibition within our own nature.

This is well illustrated by the story of the young

girl related by Holt in the Freudian Wish, who went to a large city from a small country town. She was invited to go to the theater and to the movies, to the dance halls, to cheap entertainments and those of low value. If she entirely refused she was soon left alone and her social nature was stunted and hence dissatisfied. If she went, her earlier home teachings would rise up to make her miserable. She was not free. Even a conscience that has been choked off will arise again. Or if, third, she attempts to compromise by attending church on Sunday and going the ways of the world the rest of the week, her week-day doings prevent the satisfaction of the Sunday service, rendering her not only less able to enjoy the hour but causing her to feel out of place. At the same time her Sunday service interferes with her week-day worldly pleasures. It is notorious that a continual pursuit of worldly pleasures leaves us completely worn out, blase, and does not give us complete satisfaction.

But if she knows the difference between good and bad entertainment, if she accepts but always suggests going to a better class of entertainment, something that is really worth while and of benefit, if she knows that which is good in the line of recreation, she will find freedom in a mental and spiritual way instead of inhibition. She will find sociability; she will find her whole nature satisfied.

A man goes out to pick mushrooms. If he does not know, if he eats he fears poison, if he does not eat, he regrets it because he likes mushrooms. But if he knows the difference between toadstools and mushrooms, if it is good, he eats; and if it is not good, he does not eat, and in either case he is satisfied. So again if he knows proper recreation, if it is good he accepts it; if it is not good he does not accept, and hence is satisfied in both instances. This is only a partial illustration of this fundamental fact that we must know the truth; knowing, we must have the will to choose the good; choosing the good in accordance with truth, we find complete freedom, and there at last we find also the beauty which the Greeks so much loved, and find perfection; and that perfection of right, truth, beauty, and perfection is one.

We hear much of the prohibitions of the narrow way. It is true that he who would walk in the narrow way must deny himself the evil pleasures of the world. But it is also true that he who walks in the broad way is also prohibited from the higher pleasures of the soul, not only the spiritual pleasures, but also the higher intellectual pleasures of good music, of good pictures, and of ability to think clearly. For if he be in the broad way he will find soon not only his spiritual or higher mental processes are stunted, but that his lower mentality is also losing its power,

so that he is prohibited more and more from the society of sane people. It is, therefore, our place to choose our ways, recognizing that our human life is limited either by that which is higher or that which is lower.

But there are prohibitions in the broad way as well as in the narrow way. Realizing this, it is not surprising to learn that light and truth forsaketh the evil one or that scientists of to-day find the source of disease, of nervousness, of insanity, in the flight from reality and unwillingness to face the facts, a rejection, in other words, of the truth.

The search for truth, then, becomes the search for God. The condemnation of sin is that it brings about incompatibility with God, the eternal reality. He who loves beauty will find it in the altogether lovely, the Rose of Sharon. He who loves goodness will find it in the pathway that Jesus has trod. "If ye love me keep my commandments. He that keepeth my commandments is my disciple indeed and shall know the truth." If you love truth it is to be found in the path of righteousness, and there also, and only there, is to be found free will, the true freedom. And if your desire is rather for the quest of truth, in this way we are assured also of the spirit of the Great Teacher, even the spirit of truth that shall guide us on and on into all truth.

Therefore the search of mankind for truth has been the search for God as manifested in Jesus of Nazareth, the only name that has ever been given through all eternity whereby man may be saved from the consequences of sin and of death, and the only way in which he can find freedom as well as beauty together with goodness and a knowledge of truth of both the things that are now manifested and that which has been and shall be.

The burden of unemployment falls in its last analysis on the shoulders of the children. Miss Abbott, chief of the Children's Bureau, in her annual report notes that the unemployment last winter meant a permanent loss to the community in lowering standards of care for children which was forced by the fact that receipts were so beyond a reasonable minimum. The mothers of 102 children under six years of age and of 154 between six and thirteen in one small survey had with great difficulty secured work outside of the home and a number of children under sixteen had also been put to work. It is noteworthy that of 414 children receiving permanent care of various agencies in North Dakota only one had lost both parents. In other words the home might have been maintained with proper social attention.

PASTORAL

How Can I Become a Successful Pastor?

By C. Ed. Miller

This question, with a number of others, was asked me by a young elder who has recently been installed as pastor over a large branch. I shall pass the answers to these questions over to the editors.

Answer No. 1. I can put my finger on one thing a successful pastor *must* have. It is *vital*. It is *fundamental*. If you do not have it in large quantities, you must develop it. I believe it can be cultivated to bring forth abundantly under God's blessing. There are many qualifications a successful pastor should possess. He must have system, he must be adaptable, but one thing he must everlastingly have, he cannot get along without it. Now, dear brother, you are impatient for the answer. Here it is:

"No man can assist in this work unless he is humble and *full of love*."

There is your answer to question No. 1. *Full of love*. It seems simple, it is simple, but what tremendous results you will obtain if you organize your heart forces to synchronize with the divine formula.

"Yet one thing thou lackest." The rich young man had many admirable qualities, but the vital thing he lacked.

One of the magazines having the largest circulation of its kind in the world lacked one thing to make it perfect. It was experimenting on a new process of binding by gluing instead of stapling the sheets. When the magazine arrived, I would pierce three holes through it and sew it together, as the glued sheets would come apart with very little handling. The fine paper, press work, cuts, articles, etc., were lost; the magazine lacked one vital thing, which has since been supplied. New books often contain a slip relating an experience of a book connoisseur having a very expensive book just back from the binders, ruined by a friend picking it up and "breaking its back." I have always thought the book binder should have so "massaged" the book that breaking its back because it was "green" could not have been possible. The expensive binding lacked a vital thing.

A great Canadian bridge span fell into the river as it was being lowered into place. A small pin sheared off, and down went the span *into* the river and not *over* it.

Let *love* for *all* the people *all* the time prompt your policies, and you are on the road to success as a pastor.

One-Preacher Branches

By Edward D. Moore

Some of the ablest men in the church are the result of small-branch training and big-interest thinking.

Many of our branches or church communities feel that they are greatly handicapped in having but one person qualified to preach regularly to them. This is especially considered a hardship because some of the larger centers are often addressed by leading men of the church representing its various interests from different viewpoints as well as by local men of considerable talent and experience. They read in the church papers of this constantly changing spiritual menu and wonder if they are not unduly hampered in their progress from having to listen constantly to the pulpit declarations of one or at most a few local men.

However, this situation may be an advantage. Very often it is. Also it may be a considerable disadvantage, depending upon both the preacher and the audience. As Frederick Lynch, the great editor of the *Christian Work*, recently declares, "Big thoughts, big interests, make big people."

It is a matter of interest to hear comments from our men who circulate rather widely among the Saints, that some of the very best sermons they have heard are by preachers whose names are hardly known outside their own districts. To be a general officer does not necessarily imply that one is a powerful orator. Occasionally these men are a success in their position because of exceptional administrative or pastoral ability yet may be greatly outclassed in a forensic way by some localized man who has developed a basic talent to that end whereby he is able to move audiences with wonderful power.

While it might be conceded that the wider one's interests are and the more he comes into contact with people and places and developments the better will be his basis for thinking in big terms, there are those who by sheer force of personality break the bands of provincialism and see with discerning eyes that which is taking place in the world, in the church, in their community. We recall one of God's noblemen who daily delved into the earth to dig therefrom sufficient of the fuel that heats our homes and drives our wheels of industry that he might live from the proceeds of his part therein, who daily read and studied much. It was his habit at that time (and no doubt is to this day) to arise at 5 a. m. each morning and spend an hour in hard study that he might qualify himself for his task as pastor and become a better man. As a result, his very personality shone with the results of that application. He was modest and unassuming, withal a capable, ear-

nest man who, because he knew, was able to help others know. Because he had experience he was able to induce others to participate in similar experiences.

Here and there throughout the church there are such men who feel the responsibility of their charge and are earnestly making sacrifices that they might lead aright the flock which is intrusted to their care.

From those communities where these men flourish the church in general is drawing its valiant missionaries, its capable administrators, its men who think and act with that synchronism which makes for success.

One can be in their branches but a short time before he realizes that those congregations have been led into big fields. They think in large terms and appreciate not only the immediate local problems which confront them daily but are enthused with the wonderful spiritual ideals of the church as well as its successes and failures in its present program, and are able because of this conception to vision the future of the church in a way which is far from being provincial.

It is true that some pastors, not appreciating this situation, are arrogant and narrow. They are resentful that their congregations devote their time to petty bickerings and quarrels and do not seem to respond to what they believe is the best the people can do. Ofttimes such men are susceptible to the good influences on the part of thoughtful persons in the congregation who will help them vision the task from the viewpoint of the audience. Leadership is important—very important—but it is not the only factor in church progress any more than in business success. Audiences must be responsive, but they are usually made more so by the same leadership which recognizes conditions and proceeds intelligently to correct wrongs by setting before the people a better way. The good leader will be willing to walk therein himself, setting the example before the flock.

The one-preacher churches in our organization who are constrained to mourn over their seeming limitations should be encouraged to make the most of what may often be a real advantage, if properly understood.

Pastors so situated should see to it that the best in them is brought out, remembering that audiences are usually what he makes of them. He can well remember that "big thoughts, big interests, make big people."

To your neighbor your acts speak louder than your "prayer meeting testimonies" in telling what your religion is.—*Priesthood Journal*.

OF GENERAL INTEREST

Plain Questions Plainly Answered

[The following correspondence includes, first a letter received at the office of the Presiding Bishop; second, a reply to certain questions in the letter, as formulated by the Bishop's office; third, a reply to certain other questions, as formulated by the office of the First Presidency; and fourth, extracts from addresses delivered in Independence, bearing on one of the questions propounded.—EDITORIAL NOTE.]

The List of Questions

B. R. McGuire,
Independence, Missouri.

Dear Brother:

1. How do you justify the purchase of automobiles to the extent of over \$50,000 and the consequent expense of operation when the church is running behind at such a rapid rate?
2. It costs 25 per cent of all money received to administer it. How do you account for that?
3. The great cry at Independence is an educated ministry, and I understand that a move is on foot to fix things in future so that although God may call whom he chooses, only those who have the necessary quantity of the wisdom of man's learning will be ordained. Can you explain this?
4. Are we copying other churches in this and other respects?
5. The statement is made that the funds for the auditorium were loaned to the general church fund and have been expended and cannot be replaced, as the church is not in possession of convertible securities sufficient to cover same.
6. How do you account for the fact that the church is dead so far as membership increase is concerned?

Awaiting your kind favor, I am as ever,
Faithfully,

Answers by Presiding Bishop

INDEPENDENCE, MISSOURI, January 29, 1923.

Dear Brother: I have before me your letter of January 15th and shall be very glad indeed to answer at least some of your inquiries, as it is apparent that you are laboring under a misapprehension of the facts.

Question: How do you justify the purchase of automobiles to the extent of over \$50,000 and the consequent expense of operation when the church is running behind at such a rapid rate?

Answer: We have not invested \$50,000 in automobiles. I don't know what the source of your information has been, but it certainly is erroneous. There might be \$50,000 worth of automobiles engaged in church service but the greater part of these have either been purchased by districts for the use of the missionary in that district or they are the private property of the man using them. During the past two years the only car which this office has directly purchased has been one Ford and this was partly paid for by an old car which was turned in.

Question: It costs 25 per cent of all money received to administer it. How do you account for that?

Answer: It does not cost 25 per cent of all money received to administer it. The facts are that the tentative budgets for the year 1922-23 includes all of the general office expense such as the Presidency's office, Bishopric's office, Quorum of Twelve, Publicity Department, Statistician, Auditor, Architect, Historian, Patriarch, Health Department, Music Department, Women's Department, Church Secretary, Librarian,

Graphic Arts, general office expense, general church expense, only amounts to a little over 10 per cent of the total anticipated expenses for the year.

In the HERALD of June 21, 1921, on page 597, we published the cost of administration of church finances for the years 1900 to the year ending June 30, 1921. They were as follows:

Expense per dollar collected, considering increase in living costs

1900	.014
1905	.015
1910	.016
1915	.016
1919-20	.011
1920-21	.014

You will see that there has been but slight variation in the cost of collecting and administering the affairs of this office. While the sum total of the expense has been naturally greater owing to the constant increase in church membership, yet the cost per dollar collected has not increased.

Your third question we are referring to the Presidency as well as the fourth and sixth as they do not deal with financial matters.

Question: The statement is made that the funds for the Auditorium were loaned to the general church fund and have been expended and cannot be replaced as the church is not in possession of convertible securities to cover same.

Answer: We have from time to time published in the church papers full and complete information as to what the status of this fund was. In our report to conference we showed that our special fund was invested in the following:

Cash in bank	\$ 11,285.67
Certificate of deposit	35,933.83
Liberty Bonds	141,958.10
Expense account	2,193.60
Temporary investments	171,819.98
Cash in hands of bishops and agents	5,362.29

Total	\$368,553.47
Special funds loaned to general fund	\$121,954.56

While it is true that the item marked "Temporary Investments" would have to be reconverted out of cash in the general fund, I do not anticipate any difficulty in doing this. The other items we consider liquid. We have felt that, as trustees of a fund, we would not be warranted in letting these funds lie idle but have sought to invest them in interest-bearing investments and our action in doing so, as well as loaning a portion of these funds to the general fund, has been approved by the joint council of Presidency, Twelve, and Bishopric.

If in answering these questions we have not made them clear to you, we shall be only too glad to throw additional light upon the situation as may be necessary. We are anxious and willing to keep the membership of the church thoroughly advised as to the true situation touching the work of this department.

Sincerely yours,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

Letter From the Presidency

INDEPENDENCE, MISSOURI, February 2, 1923.

Dear Brother: Your letter of January 15 has been referred to us by Bishop B. R. McGuire to whom it was addressed, and in his letter to us he says that he has advised you that our office will answer questions three, four, and six, contained in your letter. We note that in each instance the

questions bearing on finances, namely, questions one, two, and five, were based on misinformation that has reached you through some source, and that the Bishop has given you, so far as we know, direct answers which should speedily remove that misapprehension. We are inclined to think that questions three, four, and six rest on a similar misapprehension of the situation, resulting from misinformation that has reached you from some source unknown to us. You did just right in coming to us directly and plainly with your questions.

Question Three: "The great cry at Independence is an educated ministry, and I understand that a move is on foot to fix things in future so that although God may call whom he chooses, only those who have the necessary quantity of the wisdom of man's learning will be ordained. Can you explain this?"

We trust that it has been generally recognized in Independence that associated with education there must be complete consecration, absolute devotion, necessary faith, moral character, etc. It is, we think, recognized by nearly all that mental training is only a part of the equipment and quite valueless without these other requisites; but it has been quite thoroughly taught in Independence that we should have a well-read, well-informed ministry, a ministry that is well informed particularly concerning the things men ought to know who go out to preach the gospel of Jesus Christ. Given consecration, faith, clean moral character, and divine direction, knowledge is very valuable, in fact indispensable, since one who knows nothing can teach nothing—in fact, the wider the range of knowledge the better. Whether this fund of information referred to here be obtained in school, or obtained in other ways by those who are self-taught in the school of experience, is to a certain extent a matter of indifference, providing it is actually obtained by the one who goes out to represent the church. In proof of this you will find in the Presidency, in the Quorum of Twelve, in the Presiding Bishopric—in fact, in all the leading quorums—men who are not college men, some of whom were called and ordained so recently as the late General Conference. Their services are gladly received by the church and are utilized for the building up of the kingdom of God. We know of no such movement as you suggest to "fix it" so that no one can be ordained who has not the necessary amount of "man's learning" even though he should be called of God. It remains with God to call his own ministry. Ordinations of men who are not college men continue regularly in Independence, as men are pointed out by the Spirit for ordination. On the other hand we should not reject the offering of consecrated college men.

Many in Independence are anxious that the young people of the church should be well taught, not only in the things of the kingdom, but in general knowledge such as is set forth for instance in Doctrine and Covenants 85:21, so that God may have a splendid body of well-informed young people, thoroughly consecrated and devoted to his cause from whom to call men to the ranks of the ministry. That is the very fervent and devoted ideal of men who are working in Grace-land and in other places in the church in the interests of education, that is, the right kind of education, that which recognizes that the human race can never move to high ground without religion, and that everything that a man is or has or knows should be devoted to the service of humanity and the building up of the kingdom of God.

Your question is somewhat in line with one coming in last summer following certain releases from mission appointment on account of lack of finances. The questioner wished to know if the joint council was dropping all the men who did not have a college education. We replied by sending him the

names of the college and university men who had recently been released by the joint council, including a brother to the President of the church.

Question Four: "Are we copying other churches in this and other respects?"

We do not think so. It is rather attempting to carry out instructions contained in Doctrine and Covenants 85:21 and 87:5 and in numerous other places in the revelations given many years ago. It is, we believe, designed to be in harmony with the commandment, "Seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom. Seek learning even by study and also by faith." (Doctrine and Covenants 85:36.) That our young people should be taught diligently to seek learning not only by study, but also by faith, is strictly in harmony with the Book of Covenants, and not necessarily by any means an imitation of some other church. Attached you will find extracts from sermons and lectures on education delivered in Independence from which you may judge for yourself. We add in each case name of speaker and date of delivery.

Question Six: "How do you account for the fact that the church is dead so far as membership increase is concerned?"

The church is not dead—so we do not account for its supposed demise. You may have misread statistics, not knowing exactly what has occurred in the church recorder's office. For many years, in fact extending over a number of decades, perhaps through one whole generation, names were allowed to accumulate on branch records, names of people who had moved away and become lost and probably in many instances were dead, at least no trace could be had of them. During the past two years under the general church recorder, Brother Frank A. Russell, there has been a persistent and consistent effort to clear this dead timber from our records. The branches have been canvassed and our records cleaned up, eliminating the dead and missing. This may have caused an apparent loss. It was a loss that had accumulated many years ago. It should have been charged off annually in small numbers, but this was not done. So the loss appears during the past two years, seven thousand eight hundred and eighty-one such names having been cancelled in that time. The loss is more apparent than real, as it is dead timber cleared away. If the church is dead judged by that standard it was dead fifty years ago—yes, even in the days of Christ, when "many of his disciples went back, and walked no more with him." (John 6:66.)

As a matter of fact, in actual point of growth by additions of new members the church is growing faster than in years gone by. The year 1921 was the banner year of our whole history for baptisms. The year 1922 fell behind 1921, but was far in excess of other years during the past ten, twenty, or thirty years. Following is a table showing baptisms for the past twenty years:

1900	2,316	1912	3,333
1901	2,325	1913	3,670
1902	2,498	1914	2,635
1903	2,535	1915	4,907
1904	2,503	1916	4,631
1905	2,843	1917	3,890
1906	1,719	1918	5,195
1907	2,873	1919	2,988
1908	2,281	1920	3,827
1909	2,444	1921	5,511
1910	2,787	1922	3,640
1911	3,062		

If you wish further information on this point or an analysis of statistics, we suggest that you write directly to Brother

F. A. Russell, church recorder. There is no more foundation for the idea that the church is dead as judged by membership increase than there was for the idea that the Bishop had spent fifty thousand dollars for automobiles.

Trusting that this sufficiently answers your questions, we remain,

Very sincerely yours,

THE FIRST PRESIDENCY.

From Sermon by the President

(Extracts from sermon of Frederick M. Smith at Independence, Missouri, December 18, 1921, printed in SAINTS' HERALD, February 15, 1922.)

There is another passage of scripture. To Latter Day Saints it has a significance that attaches to divinity, for we believe them to be words which came to us from a divine source: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Now, let me say I am glad that the quotation, or the words, did not stop at the first phrase, "Study to show thyself." That is what altogether too many of us are doing to-day. In other words, not only young people, but some elderly people are sometimes so imbued with the idea of becoming exhibitionists that their whole study and thought is what their fellow man might think of them, and their study is to show themselves. But listen; I do not want you to stop there. Stop there long enough, however, to think what a spectacle you make of yourself if that was all you thought about.

But the word says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed" of the work that he is giving to the world. And if our young people would become to-night or any time in life imbued with that great fundamental thought, and it can enter into their lives and become the dynamic of their activities as that slogan became the dynamic of Jesus' life from the time he was eight years old on, then we can hope that the future of this church will show tremendous results as the aggregate of the activities of the young people. I might say that to-night my hope of the working out of the great problems of the church and my hope that this church will make demonstration to the world of what its social philosophy is, lies in the young people.

Not only does this passage, "Study to show thyself approved, a workman that needeth not to be ashamed," keep before us the idea that our workmanship and its approval should be of prime importance, but it also holds out the idea that that approval shall be a divine one, so that it links not only workmanship with good results, but it links workmanship with divine approval. In other words, it links workmanship with God and with the idea that God will pass upon the question of workmanship; and I wish from the bottom of my heart that I could make every Latter Day Saint to-night, young and old, conscious of the fact that God does intend that the workmanship of his people shall pass his scrutiny and shall be a criterion by which the worth of the individual is to be measured. . . .

I would advise young people then to study to know God. I am not going to send them to the Bible entirely to attempt to know God, but I would certainly advise our people to attempt to know God, by studying his handiwork. This earth has been called by the Bible, God's footstool. It has a relation to the world. There is in this footstool the handwriting of God that has traced God's own laws; and so his laws reveal to us God. It is the duty, it seems to me, of young people who appreciate the significance of this church and its work, to study those things that will give them an intimate, deep, and accurate knowledge of this world and its natural

manifestations, its natural laws, that they might know more of God.

The heavens declare God's handiwork; so it is also a necessity for us to know something about the creation that represents God's handiwork, even beyond this world. And I would certainly hold that one cannot love something he knows nothing about; hence, if you are going to love God with all the powers of your being you must know something about what he is. I do not believe it is possible for anyone to study even that degree of knowledge, small though it be, that has come to the human family that tells us of the laws of God as God has established them, without having his love for God intensified, deepened, broadened, and made brighter.

If we are going to have a knowledge of ourselves, I could certainly advise our young people to study those laws according to which we operate. In other words, I would advise our young people to attempt a deep and continuous study that we might know them in relation to our fellow men, to our brother. Not only physically, but that we might know them in their relation to the handiwork of God. There is no getting away from it. Your life is intimately mixed up with the operation of the laws of nature, of the world, and of the universe. Until you know something about those relationships you cannot appreciate the magnitude of God.

From College Day Address

(Extracts from College Day address by President Frederick M. Smith at Independence, Missouri, October 16, 1921, taken from SAINTS' HERALD, December 6, 1921.)

I hold that the work of the church is primarily educational. I might even go further and say that I hold that the entire work of the church is educational, for certainly no one will deny that the efforts we make in sending out the missionaries from one part of the country to another are to educate the people to a better conception of the gospel of Jesus Christ. Certainly the work of the local men is educational in taking care of those converted, giving them to understand and appreciate through the processes of education, the grander and more significant portions of the gospel. So, if I need any excuse for talking on education, it is that you cannot talk on any aspect of the church work without talking on education. If I need a specific excuse for talking on education this morning, it is because of the fact that to-day is the day set apart as College Day. . . .

In order to succeed as a church—and I make this expression after due consideration and hope you will give it some thought—in order for this church to succeed—and we have been some ninety years in making the attempt—our children must have the fullest education that is possible for us to give them or urge them to acquire, *with the goal of the church always in view*. That has not been done in the past, and the result is that some of our young people who should have their attentions centering in the church are not with us. They are giving their services to people from the standpoint of the activities of the world, viz, selfishness. . . .

A child that goes to the average school to-day, either in the public school where our teachers are teaching for the salary that comes to them, or goes to the college or university, will find that the dynamic used by the instructor is based on some kind of a selfish ground. They make the plea to the child to be a success because it will mean his own aggrandizement. And few indeed are the instructors, and I might say, none of the institutions, with one or two exceptions, that will attempt to educate the children always with the idea in mind, "It is not yourself you are working for, but that you might make it a little better world for the other fellow to live in." I would like to ask you people

who have been in contact with the educational institutions of the world, Is there any institution in which you have had experience where that ideal is held up, other than in Graceland College?

From the Church Historian

(Extracts from lecture by Walter W. Smith before the Elders' School at the Stone Church, Independence, Missouri, January 22, 1922, taken from *Priesthood Journal* for April, 1922.)

I would not try to make a teacher out of a man who did not have the Spirit of God; and what is further, I would not spend the money of the church to educate anybody in this world for work in the church unless I knew he was converted to the gospel of Jesus Christ and had a knowledge of it. But, having knowledge, a man may teach. Having everything else and having no knowledge, he cannot teach.

Knowledge is a thing that is not supplied automatically. Knowledge is a thing that requires a man to exercise his own activity in the acquiring of it. For instance, if God were to tell me to go home, I would not consider it was his business to take me home; I would consider it my business to put one foot in front of the other and to shift the weight of my body from one foot to the other until I got there. Exactly so, when God tells me to do a thing I do not consider it is his business to give me the skill. I consider it is his business to awaken within me sincerity, conscientiousness, fortitude, and devotion to the cause, but it is my business to acquire in my finger tips the skill which may be necessary or required, like playing a piano or writing. I am going to discuss knowledge from that angle, not to do violence, mind you, to the necessity of having fortitude, sincerity, and other qualities that arise out of religion and man's response to God. . . .

Truth is a knowledge of things *as they are*. If there is anything that would invite you to action, this thought ought to do so, the real test of filling your heart, your mind, your soul with information, with pictures that are true. Ignorance is of the Devil. It is a part of his business to keep you that way. If he can keep a fog in the air, he has got a start with you. If he can keep us ignorant, that is about the best thing he can do.

From Elbert A. Smith

(Extracts from sermon by President Elbert A. Smith, taken from the *Priesthood Journal*, for February, 1922.)

I may say at the start, that so far as education is concerned, using it in the common way in which the term is used in reference to secular education, it is quite absolutely inadequate to save men. If there is present a will to do wrong, which is very often the case, or even lacking the will to do right, education merely gives the individual a sharper and better tool to use in doing wrong, and makes a man more dangerous to society rather than better. We note also how those who have the will to do wrong use the intellect to help them in that kind of work, even continuously setting it to the task of finding reasons and justification for their course, so that some of the brainiest and best educated men constantly justify themselves in the most foolish and diabolical actions, using the intellect as a slave to find reasons and excuses for their course.

There must come into all lives that thing which Jesus had in mind when he said, You must be born again. The old will to do evil must be converted and give place to the new will to do good; then man is in position to use his education. He is following the divine injunction, "Add to your faith virtue; and to virtue knowledge." (2 Peter 1:5.) To gain

knowledge while retaining a contempt for or indifference towards faith and virtue, benefits no man.

Conversion and religious consecration are absolutely essential and indispensable to any kind of successful educational venture. But I am here addressing a body of men, all of whom are supposed to have been converted and to have passed through these experiences, whose lives are now dedicated to God. You have the essential thing, you have made the right start so, as far as I am concerned, I say, Go as far as you please in the acquisition of knowledge; go where you will in any course of study, in any college or university, in history or philosophy or science, providing you take the Spirit with you as your guide, to separate the chaff from the wheat, the evil from the good, the false from the true, and always retain your attitude of personal consecration.

Why should we be prejudiced against education in itself? There was a time when people thought that the seat of the mind was in the kidneys. The brain is not mentioned in the Hebrew scriptures, because the Hebrews thought they thought with the kidneys, while the Babylonians thought that they thought with the liver. We know better now. Education has enlightened us on this point. Are you glad or sorry? Well, we are rather glad that we have been set right on that point. It has its advantages. We would not want to surrender that knowledge. Why put barriers down and say we shall go no further? . . .

In fact, though I have used the term *education* in the way in which it is commonly used, from our viewpoint education is a part of religion. Religion is not a thing confined to Sunday, or to an hour at the midweek prayer service. From the Latter Day Saint standpoint it includes all things pertaining to our lives that are legitimate for us to have. Anything that it is right for me to do at all touches my religion at some vital point. If a thing is irreligious I have nothing to do with it. So that, under that conception, education has a much broader and more holy significance.

The Bible continues to be the world's best seller. Last year 30,000,000 copies were printed and distributed. We are told in the *Literary Digest*, quoting from the Bible Society General Report, that up to 1920 parts of the Scriptures had been published in 725 languages and dialects. The whole Bible has been published in 159 languages, the New Testament in 138 more. Portions of the Bible, consisting of at least one book, have been published in 428 other languages and dialects. The American Bible Society distributed 375,000 Bibles, nearly 750 New Testaments, and nearly three and three quarters million other portions of the Bible. It may surprise many to learn that half of these for the last two years have gone to the Chinese. The supply has not been sufficient to meet the demand. \$5,000,000 could be spent in the distribution of the Bible throughout the world, but in fact the society has a budget of only a little over \$1,000,000.

Easter Dawn

A new Easter program just out, written by Sister Elsie M. Barraclough.

The scenes of this little drama center about the sepulcher of Christ, and the visits of the women and disciples prior to and on the resurrection morn. Interspersed with appropriate hymns.

Requires about a dozen young people to take the parts of the principal characters. Accompanied with a chorus if desired. Most appropriate for an evening entertainment. Time required from twenty to thirty minutes.

Price, ten cents each; 75 cents a dozen.

Herald Publishing House, Independence, Missouri.

LETTERS AND NEWS

Echoes From Zion

Encouraging Letters to the Presiding Bishop

Elder W. A. Smith, one of our missionaries, writes as follows:

"I am inclosing check for \$6 sacrifice offering from myself, companion and daughter. We have decided to go without one meal every week for one year beginning December 1, 1922, which will be equal to 20 cents a meal, and send it to you to help in God's work. If 50,000 noble Saints will do likewise, we will raise in addition to the present income over half a million dollars annually. Oh, wouldn't that make our Bishop's heart glad, and wouldn't our loving Father smile upon us. Let's all do this and God will speed the right."

Brother E. L. Edwards writes as follows:

"Attached find check for \$25, \$10 for tithing and \$15 free-will offering. Our tithing is more than paid and we feel to give \$25 each month of this year to the good cause. God has blessed me with many things in life such as the gospel, good health and many other blessings. I enjoy His spirit and feel that it is worth more than silver or gold."

Brother G. R. Kuykendall, another missionary, writes:

"I have filled out the inventory and will hand it to the bishop here. I expect to start a campaign here in the interest of the financial law. I intend to comply with it myself and very strongly urge upon the active priesthood here, that they make out their inventories, pay their tithing and help in the local expense of the branch here. Complying with it ourselves, I intend that we then intensively push the campaign for complying with the law among the membership of the church here."

Sister D. E. Dunshee writes:

"I was seventy years old last March, but the Lord has since then blessed me with health to work 32 weeks at \$4 a week. This will be tithing, freewill offering and Christmas Offering. I want to help all I can in the redemption of Zion."

Frugality Pays

Enormous business is being done by the Federal Reserve Banks cashing War Saving Stamps. The Federal Reserve Bank of Kansas City and its branches in Denver, Omaha, and Oklahoma City, have cashed to date in excess of 9,200,000 stamps, totaling more than \$46,000,000. Over 650,000 separate certificates have been received and each one separately checked and examined. None of these had more than twenty stamps affixed and there were thousands of them with one, two, and three stamps thereon.

There have been issued and mailed to owners of these War Saving Stamps over 179,500 cashier's checks, and this does not include probably \$30,000,000 in stamps which have been redeemed direct by postmasters or yet held by original owners who have not as yet presented them for redemption.

In order to carry on this vast amount of work, the Federal Reserve Bank in Kansas City, in addition to its regular force of several hundred clerks working continuously for almost two months, has found it necessary to work until midnight a force of about 275 extra clerks.

Although with this vast amount of work, we feel the Government has accomplished much, for there are thousands of people throughout this district who to-day have bank accounts for the first time, and it was brought about almost entirely through the Government's efforts to instill into their minds the reason and effect of saving a few dollars.

It is a pleasing picture in Zion to see the little children on their way to kindergarten where they are amused and taught by competent teachers from the ranks of the sisters. The dining hall is used for this purpose. Recently the church has started a nursery where children are cared for during the day at a nominal price.

Another well-ordered sacrament service has passed into history, presided over by President E. A. Smith, Pastor Hopkins, Bishop Becker, and Historian W. W. Smith. Eighteen distributed the emblems.

Our sympathies were greatly aroused in visiting Brother R. D. Weaver, one of our earnest, efficient missionaries, in the Sanitarium awaiting an operation for the third time. His first and uppermost desire to live is that he might continue his labors as missionary, in which work he has successfully wrought for ten years. On a later visit we found he had successfully passed the operation and was resting nicely. We had prayer together, in which he offered a wonderful petition. May the Saints remember him in prayer.

As we hear frequently the strains of music by the band and the choir in their practices which frequently extend well into the night, it arouses a feeling of deep appreciation for Zion and her attainments, and also a wonder if such continuous labor on the part of the choir is duly appreciated by the masses. It should be.

We are pleased to learn of the progress of the work in the "northwest corner," our former beloved field where sweet memories linger of our days and years of service there. There are "timbers for the temple" in that district—the Seattle and British Columbia—also adown the coast.

J. M. TERRY.

INDEPENDENCE, MISSOURI, 1614 West Short Street.

An Advocate of Stewardships

The observance of our social doctrine necessary to perfect the Christian life.

I am located at present here in Everett, Washington, having come here about six weeks ago. We expect to make our home here for at least the winter. There is a little mission here, with a nice little church building and a number of faithful Saints.

The thing that I am most interested in at present is to prepare to do my work as well as possible, that is in preaching the church program. I have been reading the *HERALD* and *Ensign* for a long time and the articles written therein on the "Social problems" are very interesting to me. In fact, the social philosophy as expressed in the doctrine of stewardships has been very interesting.

The preaching of the whole church program is very essential and I want to acquaint myself with it in its wholeness. I want to know what I am talking about before I make any attempt to preach. My idea is careful consideration and preparation before occupying the pulpit. I always use notes and often write or sketch my sermon. However, I have met with much criticism and some have refused to listen because I used notes. But I notice that I am not alone in this.

There are a great many subjects preached by many of the ministry that I do not sanction, but be that as it may, the spiritual life as revealed in the Christ is the essential thing, I believe, and it takes the observance of the social doctrine to perfect the Christian life.

GEORGE A. HANSEN.

A Faith Greatly Strengthened Through Study and Prayer

[We here present two letters which passed between two brothers; one in America, a member of this church, the other in Vienna. Both are Jews. Our readers will be interested in the correspondence.—F. M. S.]

VIENNA, November, 1922.

Dear Brother: Your last letter received, and am glad to know that all is well with you, because I have been puzzled about you. I pray you to let me know frankly what is in your heart. Our beloved parents have no knowledge of this letter.

The most interesting thing for me is to know about the school [Graceland]. What do you intend to take from there that will help you on your career? According to my understanding I believe this school must be built upon a religious foundation. What is supposed to be the real purpose—your moral godliness? Though our parents never mentioned anything about your last letter, I am sure they are not satisfied with it. From your previous letters it was impossible to find out what kind of studies you were really taking. I tell you, my dear, the whole matter looks very queer to me. Have you perhaps obligated yourself to some one? I pray you to tell me the whole truth; you need not withhold yourself from me. Please send your answer to this letter to my business address, so that no one else will open the letter.

About home there is nothing particular to say. Our beloved parents are healthy. Business at the present is not very good, but we must be satisfied with what we are earning. So I pray you again not to turn away but to write me everything directly.

Closing, I remain, with best greetings and kisses,
Your loving brother,

INDEPENDENCE, December, 1922.

My Dearly Beloved Brother: Your letter which you wrote me from your place of work has reached me, and I am indeed very glad that you are asking me in such a way about school and other things. For a long time I have had the desire to declare myself to you. So as much as the Spirit of the Lord and wisdom permits, I will answer your questions without delay.

You are my older brother, it is true, but pardon me if I feel that because my fate has taken me around more in the world than you I have more practical knowledge and more experience. I have studied races (people), languages, philosophies, customs, and religions, and after a mature consideration I have come to the following conclusion:

The God of our forefathers Abraham, Isaac, and Jacob, is the same God of the Jews, the God and Savior of the Christians (God and Christ are one), the Great Spirit of the Indians, and the Allah of the Mohammedans. He is the God of the universe, the King of kings, the Lord of lords. He is invincible, almighty, and omniscient, full of clemency, charity, and kindness. But he is also known for his sternness and justice.

His Spirit, the Holy Spirit, is over me and fills me and commands me to write this to you, my beloved brother. His answer shall be my answer. I am sure you will not be able to understand such a declaration, but I shall try to tell you all this in very simple words. I pray daily to God that he will enlighten your mind so that you may be able to understand me.

God is my witness that this which follows is the absolute truth. There is no thought of reserve whatsoever because, just as I said before, the Spirit of the Lord is with me, and

this I say to you, my older brother, with whom I expect to find no prejudice in one way or another:

If you will take the Bible, lay aside all prejudices of your present belief, and go down on your knees as I do every day asking God in earnest prayer, then will he have mercy on you, will forgive you for all your sins, and open your eyes, so that you will see the light of the truth and the Spirit of the Lord will be with you; the Spirit of the Lord is the spirit of truth. Your eyes will be opened and the evil spirits will leave you so that you will be able to understand me. This you will do because the Spirit of the Lord is with me and with this letter.

When you read these wonderful words of the Lord with your eyes opened, then you will observe that he speaks about three books which are now in existence, not only about the Bible itself, though the Bible is one of those three books. But you will notice that he speaks about some people who are our Indians here in America, and then he speaks about a second Zion, which will be here in Independence. After all, you may draw the conclusion that the same God who talked with Moses has the power to talk to-day with his children and he does talk with them now.

That he talks to-day with his children, I am convinced because he twice spoke to me through his servant John Garver, the apostle. Shall I be disobedient to the heavenly vision?

A Luther in Germany, a Huss in Bohemia, a Wycliff in England, a Calvin in Switzerland, and a Joseph Smith, the prophet of God here in America sacrificed themselves for the just cause. Through providential direction I came into affiliation with a grandson of this Joseph Smith, viz, Doctor F. M. Smith, the president of the Reorganized Church of Jesus Christ of Latter Day Saints. With the holding of this office he is the only prophet of the present time—the prophet of the church of the living God, for God established this church through a revelation. Graceland College was also established through a revelation given to the father of President F. M. Smith and is to-day the college of the church.

Though the church has done so much for me, things which cannot be measured in dollars and cents, I have no obligations other than the moral one.

Concerning my present, I hope to find employment next week, and because I am continuing my studies, I hope to have double results.

Here I will close. Believe me that my faith in God has only increased through this letter; I have greater confidence in his work than before. I hope the time will come when I shall have opportunity for a personal talk with you, because it is not easy to make such a subject satisfactorily clear in a written letter.

I remain with best greetings and kisses,
Your loving brother,

"We are expecting Elder H. A. Koehler to commence a series of meetings here about February 4," writes Sister A. Bertha McGillivray, publicity agent, of Saint Thomas, Ontario. "There are several nonmembers here who are quite regular attendants at our Sunday services and we hope before the special services are over that some of them will have seen the necessity of yielding obedience to the 'angel message.'"

"Although just a small branch, we have quite a few members of the priesthood, including Bishop J. L. Burger and Elder L. O. Pearson, president of the London District. These two brothers, together with Elders James Skelding and J. R. Shepherd and Priest W. H. Crowder, do the most of the preaching. Elder Pearson is branch president and Elder Skelding Sunday school superintendent."

Independence

Appointments at Independence for Sunday were as follows: Stone Church: Preaching by Elder R. V. Hopkins at eleven a. m. and at the evening hour a lecture on the meaning and purpose of the Boy Scout movement by Mr. E. D. Wright, Scout Executive of Kansas City. This meeting was in honor of the thirteenth anniversary of the organization of the Boy Scout Movement in the United States. Englewood, preaching by Elders D. O. Cato and Frank Mussell; Enoch Hill, preaching by Elders F. Madden and Lyman Fike; Liberty Street Church, Junior Service at eleven a. m.; preaching at 7.30 by Apostle Paul M. Hanson.

Apostle John W. Rushton was scheduled to preach at the six o'clock radio service Sunday but was called to Saint Louis where he preached twice to the Saints on Sunday. Apostle Paul M. Hanson preached the radio sermon and it is very favorably reported upon.

Influenza is still prevalent in Independence, and it is often complicated with pneumonia. There have been several deaths among the Saints.

Brother Charles Zerr who brought his family to Independence from Brooklyn some years ago died on Friday and his funeral was held at the Liberty Street Church Sunday afternoon at 2.30 in charge of Doctor Joseph Luff. The sermon was preached by Bishop Benjamin R. McGuire. Sister Zerr and one son, Charles Myron, are left to mourn.

There were two deaths in the family of Sister A. Closson this week. Her daughter, Sister Mary A. Moran, wife of Brother George Moran died leaving a three-day old baby as well as two other children and the husband. The funeral was at the Stone Church and the sermon was preached by Elder Walter W. Smith. Interment was in Mound Grove. Brother Millard McDonald, son-in-law of Sister Closson, died Thursday and was buried from the Enoch Hill Church Saturday. Sermon by Elder W. D. Bullard. Brother Millard leaves a wife and six children to mourn their loss.

Doctor G. Leonard Harrington returned to Independence Friday after several weeks in Hawaii. He is now back at his office and the Sanitarium.

Miss Copeland, superintendent of the Sanitarium, reports that the hospital is filled with patients and that they are having a busy time of it. They have quite a number of pneumonia patients as well as the usual run of operative cases.

Sister Mary Clark of Toronto who has been in the Sanitarium since before the General Conference is leaving for her home this week, much improved in health.

President Elbert A. Smith is still in Lamoni suffering from influenza. He is gaining however, and will likely be home by the time this item is published.

Bishop A. V. Karlstrom and wife came to Independence from their mission field in the Society Islands this last week. Bishop Karlstrom suffered a deterioration of health in the tropics and has come here to avail himself of proper care and medical attention.

Bishop's McGuire and Keir went to the Maple Grove Branch in the Far West Stake last Thursday to counsel with a group of the Saints there. They returned to Independence on Friday.

Mr. and Mrs. W. S. Gunder of Colorado Springs have come to Independence to make their home with their son-in-law and daughter, Brother and Sister Frank Russell.

Brother A. Max Carmichael was down from Lamoni for a few hours last week.

President Floyd M. McDowell was down to attend the Kansas City Stake conference which was held at Central Church on Sunday. He preached to the Saints there, morning and evening. He came to Independence on Monday to give

a little added emphasis to the Graceland Home-Coming and Young People's Convention which will be held in Lamoni from June 3 to 16. He is very anxious to have every young person in the church attend, and asks that all who intend to go, write him so that proper reservation and plans can be made.

At the Stone Church Religio Friday evening, Doctor J. E. Wolfe, pastor of the First Christian Church, and president of the Chamber of Commerce of this city, was a chief speaker on the program. Mrs. Judson M. Tipton, a prominent D. A. R. was another appreciated speaker. Lincoln's Gettysburg address was recited by Kenneth Fligg. It was a patriotic program of high order.

Elder W. O. Hands, of Malvern Hill, Kansas City, had two Sunday appointments at the Stone Church recently, addressing the young people on proper recreation and pleasure.

Dallas, Texas

The Saints of the Dallas Branch I believe are still trying to do their bit in the Lord's vineyard. Our Sunday school is nicely organized for the coming year with Sister L. R. Wells for our superintendent. Everyone feels like getting right into the harness and helping the good sister push the work along. We have several outside children coming to our Sunday school now which makes our hearts glad, for we feel we may reach others through them by giving them our literature and quarterlies. We earnestly pray for success.

We have a good family of Saints with us from Detroit, Brother A. F. Shotwell's, he being elected at our regular branch business meeting as pastor of the Dallas Branch. We all again desire to help this good brother as well as our retiring pastor, Brother H. H. Davenport, who still remains assistant pastor. We want to help them in every way we can to keep the good work moving which we feel will be successful in the nearer future if we are all faithful.

Our Religio is nicely organized for the coming year. Brother John S. Bradford was elected president, and all the Saints seem to be taking an interest and are coming with better interest to the Religio than in the recent past. Sister John Nicoll is chief leader in arranging the programs for the evening.

I believe all the Saints are taking new courage for the coming year.

MRS. JOHN BRADFORD, *Branch Correspondent.*

Houston, Texas

It is not often Houston, Texas, Branch is heard from. We have a nice branch of about a hundred members, and we are growing slowly but surely. We have regretted very much that Brother and Sister J. W. Post have gone from our midst, but they have been blessed, we know, for they are now in Zion and have reached their fondest hopes, so our loss was their gain.

Among our departed from this world are Brother Veal and Brother Clyde Smith. These men were stanch defenders of the faith. They were both elders and, with the faithful branch president, Brother A. J. Banta, all worked as one to build this prospering branch. Brother Banta still remains. Brother G. W. Curtis, of Independence, Brother Shey, and Brother Birkhead are still working to put the gospel forth here. We have had Brother S. S. Smith with us the past three weeks. We did not tire of hearing this able servant of God tell the gospel story, and though we know the story, yet it is ever new. The result of his preaching was that eight were baptized into the kingdom. Among these was a

Christian minister who had been very much opposed to the work. But he finally surrendered and is happy in obedience. This man is Brother Tipton. We trust we may have Brother Smith again ere long.

Our conference ended Sunday night, January 28. We had a profitable gathering and we feel that we can go on with a new zeal, and that by the help of God we can do greater things for God and his work.

We remain yours in gospel bonds,
730 Courtland Street. ETTA SMITH.

Kirtland Glimpses

This is a bright and clear Sabbath day. Few places seem to reflect and radiate the Sabbath spirit as does peaceful Kirtland. This seems to be the impression that steals over us with the first rays of the awakening sun, and we remember our appointments for the day with increasing pleasure.

Even as our footsteps tend toward the old temple standing in such dignity and grandeur, like one mounting guard over a choice spot of the Creator's handiwork, there drifts into our thoughts those of the Psalmist:

"I was glad and my heart did rejoice at the sound—
Let us go to the House of the Lord."

So we are not surprised when we read on the tablet high up on the front of the building "THE HOUSE OF THE LORD," together with the year of erection, 1833, the title of the church and date of the Court Decision that cleared its title as the *true successor* to the original church.

So we enter and add our names to the visitors' register in a little vestry room to the right, under one of the winding stairs at either end of the wide and lofty vestibule. The second floor balcony overlooking us and the morning light flooding down from the great Colonial windows midway.

Passing into the main room we come immediately to a quartering view of the Melchisedec rostrum, three tiers of pulpits in triplicate form and a further stand for those in charge of the service directly in front of these, a narrow stair to right and left affords access to all of the twelve seats described, and these are flanked again by raised pews on either side, entered from the aisle. The whole is backed by a deeply recessed window of Colonial type whose light projects along the domed ceiling above the center of the house, curving down at the sides to meet the square-fluted pillars in the aisle and then back to the sidewalls where open out the ten-foot high Gothic windows of perfect design.

As we advance and look back we note that the arrangement of pulpits is repeated precisely at the north end, though the gold initials designating the various stake officers are different and we learn these seats represent the Aaronic order of the priesthood. The intervening floor is arranged in four rows of pews capable of seating eight persons each, with movable benches to seat toward either pulpit.

The entire decoration is in white with a little walnut trim; there is considerable carving and built-up embellishment at the tops of the pillars and about the pulpits, yet not enough to be deemed extravagant or so little as to appear skimpy or meager. A close examination shows that all this handiwork was performed with great care and with no evidence of haste or slighting. To sum up, the whole impression is one of symmetry, of dignity, of beauty and chastity, of order.

We retrace our steps to mount the winding stair to the second floor which is arranged very like to the former description save that the tiers of pulpits are not so lofty nor so rich in design; the pews are without doors but have an addition in the form of an adjustable desk board the length of the compartment. This because the room is the scene of the School of the Prophets.

A further climb brings us to the third floor dormitories or quorum rooms, a central passage bisecting the several rooms until we enter the last or west room; possibly we are here touched with a peculiar sense of discernment as many have noted, and we learn that in this room the Prophet Joseph received many of the major revelations to the church. There is a wonderfully inspiring view that looks westward from the large gable window.

Now we may climb the remaining stairs and steps, one hundred sixty in all, that bring us out on the tower platform, and what a wondrous sight rewards us! We can now look down into the valley and village and mark the place where the late president, "our Joseph," was born, or look away seven miles to Little Mountain; over there toward the north we discern the smoke of locomotives; this is the New York Central, and the train is hurtling through Mentor on its way to Cleveland and the West. Mentor! That makes us think of Sidney Rigdon and the first missionaries of the Restoration coming this way to preach to the Indians.

Beyond, there is a silvery strip between the tree tops, and we recognize it to be Lake Erie, and over beyond Mentor again is Fairport, through which many of the parties of Saints came by water from Buffalo in early days. A few miles south of this point is the county seat of Painesville where the temple claim was heard and good Bishop Kelley cleared our title as successors to the early church. A look south shows us the rising hills and beautiful countryside. From those hills up the ribbonlike Old Chillicothe Pike, now a fine concrete highway, came the hewn stone for this old temple, and we may cast our thoughts back to the labor and sacrifices endured by those old-time Saints whose work stands to-day so stanchly as coworkers with God.

Visitors who have seen the Judean hills have insisted that there is a great similitude between this view from the temple tower and that which is to be seen from the site of the Temple in Jerusalem.

But now the great bronze bells at our elbow peals out to all that fair stretch of countryside that Saints are gathering to worship, the notes are well-nigh deafening to us on the tower platform, but the reverberations will travel many a mile in sweet and gentle reminders that this is God's Sabbath and that he expects thought and service of us. We wend our way to the place of appointment to see what the day has for us, and what teaching may be under such environments.

O. B. SERVER.

WHEELING, WEST VIRGINIA.

Editors Herald: It has been said, "An honest confession is good for the soul," but in this case it might be good for some of the brethren's pocketbooks. I have been connected with this work for thirty years, and in all that time I haven't had an impostor get the advantage of me until last summer, and then twice within a few months.

First, one called at our home stating he had met with the Saints at Independence, but was not a member of the church. He didn't ask for aid, but gave me to understand that some one relieved him of his pocketbook while on the train coming here from Parkersburg. After remaining for an hour or more he left, but came back on the following Sunday, stating he had procured a position at his trade of stonemasonry and intended to start in the morning. He had rented a furnished room but his funds were exhausted. Still he didn't ask directly for a loan. After church in the evening I concluded he might be all right, so I advanced money sufficient to get him food for the week. He stated he would be paid on the following Saturday. I haven't seen him since. He claimed he was a Swede. I presume he was about fifty years of age.

A few months later a man came wanting to see the elder. My wife invited him to stay for dinner as I would be in at that time. The first thing after dinner was a hard-luck story—down and out, on the way here took sick and spent all of his money. But he was a painter and had a position. All he needed was enough money to see him through until pay day. He was a member of the church and came from Ohio. Brother H. M. baptized him. He knew quite a few of the brethren, stating that a brother came there from W. some years ago by the name of E. and took the place by storm. I thought the fellow was O. K. I gave him a ten spot. My faith was strong in him. He surely moved, for I haven't seen him since.

The president of the W. branch informed me that H. was a member of their branch but was cut off for evil acts he had committed.

Again just the other day V. A., alias W., called wanting to see me. When informed that I was at work he stated he would like very much to get in touch with the Sunday school superintendent or Religio president. Sister Serig gave him the name of Samuel Martin, stating he was employed at the Improved Glass Works as paymaster. He was very anxious to get in touch with him. When asked if he desired to call him on the phone he said that wouldn't do, he must see him personally. On leaving our home he immediately called on Brother Martin, stating he was W and would like to get a little money. Samuel suspected him and so informed him, but he worked on his sympathy and he left with several dollars that Brother Martin advanced him, stating he would see him at church Sunday. But alas he didn't come.

Brethren, it amuses me when I think how these fellows pulled a double header on me. I hope you will be on the lookout for stonemasons, painters, and doctors. Make them show their credentials before you advance them any money.

Respectfully, LEWIS A. SERIG.

Radio News

W P E

Radio Program, for February 25, 1923, 6 P. M.

Broadcasted from Independence studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Piano accompanist: Mrs. Pauline Becker Etzenhouser

Violin solo: "Aus'n Pripetschok Ater," a traditional Hebrew melody, by Joell Dehov.

Mr. Gomer Watson.

Tenor solo: "Come unto me," by Cohen.

Mr. Eugene Christy.

Bassoon solo: "A song of India," by Rimsky Korsakov.

Mr. Clarence Erickson.

Vocal solo: "Fear not ye, O Israel," by Dudley Buck.

Miss Margaret Armstrong.

Prayer.

Tenor solo: "The Savior leads me all the way," by Walcott.

Mr. Eugene Christy.

Lecture: "Rise and development of the church." Elder Walter W. Smith, Church Historian.

Vocal solo: "Homeland," by Hanscom.

Miss Margaret Armstrong.

KANSAS CITY, MISSOURI. Picked up receivers of our ordinary home-made crystal set to see what I could get and heard clearly the broadcasting of your Sunday evening 6 o'clock talk at Independence, Missouri. Heard every word clearly, also closing song by male quartet. Responding to your request for report I do so gladly.—J. W. Woods.

NEWMANSTOWN, PENNSYLVANIA. I heard your broadcasting several times and the messages came through loud and clear. Please send schedule of your programs.—Paul Stewart.

MILWAUKEE, WISCONSIN. I heard your station to-day using a bed spring as aerial. There was great interference here but you came in quite clear.—Lewis Kay.

LONG CITY, NEBRASKA. I listened in on your Sunday evening entertainment at 6.45 and heard your lecture on Book of Mormon.—O. O. Howard.

CINCINNATI, OHIO. At my residence here I have radio receiving set and have enjoyed many of your concerts for which I thank you. Mrs. Robertson and I sail on Steamer *Ebro*, leaving New York Wednesday next, January 24, for a cruise to both coasts of South America. I have had five step receiving instrument installed in our staterooms on the *Ebro* and I am sure we will pick up your concerts right along. Will listen for them commencing next Wednesday evening.—W. F. Robertson.

THURMAN, IOWA. Enjoyed the program and lecture of Reverend W. W. Smith received very plain here. Will be pleased to hear you regularly.—Mark Leeka.

RADCLIFF, IOWA.—I want to let you know I enjoyed your program very much as it was a first-class program.—Jenning Skare.

AUBURN, MAINE.—Tuned you in Sunday night, January 6. Enjoyed your concert very much. You came in fairly loud and very distinct.—F. Grayson.

RENSELER, INDIANA.—Heard your Station W P E sign off at 7.24 p. m. You were as good as the rest of them and came through fine.—P. L. Shafer.

CLIFTONDALE, MASSACHUSETTS.—Your signals came in fine and clear on my two step homemade.—F. B. Swett.

STRATFORD, WISCONSIN.—On the night of January 14, Sunday, heard your program through a severe snowstorm and heavy static, using a regenerative receiver and a single bulb.—Forrest J. Kaeser.

JACKSONVILLE, ILLINOIS.—I heard your Sunday night program, February 4. I enjoyed same, also sermon. I heard you fine.—Richard Day.

BRIGHTON, COLORADO.—Received your concert last Sunday night, February 4. Very clear on one tube.—W. A. McCann.

DES MOINES, IOWA.—Heard your signals here in Des Moines on one tube.—Wilbur Matthes.

BELTON, MISSOURI.—Your Sunday evening program came in good on crystal set. Music and voices clear.—J. M. Jones.

DES MOINES, IOWA.—I heard your church services last Sunday evening, February 4. You came in loud and clear. Your programs are greatly appreciated.—Jay Nunes.

MARYVILLE, MISSOURI.—I have been listening to Frederick M. Smith preach for several Sunday evenings.—Ude L. McCartney.

EXCELSIOR SPRINGS, MISSOURI.—I wish to thank you for your broadcasting. It comes in clear.—Roy Gaw.

OLATHE, KANSAS.—We listened from six to seven o'clock. This is the first time we have heard you. We just have a crystal set. We live about thirty-five miles southwest of Kansas City.—Amy Rice.

FAUCETT, MISSOURI.—Enjoyed your program last night very much. You came in clear and strong and very distinct.—A. K. Baltezo.

HAMILTON, MISSOURI.—We have been enjoying your programs for some time and wish to thank you. Last night your program came in clear and loud.—F. E. Shadle.

KANSAS CITY, MISSOURI.—Enjoyed your lecture last evening, February 11, broadcasted by the Central Radio Company.—G. M. Thompson.

HAMILTON, MISSOURI.—About forty members of the Oakdale Branch, also Mr. Bowman, cashier of the First National Bank, met at the bank building and heard the program last evening. It was much enjoyed and we recognized Brother W. W. Smith's voice in prayer. The theme of the lecture was highly approved and favorably commented on by the bank official.—J. C. Harrington.

SAINT PAUL, MINNESOTA.—Your station was coming in here very loud and clear on detector and one-stage at about 6.50 Sunday evening. This is the first time I have listened in on your station but intend to listen for you often in the future.—Basel I. Burrell.

RAYMORE, MISSOURI.—I listened in to the services you broadcasted last evening. Got the full program almost as distinctly as if I had been present. I use a Westinghouse two-stage.—J. W. Wade.

SAN ANTONIO, TEXAS.—Your radio concert was received last night. Thanks!—Rocksprings Garage.

LIBERTY, MISSOURI.—Enjoyed the Sunday evening service. Came in clear over our crystal set.—Mrs. Fields M. Duncan.

HAMLIN, TEXAS.—Have just been listening to your program. Wish to report that your signals came in loud.—R. H. Harden.

DALLAS, TEXAS.—Your signals very loud here last night about 6.30 during religious program. Signals as loud as your neighbors. Modulation good. Used detector and one-step audio for reception of program.—T. R. Gentry.

EUSTIS, NEBRASKA.—In behalf of the home folks I wish to say that we enjoyed the program last evening very much. We have spent many pleasant evenings listening to your broadcasting station and wish you to know that we appreciate them.—Rudolph Gauger.

MEMPHIS, TEXAS.—Heard your signals on different nights. I use a regenerative circuit of my own design, audion detector and two-stage amplifier, Brandes phones.—Leon Hale.

RAPID CITY, SOUTH DAKOTA.—Heard your station last Sunday night about 5.30, Mountain Standard Time. You came in very clear and quite loud. I am using a detector tube only with a regenerative set.—H. C. Mystem.

KANSAS CITY, KANSAS.—We listened in on your program broadcasted

MISCELLANEOUS

THE SAINTS' HERALD

Bishop's Agent Appointed

SWITZERLAND: Having received the resignation of Brother Jacob Halb, we are appointing Brother Elmer Ohlert, Hauptpostfach No. 11340, Basel, Switzerland, as Bishop's agent of the above district, to become effective March 1, 1923. We trust that the Saints of these districts will continue to give the same support to the Master's work as they have under the administration of Brother Halb.

Sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Alabama, at Flat Rock, Alabama, March 3 and 4. All Saints of the district please take notice and as many as can be present. W. J. Williamson, president, McKenzie, Alabama.

Mobile, at Mobile, Alabama, March 2 to 4. First meeting on Friday at 2 p. m. Alma Booker, president.

Southern Ohio, with First Columbus Branch, Columbus, Ohio, March 10 and 11. Friday evening, March 8, there will be institute work in charge of Sister Imogene Clark. An interesting program is arranged. All branch presidents and secretaries please have their reports in not later than Thursday, March 1. A. E. Anderton, 243 Clinton Street, Columbus.

Kirtland, at Akron, Ohio, March 24 and 25, at 10:30 a. m. T. G. Neville, president. E. M. Rhodes, secretary.

The spring conference of the New York District will convene with the Buffalo Branch Saturday and Sunday, June 2 and 3. Saturday evening will be devoted to music, and it is anticipated an excellent program will be rendered by the musical talent of the district. Mrs. A. M. Lloyd, secretary; Elder P. L. Weegar, president.

Conference Minutes

MINNESOTA.—At Minneapolis, February 3 and 4. Meeting was called to order at 2:30 p. m. The district president presided, choosing for his assistants, J. E. Wildermuth and William Sparling. Brother Carrol Olson was chosen secretary. The district president reported conditions were not favorable to organize a branch at Pine River. Ministerial reports were read from George W. Day, J. E. Wildermuth, William Sparling, C. A. Kress, H. S. Olson, and William Stanty. Treasurer's report and statistical reports were also read. The latter showed nonresidence group, 96; Union, 99; Minneapolis, 184; Duluth, 81; Bemidji, 66. Elections resulted as follows: H. S. Olson, Sunday school superintendent; Sister Carl Freeman, Pine River, president of Department of Women; Alta Kimber, district historian. Wesley Elvin of Minneapolis ordained a priest; Leon Judson of Minneapolis, a teacher. Preaching by Thomas Leitch, J. E. Wildermuth, and William Sparling. Brother Wildermuth gave a lecture on priesthood responsibility that was very instructive. George W. Day, president.

Our Departed Ones

DAY.—Bertha Ellen Brown was born at Farmington, Iowa, February 28, 1876. Married William Benton Day, November 27, 1894. Baptized at the age of seventeen. Was the mother of seven children. Died at the Independence Sanitarium, February 9, 1923. Funeral services from Car-

from Radio WPE at 6 o'clock. It was plain and clear but weak. We enjoyed it.—Mr. and Mrs. Will Smith.

KANSAS CITY, MISSOURI.—Am one of the many who listen in on the Sunday evening sermons.—Mrs. Fred E. Page.

GRAND ISLAND, NEBRASKA.—Received you loud Sunday.—Louis Sophis.

SLATER, MISSOURI.—I received your program very loud last night on one-detector set.—Mrs. S. A. Burkholder.

KANSAS CITY, KANSAS.—Having listened in on your broadcasting from Independence, Missouri, the last two Sundays I enjoyed Reverend Frederick M. Smith's sermons very much indeed. We have only a crystal set. I wish I could hear Reverend F. M. Smith often, and my wife likewise sends her thanks and appreciation.—James Madison.

KANSAS CITY, MISSOURI.—Acting on your suggestion of last evening I received your entire program perfectly, using a simple crystal set with indoor aerial strung in the attic. Modulation perfect. Volume was not as great as Kansas City stations but every word was understood.—W. E. Johnson.

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:		
Live or Moribund Branch Presidents	169	
Why Study	170	
Prohibition Lessens Crime	171	
Caution Against Impostors	171	
Farm Survey and Stewardship	171	
All Must Attend Public School in Oregon	172	
Religious Population of America	172	
Thoughts on Official Responsibility	192	
Come to the Young People's Convention	192	
ORIGINAL ARTICLES:		
Going on Unto Perfection, by James Pycocock	173	
The Universal Search for Truth, by S. A. Burgess	178	
PASTORAL:		
How Can I Become a Successful Pastor? by C. Ed. Miller	180	
One-Preacher Branches, by Edward D. Moore	181	
OF GENERAL INTEREST:		
Plain Questions Plainly Answered	182	
LETTERS AND NEWS	186	
J. M. Terry—George A. Hansen—Mrs. John Bradford—Etta Smith—Lewis A. Serig.		
MISCELLANEOUS	191	

son's Undertaking Parlors, Roy S. Budd in charge. Sermon by Amos T. Higdon. Interment in Mound Grove Cemetery.

MINOR.—Dora E. Minor was born January 13, 1868. Died January 23, 1923. Leaves husband, three sons, five daughters, one brother, and two sisters. Was a member of the branch at Barberton, Ohio. Services from the Saints' church. Sermon by James McConaughy.

MILLER.—Frank L. Miller was born in Salsbury Center, Herkimer County, New York, March 30, 1848. Baptized March 28, 1909. Died in Elgin, Illinois, January 21, 1923. Leaves wife and four children. Sermon by J. L. Cooper. Interment in Bluff City Cemetery.

KNUTSON.—Florence Ruth Knutson was born in Miller Township, LaSalle County, Illinois, March 19, 1879. Baptized June 8, 1895. Married Knute Knutson, March 9, 1905. Died February 2, 1923. Leaves husband, aged parents, one brother, and three sisters. Sermon by J. L. Cooper. Interment in Saints' Cemetery in Mission Township.

COMSTALK.—James Comstalk died at his home after a long sickness, February 6, 1923, at the age of seventy-six years and two months. Has been a member of the church for many years. Leaves wife, two sons, and two daughters. Funeral sermon by A. M. Chase. Interment in Mount Zion Cemetery.

ST. JOHN.—B. F. St. John was born at Garfield, Ontario, September 3, 1861. Baptized at Ridgetown, March 16, 1883. Ordained teacher in July, 1890; an elder in 1893; a seventy in 1898. Died at Chatham, Ontario, May 24, 1922. Leaves four daughters, two sons, three brothers, and one sister. Funeral from the home of Mrs. Hannah St. John. Services in charge of R. H. Jones. Sermon by J. C. Dent. Interment in Greenwood Cemetery. He was a member of the Chatham Branch.

COOPER.—William Cooper was born at Marysville, Ontario, August 9, 1864. Baptized at Cedar Valley in 1894. Died at Ridgetown, Ontario, January 29, 1923. Leaves two sisters and three brothers. Funeral from the Saints' church. Sermon by S. G. St. John, assisted by Abner St. John. Interment at Greenwood Cemetery.

BING.—William Robert, son of Brother and Sister Albert William Bing, was born December 22, 1922. Died January 22, 1923. Leaves parents, three grandparents, uncles, aunts, and other relatives. Funeral from the Second Independence Church. Interment in Mound Grove Cemetery, at Independence, Missouri. Sermon by George Jenkins.

MCCORMICK.—Homer S., son of N. H. and Eva M. McCormick, was born at Yates Center, Kansas, in December, 1921. Died at Independence, Missouri, November 24, 1922. Leaves parents, two brothers, Bennie and Leonard, and one sister, Millicent. Funeral from the Second Independence Church. Funeral sermon by George Jenkins. Interment in Mound Grove Cemetery.

ROBERTS.—Clara A. Williamson was born in Scott County, Iowa, February 27, 1856. Married Isaac B. LaRue. To them were born three sons and two daughters. A son and a daughter died in early childhood, another son died at the age of five. Married Jacob U. Roberts May 11, 1905. Baptized in her early girlhood. Died at Omaha, Nebraska, February 7, 1923. Leaves husband, aged mother, one son, one daughter, two grandsons, five granddaughters, and two sisters. Funeral from the Methodist Church at Millersburg, Illinois. Sermon by Wesley W. Richards, assisted by Reverend Atherton. Interment in Millersburg Cemetery.

GRASSHOFF.—Frederick Grasshoff was born at Rocklum, Germany, July 27, 1863. Married Alvina Heinemann in 1890. Emigrated to America in 1902. Settled on a farm near Sparta, Wisconsin. Baptized February 18, 1912. Has been failing in health for the last few years. Died at his home in Evansville, Wisconsin, February 7, 1923. Leaves wife, two sons, and two daughters. Funeral sermon by E. J. Lenox, assisted by J. O. Dutton. Interment in Maple Hill Cemetery.

Thoughts on Official Responsibility

Too many look upon and accept a "call" to the priesthood as a bestowal of honor. It is the imposition of heavy responsibility.

To accept ordination and do nothing is to invite condemnation. To do little is to belittle the office. To do less than your best is to fall short of your greatest opportunity.

You have never done your best so long as you, while doing your bit, have failed to develop your latent talents and capacity for something still bigger.

The man who accepts ordination in this church with a true sense of its responsibility will be humbled by its weight and in his humility will seek to walk close to God, the source of inspiration; but in this walking close to and with God he will never forget to study—prepare for greater service.

FREDERICK M. SMITH.

Come to the Young People's Convention

To the Young People of the Church; Greeting: "We want you with us so that we can be with you." Don't you remember? That was what I said in a letter I wrote you a few months ago.

I meant it.

Several hundred young people are planning to be in Lamoni June 3-16, 1923, for the Graceland Home-Coming and the Young People's Convention.

We want you!

Candidly if I didn't feel that you would miss the best opportunity ever offered the young people of the church, this letter wouldn't be before you now. But—

"We want you with us so that we can be with you."

Graceland Home-Coming June 3 to 16, 1923

For many hundreds of young people Graceland is one of the dearest spots on earth. For twenty-five years graduating classes have been leaving her doors until there are now some seven hundred or more scattered throughout the world. Many have not visited their Alma Mater or met their classmates since the day they left Lamoni.

Next June is the 25th anniversary of the first graduating class. What a dandy time for a home-coming? Seldom in life have we anticipated an event with such fervor. Three days of unadulterated joy.

"We want you with us so that we can be with you."

Are you coming?

Young People's Convention June 3 to 6, 1923

"We want you with us so that we can be with you."

What a splendid slogan for the Young People's Convention!

A school for the generation of enthusiasm:

Spiritually:

A young people's prayer service every morning.

Intellectually:

Lectures, sermons, and discussions of church problems.

Socially:

Training courses for leadership in all lines of church activity.

Physically:

The right kind of recreational activities.

Religiously:

A demonstration of how religion can touch every phase of one's life.

We want you! Don't miss this! Are you coming?

Much of the success of these efforts depends upon you. *We must know if you are planning to come.*

Because:

We want to prepare for you a real worth-while program.

We must make some arrangements* about railroad rates.

We must arrange early for your accommodation.

Will you do your part by filling out the inclosed blank and mailing it to the undersigned? Decide now to come. You'll never regret it.

"We want you with us so that we can be with you."

Sincerely yours,

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

(Fill out by checking appropriate answers and mail to F. M. McDowell, Lamoni, Iowa.)

Dear Brother:

I am planning to attend the:

(.....) Graceland Home-Coming June 3 to 6, 1923.

(.....) Young People's Convention, June 6 to 16, 1923.

I expect to come by (.....) auto; by (.....) train.

(.....) I expect to make my own arrangements for board and room.

(.....) I would like to have you make arrangements for (.....) board; (.....) room for me for days.

Name

Address

Note: Board and room can be secured at the college for \$6 a week. Arrangements can be made at private houses at reasonable rates. Lamoni restaurants serve good meals at moderate prices. Bring your tent along and camp if you want to. *Just so you come; that's the main thing.*

P. S. Please fill this out and send at once.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, February 28, 1923

Number 9

EDITORIAL

Next Religious Education Class

President Briggs has written the Presidency as follows:

The question of applicants for next year's course in religious education has been receiving our very serious consideration, due to the fact that we have not so far had many replies to the call issued by the President of the church and published in the HERALD some months ago.

Brother McDowell sent out a circular letter in behalf of the Presidency to all branch and district presidents; Brother Edwards, in behalf of the Twelve, sent out letters to all members of the Twelve and to the supervisors; Brother Carmichael, as a member of the committee, has been in touch with Sunday school officials, and from this office we have written to alumni and other ex-students of the institution. From the last two sources we have had very good replies, but from Brethren McDowell's and Edwards's letters to the branch and district president and the officers of the Twelve and supervisors, we have had very little response. It is now the first of February, and it is very desirous to have all applications in so that decisions can be reached earlier than sometimes has been done.

This is an important matter, and it is difficult to understand why the various officers mentioned by President Briggs should be indifferent to the call made. Perhaps each thinks the other will act and so waits. Let us hear from you, brethren.

FREDERICK M. SMITH,
President of the Church.

Free Thought

It is one of the peculiar developments of our vocabulary and historical development that the term *free thought* should be applied to those who break away from church organization, because to true religion alone does complete freedom belong. This freedom means not only the free agency of man as given to him in the beginning by God, the right to choose good and evil and to select the way in which he shall go, but it also means that man does not enjoy complete freedom except as he lives through all his powers in accordance with the truth. In other words, true freedom and righteousness are basically

identical and only adjective terms or attributes of the same identical spirit.

The Master on one occasion is quoted as saying:

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father.—John 8: 31-38.

We have previously discussed the fact that only in the way of righteousness is there freedom; that there is no true freedom for the sinner; and a free life is not one of chance blown hither and thither by every wind, but that it is only in accordance with complete and righteous living that freedom is obtained.

The sinner is indeed a servant of sin. The sinner indeed suffers a lessening not only of spiritual but also of intellectual and finally of physical power. The sinner is indeed the servant if not the slave of his sins. The sinner indeed can never feel that full satisfaction and contentment that belongs to the normal man, the man of righteous life.

But in a purely intellectual sense, this freedom is not so generally recognized as it should be. In the first place freedom can only be found when we know the truth and then act in accordance with the truth. In the second place sin impairs the judgment, according to the Hindoo proverb so often quoted by Elder John W. Rushton, and the impaired judgment sins continuously. Sin destroys the capacity for knowledge and weakens the judgment.

In the third place the Master has plainly declared, "By me, if any men enter in, he shall be saved, and shall go in and out and find pasture." (John 10: 9.) The true child of God may find pasture within and without. The Bible is not presented to limit or prevent thought, let alone that the construction of some law should be taken to prevent investigation in the quest for truth.

To the true child of God all truth is open as rapidly as his understanding will permit of his learning.

Hence are we told of the Comforter, even the Holy Spirit of God, He will guide you into all truth.

To him who is free, there is no dogmatic limits in religion nor in the schoolroom of science. He proves all things, but holds fast to that which is true. The word of God, or revelation, is not taken to limit thought. That which is a revelation to us rather increases our ability to perceive and understand, and until it does it is not a revelation to us.

It is true that wise children will pursue the way pointed out by those more experienced until they shall understand better and know for themselves. Wise children do not reject the wisdom and learning of those of more experience, but do not take the conclusions of others as prohibiting their own study, analysis, and thought as they become capable of analyzing for themselves.

So the children of God will well observe the old, old path where the Savior has trod, the way that is marked out by the feet of his followers. There is no intellectual limit placed upon the child of God to study, to understand and learn when opportunity is offered him. He is free to think, to receive, and to reject. He is free to understand; in fact, is the most free in thought of any people on the face of the earth, but does not, therefore, in his pride place his limited understanding as absolute and final, nor as inhibiting or preventing further thought by himself or others. Within the church of God there is liberty; he who keeps His commandments is free indeed.

S. A. B.

Methodist Foreign Missions Suffer

The Board of Foreign Missions of the Methodist Episcopal Church reports a decline of thirty per cent in receipts for the past six months. According to the governing law of this organization, the budget for the succeeding year is based on the receipts for the preceding year. This means therefore not only a shortage for the present year, but also decreased work for the succeeding year. In a letter from Doctor North it is stated that unless something be done at once the result will spell tragedy. Doctor North continues as follows:

It will mean in all probability

First: That no new missionaries whatsoever can be sent to the field.

Second: That we shall not be able to send men to replace those who have either died, or retired, or gone on furlough.

Third: That missionaries on furlough now in this country, and amongst them some of the very finest missionaries we have ever had, will be compelled to remain here.

Fourth: That the forward movement so bravely begun in every mission field of the church will not only be halted, but will be compelled to surrender victories already won.

Fifth: That we shall be compelled to withdraw support from that large body of magnificent young people who are now in our colleges and seminaries and medical schools, definitely preparing for missionary service.

Sixth: That the appropriations of 1923, which by general conference order cannot exceed the income of the preceding year, will be so lowered that missionaries of necessity will be withdrawn from the work, institutions closed, and sections of the work abandoned.

It seems exceedingly strange to this board that in a day like this when the church of Jesus Christ is facing such an opportunity as she has never yet known, we should be face to face with this acute financial stress. Never was this wide world so open to our message as it is now. The very chaos and confusion in all of the foreign lands are breaking up age-long complacencies that heretofore we have not known. It does not seem possible to us that in this hour of so great a human need, which, we are certain, it is the mind of our Savior to meet, we should be compelled to curtail our saving operations.

They plan to meet this deficit by a reduction in the general expense budget, indirect appropriation, and direct appropriation to the extent of one third. A second one third of the deficit they plan to meet by a postponement of the payment of debts which were ordered paid by the last annual meeting. But it is absolutely essential that the remaining one third be received before the end of the fiscal year as an excess over the present rate of receipts.

This is of interest to us as showing how seriously others are suffering from the financial depression. It is also of interest to show how they are endeavoring to meet the situation by a frank, full statement and a direct appeal in order that the work may not be unduly curtailed. It is a direct appeal for definite purposes.

That which we need to watch with especial care is that we do not use the existing financial conditions as an excuse either personally or as a body beyond that which is absolutely necessary. As individuals all who can should pay as liberally as their circumstances will permit. The very fact that some others are not so well able to pay or that some others have in fact no surplus, no gain for tithing, is all the more reason that those who can should pay.

Also, though the year shows no gain of assets, we should consider carefully our expenditures beyond our necessities of food, clothing, and shelter. There is much in most of our expenditures which should be tithed. In the third place we have to consider the possibility of freewill offering, if we are able, in order to maintain the work of the church.

As an organization our attention should not be so closely drawn to the fact of existing economic stringency that we fail to examine carefully our methods and opportunities and consider carefully what we can do now.

S. A. B.

Religious Book Week

Practically all the national publishers of religious books have united in a campaign to observe March 4 to 10, 1923, as National Religious Book Week. This is the third annual observance and has a great deal to commend it.

While the origin of the movement may have as its primary object the selling of more books for more profit, there is bound to result from this national advertising of wholesome literature a most pleasing result.

During the past months a goodly number of books have been advertised and reviewed in the columns of the HERALD. The Saints have bought liberally of them, and in so far as diligent attention is given to this side of our education we shall make rapid strides in our development.

The management of our publishing house plan to list again some of the best of these books, and will ask that not only those needing such books purchase at this time, but that those having such books unread or unstudied, for this week give the subject special attention.

We suggest that a fine climax to this campaign would be "book sermons" by our pastors. The following subjects are suggested, and thoughtful pastors will, considering the special needs of their flocks, adapt them or use others of most value:

"Good books build character."

"Religious books in home life."

"Sunday reading."

"Some good books I know about."

"Religious education through books."

"The three standard books of the church."

"Social aspects of religion in books."

"How to read the Bible." (Or, Book of Mormon, or Doctrine and Covenants—or all three.)

"Supplying spiritual needs through books."

Sunday school librarians might well, on Sunday the 4th, make a talk during the school hour about books and reading.

Our church has an excellent historical background in regard to education and the use of books. Its future will largely be determined by the use we make of them in the work before us. E. D. M.

Pastors and District Presidents

In the letter columns will be found in this issue a communication from Hyrum O. Smith, of the Order of Evangelists, who gives his opinion on the question of pastors and district presidents, and speaks from long experience in church work. His letter will be read with profit by all who are interested in the subject of pastors as presented recently by Brother Elbert. F. M. S.

Americans Are Not Morons

Much has been written concerning the results of the army tests on intelligence. Much more has been said of late concerning the large number of morons in the United States, with the inference that a majority of all American citizens are subnormal, while the rest of the world is even worse. Some have stated the average mentality as fourteen years; others as twelve years.

Baron C. Watson, in a recent *Outlook*, takes up this subject and asks some pertinent questions: Who is the twelve-year-old boy by whom they judge? How much does he know? By what instruments is the mind measured?

Mr. Watson has had an unusual opportunity as a civilian instructor at a coast defense fort and has seen these tests actually being made. He states that in his class work, when the men were being recruited as rapidly as possible, he had men who could not read or write in any language, foreigners who could not write the English language, and men who had been through only a few grades of grammar school. Most of these pupils were classed as illiterate. In fact, only about seven per cent were either stupid or half witted. The others were fairly bright but had very little schooling.

The expert examiner appeared with blanks to be filled out, designated by letters of the Greek alphabet, and some would have been difficult for a well-educated man, because they were mental twisters and had to be done rapidly. Many of the men quit simply because they did not know what the examiner was talking about. For example, the examiner reads rapidly: "If water is a liquid form of ice, put a cross in the semicircle; if not, put a triangle in the oval," and the men did not know what a semicircle or an oval was, so had to give up the question. As such they would be classed as mentally deficient, when the truth is many were intelligent men with a limited vocabulary.

This is a very important factor of these tests, that psychologists use language that is unfamiliar to men who are intelligent, but not specially educated in that line. Also pen and pencils and paper are awkward tools to a man who has not worked in clerical training. Some college professors would pass a poor examination with a pick and shovel under the direction of a gang boss speaking the jargon of his class. Yet that is the basis on which these tests have been made.

During the war, officer material was selected by similar tests. The method was efficient, since it meant a selection of educated men, and for quick training they are better material because they could more readily use the technical textbooks. But as

to the value of these tests in business, opinions differ very widely. As a basis for statistics showing the percentage of mental deficiency in the United States, their value is extremely doubtful, if not worthless.

Common sense and common observation should have shown the inaccuracy of such conclusions. It is probably true that one half of our citizens are very poorly educated—which is most regrettable. But Mr. Watson, after going through college and working at different times with all sorts of men, is convinced that the proportion of the simple ones of earth is not much greater on farm or ship, or in mine or factory, than it is in classical halls.

S. A. B.

Price Changes of a Century

Study of price changes and business prospects made by L. P. Ayres, of the Cleveland Trust Company, from 1810 to 1920, shows three high peaks of wholesale prices, during the Civil War, the War of 1812, and the World War. In each case, the high prices were followed by a speedy decline of wholesale prices for ten years, which continued a gradual decline for the next twenty years, then a gradual increase for twenty years preceding the war peak.

Wages of artisans have been about 60 per cent higher than for common labor for the past one hundred years. Both, however, show a general increase from 1820 to 1910 with a peak following the Civil War, followed by a decline back to the general curve. This was made possible, however, by industrial and mechanical improvements. Mr. Ayres suggests that if wages are not to shrink to keep pace with prices, it must be that there is an increase in the efficiency and productivity of industry. If the output does not come up, wages cannot permanently retain the very large gain made as the result of the World War.

The curve from 1820 to 1910 shows that wages of artisans and common laborers were about three times as great in the later years as they were at the opening of the period. Wholesale prices have risen less in proportion in the United States than in other leading countries of the world, and very much less in percentage than in either Italy or France. In all countries a marked decline has been shown from the peak prices of early 1920.

In the United States wholesale prices in early 1920 were about 2.7 times as high as the beginning of 1910, in England more than three times as great, in France 5.8 times as great, and in Italy nearly seven times as great.

A study of the research shows that when prices change wholesale prices are first affected, then retail prices to a less degree, then wages, and finally

rent. The remarkable factor is that wholesale prices increased more in percentage from the beginning of 1914-1915 to 1920 than did retail prices. This does not mean that the increase was greater in the aggregate, but that the rate of percentage is greater, as based on the earlier prices.

S. A. B.

The Feeding of Children

We have had several letters during the past few years from some of our missionaries wishing that something could be done to teach proper feeding of children in some of the homes in which they have been located. They have reported the feeding of salt pork to young children scarcely out of babyhood, and the result is undernourishment.

We have now before us the results of a review made in a county in a southern State by the Children's Bureau of the United States Department of Labor. They find that corn bread and sorghum, dried beans, fat salt middlings, and, as a redeeming feature, usually milk, constitute for a large part of the year the diet of southern mountain children.

Children having a diet of milk and unbolted corn meal were found on examination to be well nourished, but the other food available failed to supply the essentials of growth, and undernourishment results when the quantity of milk is small. Three fourths of the children were either poorly or only fairly well nourished.

Except in a few families fresh vegetables and fruit are used only for a short period in the summer and fall, and fresh lean meat for even a shorter period. The small number of eggs produced were sold so that milk is, in fact, the only food that could be counted upon to furnish protein, minerals, and vitamins needed for children's growth. When fresh milk is scarce, or is changed to skim milk or buttermilk, the effect is disastrous.

There is needed improvement of the soil and farm methods from which higher standards of living would probably follow. There is also needed education of the mothers, for they give solid food to infants at too early an age. Coffee drinking by children when milk is scarce, and promiscuous eating between meals, are common customs but not to be recommended. Also the fact that children need more sleep is generally ignored.

We suggest this because bad habits with children, neglect of cleanliness, are much more widely extended than the areas thus referred to. In our own church the Department of Women stands ready at all times to give help to mothers who either desire or are willing to receive the same. They have leaflets on proper feeding of infants and children and also dietetics for the whole family.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Stewardships

Radio sermon by President Frederick M. Smith, delivered February 11, 1923, at the Independence studio of the Central Radio Company.

In our talk last Sunday evening we made an appeal for the development of a universal social consciousness which shall include our brother in our thinking in terms of weal, a social consciousness, based on the Christian philosophy and religion, which seizes the fundamental law, love of God, but recognizes that its manifestation includes our neighbor, which recognizes that consciousness of God makes us aware of our brother, or fellow man, and that to love God means loving our neighbor and giving service to humanity where needed and to the extent of our ability and opportunity.

Social Conscience Is Christian

We held that such is essentially Christian, and that the church which claims to represent Jesus Christ must stand for such social reform as will bring about such demonstration of love of God, and that to work as well as pray for the coming of the kingdom of God means to stand for such social reform.

We held further, that any social reform to succeed must be based on religion.

This idea leads away from individualism, and demands the development of a social consciousness as well as a terminology which shall include the group of which we are members. That is to say we must become accustomed to thinking in terms of community weal rather than personal.

Individual Initiative Will Not Be Curtailed but Sublimated

I know that many hold that a successful industrial organization can be had only where individual initiative stimulated by promise of personal or individual gain, is the social dynamic, and therefore they look askance at the idea of group activity or the development of a social consciousness which looks only in the direction of group betterment.

In fact there has recently appeared a literature which is in the nature of a protest by prominent individualists against an apparently growing inclination to emphasize group thinking and acting as a fundamental social condition. But this protest may be looked upon as a reactionary movement, and such are always present with reform movements, as a de-

terrent, and may be a wise provision against both sudden and extreme changes. I cannot but feel, however, that the movement towards a larger, richer, and more religious consciousness, one which thinks, moves, acts, in terms of community welfare, is too well developed and too well started to move either in a circle or to stop.

I feel that the fear by individualists that incentive or personal initiative will be less pronounced or less developed, or of less social value in a social order based on the group, is ill-founded, and due perhaps to a failure to see what it is after all which prompts to the largest activation. Was it the thought of profit or reward which prompted soldiers in the Great War to deeds of valor and terrific accomplishment, or was it love of country, thoughts of home—patriotism?

No greater, finer, or richer sublimation of individual initiation can take place than to change it from a selfish to an altruistic base—from self-aggrandizement to group service. And religion—love of God and man—is the magic wand to make the change.

The Christian Doctrine of Stewardship

Our talk to-night, as per our previous announcement, is to be on the doctrine of stewardships, the Christian doctrine of stewardships, as we understand that doctrine. And right here let me say that it means more than paying tithing, for that means merely paying a debt.

The social significance of the Christian religion is crystallized in the doctrine of stewardships, according to which one is held socially responsible for the manner in which he utilizes whatever of property or wealth he may acquire, holding only that which he can make productive or of service. And what he holds thus is clearly determined by his capacity or managerial ability.

It is clear from this envisagement of social responsibility that talents as well as property shall be directed towards community welfare. Furthermore, talents must *be exercised*, not permitted to lie dormant. Everybody capable of doing so must contribute to the common weal. And this cannot be done by law or statute. Public sentiment must be the compulsion.

One of the failures of our present order is *idleness*, arising from several sources. There are those who will not work, but live on the fruits of the labor of others. And the indolence of those who do not work or contribute because in some way they have come into possession of a competency, inherited or transmitted, is scarcely less reprehensible than the indolence of those who are indisposed to labor and who thus become a burden on those who

do labor or seek to filch support by hook or crook.

Sad indeed is idleness brought about by untoward circumstance, by lack of opportunity, or disability. And it will scarcely be denied that we have much of both which would easily be preventable if present maladjustments were removed by necessary reformatations. In a society founded on the Christian foundation of love and service, *all will desire* to labor, for through labor alone can contribution to common weal be made.

Surplus Property Reverts to the Group

The holding of only what can be utilized (according to capacity or talent) carries with it a very essential concomitant of the doctrine of stewardship, viz, that all surplus property or wealth shall revert to the common treasury or to the group. In other words, all property or wealth not justly desired or needed for the care or comfort or welfare of the steward or needed in the business or stewardship through which the contribution to society is being made, shall become the property of the group.

Wealth and property are not for personal pleasure according to caprice, but for service and enlarged contribution to common weal or comfort. Riotous or extravagant living is incongruous with the doctrine of stewardships, and luxury is justified only when common.

Just recently I read a defense of American individualism in which it was attempted to show the blessings of the present system by giving figures of the increased production of goods per capita, but the writer was careful to make no reference to the unequal opportunities of the populace to enjoy this increased quantity of goods. It is well known that extreme luxury in some quarters is offset by extreme squalor in others. Some have goods to *ennui*, while others are denied even the necessities. This is wrong.

Luxury Is Justified Only When Commonly Enjoyed

No Christian, well within the spiritual domination of the genius of his religion, can be happy in the midst of luxury so long as the knowledge remains that others have not the necessities of life. When needs have been supplied to all and just wants have been fully met, then and then only will private luxury be justified—when it becomes common. And here lies the justification even to-day for costly, beautiful, and even luxurious public buildings—they are common wealth. And this may explain the psychology of even poor people cheerfully voting taxes for fine public buildings even when their own wants go continuously unsupplied. But this is a digression. Let us return to our subject.

Every One Labors According to Capacity and Receives According to Just Wants and Needs

In society organized on the stewardship plan, from every man will be expected according to his capacity, and to every man will be given according to his needs as determined by his just wants and his circumstances. Every man, every woman must contribute in the way nature has best endowed, and the compensation *in part* is that which will be sufficient to supply needs. This partial compensation may be termed industrial or economic compensation; but to the individual will flow a greater one, viz, satisfaction, soul-satisfaction in seeing the group benefited by the services rendered. The criterion of success becomes not bank account, not piled up personal wealth, but service and wealth contributed to the community. To appreciate such a social ideal, such a social organization, requires a social consciousness for the development of which we must depend on religion. It is quite foreign to the present social order.

The True Equality of Opportunity

Such an order means *equality*. But in saying this we do not mean *level* equality, the equality so often in the minds of those who advocate communism. We mean equality of opportunity for expression and contribution according to capacity.

Equality of opportunity is quite loudly and boldly claimed for the present order by its apologists and defenders, especially in the United States. And it is readily admitted that there is some justification for the claim; but in many ways it has worked out that the equality of opportunity for all, aimed at by the founders of the United States and its economic and industrial activities, has been subverted by the forces developed from the selfishness which is fundamentally a large factor in individualism.

Very large fortunes and luxury possessed by a small class, generous fortunes possessed by many, the strenuous legal efforts to safeguard private property rather than general weal have so completely upset equality of opportunity that it is a bit farcical to claim its existence for all. It may be a remote possibility, but it is our duty to make it even more than a probability.

For the highest possible contribution from each person means not only recognition of innate chief talents or capacity, but development thereof—and that means education. And who will claim that even in this there is equal opportunity for all even in the United States, where education at public expense has reached its highest development. Far too many examples of its failure lie close at hand. There is no one of my hearers who cannot within his own experiences and observations count many examples

where the "equality of opportunity" claim has proven a myth.

Not for Profits, but for Service

Let me repeat, in a social order based on stewardships, on the religion of Jesus, socially interpreted, each person will seek that occupation which will permit the largest expression of innate ability, not measured in profits alone, but in service. In fact each one *must find* that occupation.

The doctrine of stewardships can be applied to social reform only on a religious basis, for it is contingent upon attitude, and the attitude necessary springs only from a consciousness that service to God spells service to neighbor. The attitude required is that each will give his maximum contribution to the group measured by his equipment, turning all surplus into the common treasury. It may require activity in that which is not accompanied by a return in wealth yet is required by social advancement.

To-day much of this is left either to personal sacrifice or to "foundations," which are usually private surplus so employed as to perpetuate the founder's memory, though public appropriations care for other lines, when public sentiment is strong enough to demand it. But under a form of society in which stewardships constitute the industrial plan, unrewarding labor necessary for social progress or weal will be and should be supported from accumulated community surplus which is the aggregate of contributed individual surplus. In other words, this flowing of all individual surplus into the common treasury, will make it possible to accomplish as legitimate and regular public activities many things which are now left to so-called charity and private philanthropy, or by what may be termed commercialized social obligations only partially discharged. By the things left to charity and private philanthropy I refer to the care of the sick and aged and debilitated, the victims of unemployment, accident, etc. By the commercialized social obligations only partially discharged is meant insurance companies providing for life, accident, industrial, and sick insurance, etc., for these companies insure comparatively only a few, and these the *best risks*, while those needing insurance benefits most are denied it, or penalized, because most likely to become dependent. Modern insurance is unchristian, because it denies service to those most needing it, and reaps benefit from those most able to serve.

Once society has been established on a basis wherein service becomes the criterion of success, each person will seek the activity best suited to his natural and developed endowments, whether common laborer, farmer, or banker, for "social stand-

ing" will not be determined by "income" or bank account, but by *common weal conserved*.

The Farm Problem and Labor Problem

Unrequited labor under our present system is avoided, even if socially much needed. We see an aspect of this in the movement away from the farm, the laborers seeking employment for which the remuneration demands less hours served. Many schemes have been devised to entice laborers back to the farm. "Back to the farm movements" are common; but still there is scarcity of farm labor.

It seems clear to me that under the stewardship plan the farm problem will solve itself automatically; for, service being the measure of success, those with innate inclination to till the soil will naturally seek that outlet for their social expression. The freedom and wholesomeness of farm outdoor life is what holds many to-day in that service, even if the returns to self are not so great as in other directions and vocations. Within most men if not all is the inbred instinct for agriculture. They love to make garden—to plant and see things grow—and only commercialism and the extreme individualism of our present industrial customs and organization, with the less arduous road to a competency have deflected those with agricultural inclinations away from the land.

What we have just presented touching the solution of the scarcity of farm labor problem will hold in other directions. It is not expected that this change in attitude will come all at once; but "getting religion" in this sense may as suddenly change one's attitude in this direction as in some of the directions we are familiar with in emotional revivals. I grant you that a highly and pervasive social consciousness is essential to develop the idea with all individuals that the prime duty is to serve the group, the benefits of improvements and accumulated goods coming to the individual only through the common uplift, and individual success being measured by the amount he has contributed to the public good.

It is the duty of the church and all church men to develop and promote this social consciousness and agitate such social reform. To discharge this responsibility the church must be something more than a Sunday entertainment society, something more than a performer of ceremonies. The pulpit must stand for social reform, denounce selfishness in all forms, and free itself from the charge of being subservient to the interests entrenched behind the bulwarks of individualism. It is not enough for the church in its efforts to promote Christianity to call on individuals to come to Christ, but the call must be to come with the tools of service in hand

ready to devote time and energy and talents to the common welfare. "Get thy spindle and thy distaff ready and God will give thee flax." But the promise of flax follows preparation. It is not enough to preach the entrance of a mystic kingdom of God into the heart, but a kingdom of God come in the form of a regenerated and ideal society where righteousness prevails and justice walks unhampered. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." The church must foster social reform, and its stalwarts may even have to enter politics to accomplish it. It must stand for social freedom, and this necessitates a break with present conditions, for the church must stand for wealth becoming pervasive and not the heritage of a privileged class.

Not Communism Nor Socialism

Here it becomes necessary for me to say some things about what the doctrine of stewardship is not, because otherwise I might be misunderstood. In speaking as I have I have been under the necessity of using terms and even phrases if not sentences which may have been taken by some of my hearers as ear marks of certain well-known social reform movements and even political ones.

For instance, I have spoken of *common weal*, *community welfare*, and turning surplus into the *common treasury*, etc.; and doubtless some of my hearers have thought, though they may not have said, "That sounds like communism." But stewardship implies an order where the rule of all things common will not apply, for there will be, must be, private property and private responsibility for its use and management; but all surplus will become common and all activity will be directed towards common maintenance and betterment.

Some may have thought, "He is talking socialism." Wrong again, for the doctrine of stewardship is not socialism, though the great tools of industry will be under such social control that they are promoting general welfare first, the advancement of their owners' or managers' interests being incidental, or contingent upon, proportional increase of wealth. This social control of the tools of industry will be promoted and protected by public sentiment, fostered and preserved by religion.

No, the social order for which our church organization stands and for which we work, and which we desire to promote is neither communism nor socialism, though community interests are first, we must think in terms of community welfare, and our talents, abilities, and activities must be socialized.

Such an order permits of no idlers. All who are able to work must do so, and the group is vitally interested in finding something for everybody to do

in the way of contribution to general weal or comfort. Everyone a contributor to common good, is the ideal.

The leisure class will disappear, for leisure itself becomes communized, what there is being shared by all. Everybody is entitled to some leisure, to recreation, but even that with industrial efficiency in view.

Drudgery will be abolished; for work being the natural expression of God-given or nature-endowed talents, becomes pleasurable and wholesome.

Universal Education

The ideal society outlined above will demand a system of education more nearly universal than the present, and its universality must extend to the higher education; for society demanding the best of service from every member it becomes of prime importance that every member shall be put through such process of development that will not only discover the special talent or talents, but when discovered, the highest possible development of the special endowment shall be made, with the guarantee that opportunity shall be had for its fullest expression in accomplishment and contribution. Such a system of education must be far more flexible than our present one, capable of fitting itself to the needs of each pupil. Not only must the special endowment of each child or person be discovered and developed, but that must be vitalized, galvanized, electrified, by an aroused *interest* which will lend itself not alone to expedite development but to its fullest and freest conversion into community welfare.

That this ideal is attainable is beyond question, for evidence of the willingness of individuals to go on the stewardship basis has been seen. That it is time for some such reform to rectify the many maladjustments in our society, cannot be gainsaid.

I have in my talk of last Sunday and to-night attempted to outline in general the social ideal towards which the Reorganized Church of Jesus Christ of Latter Day Saints is striving. I do not want to be supposed a simplicitarian; but in my study of society and the various reforms which have been proposed, I have seen nothing which holds such universal promise of solving all the social problems arising from present social maladjustments as does this doctrine of stewardships, a social order built on a deep-seated religious conviction and motivation.

And it is not entirely ideal with us, for the ministry of this church has always been on the basis of giving their best in return for a living, while the business people, even the young people are coming forward with their sincere offers to put their businesses upon the stewardship basis, and the details

are being in some instances worked out by experience.

At a later date I hope to speak to my radio audience further on this to me deeply interesting subject.

Once more I say I invite criticism. Address your letters of inquiry to Doctor F. M. Smith, Independence, Missouri, or in care of Central Radio Company, Fourteenth and Main Streets, Kansas City, Missouri.

Good night. May God bless you, and lead you to a broader conception of his social order—his kingdom to come.

Can We Believe in the Bible Miracles?

Sermon by Elder Charles R. Hield, in the Minneapolis, Minnesota, church, Sunday morning, January 28, 1923.

On my recent visit to Lamoni during the Christmas holidays at the university, I encountered several young people from Lamoni who were returning home for the holidays. While I do not know that all of them belonged to the church, yet they seemed very interested in the theories of religion and science. They seemed inclined to doubt the validity of the Bible miracles because they could not find them in accordance with what they had learned in the universities. This is not a surprising fact, but rather an encouraging feature, for at least it shows that they are thinking. They are trying to reason things out instead of accepting them blindly, because some one else told them so.

While the Bible has been doubted in ages past, the work of science has never played as important a role in this change of thought as at the present. Our newspapers and periodicals are full of the discussions on the conflict between science and religion. I will try to limit myself however this morning to the discussion merely of the validity of the miracles of the Bible.

Books on Science and Religion

The world is full of books on this subject. I find that the library of the University of Minnesota has about a hundred of such studies. For example I find there such books as these—notice the titles:

Christ Lore, by F. M. Hackwood.

Christian Belief in an Age of Science, by William N. Rice.

The Venture of Rational Faith, by Margaret Benson.

Can We Still Be Christians, by Rudolf C. Eucken.
Psychology and Theology, by R. Elliott.

The Present Relations of Science and Religion, by Thomas G. Bonney.

Science and Christian Tradition, by Thomas H. Huxley.

Man and the Universe, by Sir Oliver J. Lodge.

Religion and Science, by John T. Merz.

The Relation Between Religion and Science, by Angus S. Woodbine.

People everywhere are saying that Christianity would make a stronger appeal to the heart and the conscience and reason of the twentieth century if it would leave out the miraculous element. "Let us believe only in the golden rule, the beatitudes," they say.

Is it any wonder then that the youth of our church are asking about these questions? Is it any wonder that I am asked by the young people of my Sunday school class how they can meet these arguments of their professors in the university and other schools? This doubt in the mind of man is quite natural. They have recognized that the universe is governed by unchanging laws. Everything in the heavens above and the earth below is in the grip of laws, laws with *no variableness*; therefore miracles seem to be interlopers, or eruptions, into the realm of ordered harmony. They appear an impertinence which the mind of the twentieth century cannot fathom, and therefore rejects.

These doubts have a long historical basis. All students of history recognize a broad stream of miraculous pretensions flowing down through all the ages. Herodotus had his miraculous tales and myths, as well as Homer and Livy. Christian literature is weighted down with legends and traditions of the miraculous. We can read stories of pieces of gold falling from heaven; a mighty serpent ascending in a bonfire in order to awe the people; floods rising to the roofs of churches without entering at the doors and windows, etc.

Stories of the Crusades

You are all familiar no doubt with many of the stories of divine intervention to aid the great Crusades. Outside of Bible literature we also have a vast field of miraculous events. One has but to read the stories of King Arthur and his round table to obtain a good idea of the old stories of miracles. Allow me to read a little to you from Don Quixote, probably the most universally read book outside of the Bible: On page 526 we find a description by Don Quixote of his idea of ideal life:

For, pray tell me, can there be greater satisfaction than to see, placed as it were before our eyes, a vast lake of boiling pitch, and in it a prodigious number of serpents, snakes, crocodiles, and divers other kinds of fierce and dreadful creatures, swimming up and down; and from the midst of the lake to hear a most dreadful voice saying: "O knight, whoever thou art that standest beholding this tremendous lake, if thou art desirous to enjoy the happiness that lies concealed

beneath these sable waters, show the valor of thy undaunted breast, and plunge thyself headlong into the midst of this black and burning liquor; for, if thou dost not, thou wilt be unworthy to see the mighty wonders inclosed therein, and contained in the seven castles of the seven enchanted nymphs, who dwell beneath this horrid blackness." . . . And scarcely has the knight heard the fearful voice, when, without further consideration, or reflecting upon the danger to which he exposes himself, and even without putting off his cumbersome and weighty armor, recommending himself to God and his mistress, he plunges into the middle of the boiling pool; and, when he neither heeds nor considers what may become of him, he finds himself in the midst of flowery fields. . . . Then on a sudden he descries a strong castle, or stately palace, whose walls are of massy gold, the battlements of diamonds and the gates of hyacinths. . . . After having seen all this, can anything be more charming than to behold, sallying forth at the castle gate, a goodly troop of damsels, . . . and she who appears to be the chief of them all, presently takes by the hand the daring knight, and without a word, carries him into the rich palace.

Not only, however, do we have such myths, but we have accounts closely associated with Christ. There are accounts that Christ, when a small boy, made birds out of the clay and caused them to fly for his amusement; that some boys who had teased him, he immediately turned into goats; that a school-teacher who scolded him, he struck dead with one look; or there is the account of Jesus wishing some apples from a tree. Because they were out of his reach, the youthful boy causes the tree to bend over so that he can pluck the fruit.

We Ought to Study Miracles

On this account men say: "Which can we believe?" "How can we tell which are miracles and which are not?" One answer I would make to such an inquiry is that they should make a study of the miracles. Men are too prone to come in off the street, grasp up some newspaper, read an article on evolution or the conflict of science and religion, and because he cannot understand these things, and because some potato bug scientist or sociologist says that *he* cannot make religion meet with his science, the ordinary man without more thought by himself rejects the whole thing.

They remind me of a boy in school with a slate. On this slate he has a hard problem to solve. What will he do? It is easier to erase the figures and have it all over with—dismiss the problem from his mind. But if he is a boy *intellectually in earnest* he will hold fast to the figures until he has solved the problem. So with miracles, it often takes study to find out the truth, but it surely takes *no* intellectual effort to rub the miracles away. Surely no man would argue that because I had found by close study and investigation, perhaps by sending to Washington a dollar bill, that the bill was false or counterfeit, that on that account I should throw away all

the other one dollar bills that I had in my possession. Yet that is what men are doing with miracles every day. They reject all because *some* may be found to be man made.

Bible Miracles Part of Historical Movement

The Bible miracles, however, were not isolated miracles. They were a part of a great historical movement. They were clustered around one supreme being; they were a great mountain range across the experience of two thousand years, starting with Abraham and continuing one hundred to two hundred years after Christ. This spiritual wave is a fact in history; nowhere else has there been such spiritual devotion, such spiritual characters, and spiritual achievements. It should not seem strange then to have physical miracles, in view of this great moral miracle.

Historically speaking we have proof of the greatest of miracles—the resurrection. History traces for us the Sabbath upon the first day of the week, back to the resurrection of Christ on the first day of the week. We, with practically all the Christian world to-day, are celebrating in our worship upon this particular day the fact that Jesus arose from the dead. What is the meaning of Easter? Here again history gives us a line of Easters running straight back to Christ. There was no Easter before he died.

Paul's Opportunity to Judge as to Miracles

From the history of Paul as recorded in the Bible and whom we know historically as a man exactly as he was in the Bible, we have one of the greatest testimonies of the resurrection. Paul was converted four years after the death of our Lord. He was an extremely well-educated man, as we have been learning in our Sunday school lessons lately. A few years after his conversion, however, Paul went up to Jerusalem to have a talk with Peter. I like to imagine Paul and Peter talking as they must have during that visit. Peter was a great talker, too, even in the presence of Christ. I can hear Paul ask him question after question: "Now, Peter, tell me, did Jesus do this?" "Did he say this?" "What did he tell you by the sea?" "Tell me about the crucifixion." "What did you find in the open tomb?" "What did he tell you in the upper chamber?" "What happened on the day of Pentecost?" etc. Paul surely was strongly convinced of the divinity of the resurrection.

In Paul's letter to the Corinthians, which is as historically correct as any fact of ancient history, he tells the saints of that place of his convictions; as found in First Corinthians, the fifteenth chapter: "If Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from

the dead; and become the first fruits of them that slept." "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also as of one born out of due time."

What better witness can we have than that? Surely Paul would not have allowed his head to be cut off if he had not believed in the gospel of Christ and the resurrection. Nor would Peter have been willing to be crucified head down if he had not believed in Jesus and his divine mission; nor would Stephen have allowed himself to be stoned to death. In fact all of the twelve were violently put to death except John, and all of them remained true to their testimony of the resurrection.

Scientists Cannot Disprove Miracles

Probably the second great point of constructive argument for miracles is the fact that the question is not a settled one, as many would have us believe it is. An instructor in sociology said to me in my office at the university: "But you cannot *prove* that God ever worked miracles in Bible times," thinking by that remark he could close the door against the miracles, but I was able to come back at him with his own argument: "Neither can you prove that God *did not* work miracles in Bible times."

But the scientist says: "The laws of nature cannot be broken, and miracles are the breaking of laws." To this I would reply *that the laws of nature in my opinion were never broken in performing the miracles of Bible times. The things that Christ did in Palestine were done in compliance to law, and not in violation or suspension of them.*

For instance, in the course of nature this chair stands upon the floor. It is a perfectly natural law of gravity for it to rest where it is. But I pick it up and hold it at arm's length. In doing this, I am *changing the course of nature, yet I am violating no law of gravity, nor am I suspending it, for from the trembling of my arm as I hold this chair here I know that the force of gravity is still working. I am not interfering with the law of gravity, but am working my will into the forces of gravity to obtain an outcome which would not be obtained except by the exercise of will.*

Now then that is exactly my idea of miracles. *If an ordinary man can work his will into the complex forces of nature in such a manner as to get out of*

nature products, which nature if left to herself would never produce, why should not the Son of God be able to work his will into the winds and the waves, the forces of gravity, the electrical waves of the air; magnetism, and thousands of other great forces of which man knows nothing, in order to control the seas, the air, restore sight, and heal shriveled nerves, etc., and do it all by the exact compliance to laws which he knows and controls.

Potato Bug Scientists

I spoke of a potato bug scientist or social student a moment ago, because their attitude reminds me of a potato bug. Suppose I had a piece of land in America before the Irish potato was introduced here. I bring a potato from Ireland or Asia and plant it in a corner of this piece of land. In this corner is a fence upon which sits a potato bug. To me it is no *breaking of natural laws*, that the ground should recognize this piece of potato, give it nourishment, and that it should grow, *but to the potato bug that witnesses the operation, from all the history of his ancestors before him, to all his own experience and knowledge, such a plant had never before grown in America with such delicious leaves. To him it is a miracle, a breaking of all natural laws, an interloper on all fixed knowledge. Yet it is not a miracle, it is merely the compliance with laws which the bug knows nothing of.*

So I consider many of these scientists and sociologists. Because *their minds* cannot comprehend the miracles, because nothing has happened like that before that complies with their scanty knowledge, they say that it is impossible, a fake, and they reject it. I don't consider that man knows any more about the vast number of laws that *are in existence, always have been in existence, and always will be in existence*, than does a potato bug at the present time know of the laws that man now controls.

The wiser of the scientists are no longer doubting miracles. They realize that the word used by the lesser lights, the word *impossible* is no longer applicable. Nothing is impossible to a truly scientific mind. For instance, in view of the great array of new inventions, new laws discovered in the past one hundred or more years, *how can anyone say that anything is impossible, that a miracle is a breaking of laws, that miracles are violations?* Who can look at the world about us, and form a judgment as to whether a miracle is the breaking of laws or not, when we know that we are discovering new laws every day.

Modern Mechanical Miracles

Two or three hundred years ago for a man to say that in 1923 men would be flying through the air

from continent to continent, would cause him to be branded as crazy, or at least he would be told that such an event would be a *miracle*. It would have been the breaking of nature's laws, yet we know now that it is not, that men could have flown then as they do now, if they had known the laws.

So with automobiles and steam engines. Two hundred years or more ago they would have been considered as interlopers on the realm of organized laws. Yet we know now that we can span the ocean in from four to six days, which took months to accomplish before. Trains now cross the deserts of America, rumble over great bridges constructed over the canyons, and burrow under great mountains, and all in compliance with laws that have been in existence through all the ages, but until recently unknown to man.

So with the telephone, the telegraph, and now the wireless. For the ancients to have been told that in 1923 we would be sitting comfortably in our homes beside the fireplace, and without the aid of any connection aside from the air, to be able to hear concerts from practically all parts of the world, they would have said it would be a miracle, or the working of divine providence into the violation of laws, for they thought that nothing like that could happen. Yet we know that it has not suspended laws, that these inventions are only the result of finding laws which Aristotle could have used if he had known them.

So even now to a man who has lived in a remote part of Alaska, we tell him by the use of the X-ray we can see the bones in our hands, just as if the flesh had been scraped away, and that we can see through a six-inch plank. He opens his eyes in awe and immediately tells us that such a thing is impossible, that it is *unreasonable*, that it would be a *miracle*. Yet we know that it is *not*, and what he should have said was that such a thing would be *beyond his knowledge*, and *not* that it was *unreasonable*. So our modern sprouting scientists could better say that Bible miracles are beyond *their knowledge*, and *not* that they are *impossible* or *unreasonable*.

A "Miracle" of Nature

Or if I should go to the South Sea Islands where some of our missionaries are, and tell the natives that up here in Minneapolis I had gone out walking on the lake in winter with rubbers on my feet for two hours and had not gotten my feet wet, you may be sure they at first would consider it as great a miracle as *Christ* walking upon the sea, because to all their previous knowledge nothing like that had ever occurred. Yet it was not a miracle.

What chemistry has revealed to us should fill us

with respect for the great laws of God. What would Alexander the Great have said if we had told him that in 1918 one army would be besieging another army and using guns that threw great balls of iron for a distance of from eighty to one hundred miles? Yet that is what the Germans did in firing upon Paris. A miracle to Alexander perhaps, but not to us. Chemistry can now analyze practically everything upon the earth. They tell us that the amount of salt which a person eats in a month, if mixed with a little nitric acid, will produce a form of chlorine gas that would quickly kill a person; that our sugar which we use is a combination of carbon and water and which if mixed with a little potassium chlorate and sulphuric acid added when in a tight container, a violent explosion will result. All these things would be miracles to the ancients, but are not to us. With chemistry also goes the wonderful advance in modern surgery, the methods of using chloroform, etc., which in performing their wonderful feats have always obeyed natural laws.

All Obeying the Laws of Nature

Probably the most wonderful to me is the use of the microscope and the spectroscope. Here scientists are able to isolate things not visible to the naked eye. They tell us that these minute electrons and atoms are made up of millions of parts, that they are a universe in themselves, that they have a center around which thousands and millions of other parts are revolving all the time, and at a terrific rate of speed. And they are all obeying the great laws of the universe.

Back in Aristotle's time they believed that the sun was seventy-five miles from the earth, and that the stars were stones nailed on a cup-shaped sky. Now we know the earth is almost round; we know that the sun is about 93,000,000 miles from the earth, that there are other suns, the nearest of which is about 25,000,000,000,000 miles away, a distance such that an express train, running about thirty-eight miles an hour night and day, would take 75,000,000 years to reach it. Man is able to study the never-changing laws of the great universe and foretell years ahead the exact time and places where the eclipses of the sun can be seen; he can forecast weather reports, frosts, etc. We think when we go fifty miles an hour in an automobile that we are going pretty fast; if we should go eighty miles it would be very fast. If we should go one hundred and fifty miles an hour it would make our hair stand on end. We can hardly contemplate *anything* going as fast as a thousand miles an hour, and few of us realize that as we peacefully sit here in church that we are at the same time taking a ride

around the sun at the rate of over 60,000 miles an hour.

When then we realize that God is controlling these little universes which are composed of millions of parts that we cannot see; that he controls our great world; that he controls our great universe, and that all our universe, our sun and stars, are but a small part of the whole; that our universe is revolving in its turn around a still greater center, and *that*, perhaps, revolving around another center, we are brought to realize that man knows nothing of the great and natural laws which God has at his command. *Man probably does not know one one-millionth part of the laws which control his great creations.* We realize then that our earth is but a grain of sand upon the seashore.

Science Increases Belief

Here science instead of causing me to doubt the great miracles of the Bible and of modern times but makes my belief stronger in the great power of God. I cannot understand all his laws, that is true, but I can understand that he has laws that I know nothing of, millions of them, and it does not seem unreasonable to me that he could make use of them, *without breaking a one of them* to perform what to us, as man's acts are to the potato bug, marvelous things. *I consider God as law and order. I think of him as unchangeable, as never breaking any law, but doing all in compliance with law.* Even so I am moved to great reverence for his greatness—moved to respect with renewed determination his laws which God has set here before us for our redemption. The great principles of the gospel of faith, repentance, baptism by immersion, the laying on of hands for the reception of the Holy Spirit, and eternal judgment, as organized in his church by his Son, when he was here on the earth, have a renewed appeal to my determination not to break one of his laws.

As an elder in the church of Christ, and as I go to administer to the sick, I do not think and pray that God may break laws for the recovery of the sick one, but I try to get my mind, my life, my character, my radio instrument if you please, in touch with the divine instrument, that he may be able to transmit to us some of the great laws which we know nothing of, yet which we know that God has under his control for the healing and comfort of his faithful Saints. I often fear that most of us only have crystal sets, that we are only using our life for selfish or personal use. I pray that we may get the broader outlook, the desire for broader service; that we may add to our radios, our characters, our devotion, and our talents, that we may be able to pick up messages from all the world, that we may tune our

OF GENERAL INTEREST

Lincoln Used Simple Language

Abraham Lincoln had only a very limited schooling. He stated at one time that his actual schooling did not exceed one twelve months. But on the other hand it has also been reported that he borrowed every book within fifty miles. He studied by firelight and by any other light he could get. While practicing at the bar as one of its most successful members he stated to the surprise of other members of the bar that he was going home to study law. Why? Because the college bred lawyers of the East had already reached Ohio, and he wanted to be ready for them when they moved to Illinois.

Yet, on the other hand, his partner is reported, according to a recent number of the *Christian Century*, to have said that Lincoln read less and thought more than any other man in the public life of that day. It is doubtless true that today people read too much, and especially too much of trash and too much that they do not remember and which it is not worth while to remember while they neglect that hard mental labor of making that which has been read and is worth while their own.

That is one of the grave difficulties of to-day. Men of book learning, men who can give a book review, can give a summary of that which they have read, but have not thought, nor have they observed for themselves the life around them, so as to develop and maintain an independent judgment.

The Reverend J. P. Gulliver reported in the same periodical a conversation with Lincoln with regard to the clear way in which he expressed himself. Lincoln informed him that he had made it a matter of long study, that he always felt angry when he heard anything he could not understand. He studied until he could understand and studied in order to be able to express that truth so plainly that any boy would know what he was talking about. He was never satisfied until he had bound his thoughts and could express them in very simple language.

S. A. B.

Elder J. W. A. Bailey has been holding meetings in Holden, Missouri, for three weeks, with big crowds each evening. He has delivered seven lectures on American archaeology.

instruments in with the Presidency, and the Bish-
opric, and our missionary forces. By doing this I
feel sure that Zion can soon be redeemed.

Let no one then, and I say this particularly to the young people, let no one try to lead you away by telling you that God cannot do things that we cannot understand. I often say that God never works miracles, if by miracles one means the suspension and breaking of laws. But as we contemplate the magnitude of God's power, we should be moved to awe and respect, as we realize that we as a people have the promise and the power to tap these great sources of strength and make them ours if we can only become united, and work together for the spread of the gospel and the redemption of Zion.

LETTERS AND NEWS

Appointed Pastors Needed

Several things have occurred recently that have set me to thinking along certain lines of church procedure, and have brought vividly to my mind some of the experiences of the past, which, coupled with certain revelations given through the late prophet, Joseph Smith, have compelled me to take the positions briefly outlined in the following article.

The first thing that caused me thought was the resolutions that are now pending in Zion, and which were under discussion when we adjourned at the last conference held here. These resolutions involve the right of nomination for certain offices in Zion, viz, Does the right of nomination belong to the general officers of Zion, subject to the vote of the body, or does it belong to the body to nominate and elect.

The other occasion for thought was a statement found in an editorial in the HERALD for January 31, current year, which reads as follows: "It certainly would not pay the church to put in a pastor to give his whole time to a small branch."

The first incident cited brings to my mind an occurrence of the past. I was, at the time, in charge of the work in Saint Joseph, Missouri, and was very much interested in the work of what was then known as the Far West District, as anything that affected the district vitally affected my work in the city. I observed that the small branches throughout the district were not being kept to the standard of development that they should be, and quite often there would come a demand for a disorganization of one of these branches, and it seemed to me that this was brought about by lack of care on the part of officers of the district. A study of the situation caused me, as I believe under the influence of the Spirit, to write up a resolution which I presented to the next district conference, petitioning General Conference to send us a high priest to preside over the district, this high priest to be under General Conference appointment, supported by the general church, thus giving him the time to devote all of his time to the work of looking after the district and its interest, and especially the interests of the small branches. This resolution was presented to a district conference held at Kingston, if my memory serves me right, and action was postponed upon it until the conference following. This action of postponement was taken because the members wanted to more fully discuss the question before final action was had. The next conference was held in Saint Joseph, and the matter was brought up for discussion. It was opposed upon the ground that we already had a high priest presiding over the district, and besides, in the mind of some, it was a direct reversal of the rule of "common consent," and took from the body the privilege, if not the right, to nominate its own presiding officer.

My argument against this was that while we did have a high priest as our presiding officer, and he was a competent one, too, yet he was handicapped by being a farmer, and it was necessary, or at least he seemed to think it was necessary, for him to devote all of his time and energy to the care of that farm, and in consequence he did not have the time to devote to the work of the presidency of the district. As a consequence of this I showed that the history of the past was not one of continued advancement, but branches had been disorganized here and there, and loss had followed, not only in spirituality, but in membership as well. However, the proposition was turned down.

The next Monday after the conference, Brother Joseph

Smith came to my home. I think he was returning to Lamoni from the organization of the Independence Stake, and he was accompanied by several of the brethren, among whom was my brother Heman. They came to my home to spend the time between trains.

During this visit, I stepped to my desk, took therefrom a copy of the resolution that had been defeated in the conference the Saturday before, and handed it to Brother Joseph, with the statement that it had been formulated by me and presented to the district conference for approval, but had been turned down. Brother Smith read it, and turning to me he said, "Hyrum, you have the right idea, and this church will never prosper as it should until this mode of procedure is universally adopted." I think I am giving his exact words; if not, it is the exact sentiment expressed by him. He had read the resolution aloud so all the brethren heard, but I do not recall that any of them except my brother Heman commented in any way. Heman, however, stepped to my center table or desk, picked up the Doctrine and Covenants, and turning to section 120, paragraph 2, read: "Districts may be presided over by a high priest, or an elder, who shall be *received* and sustained in his office by the vote of the district." He emphasized the word "*received*" just as I have given it here, with the possibility that his emphasis would be better expressed by capitals instead of italics. He then remarked, "The use of the word "*received*" in this connection signifies that the one to preside over a district should be sent for that purpose, not always necessarily a foreigner, that is one outside of the district, but he should have the distinction of being sent, or nominated by the appointing powers for that especial work." And the thought was further expressed that such an one would be free to wait on his ministry without being burdened with the care of a farm or other secular work.

The revelation from which the above quotation is made was given in 1890. Four years later this thought was more clearly set forth, if that is possible, in the following quotation from section 122: 8:

"That part of the law which says: 'It is the duty of the twelve, also, to ordain and set in order all the other officers of the church,' is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored, and good will and peace come to the people as a cherishing fountain."

The words, "To ordain and set high priests or elders to preside in large branches and in districts," clearly indicate the right to nominate these men, and the revelation before cited says that they "shall be received and sustained" by the vote of the people. And this is no more of an invasion of the rights of the people than to present to them a revela-

tion and ask them to receive or reject it. God did, in one revelation, section 107, present quite a number of nominations for different offices in the church and then said:

"I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them." (Paragraph 46.) And in section 103:1, Warren Cowdery is pointed out by revelation as one who "should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about." And there is no doubt but what he was "received and sustained" in that office by the people in that country, and the results were good, we presume, and that without any invasion of the rights of the people.

All this, however, pertains to large branches and districts without question, and would hardly apply, perhaps, to the small branch. And yet I have always thought this law applied to any place where the church had large interests, such as large cities, even though the branch in that city could not be designated as a "large branch." Neither am I so sure about its being true that "it would not pay the church to put in a pastor to give his whole time to a small branch."

There are two ways, perhaps more, but two ways at least to measure values in this work. One way is in spirituality, and the other is monetary, and I am not so sure but what it would pay the church in both ways to put a pastor into the small branch. A branch is not confined to narrow limits always, but its confines may extend to a large adjacent territory, and this would enable the pastor to extend his labors indefinitely, just so he did not get the missionary spirit to such an extent that he would neglect his pastorate, or the building up of the spiritual interests of his special charge. Such things occur at times. I was in a district not very many years ago where I was requested as an evangelist to visit each branch in the district and report to the president the spiritual condition of the Saints as I found them, while he, the president, was engaged in work that belonged specifically to the missionary arm of the church, that is holding tent meetings out in the outlying districts that belonged to his jurisdiction, whereas it was his specific duty to know the spiritual condition of the branches under his charge by personal observation.

Spiritual advancement presages monetary interest, and the branch that is spiritually alive is the branch that will contribute most to the general funds of the church in tithing, freewill offerings, and consecrations. Hence it is obvious that if we take measures to increase the spiritual growth of a branch we take measures to increase the funds of the church, and this is done, we might say, in exact proportion to the spiritual advancement made. So we might conclude, with safety, that any measure that would increase the spiritual growth of a branch, large or small, would pay, even if we looked at it from a monetary point alone. And so far as the writer is concerned, he will welcome the day when every branch of the church is presided over by "a high priest or an elder" sent, and "received" by the vote of the people, and made free to wait on his ministry without being subjected to constant weariness of body and mind incident to manual labor in field or shop. It is perfectly obvious to everyone who, as one of our lecturers recently said, has "acquired the art of thinking," that the man who is worn out with the toils of the day is in no condition to take up the duty of visiting a large membership after his day's work is done, unless the Lord gives him supernatural strength, mentally and physically, to perform that duty. And I do not believe the Lord is going to do this in order that the lay member shall be relieved of the responsibility of doing his part in the work. I presume I ought not to use the word *responsibility*;

the word *privilege* would be a better term to use, for it would be unjust to deprive the lay member of the privilege to help in this work and put the whole work on the man who was willing, but rather all should be equally yoked together in the great privilege of working, and thus all equally sharing in the reward.

It may be asked at this juncture, Do the experiences of the past justify us in concluding that the spirituality of a branch would be raised by sending men to take charge? This question will be foolish or pertinent just in accordance with whether we admit or do not admit that it is the law of God so to do. If it is the law of God so to do, then it is obvious that the result will be good; but if we do not admit that this is the law, then it is pertinent to ask for examples of the result of following this rule.

To this I make this reply, and cite some examples of what has occurred under my extensive operations and observations. I have been actively engaged in missionary and branch, as well as district, work for about thirty-five years, and I have seen the effects of leaving branches, both large and small, entirely to their own devices without interference from outside, and I must say that my observations have been that as a rule two factions are formed, and then begins a regular teeter-board performance. First one faction is up and then the other, and usually the one that is down for the time is doing its best to shake the one that is up, and if a fall is recorded, the one that is down counts it as evidence that next time it will be up. It is a shameful thing to contemplate, but it is too true, and it often results in incompetent men being elected and retained in office to the detriment of the work. We might record it as a rule that really competent men, I mean by that competent in every way, especially spiritually, will not be party to such procedure.

I have in mind now an instance where something of the condition portrayed above existed, and the branch was so nearly divided that it was almost impossible to predict who would be elected when election day arrived. The district president and missionary in charge took hold of the situation, called a special business meeting, and nominated me for president, and the Saints approved of the nomination, not unanimously, but with a sufficiently large majority to make a working basis. The first meeting I attended was the first time I was ever in the branch, or the city where the branch was situated. I had no sooner taken charge than both factions united in supporting me in my work, and the result was that we got along fine for the eighteen months that I was there, and both factions united in a petition to the presidency to return me to that work, but I was ordained an evangelist that spring, and my days of presidency were over.

It worked in this instance, but often it does not work, and there is a reason. The reason is that once in a while you find a man who does not submit to the law, but becomes a law unto himself, or else he thinks he knows more about the law than the appointing powers, or those whom God and the church have placed to look after these things.

To me there is a well-defined mode of procedure in this church. The Presidency and Twelve are called by direct verbal revelation to the church. To these men belong the privilege of directing, regulating, and setting in order the various machinery of the church. When operating under the direction of the Twelve, where the Twelve cannot go, to the Seventy belong all the prerogatives of the Twelve. And in the exercise of the prerogatives belonging to these quorums it is their right to nominate the officers who are to work under their direction. To relegate to a lay member the right to nominate these officers, and then, if a sufficient number of votes can be obtained to approve that nomination, direct the

regulating authorities to set that man to preside is getting the cart before the horse, or the tail wagging the dog. Under that rule the only thing the man or men who belong to the regulating authorities of the church becomes is an automaton, he ordains where he is told to do so, and further than that he has nothing to say. It is absurd. Some argue that it is placing too much power in the hands of a few, and that to grant the right to nominate is to put into the hands of a man the power to nominate only those who will do his bidding. The only question with me is, Did God set these in the church? If he did, to them belongs this right, and I have no right to attribute to them ulterior motives, at least it is not becoming in me to do so, but I should trust them to do their work well, just as I should ask them to trust me to do my work well.

Every argument taken against this position must of necessity be an argument based upon mistrust and suspicion, and the work of God cannot thrive on these things. Perfect trust will see in my superior officer the power that appointed him. Christ said to Philip when he said, "Show us the Father and it sufficeth us," "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Christ emphasized this on another occasion when he said: "He that receiveth me receiveth him that sent me." And he applied the same language to his servants in these last days when he said: "Whoso receiveth you, receiveth me." (Doctrine and Covenants 83: 16.) And again when he said, in section 120: 5, "He that heareth him that is sent, heareth the Lord who sent him, if he be called of God, and be sent by the voice of the church."

The result of our failure to trust in those whom God has sent is very plainly stated in one of the latest revelations given to our beloved president who has gone on to his reward. That revelation reads:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. *If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessing of direction.*"—Doctrine and Covenants 125: 14.

I have italicized the latter part of the passage quoted for the reason that I want the reader to take special note of what is said there. The deduction is obvious. God will not speak to me through a source I distrust, for it is a foregone conclusion that I will look upon it with doubt no matter how genuine it may be.

It may be thought that I am bordering on the position held by an apostate church, but I do not so consider it. The law of perfect trust is the law of progress, and happy is the man who is deserving of it. And the man who desires our allegiance should trust us. Past experience may have made us over cautious, and the pendulum of cautiousness may be swinging to the other extreme. If so it is an hindrance to our progress just as much as the other. Some one asked me when I returned from my mission in Utah some years ago, what the distinctive differences were between the people in the West and the Reorganization, and among others enumerated I told them one of the differences was, that the Brighamites believed everything their officials told them, and the Josephites would not believe anything their officials told them. Some people think I am given to exaggeration, and possibly

this was one of the occasions that the spirit of exaggeration had hold of me. But it is a fact that we have fallen into the error of considering every man a rascal until he proves himself true and honest; whereas we should try to believe that every man is devoted to his duty, and does that duty as he sees it, until it is clear that he has violated the law and is unworthy of our trust and confidence.

As I understand the law of this church, to those who have been placed in positions of responsibility there comes the spirit of their calling, and if their place is to regulate the affairs of the church, and call men to place and honor therein, God will inspire them to nominate the right man for the right place, and if they are actuated by the right motives, and we must presume they are, they will not let any personal preference influence them in the appointments they make, but the good of the work will be uppermost in their consideration, and all other things will be subservient thereto. If a man is called to office in this church he must be called of God as was Aaron, at least that is what we have been taught. If, then, he is to be called of God, through whom should that call come? The answer comes through the voice of inspiration to the church, "And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district." Then comes the promise: "If my people will respect the officers whom I have called and set in the church, I will respect these officers"; but a note of warning follows, which it will be well that we heed, "and if they do not, they cannot expect the riches of gifts and the blessing of direction."

I well remember a statement made by the late Joseph Smith as follows: "The righteousness of a people makes many prophets; but not anywhere do we learn that the righteousness of a prophet sanctified a people; but we do read that by a prophet's voice, heeded by a people, a nation has been raised and blessed."

Each individual called to official place in this church, I care not whether he be deacon or president, should be honored in his place, and when he is so honored by us, God has pledged himself to honor him, and through him to speak to us. And when that perfect balance of confidence is had and maintained, based upon worthiness, then will this work progress. But this perfect balance must come to the leader and the led before perfect progress shall come. As a leader, however, I must not show irritation towards the man who may question my work; for it may be that he is seeking a better understanding of me and my official acts, and it is only through perfect understanding that perfect trust comes. But so often we experience the sentiment contained in the following poem:

Not Understood

"Not understood. We move along asunder;
Our paths grow wide as the seasons creep
Along the years, we marvel and we wonder
Why life is life, and then we fall asleep—
Not understood.

"Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions
And thus men rise and fall and live and die—
Not understood.

"Not understood. Poor souls with stunted vision
Oft measure giants by the narrow gauge;

The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age—
Not understood.

"Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go—
Not understood.

"Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

"Not understood. How many breasts are aching
For lack of sympathy. Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

"O God! that men would see a little clearer,
Or judge less harshly where they cannot see;
O God! that men would draw a little nearer
To one another!—they'd be nearer thee,
And understood."

—Thomas Bracken.

Perhaps I've moralized a little too much, but these are my
sentiments.
H. O. SMITH.

Coming of Christ

Referring to the time when Christ stands upon the Mount of Olives, the writer of an article in the *HERALD* makes it appear that this event occurs before the time when he comes with ten thousand of his saints, as referred to in Jude, Revelation 1:7, Inspired Version, and Doctrine and Covenants 45:6, for the writer says: "So, as it was over thirty years from the time Christ's birth prophecy was fulfilled, to the time of the fulfillment of the prophecy indicating his triumphant entry into Jerusalem, perhaps it may be fully as many years between the time Christ stands upon the Mount of Olives until the time he comes with ten thousand of his saints."

The above is not in harmony with the Bible and the Doctrine and Covenants. In section 45:6-9 we find the following: "And they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches for me shall not be cut off. But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth. Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, . . . And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord." (See also Zechariah 13:6.)

This makes it plain that the saints which have slept come forth to meet him in the cloud. Then his arm falls upon the nations, after which he sets his foot upon the mount in the presence of the unbelieving Jews.

This is also in harmony with Zechariah 14, where in verse 3 it is shown that the arm of the Lord shall fall upon the nations. Verse 4 shows that following the destruction of the nations, the Lord will set his foot upon the Mount of Olives. Verse 5 shows that he shall at that time bring with him his saints which have been caught up to meet him at his coming. See also Doctrine and Covenants 85:27.

It is clear, therefore, that the events will take place in the following order:

First: The sounding of the angel's trump and the resurrection of the righteous dead and the change of the righteous living.

Second: Both the righteous resurrected dead and the righteous living are caught up to meet him in the cloud.

Third: His coming with the holy angels and ten thousand of his saints.

Fourth: His arm falls upon the nations in battle.

Fifth: His appearing upon the Mount of Olives.

Sixth: The conversion of the Jews as a nation born that day.

See also Zechariah 13:6; Doctrine and Covenants 45:9; Romans 15:25, 26; Matthew 23:39-41. (Inspired Translation.)
Yours sincerely,
G. J. WALLER.

Encouraging Letters to the Presiding Bishop

Youthful Tithesayers

The following letter has been received from Helen and Maxine Neice, of Galva, Illinois:

"I am a girl 12 years old and my sister is 10. Together we have earned \$22.70 and we wish to send to you the Lord's portion. Inclosed find money order for \$2.27."

Surely this early training will bear fruit to the glory of God through many years to come.

C. L. Munro, of Taneycomo, Missouri, writes:

"Here is my dollar as an offering for the Lord's work. I am planning to give \$1 a week for 1923 if God will help me earn it. The slogan for this year is 20,000 wage earners to give \$1 a week. I owe \$44 tithing which I will send as soon as I get the cash. Times are hard here at present but I am putting my trust in God."

Brother Munro, you will remember, suggested in the *HERALD* of December 27, 1922, that if 20,000 wage earners would contribute in addition to their tithing a freewill offering of \$1 a week, the amount thus raised would exceed \$1,000,000. This is a practical suggestion and we trust each reader will bring it especially to the attention of the young people for they are the great army of wage earners and money spenders of the Nation.

A brother said to me the other day, "Do you know, Brother McGuire, that the amount that I have been spending annually for knickknacks and things that I would be just as well without amounts to as much as the tithing I have been paying to forward the work of God." In these days of great need we should think seriously when we spend.

"Gather my people together, those that have made a covenant with me by sacrifice." Sacrifice at times may represent self-denial. At other times it represents that which we place on the altar for holy purposes.

BENJAMIN R. MCGUIRE.

The Independence Sanitarium Deserves Your Support

(This is a copy of a letter sent to each district in the church, setting out the needs of the Sanitarium and the district quotas. If you have not contributed you can send to the Presiding Bishop or to the Sanitarium direct.)

Our gospel covenant leads us to seek opportunities to do good both for the church and for mankind at large. Maintaining good hospitals is now universally recognized as of foremost importance in the good work of Christ. Great missions are established in China, India, and other Asiatic countries by Presbyterians, Methodists, and others, largely through the service and good influence of their hospitals in these needy lands. Because of their personal efforts made in real service, the members of these churches are enriched by giving to their hospitals at home and abroad. They can see where the money they give reaches very desirable ends.

We have, so far, but one hospital to maintain in this great needy world. It is becoming a wonderful credit to the church in caring for sick and disabled missionaries, in offering a haven of safety for those seeking medical and surgical care under standard, modern, and scientific conditions, combined with spirituality which is universally felt in our church hospital.

The Independence Sanitarium, our church hospital, has now twenty-seven young women in training. These young women are from Latter Day Saint homes widely scattered in different parts of the United States and Canada. Their scientific training is excellent, and their loyalty to the church is unquestioned. During the recent General Conference, nineteen nurses who have been graduated from our church hospital in its three years' course of training gave a public program representing the work they are now doing as responsible nurses in other institutions—many of them in Kansas City. Their influence to the church is beyond the possibility of estimating because of its far-reaching, silent, and unobtrusive appeal to all good people. One of the authorities at the Bureau of Nurses' Directory said, "They always make good."

At present our most urgent need is for resurfacing the wornout floors. Then there are various small, but necessary items, such as painting the walls, that are needed to begin the new year in good shape.

Another most important need in our Sanitarium is efficient laundry equipment. The depreciation of linens sent to the public laundry is deplorable. Efficient laundry equipment must be secured immediately to eliminate this waste.

We feel that the Sanitarium is worthy of the best that is within us, our loyalty and our consideration for its needs. The following facts will give you some idea of the work being done. In the past year we have cared for 814 patients. Of these, 25 have been missionaries or members of a missionary's family; 80 have been too poor to pay for their care; 15 have been cared for by the free-bed fund service. The results obtained in treatment are excellent. The general well-being of the patients, the lives saved, the low death-rate of surgical patients, and the lives of mothers and their babies that have been safe-guarded in birth are in keeping with the standard, first-class modern hospital.

Miss Gertrude Copeland, of Philadelphia, who has conducted successfully a larger hospital in Reading, Pennsylvania, for four years, has accepted the position as superintendent of our hospital, because of her desire to be of service among our own people.

After careful consideration by the Sanitarium Board of Trustees as to the best methods of meeting these present pressing needs, it was decided to ask the Saints of each district for contributions. We have apportioned the amount

of money needed according to district membership, your apportionment being \$. Your committee makes this equal apportionment with an earnest appeal for help, thus giving each member of the church an opportunity to cooperate with those who are so nobly leading this endeavor. All moneys should be paid to the local representative of the Presiding Bishop's office.

Thanking you in advance for your prompt support in this work, we are

Very sincerely,

THE INDEPENDENCE SANITARIUM COMMITTEE,
G. LEONARD HARRINGTON, M. D.
JOHN R. GREEN, M. D.
MRS. JENNIE YINGLING.

Working and Preparing for Service

Brother Blackmore, from Australia, who was at Graceland last year, but who is now at Pittsburg, Kansas, looking after branch affairs yet studying at the college there, recently wrote to President Smith as follows:

"I have commenced my studies at the college and am trying my best. Am taking a rather heavy course for I find that I can carry it and not neglect my church duties. I believe that I shall get full credit for all of my Graceland work and later on will be granted my high school credits; if so, it will be possible for me to get a degree in two years. I would like to get this so that I may be able to work for the church wherever I am of the greatest value. I am thankful to have this opportunity to get this education, and my services shall be at the call of the church. I want to be one of the Zion builders. My only regret is that I was not able to get this development a few years ago, for it would have saved me from a great deal of doubt and worry. When I was home in my own country and, in my thinking, problems would present themselves to my mind, there was no one that I felt I could appeal to and place confidence in their answer, and so sometimes I knew not where I was. I am thankful that I came to America, thankful that I spent last year in Graceland and there received the vision of the possibilities resident in this church. There were some criticisms against that class and the course, but I want to tell you that I enjoyed it and appreciated the opportunity to attend. It gave to me a stability that I did not have before. I hope now to further my studies so that I shall be of greater value to the church later on. I shall if possible attend college right through the summer months also. Will major in the social sciences if I am permitted.

"This is a fine school. There are eleven of our young people attending. I am sorry that it is not treble that number, for our people need the greater outlook and a broader field of thought than many have. I look forward to the time when we shall have, not only one church college but several, where our young can receive their education amid the more spiritual influences of our own professors, and more of our own people than can be found in the colleges of the world as part of the environment.

"I must not trespass on your time, but I did want to express my appreciation of this opportunity to increase my knowledge and to state that some day I hope to be of greater value to this church.

"I trust that we shall be able to establish a Zion in the near future before our opportunity is lost, perhaps forever."

Apostle D. T. Williams writes that he has already attended, the last of January, the conference of the Midland District at Sutton-in-Ashfield and expected to attend the Southern District Conference at London, January 27 and 28.

Independence

The appointments Sunday in Independence were as follows: Stone Church, preaching at eleven a. m. by Elder A. B. Phillips; Walnut Park, preaching by Elders J. M. Terry and Walter W. Smith; Enoch Hill, preaching by Elders W. J. Brewer and C. B. Hartshorn; Englewood, preaching by Elders J. E. Warne and Evan A. Fry.

Second Independence began a two weeks' series of meetings Sunday night with a sermon by the pastor, Elder R. J. Lambert. The speakers on alternate nights this week will be Patriarchs F. A. Smith and Ammon White. Next week Elder L. E. Hills will give a series of lectures on the Book of Mormon.

Sunday evening the Walnut Park and Auditorium orchestras assisted by the L. D. S. Band gave a concert at the Stone Church to an appreciative audience that filled the church. Elder R. T. Cooper directed the ensemble numbers, while Orlando Nace directed the Walnut Park orchestra in its numbers, and Ray Turner directed the band.

President Elbert A. Smith came home from Lamoni last week and is again at his office.

Evangelist F. G. Pitt is visiting in Kansas City and Independence for a few days. He is planning on going to Kirtland soon where he will have charge of the temple during the tourist season.

Apostles J. A. Gillen and Paul M. Hanson are in Independence. Brother Gillen has been preaching in the Far West Stake, and Brother Hanson plans to leave this week for his field in Illinois and Michigan. Apostle John W. Rush-ton left Monday to attend the Colorado Conference at Fort Collins.

Elder R. D. Weaver has made a very fine recovery from his serious illness and operation and will go to his field in the Far West Stake for a few days and then on to his home in Michigan for rest and recuperation.

Elder W. H. Deam, for many years the business manager of the *Ensign*, underwent an operation at the Sanitarium Monday. He is reported as doing well.

Three baby girls were born at the Sanitarium this last week. The proud parents are Brother and Sister Garland Scott, of Dow City, Iowa; Brother and Sister D. F. Herron, of Independence, and Brother and Sister L. C. Coates, of Kansas City.

A very interesting radio service was broadcasted Sunday evening at six o'clock from the Independence Studio of the Central Radio Company. The musical program under the direction of Brother George Anway carried very fine and Church Historian Walter W. Smith was able to make some important incidents of the early history of the church stand out clearly and convincingly. The broadcasting was under the personal supervision of Brother Arthur B. Church.

The Sanitarium Patroness Society met at the home of Sister B. R. McGuire Friday afternoon and held their annual election of officers. The same officers were sustained. They are: Mrs. E. L. Kelley, president; Mrs. B. R. McGuire, vice president; Mrs. F. O. Thomason, secretary; Mrs. J. A. Becker, assistant secretary, and Mrs. Joseph Arber, treasurer. At this meeting they worked for the equipment of the Sanitarium operating room.

A campaign to raise funds for the Independence Sanitarium was undertaken here this week. This is part of a church-wide drive which has been under way for several weeks, for many much-needed improvements and repairs at the Sanitarium. Each district has been given a quota as a minimum, and it is confidently hoped that a total sum of \$10,000 will be raised. Doctor G. Leonard Harrington, Doctor John R. Green, and Mrs. Jennie Yingling are the com-

mittee in charge of the campaign. Further details are given elsewhere in this *HERALD*. The campaign is sponsored by both the Presidency and Presiding Bishopric and merits the liberal support of all the Saints.

Saint Louis, Missouri

Several events of more than usual interest have taken place at Saint Louis recently.

On January 21 J. A. Gillen, president of the Quorum of Twelve, arrived and preached both morning and evening and continued speaking each night during the following week except Saturday night. He spoke, however, on both the Sunday school and Department of Recreation and Expression programs, also to the district priesthood meeting on Sunday, and preached both morning and evening on Sunday the 28th. He therefore had a very full week and his efforts were very well received and enjoyed by the Saints.

On Saturday and Sunday, January 27 and 28, the district conference met with special programs of the departments during the day and business meeting on Saturday evening. On Sunday the church was crowded from morning till evening with Sunday school and preaching until noon. Then at 1 p. m. a priesthood meeting and Women's Department meeting held simultaneously, and at 2.30 a prayer and testimony service lasting till nearly five o'clock. At 5.45 preaching service was held and at 7.30 a recital by the district choir. The attendance was large and steadfast from the beginning to the close of the day. Many earnest testimonies were borne. The musical program in the evening was well received and the sermon by Elder Gillen also enjoyed and much appreciated. There was as usual a spiritual power manifested in this assembling of the Saints together. Among others present was Mrs. Etta M. Weidman, formerly Etta M. Hitchcock, for several years general secretary of the Religio. She has been undergoing a series of operations and this was her first general public appearance.

The services on the 4th were marked with the usual spirit of devotion at the sacrament service and the musical program in the evening. Brother Alexander Klein who came from Jerusalem with President Smith and attended Graceland last year is now located and working in Saint Louis and shows a great interest in the work of the young people there. At the sacrament service he bore a devoted testimony which touched the hearts of many.

Then on Friday evening, February 9, there was held a banquet of the branch. We did not count those in attendance but there must have been well over a hundred. This is not the first of such gatherings in Saint Louis. The spirit of sociability and good will that is thereby promoted would seem to commend such meetings to the smaller branches throughout the church. The principal officers of all the departments as well as the president of the branch were in attendance. This is not a charged supper for the raising of money. Everyone partakes freely. The primary purpose is a closer union and spirit of friendliness in the branch.

The special purpose of this particular meeting was a re-organization of the Department of Recreation and Expression. After the service of the supper toasts were given by R. Archibald as pastor of the branch, by Elder Hampson as associate pastor, and E. C. Bell as chorister. S. A. Burgess as an old resident was also called upon quite unexpectedly and spoke extemporaneously. These speeches were interspersed with one piano solo, two vocal solos, and one duet. The speeches were of a practical nature to discuss branch problems. This one on behalf of the young people, an earlier one on behalf of the Sunday school work or the work of

religious education. They were not lectures, however, entirely but were also interspersed with humor.

On Sunday, February 11, a representative of the Women's Christian Temperance Union was the speaker and on the 18th Elder John W. Rushton presented two wonderfully fine sermons. "His words affect one as coming from the heart, not merely as scholarly eloquence."

Saint Louis is also feeling a great deal of enthusiasm over the city bond election held on February 9 at which bonds to the amount of over \$87,000,000 were voted. The city already had a good water system, sewers made by local assessment in the benefit district; 3,000 acres of parks and in one park of 1,000 acres probably the best-developed playgrounds any place in the world; 25 separate playgrounds in different parts of the city; one of the largest zoos and best equipped in the country; excellent roads and boulevards and other city improvements. This bond election was for the purpose of extending and increasing these facilities. The city hospital and sanitarium is exclusively for those who cannot afford to pay for care and represent already an investment of many millions including as it does a hospital for tuberculosis, sanitarium for nervous and mentally affected persons, and separate camps for delinquent boys and girls. Another interesting feature is that Saint Louis already had placed the playgrounds and parks as well as the hospitals

under one general department head, that of public welfare.

These bonds were to extend the water system; improve the sewer system; widen several streets from the heart of the city well out of the congested districts and in one or two instances to the city limits; the final elimination of all grade crossings in the city by taking care of a few grade crossings in the remote parts of the city; several million for new parks and playgrounds, especially in the congested parts of the city; several more also for the extension of hospital service. It is plain to be seen that much of this expenditure would not benefit the wealthy section of the city, which already has parks and recreation, but it is for the benefit primarily of the poorer people, the more congested section. Yet the wealthy portion of the city voted overwhelmingly for every bond issue of the 21, of which only one, that for an armory, was defeated by votes in other wards. One of the smaller issues provided for an aquarium in the largest park. Others provided for a city park in the business section of the city of several city blocks and the erection of buildings of a high type.

Some of the Saint Louis people feel a little inclined to claim that they are doing much to establish Zion and have pointed out that for Independence to do the same she should already have 50 acres of parks and should expend \$80,000 more at one time for further parks and playgrounds. She should have \$100,000 in hospitals belonging to the city devoted to the care of the poor and for delinquent boys and girls and then vote an additional \$80,000 bond issue for that purpose. In all, to make a right comparison, it would mean a single bond issue of one and a third million dollars in Independence, Missouri, devoted to public and community welfare.

It is interesting to add that there was not a suggestion made but that the money voted would be fairly and wisely expended. This shows a community interest that is at least significant and increases our hope of the final establishment of Zion.

S. A. B.

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number One: Because of the Graceland Spirit.

This convention is to be held at Graceland College, and I need to catch the Graceland spirit. Ever since I was a small child I have heard of Graceland. The convention will be my opportunity to visit our church school. Everybody who comes from Graceland talks of the Graceland spirit. A friend of mine told me the other day that since going there she felt like adding another principle of the gospel to the six already taught by the church. This principle is, "Get the Graceland spirit." It is this spirit that actuated a recent contributor of the college *Record* to write the following:

"We admire the faculty, their ability, their brains, but we admire most the friendly atmosphere which they radiate. The service they render is under the sacrifice of pleasure, advantages, opportunities, financial success. They give us stewardship in its true light, the stewardship which is in fact the attitude of consecration. They convey to the minds of us students that book learning, as we generally conceive it, is not the only thing we can receive at Graceland. They feel a pleasure in the service which they are rendering, and it is only through pleasure that anyone can do the most good."

From such an atmosphere are coming young people equipped for proper service. How sad it is that every school does not have such an advantage. I believe that it is necessary for the young people of the church to catch this spirit. This is why I am going. This is why I think you should go. Better come along. *I will meet you on the Graceland campus June 3 to 16, 1923.*

Boston, Massachusetts

A personal letter from James R. Houghton states:

"Apostle Gleazer has been with us most of the time and has given us a broader vision of our church work from a social and economic standpoint. We are deeply indebted to the church for the privilege of having such a man as Brother Gleazer with us. Truly he is an apostle of our Lord and Savior in every sense of the word. He leaves here the latter part of this week for Jonesport, Maine, and will hold a special series of meetings there, and we feel assured that what he shall offer to the Jonesport Saints will be worthy of their time and effort.

"Brother Herman Chelline, a young brother in the Boston Branch, has been selected by the general church authorities to go to Jonesport to preside over the Jonesport Branch as their pastor. During Brother Chelline's stay in Boston he has rendered very valuable service to the church in many ways, and the Saints in Boston feel confident that Brother Chelline will make splendid success in his new field of endeavor.

"At a recent sacrament service Brother E. L. Traver was ordained a high priest by Apostle Edmund J. Gleazer and Bishop M. C. Fisher. Brother Traver's service to the Boston Branch in the past has been of a very high order, and we know that in the future he will continue his very fine work.

"We have been trying to do something in a musical way in Boston and feel that we have made great strides. I am inclosing in this letter copies of two programs which we gave here recently. We are contemplating big things for next reunion."

Young People's Day in Bisbee

Last Sunday there was a little departure from the usual order of services in the Bisbee Branch. It being Scout anniversary week the eleven o'clock hour was turned over to our scoutmaster, Brother Henry Goldie, and his troop of boys. Brother Goldie spoke on the scout oath and law, giving a very interesting talk. There was a brief history of the scout work by one of the boys, a demonstration of signaling by two of the boys, two quartets by members of the troop, saluting of the flag, repeating of the scout oath and law by the boys in unison, two songs by the congregation, and the usual opening and closing prayer.

At the 7.30 hour there was a young people's program in which no one over forty-five years of age took part. The program consisted of a sermon on "Youth" by Brother D. L. Evans; a paper on childhood by Sister T. R. Davis, two quartets, two duets, two violin numbers, and two songs by the congregation. The opening prayer was by one of the local priests, and the benediction was by another of the local priests. One of the Boy Scouts was in charge of the meeting and read the program.

This change from the usual order seemed to meet with the approval of nearly everyone present. We feel that it was in harmony with the suggestion of President Smith that we make the church attractive for the boys and girls, and we believe that more opportunity should be given for youth to express itself, and be made to feel that they are a part of the church, and can take an active part therein.

E. R. DAVIS.

Minnesota District

I am still deeply interested in the Lord's work and still believe God will lead his people to victory. I want to relate some things which have come within my observation in my work as district president. I have labored in Bemidji, Duluth, and Minneapolis, and have also been a number of other places. I am greatly encouraged in the prospect of increased activity of the Saints and ministers in the church.

Brother L. A. Gould is president of the Bemidji Branch and is working hard to hold the fort at this place. He has nine ministers to help him and is planning on extending missionary labors in near-by towns in the spring as soon as he can run his Ford.

I went to Duluth the last week of December and found Brother Sam Sloan, president of the branch, busily engaged in his work and strong in the faith. This is a new branch and there are a lot of zealous Saints, doing all they can to maintain the cause of Christ in this large city. They are planning on securing a church building as soon as possible. Brother Sloan and I administered to the sick daily in Duluth and Two Harbors.

I visited Minneapolis for nine days and attended the district conference held February 3 and 4. A number of Saints from Duluth were present and took an active part in making the conference a success.

This is the largest branch in the State, having a membership of about one hundred ninety. Brother William Sparling is pastor and is meeting with good success in directing the affairs of the church. As a result, the branch is in better spiritual condition than I have ever seen it. Baptisms are reported frequently. I am satisfied that the general church authorities are doing the right thing in appointing a high priest to devote all his time to preside over this large branch. I believe many more will be gathered into the fold if persistent labors are performed. Brother C. A. Kress is the assistant pastor and has charge of the cottage meetings held

in different parts of the city during the week. He is having good success, and the interest is increasing.

There has been quite a lot of sickness in this State this winter. Many have been healed through administration.

I trust that the Saints and ministry will continue to work diligently to push the work in their immediate localities as fast as possible so that the honest-hearted souls may be gathered into the church. Then God will bless us in greater abundance with his Holy Spirit, and it will prepare us to be in a better condition when the time comes to gather to Zion.

GEORGE W. DAY.

Southern Nebraska Conference

The Southern Nebraska conference, held in Lincoln, February 10 and 11, is a thing of the past for another year, having completed its work on the 11th inst. The attendance was not as large as we expected, but considering the weather and the amount of sickness over the district and in our branch, we have no complaint to offer. Elders Hubert Case and E. E. Long, of the field, were present. The usual business session was held on Saturday. H. A. Higgins was sustained as the president of the district, and chose as his counselors, C. H. Porter and Roy Barber. Sister B. I. Andrews was elected secretary. The Sunday school officers were sustained. Sumptuous meals were served in the basement of the church both days. Saturday evening at eight o'clock a preaching service was held at which Elder Porter occupied the pulpit. Sunday school as usual at 9.45, and sermon at 11, by Elder Long. Social service at 2.30. From seven to eight, a program was given by the Lincoln folks. Elder Hubert Case occupied the evening preaching hour, his sermon emphasized with stereopticon views, and seasoned with a solo by Sister Nelle Kelley. Brother Case occupied each night with pictures and interesting lectures until he left Friday. He went from here to Fairfield. On Monday evening when returning home from the service a carload of our loved ones, including three of our orchestra, met with a sad accident which, while not fatal, was very painful. In crossing a street car track they were struck by a street car.

CORRESPONDENT.

Brother and Sister W. M. Beck write from Green River, Utah, where they have been since last June, that they are isolated but trying to do their part. On February 2 they lost their baby by death, which leaves them lonely. They expect to start a Sunday school as soon as they can obtain quarterlies, and state that if any Saints having *Autumn Leaves* or other church literature to send out, they would be glad to receive the same.

W P E

Radio Program for March 4, 1923, 6 P. M.

Broadcasted from Independence studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," for opening and closing feature.

The radio programs have hitherto been under the direction of Elder E. D. Moore and the music under that of George Anway. By reason of the pressure of other duties these brethren have been forced to relinquish this responsibility and in the transition, before further help had been secured, the undersigned failed to arrange the program in time for this issue. Brother Anway came to our rescue, and we are assured will give us a program of the same caliber as that to which we have now become accustomed.

The address this week will be by Elder Arthur B. Phillips, of the Presidents of Seventy, and his topic will be: "The reason for the existence of the church."

The demands made of the "radio preacher" are entirely different from those made of the preacher in one of our churches, and for the same reasons the nature and extent of the program will also be different. We shall endeavor to meet these demands, and to enable us so to do we shall appreciate your suggestions and criticisms.

F. HENRY EDWARDS.

Religious Book Week

Throughout the United States the dates from March 4 to 10, inclusive, are being observed by publishers, book dealers, churches, and religious societies of all kinds as National Religious Book Week.

Not only is the purchase of new books suggested, but a better use of those on hand is urged.

Let us resolve to avail ourselves of our opportunities. If we lack good, readable copies of the Bible, let us get a new one. They cost but little.

If our old copy of Doctrine and Covenants does not have the later concordance and index, with the revelations up to date, get a new one. We have a very few of the later revelations in separate sheets including number 134, the latest, which will be sent upon request, accompanied with other orders.

There is a great deal of satisfaction in having for constant reference the Authorized Edition of the Book of Mormon. All references in articles in the church papers refer to this edition. Keep your old small edition for supplemental use, and buy one of the new editions.

Why not check up on the following list to see if there are not some that you have neglected to procure for self or others? Yet we can set down only a few here. Let us send our complete catalogue for many others of vital importance.

BOOK OF MORMON. AUTHORIZED EDITION

This edition superseded the small edition and is the latest to be had. Very convenient in every way: good type, short versification, etc. It is the history of the ancient inhabitants of this continent, the record being kept on plates and finally revealed by angelic hand to Joseph Smith, jr., and translated by the power of God.

900C Cloth	\$1.00
900IL Imitation Leather	\$1.25
900L Stiff Leather	\$1.50
900F Flexible Morocco	\$3.50

DOCTRINE AND COVENANTS

Revelations of God to the church in the order of their dates, with the Bible and Book of Mormon, constitute the gospel of Jesus Christ in its fullness. The organic and applied law of the church, historical documents, articles on marriage, etc., are in this indispensable book for every Latter Day Saint. No one can appreciate the latter-day work who does not read this invaluable book. 357 pages.

803C Cloth	\$0.80
803IL Imitation Leather	\$0.90
803L Stiff Leather	\$1.25
803F Flexible Morocco	\$3.25

INSPIRED VERSION

The Holy Scriptures revised and corrected by the Spirit of revelation, by Joseph Smith, jr. Issued by commandment of God. In it many confusing errors are corrected, and some missing portions restored. Every Saint should have a copy

of this work for its special value in the study of the Scriptures and in meeting objections to the Word of God because of inaccuracies of translation.

912C Cloth	\$1.75
912IL Imitation Leather	\$2.25
912L Leather	\$2.50
912F Flexible Morocco	\$6.00

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

By Joseph Smith and Heman C. Smith

Issued in four volumes. Large size, official and authoritative in every way. Largely made up of quotations from original sources, with such comment as is necessary to connect the various events. Sets in uniform bindings.

Volume 1 (1805 to 1835), 680 pages.	
905C Cloth	\$2.55
905CL Cloth and Leather	\$3.45
905L Stiff Leather	\$4.10
Volume 2 (1836 to 1844), 823 pages.	
906C Cloth	\$2.55
906CL Cloth and Leather	\$3.45
906L Stiff Leather	\$4.10
Volume 3 (1844 to 1872), 826 pages.	
907C Cloth	\$2.55
907CL Cloth and Leather	\$3.45
907L Stiff Leather	\$4.10
Volume 4 (1873 to 1890), 791 pages.	
908C Cloth	\$2.55
908CL Cloth and Leather	\$3.45
908L Stiff Leather	\$4.10

SQUARE BLOCKS

and other sermons and articles by
President Elbert A. Smith

A valuable book of over 500 pages; one of our late ones and typical of the writings of Brother Elbert. It is rich in thought, beautiful in style, and original in expression. These articles and sermons are collected from his best efforts in the pulpit and in the church press. The reading of them will be a delight and a benefit to all. Order to-day.

817C Cloth	\$1.75
------------------	--------

THE CALL AT EVENING

By Jessie Ward

A splendid church novel for adult readers. Just the one you are wanting to place in the hands of your unbelieving friends. It will help them to understand the principles of the doctrine of Christ. The hero, a young Latter Day Saint minister, chances to be thrown in the society of agnostics with whom a friendly relationship soon exists. Each evening they gather together to discuss doctrinal principles, which conversations terminate with pleasing results. The book has a nice balance of romantic interest. 433 pages.

867C Cloth	\$1.50
------------------	--------

HERALD PUBLISHING HOUSE, INDEPENDENCE, MISSOURI

MISCELLANEOUS

THE SAINTS' HERALD

Correction

Through error Elder Martin A. Ware was quoted in HERALD of February 14 as having baptized twenty when it should have been two.

Conference Notices

Pittsburgh, at Lock Four, Pennsylvania, March 17 and 18. First session will be a business meeting, Saturday at 3 p. m. Branch secretaries will please forward to me statistical reports as of March 18, 1923. Mary McGowan, secretary, 1219 Macon Avenue, Swissvale, Pennsylvania.

Southwestern Kansas, at Wichita, Friday morning, March 2, at 8 a. m., continuing over Sunday. One of the brethren of the First Presidency or the Quorum of Twelve will be with us. This will be our first district conference. We ask a good representation. Thomas S. Williams.

Utah, at Ogden, March 10 and 11. Send all reports to S. S. Holm, president, Provo, Utah. Anna Coleman, secretary.

General Conference Minutes

Only a comparatively few requests have been received to date for a copy of the October, 1922, General Conference Minutes. We are, therefore, repeating the notice that a copy will be mailed to each General Conference appointee upon request to the undersigned. If interested, please write at once as the copies uncalled for will be offered for sale.

B. R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Quorum Notices

Northern Michigan elders' quorum. There will be no meeting of the quorum at Bay City the last of March as was first suggested. Will try to have quorum meetings during the reunion at Park of Pines in the Northern District, and another at Pinconning, Central District. We will try to arrange a program for each occasion. We trust that all the elders who can, will arrange to attend one of these reunions. E. S. White, president.

Notice to Fremont District

On account of prevailing epidemic of colds and grippe, the two-day meeting scheduled for Glenwood, Iowa, February 24 and 25, is postponed until March 10 and 11. Fremont district and others interested please take notice. A. M. Chase, president.

Our Departed Ones

EARLE.—Henrietta Grout was born at Farmington, Utah, April 2, 1853. Her parents, George R. and Mary H. Grout, were members of the Utah Church but joined the Reorganization in 1862. She married Clarence W. Earle in 1877. Was baptized in 1883. Died February 17, 1923. Leaves husband, daughter, granddaughter, aged mother, and two sisters. Her husband was pastor of the Los Angeles Branch for a number of years and was ably assisted in his work by Sister Earle. Sermon by T. W. Williams. Interment at Rocklem, California.

PATTERSON.—Mary Frances Austin was born at Chillicothe, Missouri, October 9, 1845. When she was seven years old, her parents, John and Rachel Austin, immigrated to California. Married Henry W. Patterson, June 6, 1885. Sister Patterson was well known to all of the old-time members of California. She was a sister of Sister J. C. Clapp, and the grandmother of Sister Max Carmichael. Baptized in 1876. Died February 11, 1923. Sermon by T. W. Williams. Interment at Modesto, California.

ADAMS.—Samuel Milton Adams was born in Nicholas County, Kentucky, July 23, 1830. Moved to Indiana early in life. Settled near Rock Island, Illinois, in 1842. Baptized in November, 1871. Ordained a teacher about 1873. Died at Independence, Missouri, February 14, 1923. Funeral at Cameron, Missouri. Sermon by J. W. Peterson.

BEEMER.—Elizabeth Beemer died February 2, 1923, at her home in Detroit, Michigan. She was in her seventy-fourth year and had been ailing for the past two years. Her husband, Emerson B. Beemer, preceded her fifteen years ago. Leaves ten children, all but three in the Reorganization. Interment at Saint John's, Ontario.

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Next Religious Education Class	193
Free Thought	193
Methodist Foreign Missions Suffer	194
Religious Book Week	195
Pastors and District Presidents	195
Americans Are Not Morons	195
Price Changes of a Century	196
The Feeding of Children	196
The Right or Wrong of Gambling	216
Church Colleges	216
Cigaret Smoking Increasing	216
ORIGINAL ARTICLES:	
Stewardships, by Frederick M. Smith	197
Can We Believe in the Bible Miracles? by Charles R. Hield ...	201
OF GENERAL INTEREST:	
Lincoln Used Simple Language	205
LETTERS AND NEWS	206
H. O. Smith—G. J. Waller—Benjamin R. McGuire—G. Leonard Harrington, M. D., John R. Green, M. D., and Mrs. Jennie Yingling—John Blackmore—James R. Houghton—E. R. Davis—George W. Day.	
MISCELLANEOUS	215

BEHYMER.—Cora E. Behymer was born January 3, 1897, in Vernon County, Missouri. Moved to Saint Joseph, Missouri, with her parents in the spring of 1914. Baptized in her early teens and has been an active worker. Died February 13, 1923. Leaves father, eight brothers, and three sisters. Sermon by Samuel Twombly from the Third Saint Joseph Church.

MILLER.—Elmira Spooner was born in Centerville, Iowa, May 4, 1857. Married James A. Miller, August 10, 1878. Moved first to Langley, Washington, and then to Atchison, Kansas, in 1885. At this place they have made their home since except for four years spent in Downs, Kansas. Baptized December 28, 1885. Died January 24, 1923. Leaves husband, one daughter, two brothers, a sister, and three nieces. Funeral from the home; sermon by Samuel Twombly, assisted by William Bollinger.

ANDERSON.—Stella G. Newcomer was born near Bedison, Missouri, February 28, 1882. Spent her childhood and girlhood days in that vicinity. Baptized June 2, 1901. Married O. H. Anderson, March 17, 1909. Died February 10, 1923. Leaves husband, one daughter, and an infant son. A son and a daughter have preceded her. Leaves also a father, mother, four sisters, and five brothers. Funeral from the Saints' church. Sermon by Samuel Twombly, assisted by W. B. Torrance. Interment in Weatherton Cemetery, east of Guilford, Missouri.

KURTZ.—Joseph T. Kurtz was born in Stark County, Ohio, January 13, 1840. Baptized January 31, 1879. Ordained a priest August 11, 1883. Died February 1, 1923. Leaves wife, one daughter, and one son, sixteen grandchildren, and seventeen great-grandchildren. Two sons have preceded him. Funeral from the Brush Creek church. Sermon by William Clements. Interment in Harrell Cemetery.

RABER.—Emery Jacob Raber, son of Daniel B. and Mary Raber, was born August 3, 1884, near Holden, Missouri. Married February 7, 1909, to Minnie M. Minton. Baptized October 16, 1915. Died at his home, 1326 Paseo, Kansas City, Missouri, February 15, 1923. Leaves wife, one son, and one daughter, father, four brothers, and one sister. His mother preceded him May 15, 1922. Services from Central Church. Sermon by J. A. Tanner. Interment in Mound Grove Cemetery at Independence, Missouri.

LAWN.—Mary E. Lawn was born in Scotts Valley, Santa Cruz County, California, January 8, 1867. Baptized about thirty years ago. Married Fred H. Lawn who preceded her some five years ago. Died from nervous breakdown, January 25, 1923. Sermon by C. W. Hawkins. Interment at Santa Cruz, California.

GIBBS.—John R. Gibbs was born in December, 1844, at Alltween, Wales. Died February 10, 1923, at the home of his daughter, Sister Margaret Elliott, Lakewood, Ohio. United with the church at the age of 19; was ordained an elder about the year 1874. He spent a long and useful life in the service of the Master. He is mourned by all who knew him.

Brother John Blackmore, a young pastor at Pittsburg, Kansas, writes as follows of some of his activities:

"Last week I spoke before the Parent-Teacher Association of the high school; also again upon invitation I addressed the men of the Shops and Crafts Union in the Moose Hall. During the coming week I have an invitation to speak before the Rotary Club of the city. On Wednesday I am to speak to the students of the high school during their chapel period, and on Thursday will speak to the students of the high school at Arma."

The Right or Wrong of Gambling

It is rather curious to note that despite the great injury done by gambling there is yet but little directly in the Scriptures, if there is anything, which is directly in point. It seems that the Catholic Church does not condemn in theory games of chance and has even at times conducted its own lottery. It does condemn the excess which it would call gambling, but its objection is not to the principle, according to an editorial in the *Christian Work* for December 30.

Yet on the other hand, as the writer there points out, the evils of gambling are apparent to all who will open their eyes. He therefore finds the authority for his answer to the question, Is gambling right or wrong? in the eighth law of the Decalogue: "Thou shalt not steal."

When for remuneration there is given an equivalent service, there is a right and just exchange. Money is only a token representing toil. If for it there has been given service to humanity, you are the legitimate owner of the money. But if you hold it in your hands and have not given full service to man or the community, it is not your own and you are stealing it, for you are taking that which is not rightfully yours.

One may argue the pleasure of this particular form, but that does not change the fact that he who gives no service receives a remuneration to which he is not entitled.

The gambler therefore takes his place with a most dangerous class, the idle people who consume the money they have never deserved, who use the intelligence and labor of their fellow men and give nothing back.

It would seem in principle the same argument would apply if less than a due recompense of service be returned. Truly, then, the love of money is the root of all evil. Through them the issue is met for us as a church in the ideals of Zion. The plain statement that the idle in Zion shall not eat the bread of the laborer in Zion would bar at once the idle rich, the idle poor, as well as the idle gambler and would prohibit at once all games of chance.

We have previously presented our position on this important subject, but reemphasize it in this new setting. For every recompense there should be rendered an equivalent service, for that is one of the foundations of Zion.

S. A. B.

Church Colleges

It is interesting to note the relation between the church colleges in a State and the number of high school graduates who enter college and the state universities, as is pointed out by John L. Hillman, president of Simpson College, Indianola, Iowa, in the *Central Christian Advocate*.

He states that Michigan, despite the fact that it contains one of the greatest of state universities, ranks fortieth in the list of the percentage of high school graduates who enter college, as only one graduate in five goes on to college. While in Illi-

nois, which also has an excellent state university, the ratio is over one in three high school graduates, and Illinois stands well toward the head of the column. He ascribes the difference to the fact that Illinois has nearly \$39,000,000 invested in non-state colleges and universities while Michigan has only about \$2,500,000.

He also finds from a careful investigation made by the secretary of a denominational board that counties sending no students to the denominational colleges have only one in 7,500 who are taking any college or university work, while in a great mid-western State with a population of over 2,000,000 one person in 590 is in college. But in this latter State one church was represented by six colleges, another by seven. He found as many Methodist students in the state institutions of that State as were enrolled in all seven of the Methodist colleges.

A test made in three other States produces like results. He found that the more students there were to be found in the denominational colleges, the more students there were to be found in the state universities. In one State he found that one Methodist in every 146 is in college.

If Methodist secondary schools were included and departments of the college other than the liberal arts, there is one student in every thirty-five in Methodist secondary schools or taking some form of college work.

Summing up he quotes: "Investigate carefully and you will find that these facts point to a real condition in this country. The religious motive, the religious impulse, is the great motive and impulse to higher education. The very perpetuity of our state institutions, the highest success of our semisecular institutions, depends upon the perpetuation of religion and the institutions under religious auspices."

S. A. B.

Cigaret Smoking Increasing

The enormous increase in cigaret smoking is shown by statistics quoted by the *Ladies' Home Journal* in the summer of 1922 which stated that in 1911 over 10,000,000,000 were sold in America, in 1921 over 50,000,000,000. A large part of this increase is credited to women smokers even though no separate statistics have been kept. A well-known firm in Boston reports that half of the cigarets are sold to women.

This condition in America was preceded some years ago by a like condition in England in connection with the colleges. It is a matter for parents to consider to-day in sending their daughters to college even though it be to a women's college. It is a cause of anxiety whether it be our sons or daughters who are sent away. That is an additional reason for recognizing the importance and standing of our own church college in which right habits may be strengthened away from home before our young people go to other institutions to complete their collegiate course. It is also an argument in favor of the church offering a complete collegiate course.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, March 7, 1923

Number 10

EDITORIAL

How Shall We Help?

Doubtless some of our readers will want to know something more of the case mentioned some weeks ago of the young man in England who has so long been out of work. Of course I wrote him, making some suggestion which it was hoped would be helpful. A letter has just come from him which can scarcely fail to be of interest, so it is here presented:

Dear Brother Smith: I find it very difficult to express my thoughts in reply to your letters, for your kindness and the help contained in them rather overwhelmed me a little. Thinking over your offers of help I feel that however much I would personally like to accept the same I am sure that there are hundreds in the church in infinitely worse circumstances than myself to whom the hand of help should be extended.

I am young, single, sound in health, and with all my faculties intact, and I think that it is only right that help should be given to those in distress and weakness. It was not with any selfish desire for help for myself that I wrote, but with a feeling that comes over all of us to confide all our troubles to some one who will understand and advise, and so naturally I turned to the church from which we all expect so much, and I think sometimes for which we do so little.

As regards myself I have obtained a temporary situation on the railroad which perhaps may lead to something better; but better still I have regained that confidence in the church that I wanted so badly, and coupled with the knowledge that the church *will* help us in our trials I am content to trust in God and hope that I will always be of the same mind. I do not know why we always imagine that when troubles come our way we think that we and we alone have been singled out by God to carry all the trouble of the world, and then we hear of some one else's trouble; and then, oh then, how small we feel.

There comes to my mind our recent Christmas festivities. A couple of young scholars in my class at Sunday school had not joined the school long, so were not entitled to attendance prizes, so I thought that not to dishearten them I would give them a book out of my own small collection, as I was not able to afford to buy one each for them. I did this, and gave them sixpence each (they were brothers by the way) beside the books.

They were delighted. But (and now comes the raw part to me) half an hour later one of the youngsters came to me and said: "I'm glad you gave us that sixpence."

"Why?" I asked, feeling a little surprised and thinking that perhaps he wanted to have a good time at the sweetshop.

"Well, you see my dad went on work to-night and my

mam had no tea to give him, and with that tanner [sixpence] you gave me and our Jim, she'll be able to send him some supper, 'cause our Jim's run home with it."

The children of the very, very poor pointing out the way to Christ! I went home that night humbled to the dust, and I know that the memory of those two poor lads' action that night will never leave me. The spirit that made them think, not of the bright-lighted shop windows, glistening bright with toys and fancies of the Christmas season, but of their dad working on an empty stomach, was something I had not really comprehended till then.

Incidents like these make us feel the real spirit of Jesus; and as I close, thanking you once again for your kind letter and offer, I pray with all my heart that whatever I may be called upon to pass through I may see the hand of God piloting my way along to his eternal home.

From your brother in the work of the Lord,

One cannot but like the tone of that letter. The humility coupled with the self-reliance appeals, and I find myself saying, We need a corps of such spirited men to help us put our program of social reform into effect. The letter shows that the young man's experiences, hard as they have been, have mellowed rather than embittered him, and his vitalized sympathy with those who are struggling against adversity cannot but give him a keen appreciation of our own social program which looks squarely towards elimination of such situations as caused him months of suffering, and the one of the working father without his supper.

I sometimes get discouraged in the attempt to hold before the church its ideals, and grow weary in urging towards practical attempts to reach the goal. So many "excuses" are urged, so many "reasons" given why we should "move slowly," that one is likely to say, "What's the use!" and lay back to "take it easy." Then such incidents as these come to the fore, in which are presented the cruel maladjustments of the present order and at the same time reflect the softening yet stabilizing effect of the religion of Christ, and we take courage to struggle on.

This church *must* establish its social program. The world needs the demonstration God has called upon us to make. It requires the services of consecrated men and women in whom has been aroused to the fullest extent the spirit of helpfulness to others and a determination to fight for that condi-

tion of society wherein every man shall have his chance according to his capacity.

The experiences of the young man referred to above can be matched in other directions. Let us pray that out of these experiences shall emerge a corps of workers consecrated in service towards better conditions, with warm sympathy for the unfortunate, and gifted in arousing the spirit of self-reliance. Such a corps of workers will come from those whom the spirit of the Christian religion has kept free from bitterness, and in whom there is a growing, glorious realization of the kinship of man.

Let us fight on, Saints, for better social conditions.

FREDERICK M. SMITH.

A Tribute to the Saints of Holden

They are a community force for good, according to the "Holden Progress."

The following clipping taken from the *Holden Progress*, dated February 22, 1923, will be interesting reading to the Saints. The town of Holden, Missouri, as our readers will know, is the seat of the presidency of the Holden Stake. Evidently the editor of the *Holden Progress* is a man who believes in justice, a man also of considerable courage. The editors of the *HERALD* greatly appreciate his words of tribute to our people and his defense of them. The article follows:

Denounced the Book

On Sunday evening, Doctor Briney, pastor of the Christian Church, gave the first of a series of lectures on "Is the Book of Mormon from heaven or from men?" He denounced the book in unmeasured terms, declaring it spurious, its colloquialisms proving it was written by a man, who did it clumsily. He exhibited a copy of the first edition, printed in 1830, which gave the name of Joseph Smith as "Author and Proprietor." He had another copy published in 1874, which gives Smith as "translator." The 1830 book was copyrighted, the 1874 book was not. The doctor gave it as his opinion that Smith wrote the book originally as a religious romance. The last half of the doctor's address was devoted to ridiculing the book of Nephi, his method of treatment being identical with that of Robert G. Ingersoll in his famous lecture on "The mistakes of Moses."

Although we have owned a copy of the Book of Mormon for many years, we have never read it. We have lived among the Latter Day Saints for sixteen years and found them a God-fearing, debt-paying people, always aligned aggressively with every movement for civic betterment. The church and its members have always been enthusiastic supporters of the Chautauqua which would be handicapped if it did not get the use of the Saints' Home grounds every summer free of cost. There are numerous "union" movements in Holden, sponsored by the four other Protestant churches, but the Saints are never included. Yet they go on their way, serving their God, their country, and their fellow men the same as if they were "recognized." They are tithepayers and have plenty of money with which to maintain their various church activities without calling on members of other denominations. This in-

cludes looking after their own poor, who are rarely found in a poorhouse or listed in the county court's quarterly pauper list. Sixteen years ago, Holden was in the midst of a local option campaign. Strong speakers came to Holden and held meetings in the four churches. The attendance was pitifully small, sometimes not justifying the coal used. Reverend R. B. Templeton was pastor of the Methodist Episcopal church then and very desirous to have a rally worth while. He asked us what to do. We told him if he really wanted a temperance rally, to invite those "despised Mormons" into a union meeting. He was game and did so. As a result, the Saints dismissed their service and the Presbyterian church was packed to the pulpit. On election day, the leader of the wets was asked why something wasn't done. The reply was: "No use; those ——— Saints are voting dry solidly." And they did. Such is the citizenship of the Latter Day Saints in Holden. Just what damage the Book of Mormon is doing them we fail to see. We are strongly reminded of the old, old story of the complaint made to Lincoln that Grant was drinking whisky. Lincoln replied that he wanted several barrels of the same brand for the rest of his generals.

In passing, we might remark if the Book of Mormon is the only evil institution in this community that Doctor Briney can find on which to turn his batteries, we fear that he is not in touch with sundry weak spots in the community, some of which we have been told are leaking copiously.

Wanted: A Chance to Learn

One of the surprising discoveries in the late war was the extent of illiteracy in America, especially in some sections. In the mountain district of Kentucky and Tennessee there are a large number of pure Anglo-Saxon stock, 3,500,000 Americans, but they still lack sufficient schooling. That has been one of the reasons for urging the development of a United States Department of Education, to strengthen these communities which cannot yet care for themselves.

According to a recent number of the *Pictorial Review*, these people of the land of Lincoln do not want charity, but do want a chance to learn. This story tells of some desperate straits which were undertaken in order to secure an opportunity to go to school "outside," the sacrifice of the family cow in order to permit two out of ten children to go to school.

From this district has come not only Lincoln, but also Andrew Johnson who at twenty-one could neither read nor write; General Sam Houston, David Farragut, President James K. Polk, William G. McAdoo and Cassius Clay. This writer says:

"The new generation is the white hope in the situation. And we have got to give them a chance. From their ranks may come the leaders of the future. They live close to God down there. They are thinking straight and feeling deeply. If you think all the people of the mountains are ignorant and shiftless and immoral, go down and see for yourself.

"Shall we not bear it aloft and resolve to keep it

glowing during our generation that it may shine with even greater glory in the next? Shall we not resolve that we will neither falter nor fail until no American boy or girl shall feel impelled to plead, 'Give us not charity, but a chance'?" S. A. B.

Thrift in America

It is reported that the Christmas savings club in 5,000 banks throughout the country report 5,000,000 depositors in these clubs who received a total of \$190,000,000. This is only part of the savings of the country. This amount was mostly drawn out to be used for Christmas. If it were done to relieve distress, for real Christmas gifts, it deserves commendation. But much of the Christmas money is spent simply for the exchange of useless presents by those who do not need them.

According to the *New York Herald* quoted in the *Literary Digest* there are certainly thousands of other people who saved in their regular bank accounts for Christmas, bringing the total up to half a billion dollars.

Then \$625,000,000 War Savings Stamps fell due New Year's Day belonging mostly to the wage earners of the country. Hundreds of millions are also invested in Liberty Loan Bonds by people of small means and there is more than \$8,000,000,000 in Savings Banks.

In all, counting investments in corporations, it is estimated that the laboring man now holds in small savings and investments, bonds and stocks, not less than \$13,000,000,000 and it may easily be more than \$15,000,000,000.

So much is said about the lack of thrift in America that it is worth while to take a glance at the other side of the picture and recognize that many people of small means are saving and investing in liquid assets as well as in the purchasing of homes.

Maya Glyphs

A special effort is being made of recent years to decipher the Maya glyphs. For this work no Rosetta Stone has been found, but the Indians who inhabit the territory are being used. Their hope is to take down and analyze so that now Doctor William Gates, through this instrument of recording has managed to discover a grammar of the present Maya tongue. He believes he thereby has a possible key to the ancient glyphs.

Another factor is that many of these glyphs apparently deal with astronomical data. In this way a further knowledge is gained.

It may surprise our readers to learn the number

of men who have practically devoted their lives in the past hundred years to working out little by little the Egyptian hieroglyphs, the cuneiform, Babylonian, Chaldean, and Sumerian writings. Only a careful student can appreciate the great pains required and the years of labor to secure even a little progress. S. A. B.

The Pueblo Indians

The papers are full of the demand for a square deal to the Pueblo Indians. These Indians are very poor. They are not like the small tribe which was moved on to what was thought to be very poor land in Oklahoma and who became wealthy through the fact that the land was the center of an oil field. They are poor and wish to prevent the giving away of some of their property by the Burson Indian Bureau. These Indians out of their poverty have raised the means to send a few of their number to Washington to protest. There is needed legislation by Congress but legislation which will free and help the Indians, not incumber them and take from them the little property they have remaining. S. A. B.

Pasteur the Greatest Frenchman

It will surprise many to learn that when a vote was taken in France some years ago as to who was the greatest Frenchman that had ever lived, the name of Napoleon Bonaparte did not stand to the front, according to the *Central Christian Advocate*. Despite the monuments erected to the honor of Napoleon, the name that stood first was that of Louis Pasteur, the discoverer of the process of pasteurization and a man who devoted his time to the fighting of disease. In his school work he ranked only as mediocre in chemistry, yet he continued to work unceasingly. He put an end to cattle cholera, ended a plague in silk worms, discovered other microbes including an antitoxin for hydrophobia.

Redeem the church college. Church colleges are not a part and parcel of the public schools and they are practically dominated by the interests that control the public school system. We must return them back to the service of the church. . . . Church colleges do thirteen times as much for the training of public school teachers as they do for the training of religious teachers. Moreover, our church colleges have failed to recognize that they have a distinct contribution to make to the church.—Walter S. Athearn.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Local Men, Awake!

By Elbert A. Smith

*Some excellent work is being done by many.
Why not by all?*

Local men engaged in pastoral work, whether branch presidents, priests, teachers, or deacons (to the extent to which the last named may be considered pastors) are capable of doing a great and splendid work. The opportunity is theirs. The field is ready at their hands. They do not need to be appointed to some distant mission, or go overseas, or even to the next township. The work is at their doors.

Many local men are doing a great and splendid work. We honor and respect them for it. Men who work hard all day, eight or perhaps ten hours, or longer, possibly riding to and from their work in the street cars an hour each way, who then, though weary in body, leave comfortable homes and the pleasures of family life so briefly within their reach, and go out evenings and Sundays making pastoral calls, making priests' visits, collecting funds for the work, administering to the sick, waiting upon the needy, these men have our honor and our support and the benefit of our prayers. The Lord goes with them. On more than one occasion a local priest calling at the home of the undersigned has apologized for supposed presumption in making an official visit upon one of the Presidency, little realizing perhaps that he has brought strength and cheer, that his humble and childlike prayer and faith, and his devotion to duty have greatly helped one whom he thought in no need of help.

Local Men Who Are Failing

Many local men, we repeat, are doing a great and splendid work. But very many others are doing very little and in some instances absolutely nothing to help the cause and to justify themselves in continuing to hold the priesthood. Some for one reason or another cannot occupy. Such are blameless. But there remains even yet very many who are not blameless and who need to arouse themselves. Of such a one a missionary writes in rather scathing terms:

My greatest sorrow that I have had to meet in my missionary work is that after we have had a real good session and inducted several into the kingdom they are left to starve, spiritually, by the officers and priesthood of branches and finally to die. I often wonder just what can be the thoughts

of those who have accepted responsibility by way of ordination and then fail to function. I cannot find it within my power to believe their testimony when they tell me they love the work, yet selfishly think only of themselves and their pleasure and are unwilling to spend at least one night each week in feeding and shepherding the flock. For personal pleasure they are found leaving the Wednesday prayer service and attending places of amusement, theaters, or ball games. These may be all right in their place, but the example is not that which would indicate a real heart interest in the work of God. If they were absent visiting some delinquent member they might be readily excused. After the new member dies, spiritually, then they are the first to report the missionary as having baptized people before they were converted. Our greatest need to-day is leadership. We have so few real leaders, men who can successfully direct branch work.

A District That Is Suffering

The way in which one whole district has been left to decay is described by another missionary:

I was in — District at — Saturday and Sunday, at which time I met the leading ministry of this territory, and indeed I think over half the priesthood of the district. I was in this district baptized, ordained a priest, and here I had my first experience in the active work. When I left the territory twenty years ago our people there were active and alert, particularly in the matter of the preaching of the gospel. Many local brethren were abroad maintaining appointments and pushing the work. Indeed, my own conversion was through the efforts of local men under these local appointments. Imagine my feelings, then, when I found the work in that territory at a very low ebb, our people being practically without vitality, not maintaining a single missionary appointment, and in all too many instances not even keeping up branch work. The district, so far as I can judge, is at this time the deadest place I have ever visited in my ministry. My opinion is that we cannot expect results of any kind there until the people and ministry are first stimulated and led to take on new life.

A Sales Manager Who Is Doing Splendid Work

As a bright countervail to such examples, there are many others which show what can be done. Pardon us if we mention names.

Orman Salisbury is a business man who has possibly two hundred salesmen to direct. He has oversight of a large and complex business, reaching into several States. Yet he is pastor of the branch at Council Bluffs, Iowa, and is a very active and aggressive pastor at that. But that is not all. He is president of his district, the Pottawattamie District. He has his district work well organized and up to date. He is a pusher in both branch and district. Moreover as he goes out in various fields covered by his business interests he visits many branches and conferences outside his own district, often preaching twice on Sunday, and everywhere is a very lively and powerful reviving factor among the Saints. This man is a man of extraordinary energy and vitality, a human dynamo; not many could keep up with his pace; but many could imitate him to the

extent of their strength and ability, and that very profiably. This hard-headed business man, and successful pastor, writes:

I may be treading on uninvited ground, but I just feel like telling some one my feelings and I do not think I would be justified in telling anyone else but you, therefore I venture. It stirs one to the core when visiting branches that appear to be standing still, or retrograding, and little in advance of twenty-five years ago. Oh, Graceland! Oh, Grace-land! seems to me to be our future hope. Instead of cur-tailing our religious course, I would that it might be increased a hundredfold. It may be I have caught a new vision, but it does seem to me that there was never as great a demand for men who can direct our branches and districts. What can be done is the question. I know you men are doing all you can and I am doing so little. It may be I will now feel better, as I have got part of this out to some one else."

A Bank Man Who Built Up a Church

Wilbur E. Prall is assistant cashier in the State Savings Bank of Lamoni, Iowa. Some people think that a cashier has an easy life. Do not bank doors close early? Yes, but the cashiers have work to do long after the doors close. In addition Brother Prall runs a small dairy on his own account, milking some five or six cows and distributing the milk night and morning among his customers. He was assistant Sunday school superintendent and elder in charge of his group and a ward prayer meeting, and continued this work faithfully. Yet he found time to accept the pastorate of the branch at Davis City, some eight miles east of Lamoni, and not to accept alone, but to occupy. In course of time he won the love and undivided support of the Saints at that place—more than that he won the respect and cooperation of the community of nonmembers. He became a factor in the religious life of the community and won a standing for the church not previously had. He did this by a combination of tact, zeal, faith, hard work, and punctuality. It was never too hot in the summer or too cold in the winter, or too wet or too snowy for him to make the eight miles and be present on time at Sunday services, and at the various meetings of week nights. And his wife was an able assistant in departmental work. He showed what a local man can do in a difficult situation if he has the will.

A Local Missionary

Brother Herbert Johnson is an eastern man. He has given his attention to missionary work. But what he has done shows what a local man can do in either line of service. Of him Apostle E. J. Gleazer writes:

We are pleased to report that several local men are serving the church as missionaries in this district. I am inclosing a report from Elder Herbert Johnson [Cranston Branch,

Rhode Island]. It speaks for itself. I am of the opinion that he has accomplished more than some of us men who are devoting our entire time to the work. This brother works every day and this report covers labor performed in evenings, Saturday afternoons, and Sundays. He is in charge of the missionary activities in Rhode Island and Connecticut.

Brother Johnson's report for 1922 is itemized as follows:

Sermons	91	Assisted to confirm....	2
In charge	45	Children blessed	6
Assisted	39	Administrations	337
Other services	91	Marriages	5
Baptized	21	Visits	74
Confirmed	16	Administered sacra- ment	23

In a personal letter to the Presidency Brother Johnson says:

I leave my home on Saturday at 5.30 a. m., go to work until 12 o'clock noon, then I get the 12.45 p. m. train and ride forty-four miles to Westerly, go and visit the Saints and those not of our faith who come out to hear the gospel, then on Sunday morning leave Westerly at 8.50 and ride by trolley twenty more miles to New London, Connecticut, preach there and attend Sunday school and visit, then back to Westerly and hold Sunday school at 6 p. m. and preach at 7 p. m. Leave Westerly at 8.50 p. m., arrive at my home in South Auburn, Rhode Island, at 11.30 p. m. The year 1923 sees me at it again with a great desire to do more for the work I love so well and with God helping me I hope to have a report at the end of 1923 better than 1922.

Western Man Finds an Opening

Robert J. Wildey is a western man, pastor of the Hutchinson, Kansas, Branch. He is a local man, until recently in the laundry business, a young man about twenty-seven years old. A year and a half ago when Brother Wildey moved to Hutchinson no members of the priesthood lived at that place and little was being done in church work. His untiring efforts aided by the few local Saints have accomplished much. To-day there is a well-organized branch with five members of the priesthood, a regular Sunday school with a teacher training class, a Religio, a Department of Women, and in addition some missionary work has been done at adjacent points. There have been fifteen baptisms in the past year. Brother Wildey writes:

I am the son of a widow and have had to work my way in the world since I was fourteen years of age. I am poor; have not been able to lay up any great amount of this world's goods, but the one thing I do possess I am willing to lay on the altar of service.

There Are Many Others

These are but examples, not mentioned either to flatter or embarrass these brethren, but they furnish very illuminating object lessons more convincing than argument. They show what can be done.

Doubtless there are scores and perhaps hundreds of others quite as well worthy of mention.

The great burden of pastoral work must of necessity rest on the shoulders of the local, self-supporting men. As we pointed out in a former editorial there are branches and districts where the church must support men under appointment and drawing family allowance, because for one reason or another the local men cannot handle the situation and do the volume of work imperatively demanded. Probably as the church grows bigger these demands will increase in some ratio proportionate to the growth of the membership. That need must be met. But the resources with which to meet it are limited, pitifully limited just now. Hence the great burden of such work must be met by local men. The opportunity is glorious. It is at their door. True, it demands hard work and sacrifice. So does missionary work. So does any form of church work. But the call comes from our heavenly Father. The need is pressing. Local men, Awake!

Equality

By Edward Rannie

Zion must arise and put on her beautiful garments; therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—Doctrine and Covenants 81: 4.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God.—Doctrine and Covenants 36: 2.

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in my own way; and, behold, this is the way, that I the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.—Doctrine and Covenants 101: 2.

And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even

more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70: 3.

And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.—Doctrine and Covenants 51: 2.

Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.—Luke 10: 25-28.

In Temporal Things

It is evident from the above quotations that Jesus has reference to equality in temporal things and not to brain power or social conditions, and it is from that viewpoint that this article will be written. From the time that historians began to record the doings of men, until the present time, the possession of material wealth has been the cause of people being separated into classes, a condition that God has always opposed because it was the cause of great evil among people, and was the forerunner of strife, contention, and war. Many good men have tried in various ways to prevent such conditions, but their success has been very meager and has brought other evils that were almost as bad as those from which they sought to escape.

Sufficient Means to Permit Effective Service

What is equality and what it is not can best be explained by giving concrete examples. People are not equal because they have the same number of dollars, but because they have sufficient, so that they can follow the pursuit in life in which by nature and training they are best adapted to find success and through which they can be a benefit to the community of which they form a part.

John Blank has two children, a girl and a boy. They both have sufficient natural talent, that if developed and trained in the proper way will enable them to earn their living and be of great benefit in a public way, giving pleasure and happiness to others. The girl desires and ought to have a piano which would cost about \$400 and the boy wants a violin the cost of which would be about \$50. If they can both have what they need they are equal and have equal opportunity to develop their talent notwithstanding the wide difference in the amount of money they need.

Tom Brown has two sons and one of them believes his niche in life is to be a good carpenter and he gets the benefit of a high school education and is furnished \$300 worth of tools and a library of good

books pertaining to that trade. At the age of eighteen he starts an apprenticeship of four years and during that time receives a salary that increases each year and with reasonable economy meets all his current expenses.

The other boy desires to be a physician and surgeon and it will be necessary for him to go to a medical college for six years and during that time he will find it to be of great advantage to work only during vacation and his expense during that six years not including board and room will be approximately \$2,000. The boys are equal if they have the amount required to meet their legitimate expense.

John Jones has two sons and they both want to enter the business world in different lines. One has served several years in a general store and the other has served an apprenticeship in a foundry, making stoves, and the father wants to start both out in business. Notwithstanding the amounts will be different, he furnishes both boys with enough capital to start them out in their chosen business and so they have an equal start.

Don Smith has three sons and they want to live an outdoor life and make their living from the soil and each one wants to follow different lines. A wants to go into the poultry business, and ten acres will be sufficient for him. B intends to be a fruit grower, and thirty acres will be ample for his needs. C will be a general farmer and he will need eighty acres, and they are all equal if they have enough money to get what they need to start them in their chosen occupation.

This Principle Is Stewardship

The reader will please observe that the above are illustrations and do not confuse them with the thing itself because the thing illustrated may be different in your community than the illustration. The important thing is the principle and not how it may be illustrated. What we have stated above is what the good father would do with his children, and in seeking to understand how such things will work in the church we must remember that our heavenly Father wants us to be one great family and have a common interest in all, seeking the good and welfare of all the great family of God, recognizing the fact that we are all children of the same household. Until we can place ourselves on that common plane we cannot accomplish the Lord's work, worlds without end. The eternities will come and go, and we will still find that we have not accomplished the Lord's work. It is in the principle as stated above that there is involved the law of stewardship, all working together for the welfare of our neighbor and for the glory of God and the spread of his cause in

the earth. We may not at present understand the details of stewardships but we can understand that it is based on the law of love.

Workers Together

It is recognized of God as we learn in the scripture that not all men have the same earning or producing capacity and also that not all occupations or callings in the world of material things are in the same condition. The common laborer, the school-teacher, the mechanic, the farmer, the business man and manufacturer all have different earning capacity and all are needed to make up what is commonly called society. Without the school-teacher we would soon go back to barbarism. Yet it is impossible for him to amass wealth compared with the man in business, the manufacturer and farmer. The work of one contributes to the development of the mind, the other produces material wealth. A person to fill his place among his people must contribute to the common fund all that he does not need to carry on and enlarge his business.

The school-teacher contributes his all in the use of his talent and the man of wealth gives his all by giving of his material wealth. One of the greatest difficulties to overcome is how much each person can spend of his wealth and come within the provision of the law which says "according to his wants and needs." God says they must be just, and a person's heart filled with love who is kind, generous, and unselfish would not find it very hard to determine what were his real needs. It is when our hearts are poisoned with selfishness that we find it a difficult thing to be generous and obey the law of the Lord. Bishop Israel L. Rogers was a plain and unassuming man and possessed a generous heart and it was not hard for him to cancel a debt of four thousand dollars that he held against the church for publishing the Inspired Translation of the Bible.

Reasonable Equality Without Waste

Recently I visited a family of four. They had a cottage sufficiently large to provide comfortably for all, modern in all things. It cost \$3,000. If they would have added a thousand dollars more to the cost they would not have had one more comfort or convenience to their home. Why waste that thousand dollars? In a family of seven a home with every comfort found in modern houses at a cost of \$4,500, two thousand dollars more would only have made it more elaborate, but it would not have added in any essential way to the comfort and well being of its inmates.

Why should we spend eight, ten, or fifteen thousand dollars for a home when we can have one with every modern comfort for half as much money?

How can we ever have money to carry on the Lord's work if we spend it for what we do not need? If we were of the world we would be justified in satisfying our vanity, and our pride and selfishness, so we could have the praise and friendship of the world. But it should not be so with us, for Paul said, "Ye are bought with a price." Are we willing to pay the price that is required of us so we might have the friendship of God? for let us not forget we cannot have the friendship of both at the same time.

Zion can be built up with cottages of the humbler kind such as the late President Joseph Smith saw in vision when the Lord showed him two roads and he could have his choice. One was the beautiful prairies dotted with small cottages, a happy people humble, full of love for God and their fellow man; the other the busy marts of trade and amidst stately mansions and great men of the world. We all know which road he took and what a great work he did in restoring the church from its apostate condition. He brought joy and happiness to many thousands of honest-hearted people.

Zion cannot be built up with one part of the people living in mansions and the other part in hovels. A community separated because of wealth and poverty or learning, cannot have the approval of God. The way he separates people is as to whether they are righteous or unrighteous.

How to Make a Start

Our heavenly Father knew that it was impossible to persuade all his people to accept the law of stewardships and live according to the law of equality, so to help us in our desires to obey his law he gave the church instructions in section 128 and told us how to organize in small groups, or societies, so that we could work together and be of help to each other in our temporal affairs.

Such was the intention of the United Order of Enoch. But under present conditions we cannot carry out the full purpose of the articles of association. The Lord seems to have planned those smaller organizations to be a school of experience to us, and while we were reaping the benefits of them prepare us for a larger service and association, for in the last part of paragraph one he says, "and the whole body of the church when organized."

It may not be the time to organize the whole body of the church. But surely we should be making our preparation for that and building up these smaller groups.

When one holding the priesthood neglects a duty, others besides himself suffer. That is one of the penalties of priestly failure.—*The Priesthood Journal*.

OF GENERAL INTEREST

Ideals of Liberal and Conservative Thinkers

*There is a conflict in the religious world.
Where do we stand?*

One of the great issues before the world to-day is that between the modernist, or liberal thinker, as he may prefer to be called, and those who hold to the fundamentals of religion who is sometimes called the conservative. The issues are being discussed both in the secular and also in the religious press.

In a recent issue of the *Christian Standard* there appears an article by Edward Anderson who has been a member of the Christian Church for forty-five years and engaged in the work of public education for thirty years. He is at present an elder in that church and principal of a public school. He sets forth in the following language the conclusion of the modernist group. While all do not agree in all of the conclusions the modernists are practically agreed, he states, on the fundamental ones, hence he attempts to set forth only these fundamental conclusions:

"1. Since evolution is a 'universal process, a continuous, progressive change working according to fixed laws and by resident forces,' the Mosaic account of the creation of man and his downfall through disobedience cannot be accepted. Man must be accepted as the product of evolution. He, in harmony with those laws, must have had a crude beginning; then, under the process through millions of years, and the crossing of millions of species, has arrived at his present stage. One of his evolutionary ancestors must have been common with those of the ape or gorilla. His moral and spiritual life must come under the same process.

"2. The Bible is man-made, full of errors, mistakes, and inconsistencies, but is the historical records showing the moral and spiritual progress of the race. Those records show that man, in the beginning, had very crude ethical and spiritual ideas, but, in harmony with the process, those ideas have gradually unfolded till they culminated in the ideals of Jesus.

"If the process is continuous, it is not quite clear how those ideals could have reached perfection in Jesus Christ. This would admit a break in the process. To be consistent with their theory, they must assume that there are men now living who have reached nearer perfection than the Christ.

"3. The Bible is not the word of God, in the sense that God revealed himself to man by special, supernatural acts; nor are the religion of Israel and the Christian religion unique and different from all other religions because of their supernatural origin. To admit that would be to deny the theory of evolution.

"4. They deny many of the so-called miracles; at least, those that cannot be explained by natural laws. The others, they say are not correct narratives of actual events. Those attributed to the Christ were not true narratives.

"5. The resurrection of the body of Christ and his ascension, the virgin birth, the atonement by the shedding of blood, being miracles not explainable by natural laws, are therefore denied. These miracles could not be, for they could not take place in the process.

"6. They deny that the natural man lacks spiritual life, and must be born again to have it. They, therefore, deny Christ's statements: 'Except a man be born again, he cannot see the kingdom of God,' or, 'Verily, verily, I say unto you, Except a man be born of water and the Spirit, he cannot enter the kingdom of God.'

"7. They claim that man in the evolutionary process of his spiritual life has reached a point in his growth when physical rites are no longer necessary. Baptism does not mark a single step in progress, and teaches a doctrine wholly foreign to evolution. Then, too, baptism is now an obstacle to Christian union.

"8. The church is a man-made institution, and the conditions of membership may be changed to suit the spirit of progress."

On the other hand he also sets forth the doctrines held by the conservative group as follows:

"1. The Bible is the word of God, inspired, authoritative, and inerrant in the original writings. They believe the religion of Israel and the Christian religion were unique and different from all other religions because they had their origin in a special, supernatural revelation.

"2. They believe the Mosaic account of the origin of man and his fall through disobedience is true, that God created man in his own image and placed him in the garden of Eden in a perfect spiritual condition, and then, through disobedience, came spiritual death to the race.

"3. Man now in his natural state has no spiritual life, but walks after the law—the law of the wages of sin and death.' Before he has spiritual life he must be born again, for Jesus said: 'Marvel not that I said unto you, ye must be born again'; 'Except a man be born of water and the Spirit, he cannot see the kingdom of God.' Born again, he walks after 'the law of the Spirit of life.'

"4. They believe the miracles were true narratives of actual events, and in the performing of them God used his supernatural power to accomplish his purpose when natural agencies could not do it.

"5. A belief in miracles carries with it a belief in the Deity, virgin birth, resurrection, and ascension of the Lord Jesus Christ.

"6. They believe the New Testament is Christ's last will, and, since to him was given all authority in heaven and on earth, the New Testament, therefore, is final authority, and by it we must test all matters pertaining to faith and practice.

"7. Christ, through the Holy Spirit, gave us his conditions for membership in his church, and also gave full and complete instructions as to Christian living. No man has any right to add to or take from this Book of his law.

"8. They believe the Holy Spirit gave the following conditions for membership into the church, and our historic body has practiced them:

"a. *Faith* in the Lord Jesus Christ.

"b. *Repentance*.

"c. *Confession* before men that Jesus is the Christ.

"d. *Baptism*. 'Buried with your Lord in baptism to rise and walk in newness of life.'

"e. *Christian living* by observing all things that Christ commanded you."

To a careful student there can be no doubt of the disintegrating and demoralizing effect of much of this public teaching in the name of evolution. A host of witnesses, both of school men and of ministers, give the same testimony. Evolution is treated not as a theory, but as though it were a demonstrated fact, as clearly shown as the laws of nature, the fact that an apple falls to the ground or the rising of the sun.

In the first place, this is clearly a mistake of scientific fact. Men who are strong proponents of evolution still admit that while they believe in that theory it is only a matter of faith and that we know as yet absolutely nothing concerning the origin of species.

We think the position of our church on the Bible would not be as extreme as either of the platforms set forth above. We recognize frankly and fully that the Bible is the word of God, that it contains divine revelation, but at the same time we frankly recognize that holy men of God spoke as they were moved upon by the Spirit of God; the language is that of the prophet or writer. (2 Peter 1: 21.)

In the second place this which was once so given by inspiration has been transcribed again and again so that we have no manuscript of the Old Testament which is not comparatively modern and the oldest manuscript of the New Testament dates back to the fourth century. There have been errors in transcription and also in translation but it still remains and retains the inspiration of God.

Whatever may be the origin of the body of man, and it would seem quite possible in accordance with Genesis to concede an evolutionary origin for the body, after they were once demonstrated, that is that God could have made man from preexisting animal forms as well as from dirt or dust directly, still that life within him is the spirit of the living God. The spirit within him is not the result of a material evolution.

Revelation is therefore unique and is supernatural and is not explained simply as a development of man. Miracles are in accordance with the law of nature but show the superior knowledge by the supreme being of the laws of nature.

It follows, therefore, that the resurrection of Christ, his ascension, virgin birth, and atonement are all accepted.

There are some individuals who deny or question the necessity of a rebirth and who would deny baptism. There are some who will state simply that the time may come that physical rites are no longer necessary and that baptism is not essential, but to this idea, or that the church is a man-made institution, we cannot for a moment accede. While man progresses and seeks new goals there is still that eternal standard, the ultimate criterion of truth.

Reviewing the conservative doctrine, we would substantially agree with them on the whole, yet would find it necessary to make some modification. It does not follow that the Bible is inerrant even in the original writing. Nor does it follow that man in his natural state has no spiritual life for "he [Jesus] is the light that lighteneth every man that cometh into the world." (John 1.) But it is true that he must be born again of water and of the Spirit to become truly a son of God and partake of the Spirit of the Highest.

God uses his knowledge of his own laws to perform miracles. He does not thereby contravene the laws of nature but merely exercises his superior knowledge. This realization that God is greater than man prevents us from judging all things by our own limited knowledge, hence carries with it a belief in miracles.

The idea of revelation from God involves a continuance of that revelation and not a closing for all time.

Obedience to the commands of Christ require obedience to his commandments; a recognition of his lordship is indeed foolish and mistaken, for there is no such recognition unless it involves a following of the path which he has laid down.

We should directly prove all things, but let us not forget the second portion of the statement of Paul, "Hold fast that which is good."

S. A. B.

A great deal of interest is manifest in the new Radio Department in Autumn Leaves. It appears in the March issue and furnishes five pages of interesting material. The leading article is "How to hear the church radio programs."

LETTERS AND NEWS

What the Church Needs Most

Some time ago there appeared in the HERALD a number of articles on the subject, "What the church needs most." It is my opinion that the greatest need of the church has been overlooked. While there are many things that we as a church need, the most essential thing now is a better understanding of and a closer relationship between the church and its earthly head.

From my observation I am convinced that, although you have been in the Presidency for more than twenty years, the majority know alas too little about the ideals for which you are striving.

It is very gratifying to me to see the increasing number of articles from your pen in the HERALD, and as well, the circular letter to district and branch presidents. To my mind they augur well for the accomplishment of the above-mentioned necessity.

May God abundantly bless you and assist you to continue your efforts until in their fruitage we may fully realize the ennobling ideal voiced by your counselor at the late General Conference, when we may all be united under your leadership as a band of true and loyal soldiers, confidently marching on to the final victory and triumph of the church of God.

FLOYD ROCKWELL.

Reflections on Zion's Conditions

[The accompanying letter from one of our missionaries in the field will be of interest. He makes some rather pungent comments which should arouse thought.—F. M. S.]

_____, _____, February 9, 1923.

PRESIDENT F. M. SMITH,
Independence, Missouri.

My Dear Brother Smith: At the expense of being considered presumptuous, I am going to pen you a few lines, and I want you to go with me in mind to January 7 and 8. I with fifteen hundred other Latter Day Saints attended the sacrament service in the Stone Church. It was served with splendid promptness. Thirty-five minutes of the hour was left and occupied by four old women, and I speak respectfully, in telling something no one in this wide world was interested in but themselves, notwithstanding there were in attendance one member of the First Presidency, apostles, patriarchs, and high priests. To me that was a mental and spiritual tragedy to that vast audience. I went with a hope and purpose of a greater vision of work and church advancement for 1923.

The problem meeting in the afternoon was fine. Your thought of home government as one of Zion's greatest problems was well framed and followed by W. W. Smith and his story of the Panama Canal. To me the story should have been placed last as a fitting climax to his wonderful address.

The business meeting the following night or quarterly conference, splendid reports, etc., but one item read found me in a very reflective mood and I have thought of it since, and your "Reflections" of HERALD, January 31, caused me to write this letter. The item in question was \$12,000 for aid. Yes, \$12,000. No comeback. An outlay on the strength of the statement, "The poor ye have always with you," while not one copper as an investment for the benefit of the great army of our young people, no provision for their safety.

This surely must be a grave mistake. As a church we are not plowing a canal through this feverish world of sin, distress, and the conditions that are killing our boys and girls, and yet not one cent spent to supply the oil that will prevent the world's diseases and save to us the hope of the church in the city of Zion. If Zion needs anything it is a headquarters for purposes of physical benefit.

I could say much; but I am sure you know the case in all its parts. But as an investment bringing good returns could not the church move out and make, maybe, the aid for the old read \$6,000 and the investment for the young read \$6,000 instead of it all, \$12,000, given with no comeback?

Pardon the thought. I wish there were a short cut to better conditions, and is God selfish, withholding that which made Zion of old, or are you or the people slow to heed? I will quit. I am getting in too deep, but may our boys be saved; may our girls be loyal, and may God give you increased leadership to general the forces to greater vision is my prayer.

Faithfully yours,

Willing Helpers

Letter from Mrs. Nellie Russell, Palmyra, Nebraska: "In reading the SAINTS' HERALD for December 27, I read the article written by Brother C. L. Munro: 'Plan to raise \$1,040,000 for 1923.' I thought this a splendid plan. Such a small amount that many of us could give one dollar each week. I for one will try sending the full amount at the end of each month. I am a farmer's wife and cash is hard to get, but I have a fine flock of chickens which I am counting on. I stopped drinking coffee when I came into the church and I give the price of that as Christmas offering each year. I am anxious for this gospel to spread and want to do all I can."

Letter from Mrs. Carrie Holmes, Joy, Illinois: "Inclosed find \$5 as a freewill offering of \$1 per week. I make this start and hope to be able to continue through the year."

Letter from Ida Farley, Carsonville, Michigan: "While endeavoring to do my part and help in building up the Lord's work on earth and after reading an article in the HERALD where a brother had done a little figuring how the Saints could give and by so doing be a wonderful help to you in carrying on the gospel, I have undertaken the plan. It was to give one dollar a week this year, all that could, so by making a sacrifice and denying myself of many things I have been able to save the amount this month. Not knowing where the means will come from, I may not be able to continue through the whole year, yet I have made the start, knowing if I am earnest and desire to give that God will bless and help me, and if I fail I would rather fail in trying than not to try at all. I wish in my heart that all the Saints would become earnest workers and be willing to help our dear Lord to bring about the great purpose he desires to bring about for the safety and comfort of his people. There are too many Saints to-day that want God to come to them. They are not willing to go to him. I have had them say to me, If God will do his part, I will do mine. But God is too noble and wise to humble himself to weak humanity. I am not saying this to find fault with my brothers and sisters, far from that; my prayer is that God's people will awaken to a sense of their duty and use the opportunities God is giving them to help in this great work and by so doing give the officers a chance to bring about the conditions God intends."

By What Rule Do We Work?

Quite early in life I began to observe things, and that faculty has caused me to notice things that by some are overlooked. This faculty coupled with twenty years in the active ministry has enabled me to make observations that have caused me to wonder at times as to just what actuated the minds and impulses of many of us. I have at last come to the place where I have concluded that a large percentage of humanity have a very imperfect or perverted concept of the Christian religion. I am therefore inclined to ask the question, By what rule do we work?

From my earliest recollection I have heard the golden rule discussed, but in few cases have I seen it actually put into practice. This in part is due to the fact that we have not thoroughly weighed and analyzed the philosophy involved in the teaching of our Master that has been crystallized into the terms of the golden rule. I wish for that reason to draw a few observations that might enable the reader to think and act more wisely than he might otherwise do. For whether we are conscious of it or not, we are either working by, or in opposition to, the golden rule.

The evident purpose of Christ's message was intended to teach us how to relate ourselves to our fellow men. We can do this only when we have learned to treat all mankind as we would have ourselves treated. To do this we must get to that place where we cease longer to condemn. We must learn that Christ's method was to correct the errors of men by leading them to truth. We must learn that error can never be corrected by harsh denunciations, but by kind treatment, and by demonstration of the truth.

It seems to be human nature to seize everything that can be had with which to oppose that which they are already opposed to. Strange as it may seem they never stop to inquire whether it is true or false, but only, Is it against this person or order that I want to oppose? This is a very grievous error, and should not be indulged in by the membership of Christ's church. The Jews sought to catch Christ in his words that they might condemn him. Quite often I have seen people of whom I had expected much better conduct, grasping at a shadow, in order to bring an accusation against some one whom they were opposed to. He who does this may perchance hold membership in the church, but he is not working by the rule that Christ has laid down for us.

That I might further illustrate my thought I wish to relate a little circumstance that occurred in the winter of 1917. A good brother came to my door one morning, and as I answered the doorbell he said, "Don't you want to subscribe for the *Menace*? It is only twenty-five cents per year." I answered him, "No, I have neither time nor means for the *Menace*, nor anything of its kind." He then said, "It is a good paper Brother —. It tells lots of truth." To this I replied, "It may do so, but can you tell me where the truth ends and the error begins? If I want to learn about the Catholics I will read the works of Cardinal Gibbons and not the *Menace*."

Now we want to draw the moral from this if possible. This brother was a good old man. I had known him for years, and he had good intentions, but like many of us he had a wrong idea. To him Catholicism was wrong; therefore anything that could be used against them he considered legitimate and right. This is the error that most of us make. I therefore said to this good brother: "Is it not true that we insist that the world should judge us by what we teach and do rather than by what our enemies say about us?" He answered, "Yes," "Then," said I, "let us not do to others what we object to having done to us. Let's apply the golden rule both ways." I further suggested to the good brother, "I

read pro everything and anti nothing. Let the philosophy of any man or organization of men be measured by its affirmative teaching and not by the propaganda of its enemy." I then assured the good man that I had neither time nor money for works of that kind.

Now permit me to illustrate the other side of the picture. In 1917 I baptized a man in Woods County, Oklahoma. Sometime after he had joined the church he was in the town of Alva, and was talking with some of his acquaintances. One man said to him, "Mr. —, I understand you have joined the Latter Day Saints." "Yes," said the brother, "so I have." "Well," said the other, "I can't go old Joe Smith." "Were you acquainted with Joseph Smith?" our brother asked. "No," said the other. "Neither was I," said our brother; "don't you think we had better talk about something we know more about?" He then continued, "I didn't know Moses either, but I know Joseph Smith just as I know Moses."

Now let us get the picture clearly. He did not know Moses by what Robert G. Ingersoll said about him. No, indeed; for he would have had a very imperfect concept of Moses if he had become acquainted with him by that process. He knew Moses by reading and acquainting himself with the writings of Moses. So in like manner he was acquainted with Joseph Smith by reading his writings and becoming acquainted with them, and not by what his enemies said about him.

By what rule do we work? Are we as careful as we should be about our relationship to our fellow men? I hope these few lines may enable some of us to see things in a clearer light than we have heretofore seen them. To this end I hope to labor constantly.

J. E. VANDERWOOD.

Sons of Ministers Succeed

[An interesting letter is contributed here by F. Henry Edwards on the subject of contributions to society by sons of ministers. It might be a matter of considerable interest could statistics be compiled on church and other activities of sons of the ministers of our own church of the preceding generation or the one before that; but perhaps there has not been lapse of time sufficient to be a proper perspective of the subject so far as our own organization is concerned.— F. M. S.]

In the Quorum of Twelve office we frequently hear it stated that the sons of the missionaries do not prove as useful to the church as if their fathers had served the church in some other way.

In conversation with President Floyd M. McDowell, he directed my attention to the following extract from De Candolle as contained in Lester F. Ward's *Applied Sociology*, pages 164, 165:

"I will mention . . . a few men of unquestioned merit who would not have been born if Protestant ecclesiastics had been restricted to celibacy, or who would have taken a different course if their education had been bad. They are all sons of Protestant ministers, deans, or pastors.

Mathematical, Physical, or Natural Sciences

Agassiz, naturalist.
Berzelius, chemist.
Boerhaave, physician, naturalist.
Brosn (Robert), botanist.
Camper, anatomist.
Clausius (Rud. M.), Physicist.
Encke, astronomer.
Euler, mathematician.

Fabricius, astronomer.
 Gres, anatomist, botanist.
 Hanstein (L. J.), botanist.
 Hartsoeker, physicist.
 Heer (Oswald), naturalist.
 Jenner, physician.
 Linnaeus, naturalist.
 Mitscherlich, mineralogist.
 Olbers, astronomer.
 Rudbeck (Olaus), botanist.
 Schimper (W. Phil.), botanist.
 Schweizer, physicist.
 Studer (Bernard), geologist.
 Wallis (John), mathematician.
 Wargentin, astronomer.
 Wollaston, chemist.
 Wurtz, chemist.
 Young (Arthur), agriculturist.

Moral, Historical, Political, or Philological Sciences

Abbot, First Lord Colchester, statesman.
 Ancillon (Ch.), historian.
 Ancillon (Fred), historian.
 Bochart, orientalist.
 Emerson (Ralph Waldo).
 Hallam (H.), historian.
 Hase (Ch. Benoit), Hellenist.
 Hobbes (Thomas), philosopher.
 Muller (Jean de), historian.
 Puffendorff (Sam), jurisconsult.
 Schweighaeuser, Hellenist.
 Sismondi, historian.

Poets and Literary Men

Addison.
 Gessner (Jean).
 Jonson (Ben).
 Lessing.
 Richter (Jean Paul).
 Swift.
 Thomson.
 Wieland.
 Young.

Artists

Wren (Christopher).
 Wilkie (David).

"I could have tripled or quintupled these lists, indicating men of recognized distinction but less known to the general public. This would be useless as a demonstration, for the names enumerated are sufficient to show to what extent science, medicine, and letters would have been impeded during two centuries if celibacy had been imposed upon the ecclesiastics of all cults, or if, being married, their habits of domestic education had been bad."

While of course the pursuits are not identical, the fact that the sons of the ministry have taken so great a part in the development of the world gives us some cause for believing that the contribution of the sons of our own ministry will be by no means negligible when we shall come to estimate the factors contributing to the upbuilding of Zion.

F. HENRY EDWARDS.

Sister A. E. Campbell, of Cobalt (no State given), writes that she is being blessed daily in her warfare for the truth. She has much opposition to meet, but this, she says, only makes her stronger in the work. She bears her testimony to the truthfulness of the cause in which she is engaged, and is greatly grieved to see so many Saints who are not living up to their privileges. She asks the prayers of the Saints.

Some Thoughts on Congregational Singing

Music promotes fellowship. A whole-hearted response in singing inspires the leaders.

Have we ever thought how much congregational singing affects us? A few observations may help us to sing more heartily next time we have the opportunity.

Suppose the minister, choir, chorister, and organist did their share of the service no more vigorously than some do their part in the congregational singing. We should have a kind of Quakers' meeting. I am not criticizing. All I ask is a finer and more whole-hearted response from the congregation—yes, from every one of you. I want to feel and know that each and every one is doing his part.

Some may say, "I am not missed; I like to listen to the others." Quite recently at a certain church about seven people around me were listening, and the nearest one singing was an old brother. Can you picture only one eighth of this big congregation singing? Then just listen to *all* singing—yes, including *you*. Notice how wonderful and inspiring it then sounds.

Those all around you cannot help singing. It's catching. Have you ever thought if you, the congregation, take your share of the singing, how much it inspires the preacher, choir, chorister, and organist, to give of their best? After all, the singing of the songs and hymns is our part; in other words it is the opportunity given us of making our contribution to the service.

Let us try to give of our best, as we never know the good we may accomplish even if our efforts are feeble. After all, it is the effort that deserves praise. Have you ever considered that often the music tastes of a city, town, or village are judged by its ecclesiastical music? A visitor passing through your town, perhaps, takes the opportunity of attending a church, and gets quite a decided impression of the music of the surrounding community.

Try to realize how cold the ordinances of religion would be without the presence of music. It is given to us to increase the happiness and joy of the world. We never need fear that we bestow too much thought and time on music or that we be overzealous in furthering its interests in the community. Let us study it broadly and seriously, and so train our perceptions to catch the whole of its meaning and not a fragment. Music when rightly understood promotes fellowship, not exclusiveness.

So in the avenue afforded us to take our share in praising our Creator, let our singing be an unselfish effort to open the avenue for the restored gospel in its glad mission among men.

WILLIAM T. GOULLEE.

German Branch Now in Poland

It will be remembered that the branch at Mangschütz was before the war in Germany but is now in Poland. In a recent letter from Brother Carl F. Greene he said:

"I was in Poland at the border of Wioske. The police permitted me to go fifty steps over the border and then preach to our members in the forest under the protection of the police who stood with their rifles on their shoulders. All the member of the Mangschütz Branch were present. I had only fifteen minutes for the members, then I was compelled to recross the border into Germany. It is difficult to get into Poland. I confirmed four persons. The members all feel good."

Memories of the Past

A sister writes interestingly of her experience in Bentley, Michigan, when she became a member of the church.

While reading of the experiences of one who wrote telling of his joys and sorrows, hopes and discouragements, and of his work in the gospel, it reminded us of our experiences and renewed the missionary spirit within us, a spirit that is within us all more or less, waiting every chance that might come our way to assist in this beautiful work.

It seems that we had to go a roundabout way from Pennsylvania to Southwestern Kansas, then to Bentley, Michigan, before we were prepared to hear the gospel. We were living in the Glover, Michigan, Branch, and though we assisted in the music and in other ways, yet we did not accept the gospel, thinking it too good to be true. We were also a little fearful the Saints might be "Mormons." At that time there were few Saints living there, many having moved to the cities; but we noticed how the faithful few, sometimes only four, and generally about six, would attend, though at one time Glover was a large branch. Still these few continued to keep the campfires burning, looking forward to the promises given them through prophecy. Well we remember Brother "Johnnie" Umphrey and his testimony, always the same. We would not have him change it to any other form. "Well, brothers and sisters, I'm glad I'm here. I love to be in the company of the Saints. This gospel is true and I know it. I have seen all the gifts of the gospel, except the raising of the dead, but I know that can be done too." How we loved to hear him! And we always waited until he gave the first testimony or the meeting didn't seem the same. Then Sister John Umphrey usually came next, and in her peaceful, quiet way she would tell what the Lord had done for her. Also there were Brother and Sister Silas Smith, Brother and Sister Judd Smith, and Sister Maynard, Brother Maynard coming into the church some years later. Dear Sister Maynard; we will never forget the "alien supper" she gave to the three husbands whose wives belonged to the church. Later on, two of the three joined, including her husband, and she would laughingly remark, "There, he has aggravated me all these thirty years until I have said and done things I should not. Now he, after joining the church, is as pure as a child while I must answer for myself." But we knew she was a good faithful Saint and inspired us younger Saints more than she could ever know.

It was only through the faithfulness of those few who were left that we knew of this wonderful gospel, and through the teachings of Elder S. T. Pendleton that Brother Walter and Sister May Wilcox and myself were baptized. And let me say, we then understood the meaning of the words, "with a broken heart and contrite spirit," and the joy and comfort the Lord gives his people as a reward for obeying his commandments. Later on when he gave me the evidence he promised us all, that this work is truly his, it seemed that the week days would never end until Sunday morning prayer meeting, that I too might say I knew.

A few months later the "district tent" was brought to Moors Junction, a place about four miles north of Glover, where the gospel had been taught and rejected for thirty years. Elders Ernest Burt, G. W. Burt, James Davis, Matthew Umphrey, and S. T. Pendleton came at various times. Later Elder Pendleton stayed with the tent and preached throughout the summer and fall assisted by Elder Umphrey and others, later holding meetings at Adams, Glover, Bentley, and Sterling. At first few attended and we were somewhat discouraged, but encouragement was given us through dreams and visions. Finally there were two

baptized, which proved to be the beginning of a wonderful manifestation of what can be accomplished when the Saints all work together in unity, fasting, and praying. Almost every Sunday we had baptism, also through the week, and sometimes it would be two, though more often it was four, six, or eight. It was wonderful, the interest and enthusiasm and antagonism that was stirred up. Hundreds of people would come for miles around to our place of baptism, expecting to see us there. Seldom were they disappointed. As the large crowds would gather upon the hillside close to the stream, Brother Pendleton would make use of the opportunity and tell the gospel story, and many would hear that otherwise would not come to the tent. There were times when some were baptized before leaving that had no intention of doing so when coming; but those were people who had been taught before but would not accept.

The writer was made happy that summer by her husband and three children accepting the gospel. Our experiences during that time will never be forgotten. The outpouring of God's spirit, the gifts, and signs following the believer, etc. When I look back now I wonder if we really appreciated and comprehended those wonderful blessings. We took great enjoyment going and coming from the meetings. We generally crowded into a wagon that had been kindly furnished by some one whose horses had not worked too hard that day, though many times we walked three or four miles. What cared we as long as there were a number of us together? We seemed more like a group of happy children then because we were always ready to talk the gospel and reason out our own theories; and our happy voices as we sang, "We have found the glorious gospel," rang out with a spirit that none but the children of God could express.

Our missionary work of to-day is different with our auto-

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number Two: Because We Need Teamwork.

I am going to the Young People's Convention to be held at Graceland College, June 3 to 16, because I feel that I need the assurance which comes from the personal acquaintance of hundreds of the young people of the church. Sometimes I feel very much discouraged; sometimes I seem to have to stand alone; sometimes there does not seem to be very many young people interested in our church. I often wish that I knew some of the good young people of the church personally. I realize that the building of Zion will demand teamwork and I believe that this opportunity of getting acquainted with the other young people of the church will prepare me for this teamwork. I am sure that when I come back home from the convention, I can go to work in our local branch enthusiastic, knowing that hundreds of other young people are doing the same in their branches. I want to meet you next June. The success of my work in the church depends a great deal upon this opportunity. Do not disappoint me. Begin planning now to spend two weeks at Graceland. *Remember the date—June 3 to 16.*

mobiles and conveniences though as far reaching, and perhaps more so; yet we don't have the simple enjoyment that we did in "those days," or as Brother "Matt" Umphrey once said in preaching a particularly impressive sermon and speaking a little too fast his words became mixed, "Away back there in the near future." We always loved to have a joke on Brother Matthew because he loved to have jokes on us. But we remember well the many sacrifices he and his wife have made for the gospel's sake.

There were times when life was not all sunshine. We do not forget the night when Brother Pendleton was holding meetings in Bentley when the bang! bang! of spoiled eggs struck the door, or of other persecutions there and elsewhere, but it took the bitter to help us appreciate the sweet in this work.

In just a few months Glover Branch arose from an attendance of four to six to almost one hundred, and the faithful few who had kept the campfire burning realized the promises given them some years before had truly been fulfilled. And many times since leaving that locality when times are discouraging and there are few to attend, I recall how their faithfulness was rewarded; and in some places we have lived since then where it seemed that the soil was nothing but rocks and that God had overlooked us and our labors were of no avail, we always found it to be just before the turning point, and then of all times was our faithfulness needed the most. And as we saw the silver shining through our clouds and finally the beautiful sunshine flooding in upon us, sometimes our joy seemed greater than we could bear. Our trials and endeavors of the past appeared so small compared with the results.

MRS. BYRDIE MACARGEE.

ECORSE, MICHIGAN, 4238 Seventh Street.

San Francisco, California

We were very much pleased last Wednesday evening to have with us in San Francisco, California, Apostle T. W. Williams. He delivered a very fine discourse which was much enjoyed by all present. One nonmember stated that it was the best sermon she ever heard. I know he was led by the Spirit to say things which helped many present. Much good has been done for the cause. He left us again but promised to return soon and give us a series of meetings.

On Monday, February 5, Bishop A. V. Karlstrom and wife arrived from Tahiti, on the way to Independence. He is not well and is on his way to the Sanitarium. He left here Thursday, February 8.

All is going well with us. Our meetings are interesting and profitable, with fairly good attendance. Sunday school and Religio are holding their own and doing well.

Two weeks ago our branch president, John A. Saxe, received an invitation by letter from the Mormon Sunday school, inviting our Sunday school to visit them the following Sunday. On motion it was decided to do so. Eight of our members complied. They were treated kindly and invited to seats on the stand where they viewed the exercises in the different classes. They promise to visit our school in the near future.

Among the recent visitors at our services were W. E. Badham and wife from Los Angeles and S. G. Klinghorn from Seattle. Our preachers of late were John A. Saxe, H. B. Simpson, E. E. Hartsough, Emery Parks, district president, J. D. White, and the writer. Our choir is still an attractive feature of our services and some of the anthems are really fine. They are an inspiration for the speakers and thus help the cause we all owe.

GEORGE S. LINCOLN.

Good Interest in Holland

From personal letter to his family in Independence, by Elder Frank Veenstra, dated January 18, the following is translated from the Dutch for our readers.

We are glad in the work for which we were sent here. We are having joyous times in Holland. God is with us and we are trusting in him. We are trying to do everything he wanted us to do in taking this mission. We know we are not forgotten in the prayers of the Saints and we do not forget them.

This is my birthplace (Swaagwestynde) and I have been received kindly by friends who are interested in the Word of God. They all treated us well and talked over the gospel message. Our first meeting in Holland was a sacrament service. Many are coming to us, having hunted us up, and are inviting us to come and talk with them. We, from one evening to another, till twelve and one o'clock, are talking about the gospel.

In Schiedam a choir leader invited us to come, and we had a talk with him. He said, "My home is open to you brethren. You may come and have meetings in my house."

We were invited to a place where the man did not believe in God. We visited there on Sunday. He seems to think a lot of us and tells us to come back. I have great hopes for this man coming into the fold of God.

I have great hope for many here. We are invited this evening by a baker who has invited in a number of his friends to come and have a talk with us. Many are listening to us, interested in the work.

[Address: Frank Veenstra, care John J. Graven, 50 Broersveld, Schiedam, Holland. Brother William Postma is with Brother Veenstra, and may be reached at the same address.—EDITORS.]

Llanelly, South Wales

Llanelly is a small branch of Saints in Wales, but we are sure it is one of the most interesting branches in the British Isles. Our people here are developing along every line, and are doing some good work in fields that are entirely new to them. But there is such a willingness on the part of each one to do everything he is asked to do, that it makes our work here a pleasure.

On Friday evenings we have a study class, and following the study period, we have a program, sometimes of games, sometimes of music, sometimes consisting of papers, and in fact, our programs carry us into many different lines. While not organized, we are really carrying out, in a miniature form, a Department of Recreation and Expression.

Recently the program consisted of two papers, one written by a sister (one of the only two who were attending church when we arrived in Llanelly) who has always loved the work. The other was by a young sister who just recently came into the church. They were so interesting that we felt some of the Saints whose names are mentioned therein, and who are now in America, would be interested to read them, so we are sending them to the HERALD for publication.

The first is by Sister Margaret Thomas, and the subject assigned to her was, "Llanelly Branch of olden times." She wrote as follows:

"I think it is a big task Sister Baldwin has put before me for this week, to write about this branch of so long ago. I have been familiar with this branch since childhood, because my mother and father both joined the church when they were

eighteen years of age. Mother's family were greatly opposed to the church.

"This little chapel had a stage right across the front, from one side to the other, and there were four steps to go up on each side, three book holders in front, and a seat right along in front of the pulpit, where several earnest, aged brethren always sat. I remember well old Brother Thomas Griffiths, who was blind. He was always present at the meetings. He was president of the branch.

"Special praise must be given to Brother Gomer T. Griffiths and Adolphus Edwards. They worked hard to make our little chapel quite presentable. They put the matchboard all around, also altered the seats from the high, old-fashioned ones, made the cupboard in the corner, and the pulpit as it is to-day. Brother Gomer Griffiths made an appeal in the *HERALD* for help to pay the debt, and some of the old-time Saints, who had worshiped here, and gone to America, sent liberal checks.

"There was a fine branch of young Saints here when Brother Alma Bishop was president, in the eighties, when his firm removed him to Swansea.

"I remember conferences here that strengthened us, and helped us on to bear all things for the Master. One time I remember Brother Bishop writing to Brother Gibbs, of Morristown, inviting the members of that branch to the conference. The invitation was in rhyme:

"Remember us to the Saints of Llansamlet,
To the poet in the hamlet,
To the singer on the hills,
To the doctor and his pills,
To the Davises and Morgans,
To the old and to the young ones,
Come to conference every one,
And the Bishop will say, "Well done."

"Of course the poet, and the singer, and the doctor were real personages. The old doctor was an herbalist, and would often say, 'If you feel ill, do not always trouble the Lord; come to me, and I will give you a pill.' So they came to the church in crowds. We had fine entertainments with Brother Ben Davis as leader, who was a fine musician.

"We have had very nice tea parties here. Also fine receptions for our missionaries when they came. Also some fine send-offs to the brothers and sisters when they were leaving here for America, which was very often in the nineties, when several large families left here, when their trade was very slack here and going well out there.

"Brother Ernest Dewsnup did good work here, too. One time he gave a fine lecture on astrology, which was very much appreciated, and for which a goodly number of tickets were sold.

"When President Joseph Smith paid us a visit, accompanied by R. C. Evans, they came on Friday with J. W. Rush-ton. Henry Ellis was president of the branch then. They preached Friday and Saturday evenings, and all day Sunday, with good liberty and good congregations. On Sunday the chapel was quite full. It made quite a stir here. There were a great many expressed regret that they could not stay the week. We all felt sorry; the visit was so pleasant, and the time too short to visit with such a 'Grand Old Man.'

"Great praise must be given to the brethren at Carway and Pontyates, for they have been good in helping this branch, when there were no officers here, only sisters. Some of them came every Sunday they could, especially Brother Gwilym and David Thomas, and they had to walk both ways,

a distance of fourteen miles. Many times it rained, and by the time they reached home they were soaking wet, and their boots filled with water.

"When our branch was in a low condition, Brother Ellis and family came here to live, from Sydney, also Brother William, and Brother Powell and family. So we were doing nicely for a few years, when they all moved away again, Brother Henry Ellis going to Llansamlet. Also Sister E. A. Lloyed, a very faithful sister, left here to go to her brother in Portland, Oregon. So the branch kept decreasing, losing all the members.

"So we were left, only just enough to hold the reins in hand, until Brother and Sister Baldwin came here a year ago. You are acquainted with what has happened since they came, for after a few weeks' preaching thirteen were baptized, and the branch was reorganized by Apostle T. W. Williams last February.

"Trusting we all will be faithful unto the end, to meet all those we have known, where there will be no parting, I will now close."

The second paper was written by a young sister, Laura Mason, and it is her first paper. The subject given to her was, "Llanelly Branch during the year 1922."

"My first recollection of coming in contact with this church was when Brother Price came home one night, and said to my mother and father that he wanted them to go with him to some meeting. They wanted to know where, but there was no reply. Anyhow, the following night, they were all hurrying off, and I was asked to accompany them, but I hesitated and refused and said, 'What do I want there?' But they coaxed, and to save trouble I went. Not for the meeting, but just to save trouble, did I go. But after the meeting was over I was not sorry I went there. The first hymn I heard sung was 'In the light.' When I sing that hymn I always think of that night.

"When we came home that night they were all speaking about the different things they had heard, and what a good speaker Brother Baldwin was. And I was saying what a nice woman Sister Baldwin was, and how nicely she could play, and what a good voice she had.

"I was working away from home, and that night I went back to my situation. About the middle of the week a friend of mine came up to where I was staying, and told me that my family had all joined the church, or were going to do so. How pleased I was to think we had gone somewhere besides our own home, where our meetings were being held at that time. I had not a bit of interest in our meetings before we came into the church, because they were held in our own home.

"The first or second Sunday I came here, Sister Baldwin called on me to teach a class of children. I was amazed to think I was going to teach, for I wanted to learn, myself. I had never done such a thing before. In fact I have never done anything with regards to singing, playing the organ, teaching, and giving out tracts. In fact I was too proud to do it. I never thought to speak to anybody about religion, but now I am willing to humble myself to anyone, because I have come to realize more about the Bible and the gospel, and my whole desire is to do all I can, in every way, and to do the best to my ability, and serve Jesus faithfully to the end, and to uphold the church in every way to the people so that they may see the darkness they are in.

"I must say again, since I came into this church I have seen love and fellowship with the Saints, and I love to be in their company, if it's only with the few we have had here, such as Brother Fry, T. W. Williams, Brother Bishop,

Brother and Sister Sorden and baby. We love them all because whenever we meet them they are always the same.

"I thank God for leading us to such a church, for I know nobody but God has led us here. I have never seen a church like it with regard to order, and each one has his duty to do, and his own work to look after.

"And another thing I should like to mention is Sister Blanche Edward's visit here. How I enjoyed her company, and love to think of how she has developed in the church, and how the Lord is using her for his glory, and I pray that she may have the strength to go on, and do all she can for his name.

"I think I have told you all the news, so now I will close. I remain your sister in Christ."

As we stated before, neither of these sisters knew they were writing for publication, but we felt sure that some of the old friends of the Llanely Branch would enjoy reading these papers, as we did in listening to them, and so we have sent them. Your sister,
ALICE HELENA BALDWIN.

From the English Mission

Elder Daniel B. Sorden writes in part to President Smith of his work there.

Elder Abel Hall and I are still laboring together. He is English and I am American, so there are some natural and national differences in tastes and habits, but we have made it fine together so far. Yesterday three adults with no former connections with the church were baptized in Leeds. Two of them are men who I am sure will make useful workers. The confirmation and prayer meeting in the evening was really fine. These three were only partially the result of the work of Brother Hall and myself.

In Bradford we have ten to twenty outsiders each Sunday night, but we have the schoolhouse only on Sunday nights, so it is slow work. But we are having the best interest of any place since we started in August.

England is just beginning to show evidences of industrial recuperation. I certainly hope the move of the French will not be the starting of another war, for it seems that their move is possible of terrible results.

I am hopefully waiting for the summer so that we can do a little open air work here. Personally, I do not believe much in it, but if we cannot get them to come in, it seems we must go out to them.

Hawaii

Elder E. B. Hull reporting on his work in Hawaii for the month of January has this to say:

"All departments are doing fairly well. A Sunday school has been organized near one of our military camps. The place is about sixty miles from Honolulu. Private Carl Hoffman is the teacher. He has thirty-five members already. Special effort is being made with the Chinese and Japanese. We are giving help where we can. It is easy to gather a lot of children together but to get their parents is a big problem. The other churches and societies here give the orientals temporal aid when needed just to get them to come to their churches. In fact they build churches for them. This makes it very hard for us, as we cannot compete in this line. After all the efforts of Brother Waller in his forty years labor here he has not been able to collect a half dozen good members. To get people that will attend church regu-

larly is almost impossible. Oriental work is a hard proposition.

"We are making a special drive among the Hawaiians, with a native preacher and with singing and speaking done in the Hawaiian language. These meetings are held in a private house. Our meetings in the church are fairly well attended."

Alberta

I have just concluded a two weeks' series of pastoral meetings at Ribstone. This branch is the pioneer and largest in Alberta, and for fifteen years has been faithfully led by Elder J. R. Beckley. The hospitality and generosity of the Saints here is known far and wide. Memories of the past come to me as I write, for it was here about fourteen years ago that I undertook homesteading experiences. These were days of struggle and hardship, but how encouraging spiritually! So that now as I return to visit dear gospel brothers and sisters and break the bread of life, I feel the spirit of old associations coupled with present gospel affirmation. Whilst preaching on such subjects as, "Signs of times," "Second coming," "Gathering," "Present revelation," etc., Saints said that they had received great enlightenment and desired to vindicate their loyalty to the church and its leader. A friend in need is a friend indeed, and the church needs friends now. "Ye are my friends if you do whatsoever I command you." Lincoln said, "Don't swap horses when crossing a stream." Some Saints whilst in life's stream of stress and trial would fain leave the steady and sure horse of faith and prayer for uncertain and doubtful steeds.

Alberta is a field of missionary opportunity but partially developed. The general spirit of worldliness plus pessimism of local ministry has retarded this development. Saints are found here from the United States border to the McMurray River and their homes are open for the missionary but, alas, he delayeth his coming. Local ministry must do their share in lifting the warning voice and perhaps soon all the Saints will rally to pay their tithes and offerings and then headquarters as "stewards" of the harvest may send more laborers.

With several active missionaries doing vigorous labor during summer and autumn months, the work would spread rapidly. Winter is the time for close pastoral work, so I as district president labor accordingly. I receive encouraging news from Elder William H. Roy of Innisfree who is Bishop's agent.

Elder Will McLeod of Alliance by active preaching and Sunday school work has rallied about eighteen Saints in his locality. Harry Steede (priest) at Ricinus in the foothills west of Red Deer, despite hardship and privation, has lifted the voice of warning and is baptizing and doing Sunday school work. That is what we need! Faint-hearted and slothful Saint, throw your personal grievance over your shoulder; turn your back to doubt and fear and go on, ever on, to the glorious work intrusted to all. Come on, let's go! I have received the witness that in the due time of the Lord, the Reorganized Church of Jesus Christ of Latter Day Saints will redeem Zion. I desire to do my share to this noble end under church leadership. The Saints endeared by association in former pastorates and to all latter-day Israel, I would say, Love and obey.

"Dear saints, at home or far away,
By deed and voice, proclaim your vow:
While you faithfully watch and pray
You'll do your bit right here and now."

WILLIAM OSLER.

How to Progress

A letter with an answer concerning the position of the church and the reasons therefor.

The "crankologist" penning this bit of "crankology" has no bones in particular to pick with the owner of the initials S. A. B., nor with those who sometimes sign themselves E. D. M., E. A. S., F. M. S., or any others. But—he does not like a certain policy or lack of policy of the church which is so prominently reflected in the policy of our official publication of which S. A. B. delineated in the article mentioned.

The writer has been in the church for a number of years and in the course of his study there has arisen a volume of perplexing, and he cannot say, unimportant questions, questions upon which he has often felt some definite stand should have been taken by the church.

Now as the writer looks upon the church, and he believes rightly too, it appears to him that it should be as positive on points of importance as truth itself is positive, and these points should be as definitely declared as were the decalogue under the Mosaic economy.

It seems to him that the church should come out in the open and ascertain, confirm or deny, some of the positions that we presented to the minds of people who are ever seeking and craving truth, something definite.

When this theory or that theory is presented relative to things which often involve such important questions as law and procedure and other questions quite as important, the parties to whom they are presented are often left in a state of semimental aberration at least, because a continual conflict of opinion is thrust upon them and the soul-satisfying, mental-resting definiteness is beyond their reach.

We are all, or at least should all be, more or less imbued with the missionary spirit. And sometimes we go out under this laudable spirit and present our—what shall we call it, theory?—and often we are met with the questions which often involve in our own mind, What position does your church take on this important so and so?

Our answer in no few instances is an apologetic one. With color mounting our cheeks, the first reflex of uncertainty, and a fluttering heart, we humbly admit that the church has taken no definite stand on that question, important as it is. But some of our priesthood, according to their writings which appear in our church publications, and the lectures and sermons they deliver believe so and so, while still others believe some other way, and I, well, to tell the truth, I guess I am somewhat on the fence yet.

It was no pleasant experience to the writer when upon a certain occasion he was placed in a position quite like the above and the investigating person, with a shrug of the shoulders, indicating doubt, said, "To be true, you do set down a few definite points, as does the church of my present choice, yet in the main, I am forced to judge your church is quite like other societies who are forever debating but never coming to a definite position of acceptance on some points vitally important."

It may be possible that such a state of indefiniteness has had its bit to do with that hideous society-destroying spirit of doubt, with the kindred spirits of lethargy and indifference becoming so prevalent.

The writer, for one at least, would like to see the church deduct the truth revealed, or possible of revelation by search or revelation, and isolate it from the mass of debatable theory and define that truth and establish it as an immovable block in the foundation of knowledge.

Let us cease to be a debating society. Let us strive to acquire "All truth" as rapidly as possible, seeking for it everywhere, and when found establish it, and cease to debate it and become united in doctrine, in faith, in practice, and possibly we will come nearer to proving to the world that we are really a church builded upon truth and not theory.

E. K. P.

Editorial Note

In the first place, probably all of us recognize that there are certain questions which, it seems to us, would be better to have determined by the church. There are some questions in which it would seem that a determination is the most important factor at present.

Again there has often been the request made or a desire expressed for a set creed to be memorized and learned. The position of the church is not one of failing to have a position, merely because we do not set forth and enforce a definite creed.

We want to acquire all truth as rapidly as possible, seeking for it everywhere and when found to establish it. We want to become united in doctrine and faith and practice, to see things truly in the light of the Spirit and direction of our heavenly Father. We want to see eye to eye, but to agree on the basis of truth. But progress is not made but rather prevented if we attempt too strict a determination of what we shall believe. Every formulary or statement of belief leads not so much to a knowledge of the truth, as it does to a limitation of thought. A mere learning or memorizing of certain statements, however true, does not give us a knowledge of the truth. Truth can only be secured, a knowledge of things as they are can only be found after that mental labor which is first essential.

The church, having taken for its creed "All truth," allows a very wide margin for its membership. There are essential truths, the belief in the mission of Jesus Christ, the belief in our heavenly Father and in the word of God, the desire and effort to live a righteous life. But though the church holds the Book of Mormon to be the word of God and even though the church accepts the Book of Doctrine and Covenants to also be the word of God to the people of this age, the church has also stated that the acceptance of any particular revelation in the Doctrine and Covenants or acceptance of the Book of Mormon is not a prerequisite to membership.

On the other hand the church quite rightly has agreed that those who go out to represent the church, to speak as her ministers, should teach the doctrine of the church and not their own peculiar ideas or hobbies, and that those who go out to represent the church shall not teach against the books of the church. It would seem that that would hardly need statement to be recognized as a correct attitude.

We hold strongly for the fundamentals and eternal truth that is with our heavenly Father, and for the Holy Spirit to guide us into all truth. It is for that very reason that we view with a broad charity those who are not yet fully converted and that we view with broad charity the different views of our brethren, while seeking always for a better understanding for ourselves and for them.

The ideals set forth by our brother above might lead to a verbal repetition of words that fairly approximate a statement of the truth, but it would not lead to a *knowledge* of the truth, as that is only given through thought and discussion, even if that discussion takes the form of personal contemplation.

It is surprising how much there is we take for granted without really knowing. How many of the readers of this letter really know that the brain is used in thinking? How

many know that even to-day there are many learned men who place heavy stress on the share that other organs of the body have to do with our thinking? Merely to say that we think with our brain is not to know the truth, and it may seriously be questioned if it is a statement of the truth, the whole truth, and nothing but the truth.

It is for that reason that we desire, not acrimonious discussion, but a free consideration of our problems, a frank presentation of different ideas, in order that through due consideration we may individually as well as collectively come to a knowledge of the truth.

Historically we may note that our late President Joseph Smith, though the head of the church, repeatedly emphasized that the editors were not responsible for views appearing signed by others, but that every man was responsible for his own views. He also emphasized that he would not attempt to bind his brethren by his answer to questions in the *HERALD*, but was presenting his own views for what they were worth.

The children of Israel needed arbitrary statements, because they had rejected the freedom of the gospel which permits us to go in and out and find pasture, and assures us that if we continue in his word we shall know the truth.

We are not left at sea or at a loss how to answer, but shall know the truth and this truth makes us free. We shall also have the Spirit of God, even the Comforter, to guide us into all truth. We know from personal experience that soul-satisfying peace may be found in this way as well as mental satisfaction.

S. A. B.

President Smith's Sympathy With Local Officers

In a personal letter to President F. M. Smith a district officer wrote as follows:

"I want to relate a little 'manifestation' I had the other day. I was discouraged and felt like quitting. I seemed not to be accomplishing much; so one night I dreamed that I was about to quit, and went over and sat down on a bench, and you came over and sat down by me and put your arm around me, and I began to receive strength right away, and I thought, Oh, what a power you had! If I had that all the time I never would feel like quitting. Since then I have felt better, and feel like working on again."

[The district and local officers, struggling against difficulties and opposition, have my heartfelt sympathy, and in spirit would I fain put my arm around them to support. And I rejoice that through manifestations of the Spirit there come encouragements such as came to the brother who wrote the foregoing. There is much to discourage, but more to hearten, so we all struggle on with our burdens. May God lighten them by his presence and give strength to carry on the work.—F. M. S.]

Seeking the Scattered Souls

In a letter to the First Presidency, George E. Harrington writes from Travers, Missouri, that he has visited several points in southern Missouri and northern Arkansas. He appears to be making a special effort to visit the scattered Saints, passing on from one point to another trying to look up as many as possible in each vicinity. In one case he had to cross five small streams as well as a river, but in the latter instance was fortunate enough to secure the services of a boat.

At Avoca he preached to a large audience who listened with interest to the subject, "What must I do to be saved?"

He reported leaving the members feeling better. He has urged upon these Saints the advisability of securing radio equipment so as to be able to hear the Sunday evening programs from Independence. He is also urging upon them strongly the need of purchasing all church books and church papers, as he finds that very few have these necessities. Scattered members have an excellent opportunity in this way to keep in touch with the church.

He has visited several times out from Seligman going out in different directions to places in the country. Many of these points, though nine or more miles away, he has reached on foot. One sister he found up in the hills or mountains with houses miles apart, but found them contented with their lot, though he feels that these isolated ones need to be sought out and helped.

In branches the members have the official attention of the officers but these scattered ones are left alone, most of them, without the books of the church or papers. It is not surprising that they lose interest and their children grow up without spiritual guidance and are led astray.

There are a few members of the church at Travers with Brother W. S. Hankins as president of the branch.

Elder Harrington is continuing his efforts to search out the scattered ones, sometimes visiting two or more different localities in a single day.

Veteran Convalescent

To the editors of the *SAINTS' HERALD*, Independence, Missouri, and the many friends who wrote me those cheering and comforting letters during my recent illness is this letter addressed from my home at Plano, Illinois. I cannot write to all of you. It has been many moons since I wrote a line to either of our church papers and perhaps would not do so now were it not for stress of circumstances.

I am now convalescing from quite a serious illness; for four weeks I was flat on my back in bed and some of that time down where the shadows grow dim; but, thanks to our merciful Father, I am now up again and on the way to recovery. During the period of my illness I received from many of my brothers and sisters in the church many letters which I either read or listened to while others read which brought a great deal of comfort to me, and I am taking this way to acknowledge them as I cannot write to you all.

From far-away Los Angeles, Brother W. A. McDowell sent me a message of brotherly love that will not soon be forgotten. Bishop J. F. Keir from Independence, Missouri, was another who remembered a brother in affliction. From the Northeastern Illinois District and Southern Wisconsin District, from Janesville and Evansville came those messages of sympathy and the assurance that we were remembered at the throne of mercy. God bless you all.

From my brothers and sisters here in Plano I have received every needed attention.

I feel that this little tribute would be incomplete did I not bestow a mead of it to one who so richly deserves it, my wife, my companion in life for over fifty years. During these trying days she had been better off in bed than out of it, but she would not go, though two doctors told her to do so; but by sheer grit she went through it all and was each day a faithful nurse, cook, housekeeper, janitor, and financial manager.

What would I have done without her? We believe and hope that for the present at least the worst is past. May God bless you all.

We have had a record-breaking February in Plano and

plenty of zero and below during the month: it has been a hard one on old people. At one time last week four dead were lying in four homes in this little city. Three adults.

Your brother in gospel bonds,

CHARLES H. BURR.

Let Us Find Our Place

When there comes that desire to "do something," to "be something tremendously worth while, not for self-glory but that feeling of discontent with present achievement and outlook on the future; when you feel within you that urge to do something tremendously worth while, not for self-glory but to help on some worthy cause; when this longing fills the heart of youth, happy is he who recognizes in it the hand of the Divine Father and seeks advice and instruction on bended knees.

How few of us when we are young know how we would like to spend our lives or know what talents we possess. We do the thing nearest our hand and then dream of some future time when we will have found our work.

Happy is he who knows early in life what he is best fitted to do. Only pity should be for him who goes through life feeling he has never discovered his talents or has never found the work he is best fitted to do.

Don't you believe that God has given each of us a talent, some more than one, which we are expected to develop and to enlarge and use in some service to humanity? Don't you believe that there is a place for each of us to fill, a place we can each fill a little better than anyone else if we but find it and occupy to the fullest extent?

Young people are inclined to believe this, and the belief often brings with it this divine feeling of discontent.

Let us not waste any more time, but at once ask ourselves the question, Have we found our place? Is the thing we are now doing preparing us for our life work? Are we sure that we know the talents we possess, and are we working to develop them to the fullest extent? There is only one way to know—make it a subject of prayer. First, do all that God has commanded you to do. It may be very little, perhaps there is no tithing required of you as yet, but you must see that your thoughts are pure and your heart is right before God and man. Then with a firm belief that God will open unto those who knock, that he who seeks will find—talk with your heavenly Father as though he were present with you, tell him all that is in your heart—the restless longing and desire for knowledge, the desire for inspiration to know your life work; the desire for the realization of the hidden powers within you and with the telling the vague longing will take form and new paths will open up which before you had feared to tread. It cannot be otherwise. If God is really our Father and if our desire is to fulfill the purpose for which he has created us, then he cannot do otherwise than help us. We have his promise. So let us find a faith that is sufficient to lead us not once but many times to seek knowledge in prayer.

There may come this thought to some, "I am not ready to devote my life to the church. I prefer to wait a while. If God should show me that my life was to be that of a missionary, then I should have to give up much that I am enjoying now." In every line of human endeavor there is work to be done, and until each member of this church is inspired to find his work we cannot progress. Too long have we felt that the missionary was the only one needing inspiration. Why shouldn't we be an inspired people? We have been given a knowledge of the Truth, and are called

upon to perform a work that is so vast it seems almost hopeless, and would be hopeless without the faith that we will have divine help.

So let us find our place in this great work, and eagerly strive to serve with heart and soul. Let us use our talents to bring honor to this cause and to us will come happiness and contentment.

A. F. J.

Central Illinois District

The following report of the Central Illinois District conference appeared in the *Taylorville Gleam* and is republished by request. It appeared under the heading, "Latter Day Saints hold interesting conference":

The Reorganized Church of Jesus Christ of Latter Day Saints of the Central Illinois District, convened at the Latter Day Saint church Saturday and Sunday. The Sunday school and young people's department held an interesting business session at 9.30 a. m. Saturday. Mrs. M. R. Shoemaker of Beardstown, and Elmer Johnson of this city had charge.

The afternoon was devoted to general church business. Elder Fred Pritchett of Springfield, the district superintendent, and Elder L. O. Wildermuth of Plano, missionary supervisor, presided.

At 8 p. m. the local choir rendered an interesting and educational program to a large and appreciative audience.

At 8 a. m. Sunday the church officers of the district held an informal get-together meeting, and at 9.30 the regular Sunday school session was held, about 200 being in attendance.

At 10.45 the sacrament of baptism was performed in the church font.

At 11 a. m. Elder Bruce E. Brown of Detroit, Michigan, was the speaker. He used as a theme "Growth," taking his text from Matthew 6: 28, "Consider the lilies of the field how they grow." The speaker endeavored to show that all growth is governed by well-defined laws. As the lily in its growth responds to nature's laws (which are God's laws) from the environment which surrounds it those things which are conducive to growth, such as air, sunshine, and moisture, the life of the lily is sustained. Also in spiritual growth; man responds to his environment, the speaker laying great stress on the need of proper conditions and proper training of children and the providing of good literature and recreation by the community.

At 2 p. m. an ordination and confirmation meeting was held. J. A. Williams, pastor of the local congregation was ordained to the office of elder. Albert Johnson, also of Taylorville was ordained to the same office. William Van Hauser also of this city was ordained to the office of priest. Walter Rudew of Pana was ordained a priest, and Fred Ettinger of this city was ordained a deacon. At 2.30 a sacramental service was held, followed by a fellowship meeting. At 7.30 Elder Henderson of Findlay preached an impressive sermon on the "Second coming of Christ."

There was a large delegation present from Decatur, Pana, Beardstown, Springfield, Findlay, and other places throughout the district which comprises about twenty counties. The ladies of the local congregation served meals in the church basement. The next district conference will be held the last Saturday and Sunday of August, the place to be designated by the committee.

A vote of thanks was tendered to the local members and citizens of Taylorville for their kindness and hospitality.

NEW EDITION

A Marvelous Work and a Wonder



Elder Daniel Macgregor, the author, states that prior to putting the *Marvelous Work and a Wonder* into print he addressed a letter to every book house in the English-speaking world, handling rare antique editions calling for a list of everything bearing on the prophecies, ancient and medieval history, scripture commentaries and the papacy.

Hundreds of volumes were secured from many lands at a great expense, many of them three hundred years old. These were gone over carefully with a view to presenting whatever light they had.

The *Marvelous Work and a Wonder* contains only a partial list of those rare works consulted.

Under the blessings of God light and understanding came to our brother and the result of years of research and study is now presented to the public at a price that will place the book in the hands of all.

The price placed upon the *Marvelous Work and a Wonder* gives certain guarantees that neither the author nor the publishers are aiming to make anything out of it.

It is now up to the Latter Day Saints to do their part in the matter of pushing the circulation of this masterful book; thus will its purpose be realized.

PRICES

35 cents each; 4 to one address for \$1.25 in the paper cover; 60 cents each in cloth binding.

HERALD PUBLISHING HOUSE

Independence, Missouri

Progress in Oregon

I preached in Silverton, Oregon, recently and administered the sacrament to the Saints there. Also looked over some possible locations for our district reunion but there is no place obtainable in Silverton that would be suitable. The committee will meet in Portland next Sunday to consider another location. I found the Saints generally in good condition in Silverton. They are expecting to put on an aggressive campaign next summer. Many were interested while we were there last summer. I stopped in Portland to-day and am well pleased with the way Brother Nelson Wilson is getting a hold on the work. I think the prospects for work in the city the best that it has been since I came West. I am satisfied that Brother Wilson will prove to be the right man in the right place.

Hoping for the onward progress of the work,

M. H. Cook.

Eastern Oklahoma

As president of the Eastern Oklahoma District, it may be proper for me to send to your columns a few lines at this time since our conference, which was at Wilberton, February 2 to 4, has become history.

I deem it wise to inform the scattered Saints of some of the work done in order that all may have a chance to do their part. The conference was not largely attended on account of sickness which is general over this country at present, but those who attended were well paid for the effort made.

Brother Roy S. Budd of the Twelve was with us, and his preaching and counsel helped the Saints. It was splendid and well received. The church has a strong young man in him.

Our district is large in territory. Branches are far apart with many scattered Saints, making it very hard to get our forces organized as we would like, to get the best results. I get good reports from most of the branches. Some are having troubles, which is to be expected, but could be lessened if our branch officers would do their duty more fully.

We need help from the general church in the way of men to preach the gospel to the world in order to strengthen our membership, or rather to increase it.

There is a move on to buy a tent for the coming summer's work. Good men and women are back of the movement, so look for results. The tent is to be used by the missionary arm in order that the cities and towns can be properly handled. Will the scattered Saints please strongly aid in buying this tent? Send your money to Brother John S. White at Hartshorne, Oklahoma.

J. ARTHUR DAVIS.

Simcoe, Ontario, Organized

When we last wrote to the *HERALD* the Saints of Simcoe were not organized into a branch although we were contemplating the same. I may say now that on January 17, Brother Arthur Koehler came here and officiated in the capacity of organizer, and after five continuous nights of service and prayer, which were all well attended, he completed the organization. His sermons were very instructive and inspiring and his prayers beautiful. After a week of service, he left for a visit to Waterford where he held a series of meetings of which he gave a good report. Returning to Simcoe he held services and ordained Brother Charles Turner to the office of teacher. We are looking for his return here in the near future. We are pleased to say we are showing good signs of progress and are forming a library where we

will be able to purchase all church literature. We are holding our meetings regularly despite the extremely cold weather.

Yours in gospel bonds,

CHARLES TURNER.

Independence

Signs of spring are here, including robins, and south winds as well as two days with temperatures of 77 this week. However the mercury drops quite as fast as it rises during Missouri March days, so we are not yet planting garden.

The "flu" which has been so widely prevalent the last few weeks is now subsiding. It has been serious in this community as well as throughout the country, and there have been quite a number of deaths traceable to it.

The appointments at Independence Sunday were as follows: Sacrament service in all of the churches at 11 a. m. The Stone Church, 7.30 p. m., preaching by Bishop Benjamin R. McGuire; Liberty Street Church, preaching by Elder T. C. Kelley; Englewood, preaching by Harry G. Barto.

At the regular six o'clock radio program Sunday evening the music was under the direction of George Anway and the sermon was by Elder A. B. Phillips.

Second Independence is conducting a two weeks' preaching series. Elders Frederick A. Smith and Ammon White preached on alternate nights last week and Elder L. E. Hills is preaching this week.

Sunday afternoon at the Stone Church, Doctor G. Leonard Harrington spoke at the problems meeting on the subject of "The growth, development, and physical care of the child." Doctor Harrington is very earnest in teaching the proper care of the body and his lecture was interesting and very helpful.

Mrs. Laura M. Vail, wife of W. L. Vail, died at her home in Independence Sunday and her funeral was held at the Stone Church Tuesday. The sermon was preached by Elder J. M. Terry and interment was in Mound Grove Cemetery.

Edward S. Weed, who had lived in Independence for ten years, died at his home west of this city Wednesday morning, and was buried from the Stone Church Saturday afternoon. Brother Weed, who was eighty-three years of age, was well known in Independence, and was a pioneer in Nebraska where he lived for many years. He was a veteran of the fast disappearing Army of the Republic, and was a brother-in-law of Bishop E. L. Kelley, Mrs. Weed and Mrs. Kelley being sisters. Elder Walter W. Smith preached the funeral sermon and Doctor Joseph Luff offered the prayer. Interment in Mound Grove.

The program at the Stone Church Religio last Friday was taken up by an imitation session of the city council. So much fun was had and so much business was left to transact that they will have another session next Friday at the same program hour. An evening was spent prior to this in an election of "mayor" and "council," with the usual excitement over "campaign" speeches, etc.

Isaac Sheen's Daughter Passes

Mrs. B. M. Anderson in a card to F. M. Smith, written February 27 from Omaha, says: "Mrs Fletcher Whitcomb, daughter of Isaac Sheen of Plano, Illinois, died at the home of her son, Doctor Glenn Whitcomb, this city. She was down town yesterday, but was taken ill with a heart attack in the evening and passed away at 12.10 this morning."

Isaac Sheen will be remembered as editor of the HERALD which it started in Cincinnati, and moved with it to Plano.—EDITORS.

Bishop Albert Karlstrom, until recently located at Papeete, Tahiti, reports there has been so much rain that the copra crop, on which the natives depend largely for a living, has been damaged to quite an extent. There is also much wind and high seas, which make it hard for our missionaries to travel from one island to another in their work. He is not feeling as well as usual, but hopes that soon he may be fully recovered. He says they had a rather pleasant time in Papeete on Christmas Day. The Saints rendered a program which they enjoyed greatly. They had a tree, electrically lighted, and decorated. He reports that Brother and Sister Ellis are away in the Tuamotus, perhaps at Arutua, where several of the near-by branches were planning to gather for the holidays.

In a letter from Wellston, Ohio, under date of January 21, Elder W. A. Moler expresses his views of education. He is not afraid of what it may do to one who is consecrated to the work; but he thinks sometimes people seeking knowledge lose sight of the goal toward which all education should be directed, and aggression and emulation become their watchwords. He cites the case of Joseph Smith, who was called to his work while unlearned, but who, shortly thereafter, under the dynamic of love and by the help of God became a well-versed man. In conclusion he says, "We hope those who do acquire education will not let it take the place of the Spirit, for we cannot assist in this work except we are humble and full of love."

Brother Mack Brown, Little Current, Ontario, writes that he believes Zion can be redeemed in two years if the Saints will but apply themselves to the problem. He deplors the distrust of their brethren that he sees manifested by some, and feels that God will bless us abundantly if we but seek to know his will. He has resolved to pay his tithing on all money earned and asks others to do the same. He believes we should unqualifiedly support our leaders, and says if we do we will have a great financial year.

Radio News

W P E

Radio Program, for March 11, 1923, 6 P. M.

Broadcasted from Independence studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Harp duets: "Serenade," "Wooden shoe dance," by Van Vechton Rogers. Played by Elnia Smith, eight years of age, and Elizabeth Smith, eleven years of age.

Chorus: "Keep smiling," by Miles. Mary Fligg, Pauline Siegfried, Muriel Etzenhouser, Effie Lee Vail, Bertha Gunsolley.

Harp solo: "A song without words," by J. Dubez. Played by Elizabeth Smith.

Vocal duet: "Angels watch," by Lerman. Effie Lee Vail. Bertha Gunsolley.

Prayer.

Violin solo with harp accompaniment: "Madrigal," by A. Simonette. Orin Fry, fourteen years of age, violinist. Elizabeth Smith, eleven years of age, harpist.

Sermon: "The character of God." President Elbert A. Smith.

Chorus: "The happy way," by Holton. Mary Fligg, Pauline Siegfried, Muriel Etzenhouser, Effie Lee Vail, Bertha Gunsolley.

CLINTON, MISSOURI. Listened to you from 6 to 7 this evening. Modulation and signal strength good.—M. W. Clark.

SIOUX CITY, IOWA. We have heard that the services of the Latter Day Saint Church are broadcasted by you, and as you are the only station

listed in the *Radio Digest* I write to ask if your station WPAG [now WPE] is the one, and if so, is your station strong enough to send it up here? as there are a good many here who would like to listen in. Do you have a program made out far enough in advance so it could be mailed to me so I could listen for you?—E. H. Bryant.

CHICAGO HEIGHTS, ILLINOIS. I listen in to your programs regularly and appreciate them very much. Keep up the good work. Thanking you for your fine programs.—James Whitfield.

CHICAGO, ILLINOIS. Heard part of your program Sunday evening. Came in very clear.—Otto Abraham.

TOPEKA, KANSAS. Just completed a two-stage audio and two radio and one detector set. Was testing it out and you came in clear and loud on one stage. I could hear you plainly 100 feet on horn with all tubes working.—D. P. Bonner.

OSAWATOMIE, KANSAS. We tested your wave length and found it to be 360 meters. Took in your complete church service, using detector and two steps and Magnovox. Thanks.—Pat Deal.

LEAVENWORTH, KANSAS. Received and greatly appreciated your concert Sunday evening. Came in loud and clear on peanut tube. Also received on crystal set.—Norman Corlett.

LEES SUMMIT, MISSOURI. We have caught your program several times and they come in fine and strong.—William Boyd.

HOLDENVILLE, OKLAHOMA. We appreciate your service. Your program came in loud and clear.—Jack L. Vaughn.

HOISINGTON, KANSAS. Heard you very loud and clear.—R. Lynn Hartman.

RICHMOND, MISSOURI. Your program on the 25th came in just fine. Enjoyed the church historian's talk very much.—Charles E. Smiler.

ELKHORN, MANITOBA. A word of appreciation for your programs this season. Coming in fine.—J. A. Chapple.

HOUSTON, TEXAS. Using a homemade two-step set I heard you for the first time about a week ago.—William Jenkins.

FORT WORTH, TEXAS. Your program came in loud and clear. We have a one-circuit peanut tube.—Dewall Webster.

SEDALLA, MISSOURI. I enjoyed your concert very much. I could praise the concert if I were a letter writer.—Fred Fulgraff.

RUTLAND, VERMONT. Like many another busy man I have been enjoying your broadcasting for some time but have been remiss in telling you of my appreciation. As a rule you come in clear and distinct and your concerts are well arranged.—Ray Ernest Smith.

LAMONT, OKLAHOMA. We have been hearing your Sunday evening concerts and they are coming through clear.—Troy Norman.

READING, PENNSYLVANIA. Heard your musical program. Enjoyed it very much. I have a standard short wave regenerative set.—Robert Troutman.

LINCOLN, NEBRASKA. Heard your station January 21. Am using detector tube only, and you came in very loud. I will listen for you again next Sunday.—George G. Glade.

FLOYDADA, TEXAS. Wish to acknowledge reception of your station W P E Sunday evening, January 21. Signals strong, modulation good on one-step amplification.—C. A. Shoekey.

CENTERVIEW, MISSOURI. We enjoyed the program very much last Sunday night. We are members of the church, so of course were glad to hear about the Book of Mormon over the radio. We think much good can be done in that way.—George Harring and Family.

NEBRASKA CITY, NEBRASKA. Acknowledging receiving your broadcasting this evening—church services—came in clear. Thank you.—C. R. Mitchell.

ODESSA, MISSOURI. We have been hearing your sermons for several weeks and they come in fine. Would you please tell me where we could get the Book of Mormon?—J. M. Vance.

LINTON, NORTH DAKOTA. We listened to your broadcasting and to Okmulgee, Oklahoma, this evening.—Wolverton Hospital.

KANSAS CITY, KANSAS. Sunday evening service was fine. Think every person should tune in to hear it. Keep up the good work.—J. N. Kraybill.

ATCHISON, KANSAS. Glad to hear your initial program as WPAG from Independence. It comes in strong on horn. Modulation very good.—O. C. Miller.

HALTON, KANSAS. I received your program of December 17 very clear and strong and without so much of the usual microphonic noises in the other stations that I hear.—C. U. Bruton, City Engineer.

FANNING, KANSAS. Just a line to let you know that we enjoyed your program Sunday evening and will be on the lookout to follow. Did not know you were to be on the air but got suspicious as to your identity when I heard your music, as it is familiar to me. Tell Charles May, J. A. Thomas was glad to hear from him. I use a three-tube Superior, which is certainly delivering the goods.—R. L. Tilden.

TRIMBLE, MISSOURI. Heard your program Sunday night and enjoyed it. We are thirty miles north of Kansas City and will appreciate a Sunday evening program.—Mrs. R. C. Walker.

MISCELLANEOUS

Bishop's Agent Appointed

To the Saints of the Gallands Grove District: Brother C. E. Anderson has resigned as Bishop's agent of your district and Brother E. L. Edwards, Pomeroy, Iowa, has agreed to accept the office. This change will be effective April 1, 1923.

The demands made upon Brother Anderson in his business affairs have made it difficult for him to give the attention he would like to the Bishop's agency, hence his resignation. He recommended Brother Edwards as his successor.

We appreciate the support of your district in the financial interests of the church, and we feel sure that your cooperation will continue to be expressed through the work of Brother Edwards.

Sincerely your colaborer,
BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Notice of Appointment

Notice is hereby given of the appointment of Elder Roderick May to the Holden Stake, Lees Summit objective, local.

THE FIRST PRESIDENCY.

March 3, 1923.

THE QUORUM OF TWELVE.

Of Interest to Those Going Abroad

It will doubtless be of interest to those contemplating a foreign trip to know that the Transportation Department of the church has secured steamship agencies for various lines operating across both the Atlantic and the Pacific Oceans and will be glad to secure accommodations and furnish tickets. This service is rendered free of charge, and the commission for sale of the tickets goes to the church. We shall be very glad to hear from any contemplating a foreign trip and to secure their tickets for them.

We are also very glad to recommend routes for rail travel in the United States, and to purchase tickets for transportation on the rail lines either when forming a part of a foreign journey or for extensive trips in the United States. In fact, we will be glad to serve the members of the church free of charge in any matter pertaining to transportation either freight or passenger. Twenty years of experience in the traffic department of the railroads enables us to do this to advantage.

G. S. TROWBRIDGE, *Transportation Manager*.

INDEPENDENCE, MISSOURI, Box 237.

Notice of Annual Membership Meeting of the United Order of Enoch

Notice is hereby given that the annual meeting of the members of the United Order of Enoch will be held in the basement of the Stone Church, Independence, Missouri, at 2 p. m., Monday, April 1, 1923.

All members are invited to be present to participate in the matters coming before the order.

March 3, 1923.

Yours very truly,
R. T. COOPER, *Secretary*.

Foreign Mission Sunday

To Local Sunday School Superintendents: The second Sunday in April has been designated as foreign mission Sunday. We are asking the Sunday schools throughout the world to unite in a common lesson, which is now prepared and being distributed.

This lesson has been prepared by the Department of Sunday School and the Presiding Bishopric. The lesson is sent to the branch presidents, so if your Sunday school is not in a branch, the local superintendent should send his name at once to the Presiding Bishopric, so as to receive the material in time.

We want all departments and all classes of the Sunday school to study this same lesson on that day, adapting and

using the material best suited to the age of the class. Even the tiniest tots should be interested in the pictures of the men abroad doing foreign mission work.

The Christmas offering is primarily for foreign missionary work. But do not wait till April 8, the second Sunday in April, to start your Christmas offering campaign for 1923. Start right now. Then let this lesson give a new impetus to your work by giving to your school the background of our work in foreign missions.

April 8 is therefore set apart as a special Sunday to be observed by all our Sunday schools throughout the world in studying the foreign missionary activities of the church.

A. MAX CARMICHAEL,
General Superintendent,
Department of Sunday School.

Lesson Sheets for April 8

This week we are mailing to the various districts the Christmas offering lesson sheet which has been prepared by this office in conjunction with the General Sunday School Department. In some instances we have been supplied with names and addresses of local school officers and are sending the supply direct to them. In other cases they are being sent to the district superintendent of Sunday school for distribution to the schools. If the schools in the United States and Canada do not receive their supply promptly, inquiry should be made of either the district superintendent or our office—or both—so the material can be supplied in ample time for April 8.

The plan is that on that date all usual lesson material will be displaced with this large, illustrated lesson sheet on Overseas Missions and Missionaries. There is a great deal of valuable material for teaching the lesson to all ages, and it is planned that all classes, from the tiny tots to the older adults, use this material as the teaching theme on this Sunday. There should be one sheet for each class, and they should be preserved for future use in the school.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Imperfect Praises Sold Out

Some time ago we advertised certain imperfect copies of Zion's Praises to sell at 40 cents each. We are able to announce now that these are all sold out. We have only the perfect copies at the usual price. We appreciate the response.

HERALD PUBLISHING HOUSE
Independence, Missouri

Dedication at Madison

At Madison, Wisconsin, March 11, 1923. Elder John F. Garver, of the Twelve, is expected to be present. To all branches near we wish to extend a hearty invitation to come and take part in the exercises of the day. J. O. Dutton, district president.

Conference Minutes

MIDLAND.—British Isles Mission, in Saints' Chapel, Fern Street, Sutton-in-Ashfield, January 13 and 14. The conference was marked by the presence of Apostle D. T. Williams and Bishop Charles Fry, who assisted the district president, Elder Charles Cousins. Business session at 6 p. m. Chief items of business were the adoption of new rules (after slight alteration), election of officers, reading of official appointment of Sister Blanche Edwards as superintendent of Department of Women of the British Isles Mission, and officers' reports. Adjourned at 9.45 p. m. Sunday services were as follows: 10.30 a. m., preaching services with short addresses by the visiting elders; 2 p. m., Sunday school session and address by Sister Blanche Edwards; 2.55, fellowship meeting; 6.40, preaching by D. T. Williams. Adjournment at 8.15. H. Voas Meredith, secretary.

PORTLAND.—At Portland, Oregon, February 16 to 18. Conference opened with an excellent program Friday evening under the auspices of the Religio district officers. Early prayer meeting Saturday morning was followed by the Sunday school convention at 10 a. m. Business session of conference at 2.30 p. m. Sacramental prayer service, especially for the isolated, on Sunday at 8.30. Sunday school session followed by a short program. The afternoon preaching service was followed by a priesthood meeting. Conference adjourned at the call of the district presidency. Preaching was had by Brother Daniel Macgregor, Brother A. C. Martin, missionary supervisor, and Brother M. H. Cook, district president. It was indeed a pleasure to meet Brother Macgregor and renew acquaintanceship with the Saints of the district. There was a splendid attendance at each

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
How Shall We Help	217
A Tribute to the Saints of Holden	218
Wanted: A Chance to Learn	218
Thrift in America	219
Maya Glyphs	219
The Pueblo Indians	219
Pasteur the Greatest Frenchman	219
Blue Pencil Notes	240
ORIGINAL ARTICLES:	
Local Men, Awake! by Elbert A. Smith	220
Equality, by Edward Rannie	222
OF GENERAL INTEREST:	
Ideals of Liberal and Conservative Thinkers	224
LETTERS AND NEWS	
Floyd Rockwell—J. E. Vanderwood—F. Henry Edwards—William T. Goullee—Mrs. Byrdie Magargee—George S. Lincoln—Frank Veenstra—Alice Helena Baldwin—Daniel B. Sorden—E. B. Hull—William Osler—Charles H. Burr—M. H. Cook—J. Arthur Davis—Charles Turner.	226
MISCELLANEOUS	238

meeting. Let us all remember the coming reunion to be held July 22 to August 5 at Portland. Start now making preparations to make the reunion the best and most spiritual one yet held in this district. Brother Daniel Macgregor expects to be with us as well as several other good speakers. Sister L. M. Belcher, secretary.

GALLANDS GROVE.—At Dow City, Iowa, February 17 and 18. Business meeting convened at 2.30 p. m., February 17. The district presidency, with Apostle J. F. Garver associating, was chosen to preside over the conference. Statistical reports were read showing the district membership to be a little more than 1,000. Conference voted to raise \$300 to assist the missionaries in their work with the tent the coming summer. The appeal from the Sanitarium for financial aid was read, the district apportionment being \$140. The conference voted to grant the request of the Sanitarium committee, and provisions were made for raising the required amount. Preaching during the conference by Apostle John F. Garver, Elder Charles F. Putnam, and Elder S. T. Pendleton. We were very fortunate in having Apostle John F. Garver with us throughout the conference. His sermons and lectures were very instructive and were appreciated by those privileged to hear them. The next district conference will convene at Denison, Iowa. Lena M. Talcott, secretary.

CENTRAL OKLAHOMA.—At Oklahoma City, February 17, 1923. Brother S. W. Simmons preached on Friday night. Prayer meeting Saturday morning at 8 a. m. Regular business meeting at 9. Brother Roy S. Budd, of the Quorum of Twelve, Brother William Shakespeare, missionary supervisor, and Brother Earl D. Bailey, district president, were voted to have charge of the conference. Minutes of last conference and branch and priesthood reports were read. Seven branches reported. A motion prevailed that the branches of Ripley and Vera be referred to the missionary in charge and the missionary supervisor with recommendation to dissolve the branches. Form 3 was adopted by the district with invitation to all branches to adopt. One hour was given the Sunday school, with Brother William Shakespeare in charge. One hour was given the Department of Women, with Sister Ed. Dillon in charge, and a good program was given. Brother Koshiway and Brother Moore represented the Indian branch at Redrock with songs and talks in both English and Indian language. Brother Koshiway was ordained elder by Brother Roy S. Budd, Brother Christensen, and Brother Shakespeare. On Sunday, the Sunday school at 9.45 was in charge of the local branch. Preaching at 11 by William Shakespeare. Prayer meeting at 2 p. m., then a short business session. Conference adjourned until next reunion, time and place of reunion to be decided by those in charge. Helena Rivers.

LITTLE SIOUX.—Met at Woodbine, Iowa, February 10 and 11, District President J. W. Lane in charge. A. M. Fyrando, Bishop's agent, reported receipts during the past quarter, \$2,525.24. The eleven branches in the district reported, showing a total enrollment of 2,041, including fifty non-residents. Branch presidents for the most part reported the spiritual condition of branches as good and improving. Recommendations for ordination to the priesthood were concurred in as follows: William H. Ware, Woodbine, priest; Fred H. Smith, Woodbine, teacher; Chester Davis, Moorhead, teacher; Jesse W. Smith, Sioux City, deacon; Fields Jones, Little Sioux, priest; Paul C. Goodrich, Little Sioux, priest; J. F. Gamet, Mondamin, teacher; H. H. McLean, Mondamin, priest; Gerald Gunsolley, Mondamin, priest. A resolution prevailed to the effect that as a district we look with favor upon the merger and coordination plan as outlined by the church. John F. Garver and F. A. Smith were in attendance Sunday and were the speakers. George M. Vandell, of Sioux City, preached Saturday evening. On account of prevalent sickness in various branches, many were not permitted to attend the conference, although Sunday quite a number were present. The conference accepted the invitation extended by the Magnolia Branch and adjourned to meet there at the usual time in June. Ada S. Putnam, district secretary.

Blue Pencil Notes

Two by two has no reference to the size of the preachers.

It is a sign of bad luck to forget the letter that your wife gave you to mail.

It used to be good form in Utah to ask a man, "How is your wives' health?" Now, however, it is better to say, "How is your wife's health?" On the supposition that if he has but one wife it is singular.

A man with a high-crowned cowboy hat may be encountered on the streets of Kansas City almost any fine day. In his arms he always carries two or three puppies of just the right age of infantile puppyhood to appeal to the ordinary passer-by. The puppies are for sale. The man is a puppy vender—a peripatetic kennel. A curious prospective customer halted this puppy vender one day recently, and said, "Are those pedigreed puppies?" "Stranger," the vender replied, "those dogs are so high class that if they could talk they wouldn't speak to either one of us."

A certain colored preacher waxed eloquent on the subject of tithing. "A tenth am de Lord's," he declared. "Bredren, gib de Lord his tenth." One of the flock becoming greatly moved and enthused by the exhortation, cried out, "Gib him more dan dat! Gib him a twentieth!" Religious fervor sometimes does work like that when it enters the realm of finance.

A carpenter worked all day on a certain job and at night found that he had done it wrong. He worked all the next day tearing to pieces that which he had done the day before, and at night said, "I am now where I was yesterday morning, excepting that my material is rather battered up from tearing it apart." At that he was much better off than some who live a life wrong, and suddenly discover that there is not even one day left in which to undo and reconstruct.

Tut as the beginning of a king's name seems quite insignificant and unimpressive—no matter whether one pronounce it "Tut" or "Toot." There is little choice. It might as well have been fiddlesticks. No doubt the queen often chose to say tut to him. One may say tut to a king if one is the queen. Otherwise one had best let the king tut.

After such a bad beginning naturally the king's name had to hasten on to more impressive syllables; and in the end, like some bad anthems, atoned for many things by a big Amen. So when the queen said tut, or even toot, all the people could say amen and look innocent and the king was helpless.

King Tut-ankh-Amen flourished in Egypt more than three thousand years ago, at a time when the kings were making man's most successful bid for physical immortality, of a sort—the sort obtained by pickling fluids and wrappings and a favorable climate. One day the king retired to his rest in the Valley of the Kings, taking to bed with him a vast amount of treasure, gold, precious stones, and couches and other furniture sufficient to equip a used commodity shop. It seems strange to men of this age that one man should have been permitted to take into his tomb and retain such vast amounts of gold. What sort of undertakers had they in those days?

Evidently, however, Fate observed the incident with tongue in cheek. She waited a very long time and then whispered to certain savants, "More than three thousand years ago I saw a dark-skinned fellow go into a hole in the limestone cliffs in the Valley of the Kings with a great amount of treasure. I have watched diligently and I am sure that he never came out. It might pay you to dig about a bit." So they proceeded to dig, i. e., "to excavate."

How strange to lie in darkened state for three thousand years, a *king*, then be dragged forth to lie in a glass case in a museum, a *mummy*, to be stared at by goggled-eyed visitors who mispronounce the royal name in many strange tongues. How strange to go to rest in the age of the war chariot and come forth in the age of the automobile, the airplane, the radio, with keen-eyed motion picture producers hovering in the Valley of the Kings to commercialize the resurrection for the whole world to look at. How futile the reward given his bid for physical immortality—to *exist*, a *mummy*, in the most keenly alive era of all history.

But perhaps King Tut-ankh-Amen does not greatly care. I cannot imagine one maintaining a very active interest in an embalmed body for three thousand years. Evidently, too, the gold was of no value to him, or he would have used it. Nor are we enthused over the perfumes and face paints and powders found. Nearly every drug store in the world is overstocked with such, in spite of the constant and generous efforts of patrons to reduce the supply.

So probably the spirit of King Tut-ankh-Amen long, long ago joined the multitudinous congregation of the spirits of earth's children of all lands and times, where perchance rank and wealth do not count, and he may not be nearly so interested as we in current excavations. If not, and he is indeed troubled by the miscarriage of the royal plans, then the moral to this story, if so be it has a moral, would be, "Do not aspire to take great treasure to your tomb and do not belong to an ancient Egyptian dynasty." That should be an easy moral for most people; and easy morals are the only popular ones to-day.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, March 14, 1923

Number 11

EDITORIAL

Work While the Day Lasts

The Master admonished his disciples to work while the day lasts, for the night comes when no man can work.

The time allotted to the average man to work for the Lord is so brief that the admonition is timely and forceful to work while the day lasts ere the night cometh when there will be no further opportunity so far as this world is concerned.

When we look back on the work done by men in the church in years gone by, we see how quickly their ministry passed, and how soon, in fact, it is almost forgotten by the church. As it was with them so will it be with us. The short time given us should be improved to the utmost.

To illustrate, the undersigned remembers when President W. W. Blair was a very prominent figure in church affairs. His voice was strong and his advice influential in the councils of the church. He traveled far and near and preached the gospel with vigor and with splendid results. His smiling face cheered thousands of homes. In a word he was an upstanding and forceful pillar in the church. Today another generation has come on that knows him not. His work remains, it is true; but few of the younger people realize the personality back of it. A few who are middle-aged or older remember the kind friend and the untiring laborer.

Even more recently the late Richard C. Evans was a power in the church, moving thousands with his eloquence, bringing in many converts, traveling far and wide in the United States, in Canada, and abroad. Later for a brief time he attempted to undo the work that he had done; but thus soon, even in so few years, there comes a generation to whom his name is but an empty word. They have heard little about the splendid work he did constructively, even less about the work he tried to do in opposition to the church.

We mention these as we might mention many others, simply to remind our readers how fleeting time is. Wise were they who in past years used well the brief time given them. Though they may be for-

gotten by the generations that come on, or at most be held only in reverent memory, the fact that they used wisely the time given, in other words worked while their day lasted, commends them to God and assures them another opportunity to work in higher and better spheres, for "He who is faithful in few things shall be made ruler over many." Let us then in our brief day use the time given us and improve the opportunities to build up the kingdom of God and to establish his righteousness.

ELBERT A. SMITH.

Church Pageants

In this issue of the HERALD there appears an article by Elder T. W. Williams, superintendent of the Department of Recreation and Expression, on "The drama and religious education." There has been a great deal of criticism of dramatic expression by our young people, but we must remember that the advice to organize and secure a director does not for one moment mean that we shall approve the ordinary drama of the day, nor the cheap melodrama to which young people so much tend in their amateur efforts in that line. Many of these melodramas are not only poor in English but also poor in morals. But that is rather beside the point.

The essential factor is that small children will dramatize everything they learn. They will dramatize the Sunday school lesson beginning with the garden of Eden. It is quite a matter of instinct in this way to make vivid the lesson learned.

Young people long for an opportunity for such an expression, and we are glad to know there are some of us who, while not neglecting those things that belong to the most serious thought, have not entirely left the age of make-believe, of hero worship, of romance, and of social life, but are able to enter into the joy of the young people and the children and realize how that joy can be made effective for the gospel work.

It is an appeal, not for dramatic expression in the ordinary sense of the term, but to utilize this instinct or tendency in a right way so as to teach, as Superintendent A. M. Carmichael pointed out recently, the virtues by concrete facts and by con-

crete living. In the Middle Ages the pageants, the miracle and morality plays, held their place in the church. For us that is not particularly significant, but it is significant that here is a mode of approach heretofore ignored.

As Brother Williams points out, youth is the time of idealism, the time of love, the time when young women become nurses and young men give themselves for their country. Is it not, in other words, the time when young men and young women—they must do something—can be brought to give their very best for Christ and his work, a time for arousing missionary effort?

The pageant can be in the nature of a morality play, depicting the virtuous life. It may present church history. It may and should make vivid our ideals of right. When we say, "Go to work," in dramatic effect we mean go to work on right lines.

This means to make real the great events of religious history, to revive the great ideals, to teach the children and make alive the message of Jesus from infancy up, so that from the young people there comes at last the response fired with the message of missionary zeal: "I'll go where you want me to go, dear Lord."

This is no wild dream. It is merely a possibility of utilizing this mode of expression, not alone for entertainment, nor so much for immediate pleasure as for teaching. But it does mean teaching in this pleasant way and not attempting to make dramatic expression so bleak that it will repel.

If we read it aright this is the message in different words that Elder Williams is presenting to the church on behalf of her children and young people. It is not suggested as a substitute, nor to take the place of the many excellent methods already in use in the preaching and teaching of the word, and certainly not to take the place of spiritual power of the prayer service. But it is an instrumentality which may be used occasionally with profit.

S. A. B.

Two Letters of Protest

On December 3 last I spoke from the pulpit of the Stone Church at Independence on the assigned subject of loyalty as an essential in building up Zion; and the effort was an appeal for loyalty to the ideals of the church. In the letter column of this issue will be found letters, one from Paul M. Hanson and one from John W. Rushton, of the Twelve, protesting against certain portions of the address as it appeared in the issue of the *HERALD* for January 10, last.

It is unnecessary to comment upon the letter of either writer, for the readers of the *HERALD* can

readily decide for themselves the issue raised by the two brethren, so we present the letters without comment further than to suggest a rereading of the address in connection with the letters.

FREDERICK M. SMITH.

The Grave of a Pharaoh

So much space has been taken in the daily papers concerning the research work done among the tombs of the kings of Egypt, and especially the discovery of the tomb of Tutankhamen, that our readers would doubtless be interested in knowing who he was.

He is generally ascribed to what is called the Eighteenth Dynasty which began in Egypt shortly after 1600 B. C. and represented the empire period of Egypt. Prior to his ascension the preceding kings of this dynasty had driven out the invaders from Egypt, had conquered Palestine, Phoenicia, and Assyria to the Euphrates River, had conquered the country to the south, the land of Nubia, had worked the mines of Sinai, and probably Ethiopia, traded with Punt who carried on a wide correspondence with Asiatic rulers. His predecessor and father-in-law, Amenophis IV, is credited with an attempt to establish a monotheistic religion, taking the living power of the Sun, Atun or Aten as the type.

Tutankhamen was not one of the prominent rulers of the dynasty. In fact he was not directly of the lineage, but ascended the throne in the right of his wife, being immediately preceded by another son-in-law of Amenophis IV, who reigned for only a very short time. On ascending the throne his name was Tutankhaten, but finding that religion unpopular he changed his name to Amen, Tutankhamen, "the living image of Amen." Amen is represented by the sun. The "ankh" is the name of the cross held by the various forms of the deity and by the kings in the images of Egypt. It was shaped like a key and typified the power of life. A modern translation of his name would probably be not far from "The living image of God."

While many writers emphasize the polytheism of the age, we have to remember that many times this polytheism was merely a multiplicity of names for the one ideal. The sun was worshiped under various names for various attributes: the rays of the sun, the face of the sun, the circumference of the sun, the living power of the sun, but they were but attributes of the one sun, and that sun, to those who clearly understood, was but a type of the Shining and perfect One.

In several accounts of the Eighteenth Dynasty the name of this king is omitted. He was not a popular king, even though he attempted to restore

the former religion and transferred his capital back to Thebes, because Amenophis IV had given so much time to religious matters that he had neglected the sources of wealth through taxation of the conquered provinces, and so had decreased the power of Egypt, according to some accounts at least.

The reason that so much attention has been given to the opening of this tomb is because of modern publicity. It is perhaps the first time that arrangements were made for photographic rights, for moving picture rights, and for syndicate publication of the research. Another reason is that it was hoped that the tomb might be found practically untouched and a royal Book of the Dead found and that possibly this book might throw light on the changes of belief. Also it was hoped that papyri documents might be found, though none have been as yet according to the later reports.

It seems that the tomb of no former pharaoh had been found un plundered, so it was hoped that as a result much would be learned concerning social and religious conditions, and that valuable new data would be secured of this people. Also the tombs of all other pharaohs had already been found and explored. Yet in the midst of this great interest the tomb has been sealed up to await next fall on the grounds of approaching hot weather.

There has been some objection or criticism from the great press agencies which have been ignored in the distribution of the news; and the story has already been started that the mummy itself was entirely absent from the tomb. Under existing conditions this can hardly be determined for another year.

Many writers refer to this king as the predecessor of Moses. One or two at least have suggested that he might be the king of the Exodus, though Rameses II has of recent years usually been considered to be that Pharaoh, because of monuments indicating that he built the cities of Pithos and Rameses. Rameses II belonged to the Seventeenth Dynasty. In any event this was long before Homer or the founding of Rome.

It is natural that comments should be made on the great state in which he was buried and the state to which he now comes as a possible public exhibit. Lessons can be drawn on the vanity of human affairs. Yet this preservation from olden times gives a possible storehouse of archæological knowledge.

These tombs reemphasize the belief of the Egyptians and of other ancient people in the immortality of the soul. If some of their ideas appear to us to be peculiar, we will have to remember some of our own fetishes, to which exception can well be taken.

The comment is well made that science may well

look into the tombs with a measure of justification for the knowledge we may gain of ancient people, but there seems no real good reason for exposing his mummy to all the world at ten cents a look. Such a public display becomes more or less discreditable, according to the *London Outlook*. S. A. B.

The Passing of a Great Indian

Those who were privileged to meet him at the late General Conference as well as on other occasions will be sorry to learn that Doctor Carlos Montezuma passed away the last of February. He was born an Apache nearly sixty years ago. When about eight years of age he was captured by some Indian scouts and was sold to a photographer who took him to Chicago and put him in school. When his benefactor died he had to hustle for himself. He sold papers; blacked shoes and did odd jobs but continued to go to school. The newspaper men of Chicago helped him in many ways, so by hard study he became a pharmacist; then saved his money and attended the medical college of Illinois where he formed a lifelong friendship with Doctor Charles Mills.

As a physician he was employed in the Indian services on a number of the reservations and later in the Carlisle Indian school. He left there, however, at the same time as did General Pratt and from then on gave his attention to the practice of medicine though by no means forgetting his Indian friends.

He was one of the strong opposers of the abuses of the Indian Bureau and published for several years a paper, *Wassaja*.

Born an Apache, one of the most bloodthirsty of the Indian tribes, he gave his life to the service of humanity, ministering for the healing of the sick and spending every dollar he could raise on behalf of his Indian brother. For him there was no longer north or south or east or west but all Indians alike were held within his affection. Indians who came to Chicago found in him a friend. He went many times to Washington upon their behalf. He was a man of high Christian character and stood for the right. He illustrated what right care will do for the Indian in a single generation. His last request was that his friends would keep up the fight for freedom and justice to the Indian people. His last public declaration was to express the wish that God would create a Christian spirit in the Indian service officials so that they would do justice to his people.

He was one of the great leaders of the Society of American Indians with which several of our people are affiliated. S. A. B.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Drama and Religious Education

By T. W. Williams

A study of dramatics and pageantry as a means in religious education and training.

An effort is being made in some of the local congregations of the church to introduce religious drama and pageantry into the Sunday school and church services. Lest we make some mistake here it is well that we give the matter careful study before plunging in. We may, indeed, profit by the experiences of others.

Necessarily, any attempt to adopt some new thing must meet with pronounced opposition, and this in itself is not to be decried, for conservative criticism may prevent too radical departure from the well-beaten path. The real merit of any new purpose is that it can withstand the attacks which the defenders of old customs may make.

The members of the church cannot afford to engage in any activity which does not have as its dominant purpose and final objective the bringing of children, boys and girls, men and women, into conscious relation with Jesus Christ. Any pure expression which conserves this purpose may properly be engaged in.

The drama is nothing to us unless it is an aid to our religious life. As a mere instrument of entertainment and amusement we cannot consider it as a part of church work. If it can be used to interpret life, past and present, and thus become a prophecy of the life to be; if it can be employed to enable children to interpret the history and progress of the race in class drill, and stage pageantry, reading, and song, then we may well employ it in our church work.

But we must not confuse modern worldly drama with this phase of dramatics. The line should be so clearly drawn that those who engage in religious dramatics will not be enticed to go to the modern playhouse or employ the many objectionable playhouse methods but rather will they cultivate a wholesome and lofty appreciation of the drama sanctified by religious devotion.

The church has rightful claim on the drama. It is the legitimate child of religion. That it has been alienated, prostituted, discredited, disowned and, to a large extent, been given over to the world, the flesh, and the Devil is unfortunate for the church. It is up to the church to take over its rightful heritage and to make use of the drama as a means of carrying out the divine purpose.

Religion the Mother of All Art

Religion is the mother of all art. Without the religious impulse art would be well-nigh impossible. Art without imagination, and hope, and spiritual aspiration is as an egg without salt. And when I speak of things religious I am not thinking specifically of creeds and cults and rituals. While these are largely dramatic in application still they are mere trappings. Religion is that divine something which transcends physical and material environs and lifts the soul of man out of the sordid commonplace into the realms of exaltation and realization.

The religious festivals of the race have been largely dramatic. And who will question but that God has made use of this medium to put across his purpose? The history of creation beggars all known human pageantry. The rites and ceremonies of the Mosaic period are highly dramatic. Our sacraments of baptism and communion are symbolic and, in the highest sense, dramatic—the interpretation of spiritual purpose through material media.

In the childhood of the race the drama was the mighty force which made for the enlargement of the social instinct. We have but to read the traditions and study the folk festivals, the marriage customs, the funeral incantations and dances of primitive peoples to discover striking corroboration of this position. The drama was, to a large extent, the interpretation of the hopes, the aspirations, the purposes, and the expressional life of the people.

Dramatic Instinct Developed Among the Israelites

The dramatic instinct was highly developed among the Israelites. Far from discouraging and repressing this impulse, God used it to teach and lead the people. One need not draw on his imagination to interpret the celebration of the children of Israel when they came out of Egypt as a great and magnificent pageant. The song of Moses reads like a modern production. This was, in all probability, a dramatic dialogue interspersed with song and interpretative dancing. The act of Miriam in taking a timbrel in her hand and then leading all of the women of the camp and each in turn having also a timbrel was purely dramatic. It was spectacular. It was pantomime and pageantry and dancing, all in one.

What is more suggestive of the part of a character in a play than the following taken from the writings of Ezekiel?

Thou also, Son of Man, take thee a tile and lay it before thee, and portray upon it the city, even Jerusalem, and lay siege against it, and build a fort against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face toward it, and it shall be besieged

and thou shalt lay siege against it. This shall be a sign to the House of Israel.

Moulton, in his *Literary Study of the Bible*, calls attention to the dramatic instinct as indicated in sacred literature. He says:

Hebrew literature has not developed a separate and distinct drama; although, as if to compensate for this, the dramatic impulse is found in the Hebrew to invade other regions of literature, including such departments as might have seemed most impervious to it. The current finding no channel has spread and diffused itself.

No sane person would claim that he can find an acted play like the plays of Shakespeare in the Bible. On the other hand it is conceded that the Bible contains some of the greatest lyric poems. In the book of Job the dramatic form reaches an intensity which is not excelled in the literature of any people. There is not any attempt at distinct drama but the "dramatized discussion is made to rest on a basis of epic story." If these things could be made the subject of measurement it would be safe to predict that the "mass of dramatic material in biblical literature will not be less than that found in other literatures where drama is a distinct form."

Pageantry in the Early Christian Church

The drama was given a very prominent place during the first centuries of the Christian church, and this for several reasons. The drama then was limited largely to exhortation and in portraying the sacred theories as to the future life and the conditions of the good and the bad in their final state.

The drama taught by means of the eye, as well as the ear, in those days served a double purpose. The printed page was well-nigh inaccessible to the mass. Public exhortation made appeal only to the ear and was not long remembered. The drama so vividly portrayed the lesson to be taught that it was not soon forgotten.

Unfortunately, during the reign of Constantine the pagan festivals and Christian holidays were so confused that heathenism triumphed over Christianity. The drama then only served to further prostitute the purposes of true religion. It was Saint Francis of Assisi who first made use of the pantomime in religious interpretation. He also employed the tableau. By the use of scenery, animals, and people he introduced living pictures, which stirred and held the people.

In the later centuries biblical dramas were enacted. One deserving special mention portrayed the resurrection story found in the twenty-eighth chapter of Matthew. This was given in the form of a dialogue and chanted by the different characters. One would take the part of the angel, others the part of the women. Originally, this was solely

the work of the priest. Subsequently the laity were included. Trade guilds took up the work. It was not long after this when wandering jugglers supplanted all others. Dramatics were commercialized and the enactors were selected by pageant masters. The Corpus Christi guild festivals were adopted by many cities and became the leading event of the year. Some of these had as many as fifty or sixty plays by different guilds.

Meredith claims that the morality plays were very popular during the fourteenth century. These differed materially from the miracle play. Instead of portraying biblical events they were given over to allegory and with moral themes which personified the powers of good and evil struggling for supremacy.

The Pageant a Recognized Educational Factor

The pageant has come into very general and popular use during late years. John Oxenham produced his "Darkness and light" in Boston. This was subsequently reproduced in most of the large centers of America. It was primarily a missionary pageant. While dealing with propaganda its beauty and movement won popular favor.

Most of the prominent churches have long since found the value of the drama as a means of religious education. The Methodist Churches of America in their joint centennial celebration in 1919 presented the pageant known as "The wayfarer." This was followed by over one hundred pageants and plays. Shortly after this the Protestant Episcopal Church created a dramatic department. Dramas were published and generously distributed. The Congregationalists and Baptists followed suit.

The utility of the pageant was never better illustrated than it was at the late International Sunday School Convention at Kansas City, Missouri. This was held June 21 to 27, 1922. Two nights were given over to the presentation of pageants. The 22d was "Kansas City Night." The pageant entitled "The light of the world" was rendered. There were three hundred participants in this pageant, and one hundred in the chorus.

The first scene was entitled The prophecy of the coming of the Messiah (introducing groups from the frieze of the prophets by Sargeant).

Second scene: The manger of Bethlehem—Jesus the light of the world. March of the magi kings. The virgin's lullaby. The adoration of kings and shepherds.

Third scene: The vision of Isaiah. The prophet's vision of service. The altar of consecration.

Fourth scene: The light from Bethlehem spreads into all the world. Spirit of Christianity, education, and church appear. Consecration of ambassadors

to following types of Christian work: Bible teacher, evangelist, director of religious education, Christian business man, Christian patriot, missionary.

Fifth scene: Consecration and coronation. Ambassadors lead groups to the light of the world. Consecration to Christian service. Let there be light.

And then there was the pageant on the night of June 26, entitled, "They come." It was a magnificent portrayal of the triumph of Christianity and held the vast assembly spellbound. We venture the thought that not one of that great gathering of people but was more impressed as to the possibilities of the glorious victory of the work of Jesus Christ than they could have been in any single address which might have been given, outside of a Pentecostal endowment.

A movement is now on foot to overcome the commercial prostitution of the drama. The effort is being made to have dramatization of social and educational character without casts. This is to be produced on the streets, in the parks, in vacant stores and churches. During the past few years leading educators have come to see the utility of the drama in educational work.

Emma Sheridan Fry was the pioneer in this work. She was the first dramatic director of the Children's Educational Theater in New York City. She has revolutionized educational dramatics in her particular field.

Statement of Emma Sheridan Fry

In a personal letter which I recently received from Miss Fry, she said:

Please think over the significance of educational dramatics as a field wherein essential ethics may be displayed—the soul's inherent sense of right and wrong developed, the power of decision exercised, the moral judgment given material on which to work, *the moral* logic of life situations, problems, "trials" opened to analysis.

Recognition of such values at our disposal in the field of educational dramatics wakes us to careful discrimination in the selection of material presented.

This significance of the dramatic instinct as a factor in the development of the moral nature, is of deep interest to me and its consideration is a branch of educational dramatics *hardly entered*. Will you not be pioneer?

In this view every dramatic activity becomes "religious dramatics," because *all* material is selected, *and developed*, with a view to its relation to life, conduct, individual responsibility, inherent consciousness of relation to God. Without intrusion of "piousness" or "dullness" of moral teaching, or restriction to religious subjects may be dispersed the relation of life to good and right—the identity of evil-doing with ignorance, the balance between the individual act and the universal value, the *fact* that the deed *here* must be adequately a symbol of and an expression of the Spirit from which all derives.

Educational Versus Professional Dramatics

Let it be distinctly understood that when we are advocating the use of the drama in educational work we do not have in mind the modern commercialized and, all too frequent, prostituted stage. As Miss Fry has well said:

Educational dramatics does not seek to train dramatic talent for the stage, or to coach "amateur actors" for a "show." It cooperates with the universal instinct to develop the whole human being towards life and citizenship.

William V. Meredith, speaking on this point, says:

Educational dramatics may be described as follows: It is a natural method of teaching in that it travels with the child's instinctive desires rather than counter with them. Spontaneity, or the play spirit, marks its efforts, for it is not a forced but pleasurable activity. It attracts the whole attention of the individual, so much so that he lives for the time being the life which he is portraying, and, as a result, attains the benefit of this regulated experience without the dangers incident to real life.

We do not refer to the use of the drama by others with the thought that it is necessary argument for our indorsement. In some things, however, the children of this world are wiser than the children of light. Simply because the drama has been commercialized and used to stimulate immorality is no argument that there is not a rightful place for the drama and that within the church. We are not pleading for the drama as used by the world. We wish to use the drama to teach morality and religion and to make it a factor with children who instinctively dramatize practically everything they learn whether we wish them to do so or not.

Meredith discusses with advantage the various dramatic periods of the child's life. He divides these as follows: Make Believe; Imaginative; Heroic; Group Loyalty; Romantic Idealism; Adulthood. This latter period is divided into social, national, international, community, and educational interests.

The Period of Make-Believe

The child during this the first period of its existence impersonates nearly everything with which he comes in contact. He assumes the relationship of father, mother, big brother, and sister. He seems to have no particular difficulty in enacting any of the roles. Dogs, cats, horses, and even pigs can likewise be impersonated or, better stated, the lives of these animals lived, for he has the power of putting himself in the place of that which he represents.

He feels a closer kinship with dumb animals than with mankind, sharing more sympathetically with them in their joys and sorrows than he does with human beings. To him the trees, the clouds, and the winds have a life that can be interpreted. He sees nothing strange in taking the part of a sun-

beam or a raindrop. The world is a make-believe stage to him and he can be the manager, property man, and the whole cast if necessary. Costumes do not trouble him. Properties are easily improvised. Boxes become trolley-cars, boats, and tables in instant transition. Sunbaked mud assumes the likeness of flakey pie crust.

And here is where the drama can be used effectively. Adapt your religious teaching to the instinctive expression of this period. Use nature stories. Preach religion in terms of nature. Corral the make-believe impulse and make it visualize God at work in nature. It would be a crime to attempt to teach God in terms of theology during this period. Dramatize God and nature in terms of relationship. This is true religion.

The Period of Imagination

This is the age of nymphs, of fairies, and eery creatures. It is the land of forests and streams and birds and fairy creatures. It is crowded full with folk legends and fairy tales and wonder stories. The real teacher here throws aside dignity and mature poise and playfully goes hand in hand with the child in this enchanted wonderland. He does not seek to disillusion, for to do so would forever dispel the vision and mar the whole of life bringing everything down to the practical, and the sordid, and the commonplace. There is plenty of time for this later on.

The great leaders of the world, those with foresight, the creators, the men of genius have lingered long in this period of make-believe. They regard it as the most essential, since it has given to them the desire to walk in and to clear unknown paths for the human race. Surely the men and women who have to do with boys and girls and who must bring them through this period should be individuals of large vision—men and women who can see men as trees walking—men and women who still linger in childhood's glorious dreamland.

The Period of Heroism

The transition from the imaginative period of childhood into this, the realistic period, is like waking from a dream. Reality comes with a shock to everyone and particularly to boys and girls.

For a time they are dazed and bewildered. Then the games of childhood become "kid" games. A new life is revealed. The youth wonders, investigates, tests, and then accepts. This is the period of thrills. The boy becomes a hero worshiper.

Happy indeed may that father be who, during this period, becomes the hero in the eyes of his son. The father who thus fails to retain his rightful place, being all that is strong, and courageous, and daring has lost a golden opportunity. There is a sci-

entific reason why boys imitate the rough and uncouth to the horror of the uninformed mother. His hero can be great and strong and good if his guardians and teachers know how to make it so.

Here is the rightful place for the religious drama. If we can portray a Sampson, a Daniel, a Washington, a David, a William Tell, a Livingstone, or a Lincoln, or, better still, if we can help these children to live over the lives of great and good people and to interpret in dramatic idealism, we can hold their confidence and attention and thereby mold their entire life. No namby-pamby sermonets will grip mind and stir heart during this period. We must furnish something vivid, strong, and robust, and the drama will do all this.

The Period of Group Loyalty

The social consciousness now awakens. The boy, who, in the make-believe period was a little savage, selfish and egotistic, now joins himself to some group. He submerges his individual desires and yields to the impulse of the group. Loyalty now becomes his watchword. He prides himself because he does not "peach on the gang." He will take a sound thrashing before he will divulge the doings of his pals. He is not disloyal to teacher or parents so much as he is loyal to the group of which he now forms but an integral part. What a wonderful opportunity to use this dramatic instinct and force home the necessity of rightful application of this group consciousness!

We can use the gang organization with its oaths and passwords and secret ritual as an object lesson to suggest a better organization and thereby give place for the gang impulse. Through this medium we may give proper social instruction and develop the rightful social consciousness. Here we can dramatize the church and its many fields of service. Historical incidents which picture altruistic leaders, men loyal to humanity, are especially valuable for dramatization. Such characters as Joan of Arc, Florence Nightingale, Nathan Hale, Livingstone, Lincoln, and many, very many, of our religious workers can be used to advantage.

The missionary field furnishes illustrious characters whose lives will produce such dramatic effect as will rivet and hold attention. During this period charades, tableaux, and pantomimes are especially applicable. This is the age when comedy is particularly attractive. It is at this time that boys enjoy taking off the different characters whom they meet. At this time the girl's desire for rhythmic expression is almost so strong as to become an urge.

Period of Romantic Idealism

This is the period of storm and stress. It is the time when creative imagination is in the saddle with

lash and spur. It is the period of egotistic planning and wistful yearning. Life, at this time, is as fitful and changing as a day in April. This is the period of dreams and achievements. The whole world is awaiting the arrival of the coming conqueror. He brooks restraint. He chafes at the bit. This is the age of emotional sentiment. One falls in love with everything, particularly himself. He resents the real. He possesses the long lost key of achievement, and victory, and glory. The heroic and hazardous make strong appeal. Girls during this period set out to become nurses and missionaries. Boys go in for serving one's country.

Here, again, is our opportunity. This love, this idealism, this unconquerable reserve power can be harnessed for Jesus Christ and for the service of humanity. Let the church step in here and, instead of using suppression, rather shall we foster and stimulate this idealism. How can the church expect to hold our youth and bring them through this critical period if it is content to make appeal through intricate lectures and profound sermons and dissertations on mooted theological questions?

This is the time when the church can make appeal to heroism and courage and action. Youth, in this period, wishes to do things. It will do things whether the church elects or not. We can hold our boys and girls if we emphasize natural and wholesome expression. Let the young people have their athletics, their debating clubs, their dramatics, their public speaking classes. These may be supplemented with rightful religious training and instruction. Pageantry makes strong appeal here. The leader becomes at once the star, and the group will rally to his standard.

The Period of Adulthood

Charles Dillingham, one of the greatest psychologists of the stage, states that family influence quickens the pull of all the old and sometimes forgotten instincts and impulses. He plans his spectacular pageant each year so that he may meet this universal appeal. He furnishes the rhythmic movement and music of the kindergarten, the imaginative fairyland, the funny clown, the stunt man, the spectacular and thrilling features, the child impersonations, the reminiscent scenes which take one back to childhood. He even employs the tactful suggestions of sacrifice and sorrow. The appeal to home, and country, and church, and family are wonderful assets which may be employed in dramatic purposes and by which means the family is brought closer together.

An Appeal for Rightful Dramatics

And here let me make appeal for the rightful dramatic expression in our church life. In all that we

do let it be sanctified with divine purpose. Above everything else let our whole purpose be religious. Let us begin with the little tots and keep it up even unto old age. The desire to interpret life is universal. Indian children must act out every story they hear. Chinese children reproduce in their own way Bible stories heard at Sunday school. Our own children will act out the rites of baptism, even though they have to conscript a cat to do it. Instead of merely reading or telling the story of David and Goliath, the three wise men, or the good shepherd, allow the children to improvise dialogue from lessons taught to them and live over again the lives of these Bible heroes.

Here are some dramatic features which may easily be adapted to church interpretation.

Tableaus, Pantomimes, Charades, Stunts

Tableau. This word is taken from the French *tableau vivant* meaning living pictures. Picture posing is the simplest form of tableau. Children are interested in anything in which they are participants. The utility of the tableau is so well understood that further comment is unnecessary.

Pantomime. This is called the dumb show. Among the Romans the pantomime interpreted mythological stories through gesticulation and dancing. In England Christmas pantomime predominates. Doctor John G. Benson, pastor of the First Methodist Church at Brazil, Indiana, broke up a dancing craze and gave to the young people of his church a comprehensive knowledge of biblical history—all by means of the pantomime.

Charades. The use of the charade is so familiar that no argument need be made in its behalf.

Stunts. Under this head we may enumerate mock trials, conventions, conferences, oratorical contests, art exhibits, country fairs, baby shows, wedding ceremonies, and any other expression which will interpret life. Care should be taken here that these expressions do not fall to the level of the burlesque or trivial. Keep all of your activities on the highest possible level.

The Use of the Pageant in the Church

In each local church one evening a week can be spent with profit in some phase of expressional life. The pageant will be quite helpful for occasional programs. Edgar B. Gordon in *The Church School for April, 1920*, illustrates the value of the dramatic method in the educational program of the church. He says:

The gradual growth of the educational principle of "learning by doing" has brought into play a larger measure of flexibility in classroom methods and has supplemented the former procedure of book study and recitation by certain individual freedom, imitative, and laboratory method. In a

large measure the dramatic method is employed in accomplishing these results. Children are encouraged to act out every lesson which has any dramatic possibilities. This is resulting in a larger attractiveness for the school and a more normal approach to the child mind.

There is a great, and, as yet, almost untouched field for the use of pageantry and dramatics in our work with the young of the church. Only last summer at the Madison Religious School the experiment was made of permitting a class of boys and girls to dramatize some of the lessons which they studied. The very decided increase in interest which they manifested was a very good indication of the value of this method.

We are advising the organization of dramatic clubs in the local churches. These clubs can take up the study and interpretation of dramatics as related to church life, church history, historical characters in church work. Above everything else we can use this means of expression to teach the larger life, to interpret the life and ministry of Jesus—to make the life of Jesus the personal experience of every boy and girl.

My advice to the young and middle-aged is to organize dramatic clubs, get a good teacher, and go to work. If it is impossible to secure a teacher, then get some reliable textbook like W. V. Meredith's *Pageantry and Dramatics* (\$1.35, Herald Office) and select some one of your number as leader.

Preparedness

Summary of sermon by Cornelius Clifford, October 4, 1922, at the Conference Tabernacle, Independence, Missouri. Reported by Mrs. A. Morgan.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same brings forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love.

I have read ten verses of the gospel according to the Apostle John, the fifteenth chapter, and desire to associate with it Exodus 14: 15 :

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Also Matthew 3: 3: "For

this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

The subject of preparedness carries the thought to make ready, or to place ourselves in a condition that we might assume our responsibilities as children of the Most High God. This subject has to do with many perplexing as well as important problems; and to my mind, the subject of preparedness, so far as our missionary program is concerned, is the most important that confronts the church at the present time.

Why This Church?

We have been repeatedly asked the question, What reason has the church which you represent to offer for its existence? Why do you claim to be the church of the living God? Have you anything better than we have? If so, we have failed to see it.

I am sorry that this feeling exists. I am sorry that we have been forced to listen to such assertions. But some of the learned clergymen of the day say we have failed to recognize the fundamentals; we have failed to recognize the philosophy of Jesus Christ. We have failed to function as a living church. We have introduced a narrow curriculum, and we have ignored justice, mercy, and truth, and as a result we have failed to make a lasting impression upon the minds of the people.

The religious position of the world is in that condition presented by these men. Justice, mercy, and truth have been neglected. A lasting impression has not been made upon the minds of the people, and now is the time for us as a church to show the world that we have that which is practical, to show that we are big enough to do things, and that we are able to develop a people who are willing to serve God, and his Son Jesus Christ in spirit and in truth. We have an opportunity to vindicate the Messiahship of Jesus Christ and our position as a church; an opportunity to answer this question which we have presented for your consideration, What reason has your church to offer for its existence?

We claim we can make a lasting impression upon the minds of the people, and direct their religious experience to something that is practical, and worthy of their consideration; something that is going to benefit them during their sojourn here, and not only in the hereafter.

The church of Jesus Christ is the hope of the world. If the world is ever placed in a condition in which it is fit for us to live, it must be as a result of the effort put forth by its personnel; its principles made manifest in everyday life.

My early religious experience was somewhat dark

and cloudy. I have not always been a member of this church but I am glad that my early training was such as it was, for after I was permitted to hear this plan of salvation, it became to me the biggest thing in the world. It assisted me to appreciate life. In fact, it gave me a new vision of life. It gave me a desire to become religious in the true sense of the word. I know it brought to my vision some of the very important things of life. It has assisted me to solve the problems which have confronted me, the religion we need to-day.

Needed: Practical Religion for To-day

In my missionary work in Canada, since the close of the World War, I have met and conversed with a number of returned soldiers, boys who served from fifteen to forty-seven months in the front lines. Their religious training, if they ever had any, suffered while they were under arms. Nevertheless, those boys brought from France one thing that is going to stand to our credit and good if we can only make of it the proper use, and that one thought is that almost every returned soldier with whom I have conversed, has asked the question, What is there about your religion that is practical? Is it going to assist me *now*? I am not interested in the here-after.

One young man told me, "I don't believe there is a God. I saw things in France that drove from my mind all the religious training that I ever had, and I don't believe there is a God. But what has your church to offer me that will assist me now in living a good, clean life? Will it assist me in making amends for the condition under which I was forced to labor while a servant of the Government?"

This question must be seriously considered. It is a well-known fact that in the Dominion of Canada about the strongest organization that is in existence is the Salvation Army. Our brethren of the Army did a wonderful work. They are doing a wonderful work yet. That is why they have grown in numbers. That is why they have become a wealthy body of people and are respected. Twenty-five years ago they were not. Fifteen years ago they were not. For these boys, when they returned from the front ranks to rest and were billeted, were met by a body of men and women who had a prayer book in one hand and a cup of hot coffee and a sandwich in the other. To-day every returned soldier, every boy who saw service in France, appreciates the organization. They cannot speak too highly of them. Why? Because they were giving to these men something that they stood in need of at just the right time. They were demonstrating in a sense the practical side of their religion. They did not continually discourage the boys because of their wildness. No.

They encouraged them to be men, however, and to live good, clean lives. But they gave them what they really wanted; something to eat, and something to drink after being possibly forty-eight and fifty hours without those things. These experiences were common.

Our religious experiences, many of them, are the result of private and individual interpretation of the Scriptures. That which has been recorded by the servants of God is quite clear. We can intelligently read it and comprehend its significance and place a proper and consistent interpretation thereon. If we do this, we are able to appreciate the Christ life. Just to the extent that we approximate the Christ life, just to that extent are we coming to be prepared to be of use to our God, and to his Son, and to our fellow citizens and associates in life.

Just to the extent that we place ourselves in an environment conducive to spirituality, to that extent are we going to be able to do things; and to live our religion in terms of everyday life, and our life is going to be shaped in harmony with the Christ life. Thus we become citizens of the commonwealth of Israel, and having become citizens, ultimately we are going to become intelligent children.

Our Brother's Keeper

We are going to be our brother's keeper and appreciate more and more the message of the President that was delivered for our consideration on Sunday afternoon; to be our brother's keeper more and more, in very deed, too big to become offended at a word.

We must be a prepared people. We must be a people willing to realize that each and all of us have peculiar characteristics which are constantly presenting themselves, and we must be willing to give unto our brother and sister the same consideration that we expect from them.

It is a well-known fact, however, that we have neglected to become a prepared people. We have failed in this responsibility. Now is the time for us to do something. Is it not a fact that Professor House was right when he wrote in his book, *The Psychology of Orthodoxy*, that too many people have had their eyes on heaven and the hereafter, where God is not needed, and have failed to recognize that here upon the earth is where he could do a great deal of good if we would place ourselves in a position where it would be possible for us to appreciate and approximate him and the life of his son, Jesus Christ?

Men Need Present Help

I believe we must recognize that religion does not deal alone with the hereafter. Religion deals with the ever-present to-day. Now is the accepted time.

The program of Jesus Christ, from a philosophic standpoint, did not deal solely with the hereafter. It dealt with the present. He went forth doing things. He went forth proclaiming the message of life, a message that gave to the people a reasonable status in the community in which they lived, and taught them how to appreciate God and bask in the sunlight of his true love. That was the purpose of the mission of Jesus Christ; to make the world a better place to live in, and the man who is big enough to see this, does not need to worry about the hereafter. It is bound to take care of itself. God has decreed, has given us the right to know and realize that to-day is the appointed time. Now is the time to become prepared, to demonstrate our religion, and to seek the mind and will of God on all matters.

I want to introduce another thought presented by the Apostle Paul wherein he says in the Hebrew letter, speaking to the Hebrew saints, in the sixth chapter and first verse, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead work, and of faith toward God."

This people had already done this, and the admonition from that servant of God was, Let us go on to perfection. I believe that statement, that admonition, is applicable to-day. Go on unto perfection. There are people who are willing to be taught the principles of the gospel; who believe the principles of the gospel; have expressed a desire to be baptized, and have been baptized and received the laying on of hands for the reception of the Holy Ghost. I have not noticed any particular change in their life or works, yet they are quite satisfied and sure that they are in favor with God. I do not believe this can be. The principles of the gospel, if accepted, will assist a man in working out his soul's salvation, but not every man who accepts the first principles of the gospel and complies therewith is going to receive eternal life. A man must recognize these principles and obey them. But recognizing these principles and obeying them will not insure eternal life unless the individual recognizes the admonition of this servant of God wherein he says, We have done these things. Now let us go on unto perfection. Now let us prepare ourselves that we may become doers of the word and not hearers only.

Where We Lack

There are two thoughts which have a tendency to discredit the idea that we are at the present time the children of light and are occupying where we should. First is that an organization with a membership of 105,000 last year collected approximately \$7,000,000 in tithing, yet they have not the truth.

Another organization that claims to have the truth, and their doctrine so far as their principles are concerned is very much like ours, in one city last year baptized twenty-one people, while we as a church, a body of people who have the truth, the whole truth, and nothing but the truth—we baptized only three. They have twelve missionaries there and we do not happen to have one at the present time. Why is it? Are we going on to perfection? Are we doing things as we should? Is it not a fact that to all appearances the children of this world are wiser than the children of light?

The Unprepared Are Cowards

The unprepared men of this church occupy a very unenviable position. The unprepared man—I am not going to apologize for this assertion—is a real moral coward. If you have intelligence enough to embrace this doctrine you have intelligence enough to become an efficient servant of the Christ, and are able to do something for the church and demonstrate your position beyond a successful contradiction.

I want to repeat. I believe that every man and woman in this church should be a doer of things. When I first came into the church I was accused of being overzealous and ambitious. I am ambitious. I am going to admit it. I hope I am not overzealous. I consider this church the hope of the world. This church is the foundation upon which our future civilization has to be built.

The man who is unprepared is very much like the man who was given one talent. He took it out into the yard, wrapped it up in a napkin, and very carefully buried it. He buried his talent, and when the time came for him to render an accounting for this stewardship he was made to realize he had failed.

Now this is going to come to every one of us. We are all, sooner or later, going to stand before God to render an accounting to him for that which has been intrusted to our care. What are we going to do? Are we going to take the five talents, if we have been given five, and return ten? Or have we taken them and buried them in a napkin? Have we remained in an unimproved condition as we were when we were first baptized? Can we think of anything more deplorable, anything more terrible, than to fail, when the Master calls? We all should be ambitious that we may do good works and do something for the church and kingdom of God. I don't consider, for a moment, that the man who is ambitious is infringing upon the rights of anyone else. There is plenty of work for all of us to do, and we must do it.

Education Needed

I now approach with fear and trembling that phase of my thought which has to do with educa-

tion. I am a firm believer in education. However, I had a gentleman in Canada a short time ago back me up against one of the walls of the church and boldly inform me that in the last five years fifty per cent of the priesthood of this church have, directly or indirectly, allied themselves with the Devil. I asked him why. He said there was a time that men didn't need an education to preach the gospel of Jesus Christ and during that time God used these men and obtained glory. At the present time the majority or a great number of the priesthood have endeavored to obtain an education and God isn't expected to help an educated man.

Now, what do you think of that for an argument? An inconsistent statement; and yet I am sorry to say there are people in this church who are standing upon that very dangerous ground. That man was much older than I am, and he had been occupying in one place for about thirty years. He told me that God filled the mouth of the man who did not have an education, but the man who did have the education didn't expect God to fill his mouth. I contend that this man was not alive to his possibilities in the church. He had not gone on to perfection. However, it is not possible for a man who is book-learned to become of himself an efficient servant for the Master, but the man en rapport with the mind and will of God, who is big enough to allow God to deal with him, to let His spirit rest upon him, the more education he has the greater is his efficiency, the more wonderful he can become, and the greater work he can do.

True Education

The only educated man in the true sense of the word is the man who is en rapport with the mind and will of God and if that man is book-learned and associates with his book learning the Spirit of God, he is of greater use to the church than the man who is unlearned. He is a bigger man, a more wonderful man, for he has not buried his talent in a napkin. He has gone on to perfection. He has learned to contrast, to draw conclusions which are logical, and I wish to God that we had more logical preachers. I would to God that we had men, any number of them, who could go forth and preach the gospel of Jesus Christ as it should be preached.

Now is the greatest time to preach the gospel, with more opportunities to make new openings, more privileges offered us than ever before. We have been permitted the privileges of the press in a great many places. In fact, in almost every place I have labored in Ontario, we have been interviewed. Our sermons have been reported, and we have been extended every kindness possible. In some places where I have been and my discourses have been re-

ported they have been submitted to me by the editor for correction before they were printed. That was very kind and considerate.

Our Privilege to Preach

The privileges offered to us to preach the gospel are wonderful. The Spirit of God is in power during the preaching of the word, yet there has been that which has handicapped the servants of God in proclaiming the word. We have not been able to respond. We have not been able to do that work which many of us would like to do. In your mind at once the question arises, What is that? I must answer. The people of the church at the present time are not in that condition of perfection which they should occupy and in which it is their privilege to occupy. They have felt that to some one else belonged the responsibility resting upon them. They have not learned to function or they have failed to function as citizens of the kingdom of God. As a result, the church has not been prospered as it might have been. We have not been doing the things that it is possible for us to do. I believe that in that one city referred to if our people could have reached these twenty-one people before they were reached by other organizations we would have baptized them, for I believe they were honest. They accepted the principles of the gospel of Jesus Christ. In a great many places where the message of life is being proclaimed we are just a little bit too late. We have not appreciated our opportunity. We have not put forth an effort to function. We have not endeavored to become missionaries as a body but have waited for one appointed.

All Are Missionaries

We are all missionaries in the church of the living God. We all have a work to do. We are all responsible to God for our stewardship, and our stewardship must be zealously fulfilled. One privilege that we have in this church is to become a prepared people; a united people; a people who realizes the necessity of going on to perfection, laying aside those things which are not conducive to spirituality, laying aside all forms of contention and doing that which others, seeing, may know that we have learned of the Master.

The world needs a prepared people; a people willing to consecrate, who are willing to do the part required of them. It may not be to preach the gospel. It may be to do other things, but every man in his own place, doing the work which he is best able to do. If that condition prevails I am sure that this church is bound to press forward and that we as a body are going to appreciate that movement more than anyone else.

Going on Unto Perfection

I want to repeat a statement made by one of our very fine old patriarchs in Canada. In discussing perfection he said that if every man would mend a man then all men would be mended. I want you to remember that. If every man would mend a man, then all men would be mended.

I want to ask you people what that would mean? Think of it, a body of men and women who have their eyes fixed on Zion, a zealous body of people paying tithing, their great desire being to locate in this part of the country and willing to do almost anything that they might come here and meet with you people to assist in building Zion. Think of it, a church going on unto perfection!

Many are investigating conditions here, and I am asking you as citizens of this community, What are they going to think? Are they going to be satisfied? Have you appreciated your position? Have we all put forth an effort to appreciate the responsibility resting upon us? Have we approximated the Christ life? Have we interpreted it in terms of everyday life? Have we recognized that true religion has to be interpreted in acts of service to our fellow man? Have we failed to function and become indifferent to the things coming upon the earth?

My prayer and desire is that the church as a whole may see the necessity of becoming a people in favor with God. A united people, drawn together with that influence which emanates from God, which enlightens the mind and makes the spirit resident within man an intelligent entity, that we may do always those things pleasing to the Master. Let us move forward with zeal, and please do not forget that this is a day of preparation. We are preparing for the coming of the Messiah. Are we preparing as a body, or are we preparing a few individuals? I want to bring that question home.

An editorial in the *Vancouver Sun* protests against liquor control in British Columbia because the board promotes the sale of liquor rather than restraining, and encourages the establishment of a saloon in every settlement however small. This editorial points out that less than one third of the amount spent for liquor remains to benefit in any way the province. Moderation, in other words, is not moderating, but they are rather striving to increase the sale on the false assurance that it will benefit the government in taxes, while to the contrary increased sales do not mean money for the government, for hospitals, or for anything of benefit, but instead mean less money to pay legitimate taxes and more profit going outside.

OF GENERAL INTEREST

Rome and the Sabbath

Refutation of the idea that Rome is responsible for Sunday as Sabbath, by Hermann Peisker, in the "Gospel Standard."

Assertions

This may truly be styled the age of assertion. As soon as a person is influenced by a theory which seems to be proven true by an array of facts, it is asserted to be the truth, irrespective of the formidable chain of evidence to the contrary.

Statements concerning Rome and the Sabbath are rashly made by a certain class of people, for which there is not a shred of foundation, and so shrewd is their philosophy that the average individual who is busily engaged with the cares of everyday life is unable to devote the time necessary to a careful and systematic study to verify the statements. Error can be, and very often is, served up as fact. For a person to assert a thing is not to prove it true. The following are fair samples of the assertions made about the relationship of Rome to the Sabbath:

1. "There is abundant evidence to show that the church of Rome is responsible for the change that has occurred in the practice of the people in the matter of Sabbath observance."

2. "And yet some deny that Rome changed the Sabbath, and challenge anyone to produce the 'slightest historical proof' of it. . . . Rome led in elevating the Sunday, and in trampling the Sabbath of the Lord out of sight."

3. "The apostate church called Sunday the Lord's Day. God nowhere claims this as his day, but he does the seventh. The papacy claims the first."

4. "Protestants, who keep the Sunday, a day formerly dedicated to the worship of the sun by the pagans, and afterward brought into the church by Constantine and Roman Catholics, and called the Christian Sabbath, a name never known for the first day of the week by any of the writers of the New Testament."

The above will suffice to show that those who observe the day called Saturday as the Sabbath, have justified themselves in so doing by believing and asserting that Rome supplanted that day by establishing in its stead what they called a "pagan worship day" (Sunday). They take good care not to state whether Sunday was observed by the pagan Roman empire as their rest or "worship" day, also whether sun worship was the established Roman religion. If they did, the whole foundation crumbles beneath them; for neither was the day called Sunday the Roman Sabbath, nor was sun worship the Roman national religion. Constantine could not have brought into the church, or changed the Sabbath, by elevating something which only exists in the minds of modern Saturday keepers.

The Roman Sabbath

At the time Constantine came to the throne there were several days observed for rest and worship by the different sections of the Roman empire. The Jews, who had not accepted the gospel of Christ, were observing the day called Saturday. The followers of Jesus Christ were observing the day called Sunday, which was called the Lord's Day. Both the Sabbath of the Jews, and the Lord's Day, were rest and worship days which recurred every seventh day regularly. Neither of these was the Roman Sabbath.

What then was the Roman rest day, and wherein did it differ from that of the Jews and Christians? The Roman rest days were called "Nundinae." The following quotations from standard historical works will show what they were:

"1. Nundinæ: . . . The old Roman or etruscan week contained eight days, every eighth day being specially devoted to religious and other public services."—"Calendar," Dictionary of Greek and Roman Antiquities.

"2. Calendar: The Romans also had a week called inter-nundinum, or the interval between two Nundinæ. It consisted of eight days."

"3. Nundinæ: The Roman term for the market day held on the last day of the week of eight days, on which day the countrymen rested from labor and came to town to buy and sell, as well as to do other business. Accordingly, the Nundinæ were used for public announcements, especially concerning public assemblies and business to be conducted in them. . . . Originally, too, no legal business was conducted in them. . . . The Nundinæ, though not a regular feast day, were nevertheless celebrated in private life by inviting strangers to one's table and exempting children from going to school."—Dictionary of Classical Antiquities, by Nettleship and Sandys.

"4. Nundinæ—From the earliest times the Romans made use of a week of eight days. During the seven days the husbandman devoted himself to his rural toils, and on the eighth he repaired to the city to transact business, and exercise his political privileges. These market days were called Nundinæ. . . . The Nundinæ ran on with perfect regularity."—"The Roman Calendar."—Encyclopedia Metropolitana. 1851.

From these quotations it can be easily seen how the Romans reckoned their sabbaths. They were not seventh-day sabbaths like the Jews and Christians were observing, but eighth-day sabbaths which were on the last day of the Roman eight-day week. The Lord's Day and the Roman Sabbath only fell on the same day once in seven weeks. The Lord's Day fell on Sunday regularly, but the Roman Sabbath fell on a different day every week.

It is natural to expect that rival systems of Sabbath keeping would in time become a burden to a nation, and by attracting the attention of the ruling powers be made a matter of legislation. The question would then be: Which system of reckoning the Sabbath shall be enjoined by law? The Jewish Sabbath would not be considered, the Jews and their religion having no prominence at this time. The choice would therefore lay between the Roman eighth-day Sabbath and the Lord's Day, which was observed by the Christians every seventh day (Sunday).

What Did Constantine Do?

The Saturday keeper says:

1. "Constantine, like his ancestors, was a worshiper of the sun. The first day of the week had for ages been dedicated to that worship, and from that fact retains the name Sunday. (See Webster.) But on acknowledging Christ, Constantine refused to surrender the venerable day of the sun, and brought it into Christianity with him, and thus it was handed down to the Christian Church."—Bible Readings, p. 61.

A more willful perversion of facts would be hard to find. Sunday was not given that title because of sun worship, any more than Saturday was named because it was dedicated to Saturn worship. The days of the week were named by the Egyptians many centuries before Christ, at a time when sun worship was certainly not the dominant religion. The truth is that the Egyptians invented a seven-day week and named each of the days after the sun, moon, or one of the planets of the solar system. See Encyclopedia Britannica, volume four, article "Calendar." Saturday was named after Saturn, because that planet was supposed to preside over the first of the twenty-four hours of the day; Sunday after the Sun; Monday after the Moon, and so on.

When Constantine came to the throne, he was observing the Roman eighth-day Sabbath and not Sunday. He could not have "brought into Christianity with him" what he did not have. The week of seven days was not officially recognized by Rome, although the Jews and Christians had been observing it by keeping seventh day Sabbaths for nearly three centuries. He was favorable to the Christian religion, and it is only to be expected that his official acts would be influenced by the religion which he made the religion of the nation. What did he do? Did he enforce the Roman eighth-day Sabbath, and the eight-day week upon the church; or did he make the Lord's Day (the rest and worship day of the Christians which recurred every Sunday), and the seven-day week the law of the empire? Let his own edict bear witness:

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and fully attend to the business of agriculture; . . . lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

This edict is not an ecclesiastical one, but one made for the empire. By it Constantine set aside the Roman eighth-day rest day, and eight-day week, and substituted a seventh-day rest (Sabbath) on "the venerable day of the sun" with a seven-day week. Instead of forcing the church to adopt a pagan institution, he forced the pagan Roman empire to observe the Lord's Day as a rest day. Constantine did not change the Sabbath. He only legalized the Christian rest day.

The Change of the Roman Week

No doubt many will ask the question, "Is it an historical fact that the Roman eight-day week was changed at the time Christianity was adopted as the state religion?"

"1. Calendar: The days in calendars were originally divided into octades or eighths; but afterwards, in imitation of the Jews; which custom, Scalinger observes, was not introduced amongst the Romans until after the time of Theodosius (A. D. 346-395)."—Rees' Encyclopedia, 1819.

"2. Nundinæ: The Jewish week of seven days (Hebdomas) was known to the Romans from the time of Pompeius (A. D. 80), but was not generally adopted until after Christianity became the religion of the state."—Encyclopedia Metropolitana, article "The Roman Calendar."

"3. Week: Although it did not enter into the calendar of the Greeks, and was not introduced into Rome until after the reign of Theodosius (A. D. 346-395), it has been employed from time immemorial in almost all eastern countries."—Calendar, Encyclopedia Britannica.

"4. Week: The use of the week was introduced into the Roman Empire about the first and second century of the Christian era from Egypt, and had been recognized independent of Christianity before the Emperor Constantine confirmed it by enjoining the observance of the Christian Sabbath (A. D. 321)."—Blackie's Modern Cyclopaedia, 1890.

It is thus seen that the so often abused edict of Constantine had nothing to do with the alteration of the Christian Sabbath. It only made it the legal one. It also confirmed and enjoined the use of a seven-day week in the Roman Empire. In the reign of Theodosius the church made an aggressive move by anathemizing Judaizing Christians who desired to introduce into the church any other Sabbath than the Lord's Day, which had been observed by the church from the ascension of Christ, and made the law of the land by Constantine. The fluctuating fortunes of the church could no longer endanger the Lord's Day.

The Assertions of Rome

It is said that Rome claims to have changed the Sabbath from Saturday to Sunday. Is a thing true because it is asserted or made the subject of a claim? Will Saturday keepers admit that Peter was the first pope because he labored in Rome and the Roman church claims it? It must be borne in mind that the Roman church claims existence from the days of Christ, and changes made even then are claimed by them. All the claims of Rome must be taken with the proverbial pinch of salt, compared with history and the divine Word.

If Rome changed the Sabbath, there should be evidences to show that it occurred. There is not a single evidence in the writings of the orthodox Christian fathers of the observance of the Jewish Saturday Sabbath. Neither is there evidence of any change to be found in their writings from the days of the apostles to Constantine 321 A. D. Sunday was observed as the day of worship, and the Lord's Day, long before the church at Rome wielded any influence above that of its fellows. Had any person attempted to introduce a different day to that observed into the church, there could not fail to have been a warm controversy. Such a minor point as the date or day to be observed as Easter was hotly contested between the eastern and western Christian churches. The Bishop of Rome, who tried to dominate matters, was opposed by a powerful combination of the eastern churches. If such a small matter was disputed, an all-important matter such as a change of the worship day must have been bitterly opposed by many. Not a trace of such a contest can be found. On the contrary, the eastern churches which refused to be dominated by Rome observed and still observe the Lord's Day.

Let us be careful, therefore, that we are not deceived by the assertions of any body of people as to what they have done; or the assertions of any other body who would like to think that they did it. It is possible for a person to like or think about a thing until it crowds out all else and becomes a fixed idea. Men have really thought they were the Kaiser or other notable personages in this way. They have been unfortunate enough to find a home in an asylum for feeble-minded. Others who get fixed religious ideas are fortunate enough to escape this ignominy. Let us require proof before we receive an assertion as truth.

President Harding on Education

Without vision the people perish. Without education there can be little vision. Of education it may be said that "It is twice blest; it blesseth him that gives and him that takes." It will be greatly worth the effort if, as an incident to the observance of Education Week, we can impress this thought upon the young manhood and womanhood of the Nation and redirect their interest and patriotic zeal to the idea of making a proper contribution to educational work. It is regrettable that so few young men and women, equipped for such service, are nowadays disposed to give their time and talents to teaching. Education needs their young eagerness, zeal, and enthusiasm. There is no school of discipline more effective than that in which the teacher goes to school. We could do no greater service than by convincing those young men and women who have enjoyed educational opportunities, that they owe a reasonable share of their time and energies to teaching.

The strength and security of the Nation will always rest in the intelligent body of its people. Our education should implant conceptions of public duty and private obligation broad enough to envisage the problems of a greatly distraught

world. More than anything else, men and women need the capacity to see with clear eye and to contemplate with open, unprejudiced mind, the issues of these times. Only through a properly motivated and generously inspired process of education can this be accomplished.—President Harding.

Stewardship Campaigns

The religious press continues to be full of accounts of work being done on what are called stewardship campaigns in the various churches. *The Christian Standard* reports a hundred who have recently pledged themselves for the study and practice of stewardships. One Bible school in Oklahoma is using studies in Christian stewardship in every adult, senior, and intermediate class. Christian stewardship is defined as follows:

"Christian stewardship is the recognition and acknowledgment of all life, with all its vast and varied contents of which money can represent but a minor part, as our Lord's estate. These are committed to our care, and, therefore, to be administered as a sacred trust."

The First School in Kansas City

It is a matter of much satisfaction that the date, location, and name of the first school established within the present limits of Kansas City are matters of historical record. This school was founded by Joseph Smith, in 1832, in what is now Troost Park, by the big spring, whose waters to-day form the Troost Park Lake, a site twelve and a half miles west of Independence. Parley P. Pratt was placed in charge of the school, that was named the "Colesville school" after the parent Mormon church at Colesville, New York. The late William Mulkey attended the school, but in his reminiscences he confuses the Colesville school and its site with a school that started a few years later near the Cave Spring, and of which he was also a pupil.—Missouri Valley Historical Society.

A Noted Epitaph

The Body

of

Benjamin Franklin

Printer,

(Like the Cover of an Old Book, Its Lettering and Gilding)

Lies Here, Food for Worms,

But the Work Shall Not Be Lost,

For It Will (as He Believed) Appear

Once More in a New and More

Elegant Edition,

Revised and Corrected

by

The Author

Easter Dawn

It is not too late to order copies of "Easter dawn," the new Easter play. It has wonderful sentiment and is easy to present. At least get some copies on hand for next year's work, and with them in hand make out your plans months ahead. The price is 10 cents a copy, 75 cents a dozen. Order of the Herald Publishing House, Independence, Missouri.

LETTERS AND NEWS

The Need of Shepherds

One of the letters coming to our desk contains suggestions which I am loath to keep to myself and which I therefore have pleasure in handing you so that it might be read by other Saints.

"In my estimation before sending a seventy to a district as missionary, the church must see that there is a good shepherd appointed over the district and sustained by the church, that he may keep alive those members whom we have now in the church. No progressive farmer would send out a man to purchase more stock to place upon his farm if he knew he could not get the help to care for it; neither would he discard the sick ones in trying to procure others to take their place, without making an effort to restore them to health. Where I am now laboring I have a case similar to that which I have related above. I found three families living here who have been good members in the past but who now neither have prayer in their homes, nor pay tithing nor take the church papers.

"I appointed meetings in their homes, and the first thing I was led to preach upon was the keeping up of the family altar. Then they felt the good Spirit and desired to take up the work again, and I sent in subscriptions for the church papers and they are again started on the right road. Now I spent the past month and got five families to believing our work, but did not baptize any (but I feel sure I will if I follow the interest up later). Here I have spent only one week and have brought eight of God's starving children to life again. Figure the cost of what it takes to keep me in the field, spending already one month to get new ones into the church with perhaps another month in order to lead them through the door of baptism. Then one week spent on those we have already baptized in the past. Speaking from a financial standpoint as well as spiritual, we should at least spend considerable money to feed the lambs and the sheep. This was the command given to Peter who held the keys of the kingdom in the days past and gone. Jesus said unto him, 'Peter lovest thou me?' He said, 'Lord, thou knowest that I love thee,' then Jesus said, 'Feed my sheep and lambs,' and repeated it thrice."

Very sincerely, F. HENRY EDWARDS.

The Right to Object—When and Where

Objections to sermon by the President on "Essentiality of loyalty in the development of Zion."

This is to answer the attack published in the SAINTS' HERALD, January 10, 1923, which was made in a sermon on "Loyalty," delivered in Independence, Missouri, December 3, 1922, by President Frederick M. Smith, upon leading men of the church who took an active part in the affairs of the late General Conference. I ask as one of the general officers of the church against whom charges were directed, to be heard in reply.

In a form letter sent out to all of the ministry, bearing date of "October [November] 16, 1922," signed by Frederick M. Smith, Benjamin R. McGuire, and James A. Gillen, the following counsel is given:

"The storm and stress of conference is past. A year of work lies before us. Let us move out affirmatively and constructively. Negation and debate and criticism have their

place at the conference, but during the year the policies agreed upon and the officers supported by the conference should be supported. No church representative should undermine others or unsettle the faith of the Saints, but should rather use his influence to unify and build up.

"We beg of you in the interests of the great work to forget doubts and schisms and factions (if such there are) and press out unitedly this year, turning a deaf ear to unreliable and defamatory rumor. Make your mission affirmative and constructive. Seek to unite brethren and quorums rather than to divide. Seek to uphold your associates rather than to pull them down. In this spirit we pledge ourselves also to work with you and to support you with our faith and prayers."

Notwithstanding this, the President of the church declared in his sermon:

"I know that in attempting to speak of the last General Conference I am getting on dangerous ground; but that is a matter of indifference to me. My voice has been silent to a large extent on the conference, and was in the conference, and if I bubble over a bit now and then in regard to conference, you can know it is because the pent-up feelings have got the best of me."

Further:

"There is no finer and more effective weapon in the hands of Satan than the aspiration of self-appointed leaders, and I heard a danger signal long before conference that I wish every Latter Day Saint could have heard."

Again:

"Without entering into personality, without touching on or entering upon that ground, at least to the point of danger, let me indicate to you by some things that happened what was the character of the leadership that would have led this church into apostasy. One who was instrumental at least in conducting or directing the affairs of the opposition, not once but twice said to me, 'The quicker we get rid of the Doctrine and Covenants the better it will suit me.' At no time did I give an answer. I am going to give it to you to-night. At another time from a similar source came this statement that three things stood between this church and progress; one was the Book of Mormon, another the Doctrine and Covenants, and the third was the Smith family.

"Now, I answer. This church can get along without the Smith family. . . . But you cannot repudiate the Book of Mormon and the Book of Covenants and still remain the church in true succession to the church founded through the instrumentality of Joseph Smith. And when the time comes that I am compelled to lay aside my belief in the divine origin of the Book of Covenants I will have the manhood to place my resignation before you people and refuse to pose as a representative of the people when I am not representing them.

"That is my answer. That much of the conference I am going to speak of. With this in mind, some of you people can analyze the blow that was struck at one of the most sacred institutions of this church. . . .

"This church is built on Christ, but since Christ is not present with a body, then he has put into operation the principle of revelation, the presence of prophecy, the presence of the prophetic office, the work of the Comforter, the prophets to lead the church, the Book of Mormon, the Doctrine and Covenants, and now Zion. And where are you, and where is your loyalty? To revolt against properly instituted leaders at the instigation of self-appointed or aspiring leaders is not independence, it is not safety, but it is just the opposite of both. Don't forget that."

The attack appears to have been deliberately planned—preached, prepared for the press, and then published.

By what right does the President of the church violate a rule which all others are asked to faithfully observe?

In the form of a blanket the accusations are thrown upon all who took a prominent part in opposing certain measures supported by the Presidency. To make such charges in such a manner, covering persons with a cloud and mentioning no names, preaching loyalty to the Presidency and at the same time attempting to discredit others, lacks magnanimity, is uncourageous, and can have no other effect than promoting discord.

No one has a right to make such serious charges against anyone, ignoring the law and the courts of the church.

The President had an opportunity to express what was in his heart, to charge what he had to charge, at the General Conference, the same as all others present, as he appeared at different times before the assembly and took part in its deliberations.

To hold that all who criticize or oppose what is presented to the General Conference by the First Presidency are "self-appointed, or aspiring leaders," leaves no room for respect to be paid to the expressed judgment of the Twelve Apostles, Presiding Bishopric, and other orders in the church.

The New Testament reveals that the twelve apostles were not intended by the Lord to be ecclesiastical eunuchs.

No graver insult could be offered to an intelligent man than to submit a proposition to him to be voted upon, if he is not to exercise his judgment; but is expected to vote only one way.

I believe in the following: right of investigation by all in the church, set forth in the Salt Lake *Tribune*, January 29, 1906, by Frederick M. Smith, when a counselor in the First Presidency:

"The *Deseret News* has attempted to make it appear that the writer teaches and believes the same doctrine of unquestioning obedience to the men holding the priesthood as is taught by the Mormon leaders. . . . We claim the right to examine and weigh and consider, in the light of the law that God has revealed in the past, everything that purports to be from God, and when that which comes, even though it may have come through one claiming to hold and act by authority of the priesthood, is in conflict with what has already been given as law, we claim the right to reject it as not being from God. Thus 'unquestioning' obedience is not given. As evidence that we hold to this belief in theory and practice, it is only necessary to state that I have never sworn away my right thus to question what shall come through any man purporting to act in the name of God, and as one of the leaders of the Reorganized Church I can say that that organization does not ask its members to enter into covenants which will take from them this right—the covenant 'not to speak against the Lord's anointed.'

"Obedience to God always, but 'unquestioning' obedience to men, even though they hold the priesthood, never. Obedience to God and his commands always; but obedience to commands or purported commands which come through human agencies (agencies in which human liability to err is always present) without first determining them to be in harmony with God's law, never."—SAINTS' HERALD, August 22, 1906, p. 796.

In the enjoyment and exercise of our religious liberty, which is a result of our ancestors coming up through centuries of grime, blood, and conflict, it is unthinkable that there should be any other procedure than what is involved in the foregoing.

The church in an early day was commanded by the Lord to importune for redress of its wrongs "according to the laws and constitution of the people which I have suffered to be es-

tablished, and should be maintained for the rights and protection of all flesh, according to just and holy principles. . . . And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doctrine and Covenants 98: 10.

The constitution, with its clear lines separating the executive, judicial, and legislative functions of the government, was established for the "protection of all flesh"—in and out of the church. Any confusing of these functions of government constitutes a positive element of danger.

A right similar to the one possessed by the people of the Government to inquire into its financial standing, and criticize measures proposed and intended for law, is inherent in the church. At the proper time and place it is the full and untrammelled prerogative of members of the church to examine into their finances, analyze proposed legislation, and deal with purported revelations.

When anything goes for action before the General Conference, which is a parliamentary body, there should go with it a parliamentary right to discuss, and the right of choice to vote for or against, and this without fear of the ones availing themselves of their constitutional privileges being afterward represented as "self-appointed or aspiring leaders."

The Lord directs the church to watch carefully the administration of its officers; note the following:

"In case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given."—Doctrine and Covenants 127: 8.

What is stated applies in principle not only to the Presidency of the church, but as well to presidents of branches, districts, and stakes.

Unless members analyze, scrutinize, and are alert respecting the conduct and administration of the President of the church, how will they be able to determine whether or not he is "unstable and unfaithful," and know whether or not "another" should be chosen? Loyalty does not consist in blind obedience to leaders, but in following them so far as they follow Christ. Confidence and loyalty are priceless gifts that have to be won.

It is not provided in the church of God that any one man shall impose his will upon all others. I am not convinced there is too much democracy in the church. When the revelation on spiritual wifery was going the rounds in Nauvoo, and other works were fostered, prior to the rejection of the church, it would have been a good thing if there had not been so much "blind obedience" on the part of the membership of the church.

If men are not encouraged or expected in General Conference to express themselves within parliamentary rules, courteously, fearlessly, and fully, according to their convictions, but in so doing are to be regarded and portrayed as disloyal to the chief authority of the church, the institution so carrying on is different from the church in which I held membership and was ordained an apostle in the year 1913.

The church must be guided by principles, then it knows in what direction it is going—not by the influence of man. It is necessary for the church to be directed by just, merciful, and holy principles, and be saved from what causes suspicion, separates brethren, and drives men from their responsible places in the church.

My attitude is now what it has been, and I intend that it

shall be what it is; by which is meant, when anything relating to the general church is presented in the joint council, or the General Conference, I shall support what I think deserves support, criticize what invites criticism, and oppose what appears to me not to be for the welfare of the church.

PAUL M. HANSON.

INDEPENDENCE, MISSOURI, January 11, 1923.

Regarding the President's Sermon on Loyalty

One of the Twelve takes issue with President Smith in some of the issues before the church.

In the issue for January 10, 1923, volume 70, number 2, there appears a report of a sermon preached by President Frederick M. Smith in Independence, Missouri, Sunday evening, December 3, 1922, entitled, "The essentiality of loyalty in the development of Zion."

In spite of the fact that the speaker claims to be under the influence of unusual emotional pressure—"If I bubble over a bit now and then in regard to conference, you can know that it is because the pent-up feelings have got the best of me"—it is evident that this is a deliberate blow at the integrity and honor of those against whom he makes the insinuations.

This attempt to discredit men who conscientiously stood for what they believed to be right and just, even though such a course was disagreeable and in opposition to President Smith, does not justify the placing of all those who voted in the negative upon questions which the President thought should be affirmed, in public pillory. This is neither "fair play," nor in harmony with the elementary principles which the church has indorsed for the adjustment of difficulties between the brethren.

The attempt to deflect the attention of the church public from the issues involved in the discussions of the late General Conference by attracting attention to the "apostasy," and the efforts to lead the church astray by the "would-be self-appointed leaders," and the innuendoes against the character of such men, is neither "kindly" nor "becoming a servant of God," and against such a procedure I earnestly protest.

Why does the President of the church wait until after the conference to introduce these insinuations against these men or the man whom he has in mind but does not name? These men were sustained during the President's presence in the conference, by the conference in their official capacity, and no protest was raised by him. Why not have taken the men or the man to task and required an accounting when the statements he alleges, were made?

Surely if these men or the man are as guilty as the innuendoes would imply, they have a right to be heard, and it is the duty of the President at least to try "to gain his brother." Why use such matter for the purpose of securing the verdict of the church against them and of arousing suspicion and hostility until the elementary law of the church had been complied with?

Then consider the further fact, that after the discussion upon the revelation was over and the vote had been taken, and the document accepted as law to govern the church, at the following session one of the members of the First Presidency arose and made a statement in which he said: "I believe it to be one of the duties of the Presidency to unify the high priesthood. . . . We have not yet succeeded in doing that. . . . But it seems to me that if presently there does not come more unity the time will come when we of necessity must step aside and permit you to select some one else who can perform that work."

One of the two factors which this speaker mentioned as conducing to the division of the priesthood was, "misunderstanding and misapprehension," and pleaded that "the President and the priesthood will unite to forget and forgive all past wounds."

Such wise and chaste words not only touch the heart with emotion but convince the intellect because of their soundness and sanity.

So far as the writer is concerned, as one of the Twelve and speaking for them, the position was stated frankly and clearly: "We shall play the game according to the rules of Christian ethics, and continue to do our best for the advancement of the work as long as God and the people may wish us to serve. . . . I want you to believe that in spite of all the ebbing and flowing of the tides of battle, now that the conference has spoken and approved, and I am glad it has, of the document presented to us by the President of the church, so far as we of the quorum who yet remain are concerned, we pledge the loyalty and support of the quorum to the program that is being put forth by the church to the up-building of the kingdom of God."

President F. M. Smith himself replying to these speeches said: "The introduction of these speeches at this time has been quite unexpected to me. I am glad that they were made. I appreciate the expressions of loyalty that come from both sides. Without some such assurance or expression of loyalty, it would have been a difficult task to take up the arduous proposition of carrying on the work with a divided priesthood. I shall do my part."

After the conference was over, some of us waited upon the President personally to express that now the conference was over, and a new leaf had been turned, we would be glad to do all possible to labor with him to make the work a success. The President expressed his pleasure, and said that he would wish to talk over two or three matters, but would not do so at that time because we were too near the events of the conference and "might knock off the scabs." So the matter rested.

What can be the purpose of the President striking such a blow as this at such a time and under such conditions? Surely his feelings bubbling over in such a way leading him to such indiscretion ought at least to suggest to him the need of reconsideration. The outcome can only be injurious, and the cause to which we are all pledged in loyalty must be retarded.

Very truly,
JOHN W. RUSHTON.

LONG BEACH, CALIFORNIA, January 16, 1923.

Zion Builders' Sermons

Often inquiring friends ask, "Haven't you anything on . . ." mentioning various fundamental subjects on which they desire to know our position.

One of the best pieces of literature to meet this general demand is a series of sermons addressed to the young people of the church, by President Elbert A. Smith, entitled Zion Builders' Sermons.

A sermon is devoted to each of the "first principles" with one on "The Restoration," and one on "Our spiritual inheritance."

These sermons appeal to all ages and all classes. They are simple and direct, appealing to the lad of twelve or the experienced adult.

The sermons are all nicely bound in a book of 116 pages, with pleasing cover, which sells for only 20 cents each, postpaid.

HERALD PUBLISHING HOUSE
Independence, Missouri

Our Financial Situation

Increase in income and decrease in expenditures show favorable conditions.

(In order to simplify the reading of the figures shown we have omitted the odd hundreds in dollars and cents.)

At the close of business February 28, 1923, our operating statement showed an excess of income over expenses amounting to \$5,000. The operating deficit of \$55,000 on December 31, 1922, as referred to in our previous article on "The improved financial outlook," published in the HERALD under date of February 7, has been entirely wiped out.

In other words, the operating income so far this year, or for the period from July 1, 1922, to February 28, 1923, including Christmas offering of \$65,000, amounted to \$297,000; whereas, the expense for the period aggregated \$292,000. A year ago, or on February 28, 1922, our operating figures reflected a deficit of \$72,000. However, the Christmas offering collected during 1921 and 1922, which amounted to about \$49,000 was not used for operating purposes during this period, and therefore was not included in our income. Had we used this Christmas offering to pay operating expenses, the deficit on February 28 last year would have been \$23,000, as compared with a surplus of \$5,000, at the close of February 28 this year.

The total income including Christmas offering received during the period from July 1, 1921, to February 28, 1922, was \$286,000 as compared to a total income of \$297,000 for the same period of this year. The expenses for the period from July 1 to February 28 last year amounted to \$309,000 as compared with \$292,000 for the same period of this year. In comparing the two periods it will be seen that the income for the last period has been increased about \$11,000, while the expenses have been reduced about \$17,000.

While our income during the first eight months of this year was greater than during the corresponding period of last year, the operating surplus of \$5,000 as shown on February 28, 1923, was principally brought about because of a reduction in operating expenses. If, during the remaining four months of this year our income will average \$37,000 per month, and without any increase in the average of operating expenses, the fiscal year 1922-23 will be closed without an operating deficit. However, as previously stated, because of this pleasing financial outlook we should not relinquish our efforts, or in all probability we will defeat our purpose, but stimulated by the encouraging results achieved during the first eight months, let us press onward with renewed determination to accomplish our purpose. The Bishopric feel that the Saints are to be congratulated upon their wholehearted response to the financial needs of the church, and we sense the responsibility of prudently administering the funds received.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

The Soldiers of Christ

During the Great World War the German army was looked upon as a great piece of fighting machinery by all who knew of their tactics. We will grant they were, but that was all. The German soldiers were trained with one thought—to do a certain thing at a certain time. Also to follow in one route at a given or fixed time. If they were shelling a place, they would fire two or three shots at intervals of five minutes each, then stop for half an hour, then begin again.

That is why they lost. They fought because they were as a machine. America fought for an ideal, for home, loved ones, and their country.

What are we to-day? Are we true soldiers of Christ, or just a piece of machinery? If we are true Latter Day Saints we have the Spirit of God to urge us on to do great and noble work. Members of the great army of the world, and the churches of Babylon, continue doing the things that have been drilled into them for ages, not because the guiding Spirit tells them to, but because they have a *form* they must adhere to at all times. Therefore, they do certain things at a given time.

Let us be up and doing, striving earnestly to hold up the banner of righteousness at all times. Let us put ourselves up for inspection, and see if we are one hundred per cent Latter Day Saints, or if we are just a piece of machinery, as the German army was.

JAMES H. MADDEN.

Kansas City Stake News

The conference held February 18 and 19 at Central Church was a round of wholesomeness. Sunday was sunshiny, and while it was a little crisp it was not the kind of weather that would keep any away from the services who really wanted to come. The department of religious education, as usual, was able to take care of several visitors in addition to its regular attendance. One should see the Central school in action to appreciate what is being done there—order like clock work and lessons usually studied, two things most necessary.

President Floyd M. McDowell had been announced for the entire day, so there was a crowd. Arrangements had been made for conducting two services at each meeting time except 7.45. That is, a junior meeting at 11 a. m. in addition to the regular services; the elders' quorum and Aaronic priesthood met at 1.30; social service for the young and the older ones at 2.30; and Women's and Men's Department at 4.15.

Well, Brother Floyd came! He addressed the morning assembly in the main auditorium and was associated in presiding at the young people's social service. In the ministry at 4.15 he had a fine audience, as well as in the evening. While his guns were trained on the ranks of the young with telling effect, some of the older ones were affected by what might be called shell shock. He affects the conversational style in speaking, yet his audience responded with rapt attention. They had not forgotten his effort of a year ago and insisted on showing him their appreciation.

Some of the thoughts suggested at 11 a. m. followed the scriptural injunction from 1 Thessalonians 5:1: "Prove all things; hold fast that which is good." Lengthen your rope and strengthen your stakes. The modern world has lengthened its ropes, but has not strengthened its stakes. The things which brought the destruction of the ancient world are here to-day; the future is uncertain. Modern invention has not failed us; it has thrown us into the water and now we have to swim.

At 4.15 the ministry were taught a lesson by Brother McDowell who began by referring them to the oft-quoted scripture, Proverbs 29:18: "Where there is no vision the people perish," stating that we need a vision of our goal, purpose, and aims; should keep this before us. He pictured a big vision of our work. Some antagonize a church school because of lack of vision. All have not vision, because we have not seen the need of preparation. We are too unmindful of our social condition. Some think that society is a mess pot in which all things are dumped and each take out equally. The relation of our job to the program of religious education should be understood and observed religiously. Some think

religion all at once is the thing. Is sudden conversion sufficient? Too much stress on the change at baptism is urged. What about the time in our lives before and after? Shall we wait till the children become adult sinners before teaching them? The Shakers are selling their property because there are no children to carry on their work; millions of dollars are spent to teach the boy that two times two is four. How much is spent for religious education? Emphasize the teaching of children as well as adults.

The lecture method is the poorest method of teaching. What percentage of teaching through the sermon reaches the young? Religious education comprehends the play time, and the playground is where many problems arise that call into play our best judgment. The Sunday school and the Department of Expression lack teamwork. The schools should work together. Visits form a most important part in religious education. It is a most excellent thing to feed those in the church not only in the first grade, but the second and third and so on. Proselyting is another way to carry on in religious education. To-day's problem is separate from yesterday's and must be met. There is no easy method. Our effort must be diligent. The proposition is not "get mine" but "give mine!" We must ever keep before us the new social order. We have the key to the problem of the ages. We make a mistake when we think we have a monopoly on stewardships, consecrations, and sacrifices. There are others.

The sermon at 7.45 was based upon Thessalonians 4: 1-12. The function of the church is to keep alive these wonderful ideals. The Greeks were dreamers, but the Romans were builders. There is a need that we set aside a few moments each day to answer the demands of our spiritual needs. "More abundant life" is needed in the individual and the group. It is a most selfish thing to live for oneself but we should strive to bring men progressively to God. "Who will tell me that we have progressed in spiritual things as we have in material things?" Christ's plan is not a dogmatic plan which he desired to force us to obey. We have looked too much on the distant pearly gates and too little on things of vice around us. There is a way that you may develop that more abundant life. Take note. Corn is a native large grass. The original height was two feet three inches. It has now been developed until it reaches a height of ten to twelve feet and produces an ear from one that was one inch in diameter to the size of three inches. It has found a more abundant life. Burbank has perfected the daisy from that found growing in a wild state to the Shasta daisy, a magnificent bloom. May not we be compared to the daisy? We need the gospel of Christ, the greatest philosophy of life.

The first Christian grace is a Christian consciousness of the world and its needs, an awareness of the interdependence of life. Am I my brother's keeper? We have not enough respect for others' religion; we are angry when another does not have respect for our religion. Christ taught that human life is sacred. The mother exemplifies the Spirit of God when she goes down through the valley of death to bring others to her home. A desire for the Spirit of God shall be a desire that his will concerning us be done, that God's will might come to us. Have courage for a world's purpose. Consider man's relationship to man, and man's relationship to God. Luther said, "I will not take it back," when challenged for the stand he took as the first exponent of the Reformation, a readiness to pay the cost. "Except a grain of wheat fall into the dust and die it abideth alone." First, servant of all, which is the law of consecration. A fine thing to be a partner of God, for the furtherance of his purposes. It is a fine thing to pour out your soul to God whose ear will hear your supplication. I believe the church's best

exemplification of his life is lived in the flesh. The goal to work for is to do what he wants you to do. Substitute love for hate, selfishness, and ignorance. Sixty thousand children die annually from preventable causes. We should say, "Here am I, use me." God is our Father; mankind our brother. Wealth must find its expression in service to man. Surplus to all is the key most important. In facing the world choose the good; eschew the bad. Will you not strive to this end?

The prayer and testimony services for the young at 2.30 and the older ones were replete with the best of expressions savored by the good spirit at both meetings, which were well attended and the time fully occupied.

The Department of Women at 4.15 assembled in the main auditorium and were favored by an address by Professor Nowlin of the Northeast High School on psychology.

The interests of the Graceland College Home-coming were set forth by F. M. McDowell. It occurs June 3 to 16.

Bishop Ellis Short from Zion was a visitor and bore a valiant testimony at the prayer meeting.

The church statistician, Brother F. A. Russell, was present counseling the brethren on how to report their work.

A song service at 7.15 was conducted by Bernice Griffith, chorister.

Business meeting at 7.45 on the 19th was in charge of the stake presidency, J. A. Tanner, S. S. Sandy, and Charles D. Jellings. The bishopric reported for the year 1922,

Cash on hand January 1, 1922	\$ 2,509.03	
Received since	47,133.62	
		\$49,642.65
Total		\$49,642.65
Expenditures	\$45,867.57	
Balance December 31,		
1922	3,775.08	49,642.65

Signed:

F. B. BLAIR,
JOHN TUCKER,
FREDERICK S. ANDERSON, *Bishopric.*

The high council recommended the following brethren for ordination which was ordered by the conference: Wilfred Winn, priest; Ira G. Clutter, counselor to president of priests' quorum; E. H. Marks, priest; Calvin Budd, priest. The recorder reported a membership of 2,952 of which 177 were of the ministry.

A petition from the Fourth congregation asking for an enlargement of their building was referred to the stake presidency and bishopric for action.

The Grandview congregation reported total bills to date on their new edifice as \$9,145.05, of which \$6,483 has been paid.

Appointments as pastors for the thirteen congregations were changed only at Bennington where Brother R. L. Bishop was the appointee.

The Departments of Religious Education and Expression and Training are operated jointly, Brother F. A. Cool having charge. But as the brother may not remain much longer the appointment was left open.

Sister Fern Lloyd was appointed supervisor of the Department of Women. Sister Bernice Griffith was sustained as director of music.

The matter of fully concurring in the coordinating plan was finally accepted by the Department of Women, thus completing this departure of stake work as all departments now operate under this plan and are working under class four as formerly mentioned. The stake presidency and bishopric form a board to arrange a budget for the administration expense of all departments.

Amos T. Higdon finished the series of special services at

Armourdale the 18th. Brethren Budd and Edwards of the Twelve assisted. A splendid interest was manifest throughout but no further results.

Patriarch Ammon White held three consecutive services at the Northeast Mission commencing the 13th. Brother Higdon commenced a series there the 25th.

Independence

Appointments at Independence Sunday were as follows: Elders J. A. Gillen and James F. Keir at the Stone Church; Elders George Jenkins and J. A. Gillen at Liberty Street; Elders Lyman W. Fike and Wilbur B. Paul at Englewood; Elders J. W. Peterson and J. A. Dowker at Enoch Hill; Elders W. D. Bullard and Herbert L. Barto at Walnut Park.

Plans are being made for a large auto party composed mostly of young people to visit the historic Far West region on the last Sunday in April. Preceding this date, on two Sundays (April 15 and 22) Church Historian Walter W. Smith will address the young people's meetings at the Stone Church on the history and geography of the region, then on the 29th will be in charge of the program for the day. The party will leave here early in the day and drive the sixty-odd miles, spend the day, and return in the evening. Others in the surrounding territory as well as in Independence are invited to participate in this important venture. If convenient to attend the two lectures preceding, it would be a good plan to do so. Those who believe they might go would do well to get in touch with E. D. Moore, care Herald Office, who is in charge of the young people's meetings at the Stone Church and is arranging for the trip.

The following women have been appointed supervisors over the Stone Church district in Independence: District 1A, groups 1, 2, 3, 4, 5, Mrs. Alice M. Cowan; District 1B, groups 6, 7, 8, 9, Mrs. J. G. Pointer; District 6, groups 10, 11, 12, Mrs. A. E. Nunn; District 7, groups 18, 19, 34, Mrs. Ellis Short, sr.; District 8, groups 20, 21, 22, 23, 24, Mrs. Flo Whittemore.

The city health inspector reports that the "flu" epidemic is subsiding in Independence but it has left a number of people only partly convalescent as yet.

The Independence Music Club which has sponsored a very fine series of concerts here this winter, presented Mr. Reuben Davies, pianist, on Tuesday evening. This was the fifth number of this year's series. The number given by artist members of the club will be presented in April.

Brother Leslie S. Wight has been made general sales manager of the Sodiphene Company of Kansas City and is moving his family to that city. His family has been in Lamoni during the winter.

President Floyd M. McDowell was in Independence over the week end, and went down to the Holden conference which was held at Lees Summit Saturday and Sunday.

Brother Herbert L. Barto has moved to Independence from Goodland, Kansas, and has taken up work with Irving-Pitt Manufacturing Company. For some years after moving from Independence, Brother Barto and his family lived in Lamoni, but they have been in western Kansas the last few years and have been very active in trying to forward the church work in that place.

There has been a great deal of sickness in the home of President Elbert A. Smith the last few weeks. Brother Elbert was taken ill with influenza when he was in Lamoni two weeks ago and was detained there for several days recovering from the effects of the disease. On his return home his wife went through a siege of influenza and following that Mrs. Asa Cochran, Sister Smith's mother, and Mrs. David H.

Smith, President Elbert's mother, were attacked by the same disease. Sister Cochran and Sister David H. Smith were taken to the Sanitarium Monday afternoon, where they can receive professional nursing and care. Both are advanced in years but it is hoped that they will respond favorably to the expert treatment that the Sanitarium affords.

Mr. and Mrs. F. S. Dillon, of Lamoni, Iowa, have a fine baby boy which was born to them at the Sanitarium this week.

Brother William D. Roberts died in Independence Tuesday morning after an illness of several weeks. Brother Roberts was well known and highly regarded in this city, and had taken an active part in years past in the city affairs, serving two years in the city council for his ward. He was a building contractor, and did extensive and creditable building for years. Brother Roberts was born at Tabor, Iowa, in 1857, and came to Independence in 1883. He leaves his wife, Mrs. Mattie Roberts, and three children, Miss Ruby Roberts, Mrs. J. A. Holsworth, and Mr. Earl D. Roberts to mourn. The funeral was at the Stone Church at three o'clock on Thursday afternoon in charge of Pastor Roy V. Hopkins, the sermon being preached by Doctor Joseph Luff. Interment was in Mound Grove Cemetery.

Brother James Hamilton who was born in Kentucky in 1844 and who lived in Independence for over 36 years, died Saturday morning. He was a Civil War veteran, one of that fast fading company of Grand Army men. His widow, Mrs. Jane Hamilton, as well as two of his children, Mrs. Clifford Forties, of Kansas City, and Charles Hamilton, of this city, were with him at the last. The funeral was held Monday afternoon at the Carson chapel. Interment in Mound Grove Cemetery.

Bishop Benjamin R. McGuire, Elder T. C. Kelley, and Church Statistician Frank A. Russell and wife went to Saint Joseph to attend the Far West stake conference which was held in that city Saturday and Sunday.

Meetings in Holden Stake

About the middle of December I received notice of my appointment which read, "Holden Stake; Lexington objective." Leaving home on December 30 I arrived in Lexington the same day and feeling the need of acquainting myself with my new situation I spent the first week in visiting among the Saints trying as best I could to encourage them in the work. Having secured the Church of God church which is situated three miles west of Lexington we began services January 7 and continued two weeks with good attendance and interest. Brother George Shippy, one of our old missionaries and a splendid preacher, assisted in the preaching.

We closed the meetings at McGrew Church January 21 and immediately began preparations to hold services at the Saints' church in Lexington commencing on January 28. I spent several days visiting and distributing tracts and advertising our services but on Thursday, the 25th, I found it necessary to return to my home at Knobnoster and was afflicted for ten days with what seemed to be the "flu." Feeling strong enough to begin operations again I returned to Lexington on February 3 accompanied by Elder J. F. Petre, and upon arriving there was gratified to learn that the pastor of the branch, Elder G. W. Talley, had filled the pulpit very acceptably in our absence and there had been a good attendance and interest during the week. I believe it was stated that Brother George Shippy had preached once during that time.

The Saints of Lexington were gratified to have Presiding Patriarch F. A. Smith with them on Sunday, February 4,

and to listen to the splendid discourse he delivered at 7.30 p. m.

The meetings continued for two weeks after our arrival with increasing interest resulting in the baptism of five splendid people, all of whom are adults. The writer baptized two on February 12 and Brother Petre the remaining three on February 18, the closing day of the services. On the 19th we began services at a place called Summit, situated about three miles south of Lexington and we are preaching every night to a crowded house. We are hoping other honest-hearted souls may be led into the kingdom of God as a result of these services.

Words fail to express my appreciation for the way in which the splendid Saints of Lexington Branch have cared for our needs and have assisted us in various ways in making our work successful.

ROBERT E. BURGESS.

Traveling in Wyoming

Leaving my wife and family in Independence, the writer once again resumed the old mode of travel and returned to his field by train, singlehanded and alone.

I enjoy rail travel, but I must say that it is not like floating over the country in old Stanley, where we always have our home with us whether on plain or in canyon, highway or low way, glen, forest, continental divide, or where not.

My trip here from Independence was over the Chicago, Burlington, and Quincy Railroad by way of Denver, Alliance, Casper, Thermopolis, Burlington, Greybull, Lovell, Billings, and Sheridan. We have members at all these points, and let me say that members of the church living in Wyoming or planning on living here or motoring through here will do

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number Three: Because We Want Vision

I have been raised in the church and at times very much desire to give my life to the service of the Master. Although I have tried to do my best in preparing and have tried in a small way to help out in my branch, I seem to lack a vision of the purpose of the church. I do not understand what this "Zion" is all about. I seem to work in the dark. I wonder at times if we know just which way we are going. I wonder if we have a purpose, an aim, a vision, of what we want to accomplish. Since first I heard of the Young People's Convention to be held next June at Graceland, I have felt that there at last was the thing that the young people of the church needed. I am going to the convention because I need to vision the aims of the church. I understand this is just the purpose of this meeting of young people. I am sure that you cannot afford to miss this opportunity. Come with me then and be able to return to your homes inspired by the marvelous vision of the aims of the church in this the latter day.

Lamoni the Place

June 3 to 16 the Date

well to note that we not only are represented at the places named but also at Cheyenne, Laramie, Green River, Rock Springs, Medicine Bow, Lander, Ralston, Powell, Albin, Pine Bluffs, Manville, Alcove, Arvada, Alva, New Castle, New Haven, Ewing, Fort Washakie, Lingle, Vaughan, each of which, except a couple, I have visited.

At Alliance, on the Nebraska side, but not far, we have about fourteen members but no officers. They were largely without the knowledge of each other until my recent visit there when I dug them up and got them in touch. If persons moving into the State or traveling through will write me in regard to any particular place or places I will give them the names of our people. Some of them have been many years in isolation and still cling to their faith. One I have just visited for the first time, Mrs. Rosa French-Nelson, formerly of Santa Ana, California, has been here about fifteen years in the valley of the Greybull.

Passing through Billings, Montana, in order to get east of the Big Horn Mountains, I determined to call on a Doctor Charles Chase whose address had been furnished me. Who did I run into but the son of Amos Chase, our missionary. I was made to feel welcome for the night in their neat little cottage, but we talked so late and slept so late that we had to proceed with Paul Revere speed in his able machine to get me to my morning train. They are four, consisting of a physician with an evidently good practice, an amiable wife, and two little girls to break the monotony of the passing hours.

Living in dry plateau Wyoming is generally about as high as the elevation, with the exception of potatoes and, at the points of production, coal, gas, and honey. Potatoes at Alliance were available at thirty cents a bushel in carload quantities when I was there. Coal at Sheridan, self-hauled, is between two and three dollars per ton. Gas at Lovell is 25 cents per thousand feet and is used for both heating and cooking instead of coal. Honey at the same place was \$1 per gallon (twelve pounds) lately and perhaps is yet.

Our plan is to return to Independence in the spring for the steamer and Margaret and Lorne and we plan not to return to Missouri for next winter.

Correspondents, remember Albin, Wyoming, always gets me.

ALVIN KNISLEY.

Oklahoma City, Oklahoma

Editors Herald: The branch at Oklahoma City is still striving to do the will of their Master. Brother S. W. Simmons has been here for medical treatment this winter and we have enjoyed hearing him preach very much.

The Department of Recreation and Expression was organized by the branch president, Brother Ed Dillon, with the young folks in charge. Ray Butler is the president. We are planning to go to Lamoni in June.

The Kashaway Oriole Girls and the boys went to visit a literary society at Sooner Country School Friday night, February 23.

We wish to extend our sympathy to Mr. and Mrs. Earl McDivitt because of the death of their infant daughter.

Sister Amend and Sister Page have been sick but we hope and pray for their rapid recovery. Several have had the influenza but are better now.

Brother Ed Dillon is the pastor of the branch this year. Brother Roy S. Budd, of Independence, preached last Monday and Tuesday nights.

HELEN RIVERS, *Branch Reporter.*

A branch may not be dead, but dying. In either event it needs reviving. Can you do the work or do you need the help of an evangelist?

Radio News

W P E

Radio Program for March 18, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Mrs. Pauline Becker Etzenhouser, Piano Accompanist

Classic trio: "Homing," by Del Riego, special arrangement by Mrs. Etzenhouser.
Violin, Miss Lillian Green.
Cello, Mr. Ammon Fry.
Piano, Mrs. Etzenhouser.

Contralto solo: "He shall give his angels charge," by John Prindle Scott.
Mrs. S. A. Burgess.

Classic trio: "The Rosary," special arrangement by Mrs. Etzenhouser.
Violin, Miss Lillian Green.
Cello, Mr. Ammon Fry.
Piano, Mrs. Etzenhouser.

Prayer.

Soprano solo: "Consider and hear me," by Wooler.
Mrs. H. C. Burgess.

Sermon: "Saviors of men."
Elder Cyril E. Wight, of Lamoni, Iowa.

Vocal duet: "Hark, hark, my soul," by Shelley.
Mrs. H. C. Burgess, soprano.
Mrs. S. A. Burgess, contralto.

If every radio fan within our radius listens in next Sunday, 500,000 people will hear Elder Cyril E. Wight. If five per cent listen in we shall have an audience of 25,000. This is somewhat larger than Lyman Wight, Cyril's grandfather, ever expected when he went to preaching service.

Some of our branches are making a special feature of their radio concerts. In order to help them, and also to give more of the traditional aspect of a service, we hope to be able to include full choral singing in the near future.

This is a day of cooperation. For example, we do not know what type of program is most suited to your needs unless you write and tell us. Why not send your suggestions in on a post card?

It would help us to plan ahead if we knew how many Saints listened in from time to time. If every one who hears next Sunday's service writes in and mentions his membership, it will help us. We are counting on you. Thanks very much!

Very sincerely yours,
THE QUORUM OF TWELVE,
By F. HENRY EDWARDS.

INDEPENDENCE, MISSOURI, Box 255.

GROULTON, TEXAS. I have just heard your program, and enjoyed it fine.—Willie Burch.

EAST SAINT LOUIS, ILLINOIS. I heard the church services which you were broadcasting on Sunday, March 4. It was very good and it came through fine.—Allen Grine.

REPUBLIC, KANSAS. Thank you for your efforts. They are being appreciated by all radio owners.—Frank A. Stafford.

SAINT JOSEPH, MISSOURI. I got in on the last number of your program. The speech was very clear. The signals were loud and clear. I hope to pick you up again, and wish you all the success possible.—Ford Smith.

KANSAS CITY, MISSOURI. Got your very interesting program as broadcasted from Independence, and enjoyed it very much. Thanks.—A. C. Burrows.

DENVER, COLORADO. Heard the sermon by Elder Phillips. You came through in spite of a great deal of local interference.—V. M. Mangone.

Notice of Annual Membership Meeting of the United Order of Enoch

Notice is hereby given that the annual meeting of the members of the United Order of Enoch will be held in the basement of the Stone Church, Independence, Missouri, at 2 p. m., Monday, April 1, 1923.

All members are invited to be present to participate in the matters coming before the order.

Yours very truly,
March 3, 1923. R. T. COOPER, Secretary.

Missing Boy Sought

Brother and Sister William Madison, formerly of Independence, now of Washington, District of Columbia, appeal to the Saints to be on the lookout for their son Dwight. He disappeared about a week ago. He is fourteen years of age, shows his Indian parentage, was wearing blue pants, army shirt, gray cap, green sweater. If located, notify the Herald.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Work While the Day Lasts	241
Church Pageants	241
Two Letters of Protest	242
The Grave of a Pharaoh	242
The Passing of a Great Indian	243
Blue Pencil Notes	264
ORIGINAL ARTICLES:	
The Drama and Religious Education, by T. W. Williams	244
Preparedness, by Cornelius Clifford	249
OF GENERAL INTEREST:	
Rome and the Sabbath	253
President Harding on Education	255
The First School in Kansas City	255
Stewardship Campaigns	255
A Noted Epitaph	255
LETTERS AND NEWS	256
F. Henry Edwards—Paul M. Hanson—John W. Rushton—Benjamin R. McGuire—James H. Madden—Robert E. Burgess—Alvin Knisley—Helen Rivers.	
MISCELLANEOUS	263

MISCELLANEOUS

Appointment of Bishops and Agents

Eastern and Western Maine Districts: Arrangements have been made with Bishop M. C. Fisher to look after the work of the bishopric in the above districts and he has arranged with the following brethren to act as his solicitors in the various parts of these districts:

Eastern Maine District:

Bishop's Agent

Charles F. Cummings, West Jonesport, Maine.

Solicitors

James J. Clark, Corea, Maine.

David Joy, South Addison, Maine.

O. L. Thompson, Jonesport, Maine.

Western Maine District:

Bishop's Agent

Henry R. Eaton, Stonington, Maine.

Solicitors

Myron Holman, Dixfield, Maine.

Brother Barton, Vinal Haven, Maine.

Hosie B. Eaton, Little Deer Isle, Maine.

Albert Carter, West Surry, Maine.

Emery Eaton, Little Deer Isle, Maine.

Brother Fisher has been very successful in his work in the Massachusetts District and we feel confident that with the cooperation of the Saints of the above-named districts that the results following his direction in financial affairs will be very gratifying. We commend him to the Saints for their faithful and loyal cooperation.

Sincerely yours,

BENJAMIN R. MCGUIRE, Presiding Bishop.

Requests for Prayers

Sister G. L. Hunt and family of Halfway, Oregon, ask the prayers of the Saints in their behalf. The twins are ill with malnutrition, one son with chronic appendicitis, and another son has weak lungs as the result of an attack of double pneumonia. Sister Hunt, herself, is on the verge of nervous prostration.

Sister Sarah Scott of Leedy, Oklahoma, requests the prayers of the Saints in her behalf as she is ill and there are no elders near enough to administer to her.

Conference Notices

Northeastern Nebraska, at Walthill, March 30 to April 1. Friday evening will be devoted to special program work. Saturday will be general business sessions. Sunday, devotional and preaching services. We are anticipating all services to be of a highly spiritual character. Be sure to send all reports to T. J. Elliott, president, 3523 Lafayette Street, Omaha, Nebraska.

Blue Pencil Notes

Probably we should not mention it at all, but judging by psychologists and their conclusions regarding the masses, based on mental tests, a great many people who have had pleasure in calling us "Mormons" are properly designated by that word with the second *m* omitted.

"Thank you" has become pretty well standardized. It is said in a very crisp, business-like, but mechanical manner, with the rising inflection on "you."

Even paganism may come to recognize the philosophy, "Live and *let* live"; but Christianity says, "Live and *help* live."

A story has been going the rounds among football circles to this effect: A student in a certain university is a most able football player, but quite hopeless as a student. Things reached a crisis during the recent football season when in order for the university to win out in athletics it was quite necessary for him to continue on the team, and where if he was to continue on the team it was quite necessary for him to make certain grades. Among other things he had to have at least fifty in chemistry. As a chemist he was a good football player. A professor who was a very enthusiastic football roter was appointed to give the examination. The student passed. Later the president of the university, being somewhat curious, approached the professor and said to him, "How in the world did Brown pass his examination in chemistry?" The professor replied, "I asked him only two questions. One he answered wrong and the other he answered right, so I gave him fifty." "What were the questions?" the president persisted. "Well," replied the professor, "I first asked him the color of blue vitriol. He said it was pink. Naturally he was wrong. Next I asked him the color of red precipitate and he said that he did not know, and he was right, so I gave him fifty."

From time immemorial efforts have been made to develop religiously in seclusion. Man has been slow to give up the thought that the life of the religious hermit or anchorite is the ideal religious life. Such a life was considered a surrender to God. It was not. It was a surrender to the Devil. It was a surrender to the Devil in this sense, that it was a complete retreat from the battlefield of life. It was a retreat from the active affairs of life and the normal and wholesome relationships of life in which religion must function if it ever functions. Religion must function in the relationships of the family, the home, of business, of the community, or not at all. The religious hermit retreated from those domains, admitting that he did not believe that religion could meet those problems, religion was only for prayer and meditation. Even Paul, militant Christian that he was, seemed to flee matrimony, and rather en-

couraged others to do so, as an estate in which religion could scarcely hope to survive.

As a matter of fact man is social and gregarious. The life of the religious hermit was abnormal, and if judged by its fruits not entirely sane, and certainly unwholesome—indeed it was more irreligious than religious. Doctor Hall in his book, *Ethics within Organized Christianity* (p. 248) has a very interesting study of the mental effect produced by such a life. Bear in mind that he quotes this study from old Catholic writings in the Latin. Doctor Hall writes:

"It is pathetic in the extreme to read the careful and most interesting psychological analyses of the mental states produced by the unnatural life of the monk. 'The sixth struggle is what the Greeks call —, which we may render weariness and anxiety of heart. It is like melancholia, and is particularly severe with the hermit and a constant and dangerous foe of the solitary, attacking the monk at the sixth hour, as does a fever with its burning heat the sick man, at regular intervals . . . and when it seizes some miserable one, he conceives a horror of the place, and utter disgust of his cell; of his brethren also with him or near him it begets disdain and contempt, as negligent and unspiritual.'"

Le Petit Parisien quotes a London paper in description of a certain funeral occasion, as follows: "The procession was very beautiful and nearly two miles long, as was also the prayer offered by the Reverend Perry."

Up from earth's center through the Seventh Gate
I rose, and on the throne of Saturn sate,
And many a Knot unravelled by the Road;
But *not* the Master-Knot of Human Fate.
There was the Door to which I found no key;
There was the Veil through which I could not see;
Some little talk awhile of Me and Thee
There was—and then—no more of Thee and Me.

The experience of the young man who has cherished a philosophical or academic interest in fatherhood who suddenly finds himself fully initiated to the Order Parental is set forth by Gilliland in his poem, "The ever new":

He knew that he knew all of fatherhood:
He had read books about it; had observed.
He knew quite all there was in it of good;
How to unselfish sacrifice it nerved
Men of the feeblest courage. He was wise
On that and all themes else below the skies!

One day his young wife hid her blushing face
Against his breast and whispered something sweet.
A thrill, of which he ne'er had known a trace
In all his past, stirred him from head to feet.
To man's full stature in a trice he grew;
At last life's deepest springs he knew—he knew!

Now when, upon his awkward, untaught arm,
He holds the helpless mite—Hers and his own,
And feels that from earth's most resistless harm
He could defend it with that arm alone,
He understands as ne'er he understood—
As though he had *invented* fatherhood!

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, March 21, 1923

Number 12

EDITORIAL

His Service to Man

He gave all and counted it gain. His life, death, and resurrection are all one gift to man.

Again the Easter season is upon us when we celebrate the most wonderful event in the world, the death and resurrection of Jesus of Nazareth. By his death he crowned his life. The fact that there were various sun heroes and that among pagan nations a celebration took place in the spring of the year largely religious interpreted by some as a worship of growing vegetation, by others interpreted as solar mythology, by others as traditions of truth handed down from the past does not change the essential fact of the birth and death of Jesus of Nazareth, the Messiah of the Jews, the Savior of all mankind.

When he came to the world how readily might a plea have been made that if he were allowed \$20,000,000 a year it represented great self-denial compared to that which he already had, for by him the world was made. The cattle on a thousand hills were his; he possessed wealth and power beyond the possibility of humanity to comprehend. If he had come as a great prince with mighty power and with the wealth of \$20,000,000 a year how well could he have used or utilized such an amount for social good with the wisdom and knowledge which he possessed.

Yet such was not his choice. We are told he was offered the whole world and the kingdoms thereof and refused it, yet he spoke not of his sacrifice nor of the great service he rendered.

Krishna, according to the tale, came as a mighty prince to India; Buddha is made a prince both of Persia and India and as possessing great wealth. Horace in Egypt was also a royal prince possessing power and wealth as measured by human elements. But why prolong the list? Jesus who was no myth but who indeed took part of flesh and blood, Jesus did not choose to come as a royal prince of India nor of Persia nor of Egypt. He did not come to cultured peace nor to the powerful rulers of Rome. He came

to little Judea. Nor did he come to the ruling powers of Judea but to the hut of the carpenter.

Yet he was not born even in those humble surroundings for he was born in a stable. The character of the stable has been variously discussed, but it was evidently a stable—on that all writers agree, and that he was laid in a manger.

He abode as a carpenter not only in the early years preceding his enrollment in the men of the tribe but through all the thirty years that he was subject as a Jew to his parents, and then he entered upon his mission. Entering upon his mission he left even the humble home he already possessed. Were any hungry? So was he hungry. Were any athirst? So he had known the pangs of thirst, doubtless in the desert, but certainly on the cross. Do any demean their humble home or lack a bed? The birds of the air had their nests, the foxes their homes, but the Son of man had not where to lay his head. He became the humblest of all in his life. He descended beneath all even into the pangs of hell in his death. Have any felt themselves forsaken of God? That which they have felt for a moment when the Spirit of God was withdrawn he suffered for every man so that in anguish he cried out, "My God, my God, hast thou forsaken me?"

In other words, he became among the least of earth and suffered with others that he might become a fit representative of his brethren and the founder of Zion, the pure in heart, that he might establish the kingdom of God both in heaven and also in earth. He suffered the most ignominious death at last only to have that prayer answered, "Glorify thou me with the glory which I had with thee before the world was."

Mankind really trusts such a leader; man really rejoices that into his hands has been given all power both in heaven and on earth; hence to-day in song, in vocal and silent prayer, and in testimony, our hearts rejoice with that assurance that he has risen from the dead having first set us an example that we may follow in his steps and thus become with him joint heirs of our heavenly Father.

S. A. B.

"The evil, suspicious, eagle-eyed monster spies and shapes faults that are not."

What Christianity Is Doing

In the midst of much pessimistic discussion we sometimes lost sight of facts concerning spiritual and moral advancement.

Thus Doctor Robert E. Speer, the president of the Federal Council of the Churches of Christ in America, in a recent address on foreign missions, emphasized the following facts concerning Christianity:

First, the miracle of transformed individuals, men and women who are apparently made over immediately through conversion.

Second, the great tides of changing life pulsing through the world. Thus, according to the report of this address in the *Christian Work*, Mr. Ghandi is doing more to spread the teachings of Christian missions than all of the missions have been able to do in a hundred years. A national congress was recently held in India making him dictator over Hindus and Mohammedans alike. The unity of the people and their joint interests were emphasized, and this departure from old ideals was justified, not from the Hindu scriptures, but by appealing straight to the principles of the gospel of Christ.

This progress can be shown also in the attitude toward the social evils, the very fact of the general anxiety and discussion. The more accurate statistics signify an awakening of the public conscience.

In the third place, a couple of hundred years ago the conscience of nations required no justification or apology for land grabbing. When land was wanted they took it without any pretense that it was done for the benefit of the people of the land. But barely a generation ago when the Congo Free State was set up, old political ideals were no longer possible. There was a demand for a sanction or at least a moral pretense. A further step is now taken in the matter of the League of Nations in taking over territory and setting forth a principle of trusteeship and missionary duty in the mandates.

Finally the awakening realization that in the Christian gospel lies the only hope of the world. This is shown even through the despair of men throughout the world, that they have no other hope, unless we can have that hope in Christ.

Such a statement as the above is at least of interest, if we are to keep a just balance of the situation in the world to-day. Such statements give us an insight into some of the underlying factors of the spiritual condition of the world, and gives us hope of a social and moral awakening under right leadership. There are doubtless countless thousands if not millions who are more ready than we suppose to accept the pure gospel of Jesus Christ and receive his mind and will to-day. There are doubtless great multitudes that are more ready for social regenera-

tion than is commonly supposed. There are certainly many thousands everywhere giving both thought and prayer to this subject. S. A. B.

The Church Must Help Those in Need

It is a matter of common observation, in other churches at least, the number of men with a family who are taking but little interest in the church and much in their lodge and insurance companies. This question Mr. Roger W. Babson has recently discussed and we quote herewith the following extract from *The Literary Digest*. The need of the church in social service is being seen more and more. The Spirit of Christ in dealing with our fellow men, of mutual helpfulness and forbearance, is a just want in this day of unrest as much if not more than heretofore.

The church is wondering why it is losing its grip on the masses. It wonders why lodges, mutual benefit associations, insurance companies, and other organizations are growing so rapidly while the church is lagging behind. One real reason is that the church is using outgrown methods to reach the people, while lodges and mutual benefit associations are using modern insurance methods. The church must devise some way to take care of its unfortunates. If a man who is a member of a church and a member of a lodge is helped materially by that lodge when he needs it but hears nothing from the church, he naturally thereafter gives his support to the lodge rather than to the church. I am not saying that the church should mix up in mutual benefit insurance, but the church must do something to help its unfortunates in some material way. In saying this I have in mind not necessarily the poor, but rather the salaried man who has not been able to save and is taken ill and left without any means of support. S. A. B.

An Audience of 500,000

In the Radio column last week Apostle Edwards, in charge of the radio programs of the church, announced that if all who could do so would listen to the speaker over the radio on the evening of the 18th, there would be about 500,000 in the audience. This is probably a safe estimate, and is illustrative of the marvelous possibilities of this sort of preaching.

We hope the suggestion will be observed wherein Brother Edwards asks for reports. Let him know how many are hearing the programs. Tell him the effect it is having on your neighbors. If you need to have the programs published two weeks ahead in order to get them, say so.

It is interesting to note that in *Autumn Leaves* a new Radio department is being conducted. It has some valuable suggestions in it and is greatly appreciated by *Autumn Leaves* readers.

E. D. M.

Dependable People

Years ago many of us used to sing a song,

"Surely the captain may depend on me
Though but an armor bearer I may be."

The song is based on the story of Jonathan and his armor bearer (1 Kings 14) and occasionally has offered the basis for a good sermon on dependable people.

In the story of the prodigal son we may be too prone to see that the calf was killed for the prodigal. Both of the brothers in that case were in fault. One, however, had repented. But the point now of particular interest is how often we take for granted the services of dependable people. Our very modern life itself depends on the quiet way in which a multitude attend faithfully to their daily work. Every train that starts for its destination depends on the faithfulness not alone of one or two men, but on the faithfulness of every track walker and section hand, as well as the engineer and train dispatcher.

In the church it is interesting to note how often we take for granted the steadfast service of the man who is always in his place on time, the organist who is always to be found at the organ promptly ready for service, the Sunday-school teacher and even the children who are faithful Sunday after Sunday. Sometimes when we see the fuss made over some one new we may feel a little like the boy did who said that he had never been new.

But the work of God as well as the work of the world is carried on by these faithful few who quietly and persistently do their duty. They are indeed the family of God.

S. A. B.

Child Labor in the United States

The Children's Bureau in a brief pamphlet shows that over 1,000,000 children from ten to fifteen years of age were reported by the 1920 census as gainfully employed, that of these over 378,000 were less than fourteen years old. This indicates a decrease from 1910, but the Children's Bureau suggests that the decrease is apparent rather than real as the 1920 census was taken in January while the 1910 census was taken in April. In farm and other seasonable work fewer children are employed than in the winter. Also the pamphlet says a census at the present time would doubtless show a notably larger percentage of employed children, since the census of January, 1920, was taken at the beginning of a period of industrial depression, also while the Federal Child Labor Tax Law was in effect. This law has now been declared to be unconstitutional by the United States Supreme Court while the conditions of employment have improved.

Only seventeen States have as high requirements with regard to child labor as have the two Federal laws which have been declared unconstitutional. This pamphlet gives much other information as maps that show the widely varying standards in force in the different States, the minimum age at which children may be employed, the educational minimum, requirement for physical examination, boys working in mines daily and weekly, hours permitted under sixteen, night work, etc.

The title of the pamphlet is Child Labor in the United States, Ten Questions Answered. It may be obtained free of charge.

Faith and College Work

Truth is one. Right understanding reaffirms religion.

More attention is being given by college authorities to the religious attitude of their students than heretofore. As previously pointed out, the professed Christians are large in number. Also as previously pointed out the big universities of the country do better where there are good church colleges.

On the other hand, a number have "had their primitive faith upset through their college work." Part of this no doubt arises from the character of their early religious education so related to alleged facts of science that when they receive a different teaching with regard to science the foundation of their faith is shaken.

As pointed out by the *Congregationalist* and referred to in the *Literary Digest*,

"There has often been in academic circles too coldly critical an atmosphere, and too much leeway given to the sort of professor, usually himself rather immature, who takes a sort of delight in befogging the minds of his students and in jarring them loose from cherished, if mistaken notions. Reverent scholarship is not of that sort." There is a certain delicacy to approach to "sacred things," says the *Congregationalist*, "that we have a right to expect from the colleges as their proper atmosphere. We have no right to expect that they should be places of dogmatism, nor that they should suppress truth or discourage investigation out of regard for the credulous. We have elsewhere expressed the opinion that the man whose faith can be taken away is carrying his faith around rather superficially or loosely. His faith is not very distinctly real or a part of himself.

"But the less men have thought, the more they need guidance, and when much thought has been added to perplexity, they need counsel. The Dean of Columbia is to be congratulated upon a wise outlook, and a sympathetic and wholesome attitude toward the whole problem."

The student is quite right in his general attitude, whether thought out clearly or not, that all truth is and must be harmonized. One does not show greatness in ridicule, or denying the truths of religion, not even on the grounds that he is not able to understand.

S. A. B.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

When Will the Spiritual Gifts Cease?

By Elbert A. Smith

Paul in his Corinthian letter enumerates certain spiritual gifts, nine in number: wisdom, knowledge, faith, the gift of healing, working of miracles, prophecy, discerning of spirits, speaking in tongues, and interpretation of tongues. (1 Corinthians 12: 7-10.) These he declares are given or "divided" among believers by the Spirit according to God's will. It has been the position of this church from the beginning that these gifts, severally and collectively, may be and are enjoyed in this age.

Opposition on that point has been a fruitful source of controversy with our brethren of other denominations. Although perhaps willing to admit the necessity for wisdom, knowledge, and faith, they have denied the continuation of others of the gifts apparently more extraordinary, such as divine healing, prophecy, etc. Many are the verbal encounters our elders have had with representatives of other churches on this subject. But during the past two decades has come a decided change of sentiment, at least regarding divine healing. In years gone by we have many times been challenged to work cures under abnormal conditions never contemplated in the Scriptures; while cures actually wrought under normal conditions in harmony with the scriptures were quite ignored. However, during the past twenty or more years a goodly number of the churches have come forward in defense of divine healing. Such movements as Christian Science, the Immanuel movement, and other forms of healing have obtained a great vogue from time to time. This change of front raises a question, namely, If wrong on that point, may not the denominations have been wrong on other points in the controversy?

Are Subject to Control

It may even be that among our own people the thought has occurred to some that these gifts will pass and perhaps should pass as we develop. Some have thought them to proceed from an entirely emotional basis. Even though that be true they should certainly have an intellectual *control*, since the statement is made clearly that "the spirit of the prophet is subject to the prophet." There arises this further consideration: man himself is emotional; he has the three attributes, will, intellect, and emotion. In the normal man these are well balanced and equally developed. The religion then that would

help the normal man should be both intellectual and emotional and should stimulate and develop the will. God is not perceived by the intellect alone. Nor does he appeal to the intellect alone. His appeal is always emotional. The soul that is not stirred never senses God.

It may be that the sentiment that some have developed against spiritual gifts is the result of having observed very evident abuse and misuse of such gifts in certain branches, with inevitable bad results. The remedy, however, is not the cessation or loss of these blessings, but rather an intelligent and proper use. There is no field of endeavor wherein humanity may not err, and in this realm, where we are handling heavenly things, we need not be surprised to find mistakes and abuses. But to revert to the argument so often used by the early elders, we do not discontinue the use of currency because of an occasional counterfeit bill or coin. We denounce the counterfeit and throw it out of circulation, but continue the use of the genuine.

When Do They Cease, and How?

It may have been argued also, even within the church, that as we progress in spirituality and draw near to God the need for these particular manifestations diminishes. This argument does not seem to be borne out by the actual tests of experience. Without offense to other gatherings of Saints we may, we believe, truly say that the gathering of Saints in the Lamoni Stake for some years past has maintained a plane of spiritual and intellectual development not excelled by any other gathering in the history of the Reorganized Church of Jesus Christ of Latter Day Saints. This is only natural since Lamoni was founded early in the history of the church and for many, many years has been one of the leading seats of culture, spiritual development, and religious thought. It is inevitable that following such long periods of culture there should be fruit of a high order, otherwise there would be scant encouragement to engage in religious work and devotion. Lamoni had the advantage of being for years the headquarters of the church, where the leading religious teachers of the church resided. It was the center of thought. There, too, was located the publishing house. Moreover Lamoni was more self-controlled than most other gatherings of the Saints, being remote from many worldly influences. Also we must reckon with Graceland College, whose influence has been pronounced. That institution helped to maintain a high level of thought. From it came a constant procession of keen, able, and consecrated men, helping Lamoni year by year to render a contribution to the missionary, pastoral, and literary

forces of the church such as have not been excelled by any other group of Saints on earth. We might then expect, if the argument previously mentioned is to hold good, that in Lamoni we would find a pronounced diminution of the more miraculous manifestations of the spiritual gifts. Not so, however. Particularly at their annual reunions we have observed a richer, fuller, more pentecostal outpouring of these gifts than we have encountered in any other place in our travels. These manifestations have been of a high order, both spiritually and intellectually, one evidence of careful and wise administration of affairs for years past.

As We Recede From God They Decrease

This demonstration of actual experience, this leaf from life, this cross-section of church development, indicates that as we draw near to God and rise to a higher plane of spiritual development these blessings become more frequent and more rich and powerful in their manifestation. Other experiences that we have observed indicate that as we recede from God and drift away from him these blessings diminish or cease. That is in harmony with the position taken by John Wesley in his very well-known declaration found in Sermon 94 where he says:

It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time, they almost entirely ceased. . . . The cause of this was not as has been commonly supposed, because there was no occasion for them, for reason of the world becoming Christian. This is a miserable mistake, as not a twentieth part was at that time even nominally Christian. The real cause was that the "love of many had waxed cold," and the Christians had no more of the Spirit than the heathen. . . . This was the real cause why the gifts of the Spirit were no longer retained in the church, because the Christians had turned heathen again, and had only a dead form left.

That position also is in harmony with the one taken by Calvin, who in his comments on the Corinthian letters says:

We may conjecture how very illustrious that church [the early Christian church] was, in respect of an extraordinary variety and abundance of spiritual gifts. There were schools or colleges of prophets, so that pains had to be taken that they might have their respective turns. . . . We now see our leanness, nay, our poverty; but in this we have a just punishment sent to requite our ingratitude. For neither are the riches of God exhausted, nor his benignity lessened; but we are neither deserving of his bounty nor capable of receiving his liberality.

As We Draw Near They Increase

Experience and our reading of the Scriptures indicate to our mind that as we draw near to the Lord and develop spiritually we receive more and greater

spiritual blessings. And we do not believe that any one of those spiritual gifts can well be abandoned or belittled. We cannot break even one point from a snow crystal without injuring its beauty and symmetry. Not one thing that God has done or set in the church or given to the church can be destroyed or removed without loss and damage.

When then will the gifts cease? Our opponents have cited us to 1 Corinthians 13:8-13, "Charity never faileth: but whether there be prophecies, *they shall fail*; whether there be tongues, *they shall cease*: whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

These verses properly analyzed bring to us a wonderful lesson and indicate that the gifts are to continue *until "that which is perfect is come."* They bring to us a conclusion quite the reverse of that intended by those who have cited us to these passages. What is meant by "that which is perfect"? Apparently from the reading of the text it means a certain stage of development within ourselves. Now we know in part, then we shall know as we are known. Now we prophesy in part, then our knowledge of futurity and of the will of God will be more full. Now we see darkly; then we shall see clearly. These things cease then when that stage of perfection is developed within us. That day is far distant, perhaps not to be expected in this mortal life. Another illuminating scripture which bears out our argument is found in the fourth chapter of Ephesians:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man, unto the measure of the stature of the fullness of Christ.*

Until So Common Are No Longer Gifts

The perfect state of man indicated here comes from a development of the individual to his fullest capacity in the likeness and stature of Christ. When that stage of development is reached that individual has reached perfection for him. That which is perfect has come into his life. And we may assume that when that stage is reached in the experience of the Saints collectively these things that have been denominated gifts will no longer continue in the church *as gifts*. As principles and experiences they will not cease; but they will have become a perma-

ment part of our own spiritual equipment and being. A gift is something received from an outside source, not earned, but given through grace or charity. In our present state these gifts are given to help us on the road of development; but when that which is perfect is come, when we reach our fullness in the stature and likeness of Christ, these things will no longer be given to us, but will have become a part of our own spiritual equipment. Thus, though it may seem paradoxical, they cease but do not cease. Now we receive a temporary illumination, as a gift, forecasting futurity, revealing the will of God; then having a knowledge of past things and of present things, having within ourselves the radius of truth, being moreover in touch with God we will constantly know his will and be able so far as necessary to forecast the future—so also with knowledge and faith and wisdom and the power to perform those things which now seem miraculous. As temporary gifts they will cease; as a part of our own endowment they will continue.

The City of God

By A. M. Baker

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Revelation 21: 1-4.

Be Ye Perfect

This was shown to John as a closing climax to his visions while upon the lonely Isle of Patmos. It represents the combined efforts of all of God's children from the foundation of the world, to the end of time, as the finished product. The great Apostle Paul refers to this same subject matter in the Ephesian letter (5: 27) in this language: "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," or in other words *perfect*.

We are also reminded of that other passage of scripture given by our blessed Lord: "Be ye therefore, perfect, even as your father which is in heaven is perfect." (Matthew 5: 48.) When we poor mortals here upon this earth begin to talk about perfection we feel somewhat timid and bashful. I remember one lady over in Illinois who told me publicly that she had not committed a sin for over seventeen

years. At the close of the service her husband told me that he knew better, and I expect he was in a very good position to know. But we do not wish to make any compromises or apologies for the man who sins. As Paul states the proposition clearly: "Shall we continue in sin that grace may abound? God forbid." (Romans 6: 1, 2.)

The church militant was organized for the express purpose of assisting humanity to overcome the imperfections of human nature and to carry out the ideals of the perfect law. Did not Jesus declare to his disciples: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16: 18.) There is a power divine at work through this church of the living God that is supreme, all powerful and is able to resist and rebuke the powers of Satan.

This was abundantly demonstrated in the life of Christ and the apostles. Should we as a church be satisfied until we have attained to this high mark? "Go on unto perfection" (Hebrews 6: 1, 2) should be our slogan. How are we going to do this? By adding the Christian graces. Growing in grace and in the knowledge of the truth, by becoming more and more like God (1 Peter 2: 1, 2). We must follow the perfect copy—Jesus Christ.

The public-school teachers years ago taught that "practice makes perfect." They had the idea that much writing made a good penman. But after a while they discovered that the poorest writing in these old-fashioned copy books was always to be found at the bottom of the page. So the theory of penmanship was changed—"practice under direction and proper criticism makes good writers." Now the steel engraved copy is always pushed down close to the student so that his own imperfect line is always covered up. Examine the copy books after this method and you will notice the best writing is always at the bottom of the page.

Now if we can apply this method to our church work—we are going to make progress. Then when the Holy City comes down from heaven to meet the Bridegroom, those who have been laboring with him during the thousand years will be permitted to join forces and enjoy the redemption for which they have labored. I am sure we all want a part in that glorious throng of those able to say, "I have fought a good fight, . . . I have kept the faith." (2 Timothy 4: 7.)

Zion Built by Celestial Law

The Lord gives us to understand in latter-day revelation that "Zion cannot be built up except it be by the principles of the law of the celestial kingdom. "No room here for man-made theories. I also wish to quote the great Gentile apostle, Paul:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits." (2 Timothy 2: 5, 6.) Jesus the Christ has given the law in the sermon on the mount: "By their fruits ye shall know them."

Some wonderful strides have been made by certain people in ages past to produce this righteous fruit. For instance, Enoch and his city applied this law so perfectly among themselves that there was perfect unity—of one heart and one mind. Faith in God was the ruling factor in their lives. The great power of God was manifested in their favor and they were protected from the wicked nations. Their method of living was entirely different from that of the world. If we ever build up Zion it is going to be by the same divine and perfect law.

No Poor in Enoch's City

There was another peculiar characteristic among these people—there were no poor among them. They loved their neighbor as themselves. The selfish spirit was not manifested among them. Every man was supplied according to his needs. If there was not enough to go around I presume they all took a crust together. Now because they were all of one heart and of one mind, it was Zion.

The same condition must obtain with us in our endeavor to build up this new Jerusalem in these the last days. In the city of Enoch the Spirit of God was the directing power. This is right in harmony with what Paul said: "Even so the things of God knoweth no man, but the Spirit of God." (1 Corinthians 2: 11.) Jesus said: "Without me ye can do nothing." Even Paul with all his world training was not equipped as a child of God until he had received the baptism of the Holy Ghost. Jesus also taught that the Holy Ghost would be given to the disciples and it would show them things to come and guide them into all truth. (John 16: 7-13.)

The Lord declares in latter-day revelation that the elders if humble would have the Spirit of God to be with them, and that this Spirit would enable them to teach the gospel story, and that if we have not this Spirit we should not teach. Have God's promises ever failed when we have done our part? The term *can't* cannot be found in the vocabulary of God.

"My kingdom is not of this world."—John 18: 36. The constitutional law of the kingdom of God is found in the sermon upon the mount. Can you find among any of the systems of men to-day in the secular world a substitute for the wonderful ideals lived and taught by Jesus Christ and the early disciples? Echo answers where? The system of the world to-day is a survival of the fittest.

No wonder Jesus asked: "When the Son of man comes, will he find faith on the earth?" (Luke 18: 8.) You will remember this language was spoken to a class of people who trusted in themselves—self-righteous and despised others. The story reads something like this: There was a certain judge who did not fear God or man. And there was a widow who came unto him saying, "Avenge me of my adversary." At first the judge would not give her any consideration. Yet because the widow bothered him every day, and in order that he might not be made weary, he gave the widow the needed assistance. The service rendered was purely selfish on the part of the judge. He was only looking after his own individual wants. At this juncture I ask the question: "Is this the spirit of Zion?"

Am I My Brother's Keeper?

"Am I my brother's keeper?" is still the greatest question of the age. But the only philosophy that will solve these vexing problems is that presented by Jesus Christ and so beautifully applied to the city of Enoch—that there were no poor among them and perfect love and unity prevailed in their midst. That spirit—"I am holier than thou," did not have place among them. The "golden rule" was their policy.

But the thing that interests us mostly to-day—is not what Enoch and those ancient worthies did—but what are we doing to-day to produce these righteous conditions among the sons of men: that we may indeed be partakers of the fruits and become as Jesus said, the light of the world. It was shown to Enoch in this vision that the Lord Jesus would come again to the earth in the last days, and he portrays some of the conditions that would be prevailing upon the earth at that time in the following language:

And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.—Doctrine and Covenants 36: 12, 13.

It seems that the building of this city of Zion is

an absolute necessity in order to prepare to meet Jesus Christ and the city of Enoch when it comes. Jude says when the Savior comes it will be with ten thousand of his saints. So we have a big building program before us. It is time we were doing something besides merely talking about Zion.

Question: Are we going to build this Zion city out of untempered mortar: If so, we will have to leave off building, as did those who were building the tower of Babel. There is only one way to build this city and that is to follow the blue print plan given of God. The world has erected a standard that is in contradistinction to the plan given by the Almighty. The world's plan to success is greed, gain, profits, etc. Paul declares, "The love of money is the root of all evil." The Babylon world to-day is built upon this system.

Fall of Babylon

The time is coming, according to John the Revelator, when the dollar is going to lose its purchasing power. Read the entire eighteenth chapter of Revelation. "No man buyeth our merchandise." John saw the entire city fall into ruin. Hence the Lord said: "Come out of her, O my people, and be not partakers of her sins, for they have reached unto heaven."

Here is our difficulty. Our present program will never get us out of Babylon. Interest, mortgages, etc., are principles that belong to the Babylonian world. Let us leave them in the junk pile, for they will eventually go there.

Rise of Zion

Of course reasonable profits will have to be made on productive works. In Zion miners will mine coal for the purpose of keeping the inmates of Zion warm—not to make big wealthy coal speculators. Farming will be carried on primarily for the purpose of supplying our needs. Whenever we expect to launch big business enterprises in Zion for the purpose of commercializing our efforts we will fail. Zion, we are told, is the pure in heart. What we need to-day as a church is a working basis. Not only a spiritual Zion but an "industrial Zion" where we can put into practical application these ideals for which our hearts have been hungering for, lo, these many years.

What would you think of a man who would get up in prayer meeting and testify that he desired that his boy should become strong on "morality" and yet permit him daily to associate with immoral persons—which made an environment conducive to degeneration? You would say at once that father is neglecting his duty. Evidently we have neglected our duties along these lines to establish Zion and pro-

vide a proper environment for her citizens, so that they might be permitted to enter in through the gates into the "Holy City." In fact, the Lord reproves us as a church and says: "Zion could have been redeemed already, had it not been for the slothfulness of my people." That is a terrible charge to lay at the feet of any people.

Everyday Religion

Thus, friends, we begin to see that true religion is something that has to do with our everyday life. It not only pertains to going to church on Sunday and listening to a good sermon, or bearing our testimony in prayer meeting; but it has reference to our business endeavors, that which we follow for a livelihood. Jesus said in the magna charta law of the kingdom: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matthew 6:33.) The spiritual things come first, the temporalities are secondary.

There are two kinds of religion in this world, the true and the false. That which does not contribute to the development of character, and the uplift of the soul is not worth anything. Anything that is good is worth sacrificing for. According to the statement of the Apostle James, true religion means pure religion, and service to humanity. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (1:27.) Therefore if we live up to this program, we have a great work to accomplish. However, do not get the thought that the principal work of the church is to dole out charity to the poor unfortunates. But charity and love have a broader vision than this. True charity or love means to place men and women in a position where they will be able to help themselves. In the Holy City spoken of by John there will be no more pain, tears, neither sorrow, nor death. Isn't it worth working for? Does it not mean that our human energies will be expended along those lines which will result in eliminating as far as possible these distressed conditions of poverty and sorrow. Hence all our service to our fellow creatures must embrace both the spiritual and the temporal. Therefore, the vocation which we follow must become a sacramental service which we employ for the good of all and to the glory of God. Everything which we do which in any wise can affect the growth of character is also influencing destiny—and is religion in the broadest sense.

Can we then consistently pray the Lord's prayer and not be willing to work for the accomplishment of the things incorporated in that prayer? I think not. There is enough in the gospel and kingdom of

God to meet all the needs of humanity—both temporal and spiritual.

True religion is an antidote for the poisons produced by sin, if taken in large enough doses. We as a church have never made the dose large enough as yet, or we would have been out of the wilderness (Babylon) ere this, and Zion would be flourishing. The gospel dose should be increased, until it gives us a hungering and thirsting for righteousness, to gather under the divine plan; and should be continued until we can see the spires and the temple of the New Jerusalem. Zion will then participate in the world-wide program of human redemption, and prepare a people to meet the Lord Jesus when he comes.

Freedom in the Gospel

One of the great principles of the gospel is to make men free. The Savior said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31.) This is a true and tried principle. A disregard of the divine truth is what has brought to man this class struggle. Read the story of Eden of Cain and Abel, and we have in simple form the story of all succeeding class struggles—freeman and slave, patrician and plebeian, lord and serf—in a word the oppressor and the oppressed—who have stood in constant opposition to one another and carried on an uninterrupted fight. At times it has been hidden, but most of the time an open fight. But in the midst of all the turmoil through which human society has been compelled to pass, he who came from the carpenter's shop with the smell of shavings on his clothes—Jesus the Christ—has presented the only remedy by which the divided classes may be united and peace be restored to the world.

In Matthew 22 the lawyer came to Jesus and temptingly asked the question: Which is the great commandment in the law? And Jesus replied: Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength and the second is like unto it, thou shalt love thy neighbor as thyself. Jesus regarded this principle even in his early childhood, for we hear him saying concerning his visit to the temple, "Wist ye not that I must be about my Father's business?" Men must be "born again" before they can even see the kingdom of God. We must get rid of selfishness and begin to look at our brother's need as well as our own.

Jesus strikes the keynote, as to how proper relations both in the church and the state may be developed in the parable found in Luke 14: 7-14. When you are invited to a wedding feast do not sit down in the most prominent seat, but take the most hum-

ble seat you can find, leaving the best seats for others that may come in later. This parable was given by Jesus in the fashionable home of a very wealthy Pharisee.

No doubt this teaching of the Master was a shock to some of these "high society folks." It was so contrary to their custom. But remember Christ did not yield to public opinion when it was wrong.

Truth—applied truth—was the watchword of his message. He did not deal with trivial matters—although he used simple methods of presenting the truth. But as there were people there who gave more attention to form and ceremony, and placed such things far above truth—so we have persons at the present time who cater to the established customs of human society—who seemingly are more shocked at the misspelling of a word than at the gravest misdemeanor, and as one of our present writers has said, "will tolerate a crack in the brain more readily than a failure to crease the trousers."

According to Their Needs

Jesus went on in this parable and told them not to give a feast among their wealthy friends, but make a feast and call that class of people who could not make recompense in return, the poor, the maimed, the lame, and the blind—those actually in need. If we do this our reward will be of an eternal nature. We are told in the New Testament that the common people heard the Savior gladly. He found a greater response among this class than among the rich.

Human nature is about the same to-day. Abraham Lincoln said: "God surely loves the common people; he made so many of them." The greatest proof we have in the New Testament of the Messiahship of Christ comes from the poor people. The sick were healed, the lame made to walk, the blind to see, the lepers were cleansed, and the dead were raised up. What we need to-day in order to build up this Zion of God—the New Jerusalem—is love and humility. As Paul said: Now abideth faith, hope, love, these three, but the greatest of these is love. The human family can never outlive the application of this message of Christ.

There is need of just such a lesson to-day as we have referred to. The gulf between the rich and the poor is one of the greatest obstacles to the church. Class consciousness as manifested in both of these groups defies even religion. The only solution is the gospel of the kingdom applied to sinful conditions. The great Teacher said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4: 4.) *Are we willing to do it?*

Trained, Consecrated Minds Are Needed

There is an effort seemingly on the part of some to interpret the Bible and the church program in such scientific terms that "intellectuals" might be appealed to more strongly. The church is surely in need of trained and educated minds, consecrated and sanctified to do the will of God. The church yearns and calls to the young people, who have by intellectual development, increased their capacity for service. But the remedy is not to be found by compromising the story of brotherhood as exemplified in the life of Christ—with the false selfish system of the Babylonian world where paupers and millionaires grow side by side. All souls are alike to God and Christ. The child of God who shall dwell in the Holy City is not to be chosen by any intellectual test. The test will be spiritual; as in the case of Simon Magus: "thy heart is not right" (Acts 8: 21). For Jesus died for the uneducated as well as the educated, for the poor as well as the rich. "God is no respecter of persons."

Brotherhood

Brotherhood is the only program by which we can have peace and equality in the church, peace and equality in society, peace and equality in industry. This will only be the outgrowth of the teachings of Christ, the fruit of the gospel. The gospel does not mean "reciprocity" only, be good to me and I will be good to you. This is the very sin Jesus condemned in the house of the Pharisee. Love is the keyword of the Christian religion. Do good—do right because it is right before God, and because of love for one another. Lift others up to our level and make them equal with us. This will enable the church to present herself to the Bridegroom without spot or blemish "unspotted from the world." With this spirit animating the church the gospel will go forth in power. We will go into the hedges and highways. Zion will be redeemed even by power, and the nations will say, "Come let us go up to the house of the Lord and learn of his ways."

Christ Loved the Poor

One of the beatitudes comes thundering down the lane of time—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Jesus did not try to keep the poor out of the church. He really considers them the most valuable asset in his kingdom. He always put them to work. In fact Christ classed himself with the poor. He was born of humble parentage in an ox stall. He worked with his foster father Joseph to help to keep the wolf from the door. Later he said: "The foxes have holes, the birds of the air nests, but the Son of man hath not where to lay his head."

It was largely the poor class of people to whom Jesus spoke these words: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) Jesus always had in mind the welfare of his children; how he could improve their condition not only in this life, but in eternity. No doubt this place he went to prepare was the "holy city" that is coming down from God out of heaven.

We know according to the record these early disciples had some wonderful ideals. They had all things common. Material wealth did not obstruct their spiritual progress. Every man was supplied according to his needs. They had the experience of real "brotherhood." For they broke bread from "house to house." (Acts 2: 41-47.) The missionary spirit ran high at this time. Many were added to the church, as high as three thousand in one day. There was perfect confidence, and there was equality.

If the poor to-day can only put their consecrations into the treasury as did the poor widow in the temple (Luke 21: 1-4) Zion will soon be redeemed. This woman had such faith that she cast in all of her living. If she could do this—it surely ought to be easy to consecrate "all our surplus properties" for the building up of Zion.

The rich and well to do have failed to do this; nearly one hundred years have flown into eternity since the angel came to earth with this restored gospel. Now why not give the poor a chance? Brawn and muscle, with a desire to work, consecration, love, and humility offer a splendid foundation upon which to proceed to build this New Jerusalem.

The same spirit that prompted Christ to leave a palace in heaven and come down to this sin-stained earth to suffer and bleed and die for the good of humanity must actuate the citizens of Zion. Then we will have removed ourselves far from the "making money" propositions for selfish purposes, for producing in righteousness will be our slogan.

"Never put confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself. As to the pure all things are pure, even so to the impure all things are impure."—Hare.

"Surmise is the gossamer that malice blows on the fair reputations, the corroding dew that destroys the choice blossoms. Surmise is primarily the squint of suspicion, and suspicion is established before it is confirmed."—Zimmerman.

HYMNS AND POEMS

Easter Joy

By Hattie Hughes

Joy and gladness fill the air
All the earth is free from care;
Birds are singing ev'rywhere,
Christ, the Lord, is risen.

Heavenly light dispels the gloom,
Doubt and fear hath no more room;
Trees and blossoms are in bloom,
Christ, the Lord, is risen.

All creation seems to say,
"We will work for God to-day,
Earthly burdens fade away,"
Christ, the Lord, is risen.

Every cloud is silver lined,
All our hearts with love combined
And our minds in peace we find,
Christ, the Lord, is risen.

"Till he comes," oh, let us sing
While our choicest gifts we bring,
Heaven with hallelujahs ring,
Christ, the Lord, is risen.

Now, he sits on yonder throne,
Soon he comes to claim his own,
Holy, holy, holy one,
King of earth and heaven.

Behind the Mist

By R. B. Trowbridge

As I looked for Mount Cedar this morning, 'at dawn,
In the place where it usually stood,
To my sorrow and pain there was nothing to see,
It was shrouded in mist as a hood.

I knew that the mountain was there without doubt,
Its form to my mind was quite clear;
But the veil that was stretched there between it and me
If I had not known, would bring fear.

How truly akin to some happenings in life,
When temptations and trials come to us,
How soon we forget the All-Powerful Hand,
And our spirits are cast in the dust.

So the lesson let's learn, and remember it well
In our life as we go to and fro,
No matter what comes, yet behind the gray mist
Stands the Giver of Life here below.

And as we remember with courage increased,
Let us lift up our heads and be glad
That the God who created the mountains and mist
Is still the best friend we e'er had.

And just as I sat in my cabin this morn
As the sun mounted up in the sky,

The fog disappeared and the mountain was shown,
So as surely our mists will pass by.

And we'll see once again as we oft have before
That our vision had only been poor,
And we'll find as I've found with Mount Cedar to-day,
That His wonderful Presence is sure.

Resurrection

By Gertrude Sessions

Spring is here! All nature sings it,
Every blade and bush and tree
And the creeping things in grasses
Join the song of bird and bee.

Yesterday was nature dormant,
Quiet, cold, and brown and still—
Now she wakens all responsive
To a higher, sovereign will.

Listen, all men, to the message
That comes in the whispering breath,
Winter is a time of sleeping,
And the soul's end is not death.

Human hearts have need of courage,
And the lesson must be plain,
So this resurrection emblem
Yearly comes to us again.

Winter! Earth's rest after harvest.
Parting! Life's peace after strife.
And as Spring comes after Winter,
After Death, there cometh Life!

Persevere

(The following poem was sent in by Henry C. Smith who says: "I have not seen this poem in writing or print for over sixty years, so I quote from memory.")

Should sorrow's gate be opened wide
And on us pour a flood,
Should hopes we've cherished withered lie
Ere they begin to bud;
Should clouds upon our pathway loom
And all seem dark and drear,
Our motto in that hour should be,
Look up, and persevere.

When dark misfortune on us throws
The shadows of its wings;
When hope, all crushed onto our souls
Like faded roses clings;
Then we should rise with energy
While Faith our bark should steer,
And gazing in the future sky
Look up and persevere.

Why waste in useless, vain regrets
Our swiftly passing years?
Why build across the stream of life
A rainbow-bridge of tears?

Why calmly sit in mute despair
And cause hope to depart,
Thus making stronger still the link
Which binds each broken heart?

Useless, indeed, repinings are;
They but increase our pain.
The noblest plan is, when we fall
To rise and try again.
No matter how the storm may rage,
Let Hope a fabric rear,
And as we rise our cry shall be,
"Look up, and persevere."

Remember, if the night come not
To make more bright the morn,
We could not part with untold joy,
The advent of the dawn.
And, if our life was but one scene
Of pure unceasing bliss,
We might forget the world above
Within the joys of this.

—Author Unknown.

When Jesus Comes

By Eleanor Waldorf Kearney

Sweet peace will come when Jesus comes
And speaks the words, "Be still,"
The blood-red waves of war subside
Obedient to his will.

Good will will come when Jesus comes;
In every clime and race
Love must replace the hate in men,
Who'd look upon his face.

His kingdom comes when Jesus comes;
How changed this world will be!
No politician's fateful form,
The office seekers flee.

Wealth nor power when Jesus comes
No recommend will find;
Favorites of his throne will be
The pure, the true, the kind.

Come quickly, Lord! Lord Jesus, come!
Lest sinking hearts should fail,
Before the world-engulfing crimes
Our sinking spirits quail.

The Christian Life

In the hour of trial, Jesus, plead for me;
Lest by base denial, I depart from thee.
When thou see'st me waver, with a look recall,
Nor for fear or favor suffer me to fall.

With forbidden pleasures would this vain world charm;
Or its sordid treasures spread to work me harm;
Bring to my remembrance sad Gethsemane,
Or, in darker semblance, cross-crowned Calvary.

Should thy mercy send me sorrow, toil, and woe;
Or should pain attend me on my path below;

OF GENERAL INTEREST

Faith the Real Cure

Emile Coué has received a great deal of publicity for his visit to America, yet as Mr. Roger W. Babson points out in the letter below, there is nothing in his philosophy which is not better presented by the Apostle Paul.

This statement of Mr. Babson will well repay a careful reading both as affecting world and national conditions and also our personal relations.

Do we believe the religion we profess? If we do, and would put it into effect, if we really practiced brotherhood, if we really encouraged men to exercise their best initiative, to give their best service, to develop to the utmost and give the best results of that development to social good we would make a simply astonishing forward step.

There is at least the beginning of an epidemic. Some expect it to become very bad, but it is worth remembering that fear kills more people than does disease. We have seen a woman who was dying, saved after the doctors had given her up by the simple device of turning the premature mourners out of the room and one of the family taking hold cheerfully to make at least a fight for life. There is no use dying too soon.

The story is related in the Orient that the pestilence appeared to a certain leader and said, "I will take 10,000 of your men." A few months later he met the pestilence face to face and said:

"You have not played fair. You said you would take 10,000 but you have taken 30,000.

"Not at all, I only took the 10,000 agreed. The rest died of fear."

If fear has taken her thousands so has faith saved her tens of thousands. Faith is in fact a necessary element of therapeutics to a thinking person. The circular letter from Mr. Babson, under date of January 30, follows:

"The Real Cure

"Many times we have diagnosed certain industrial troubles as spiritual rather than material. By that we meant that the motives and viewpoints of the people involved were wrong. Consequently they found themselves in difficulties. Probably at least two thirds of the troubles of this world are spiritual. Certainly 95 per cent of our social evils, and I hesitate to say how many of our political troubles, would immediately disappear if people really believed the religion they profess. The relations between capital and labor, the struggles between nations, and the conflict between individuals depend upon whether or not the parties involved have the right spiritual insight. Physicians are also agreed that a very large percentage of our bodily ailments would be avoided if we were at peace spiritually.

"This is what we mean when we say that lack of religion is responsible for most of the world's troubles. From this standpoint it is interesting to see the tremendous amount of

Grant that I may never fail thy hand to see;
Grant that I may ever cast my care on thee.

When my last hour cometh, fraught with strife and pain,
When my dust returneth to the dust again;
On thy truth relying, through that mortal strife,
Jesus, take me, dying, to eternal life. Amen.

—Selected.

interest which Coué has created by demonstrating the effect of mental peace on bodily welfare. *Aside from the question of divine healing it is assuredly a fact that the gospel of Saint Paul, which most people have heard preached from their childhood, contains all and more than Coué or any other scientist has ever offered. The moment, however, that some one comes along with only a part of the same story dressed up in scientific language, everyone hails it as a new discovery.*

"The reason is that the majority of people have come to look upon their religious activity as an abstract duty rather than a source of practical power. Even the ministry itself seems to have lost sight of this most important phase of its work. If it had not, every minister in the country to-day would be on his toes proclaiming that faith in God will do all and more than Coué can offer. The fact is, however, that practically all of the Christian ministry are willing to stand by and let Coué monopolize the most valuable part of their work. *It is true that the love of God is the only solution of our greatest troubles. When our churches really wake up and show people how to secure this great power we shall hear no more about lack of interest in religion!*"

Facing the Crisis

A study in present-day social and religious problems, by Sherwood Eddy.

Between two extremes of thought no doubt lies a proper basis for our consideration of our problems as a church.

There are those who believe that we ought to "stand still, and see the salvation of the Lord," while some Moses man declares the glory of God to us.

Over on the other side are those who insist that all we may hope to do is give, each of us as we pass by, the ball of progress a little push, then pass on. They say that only by long, slow, evolutionary processes can we hope to build Zion—that it may take hundreds or even thousands of years to accomplish the purposes of God through the church.

No doubt we shall have a demonstration of both these processes, and with equal assurance we may suppose that somewhere between the two ideas we shall find our solution.

There are those who see a crisis, a real shaking up, a veritable revolution, in everything that is. Then we occasionally find persons to-day who complacently view the situation with an air of, "I see nothing remarkable; nothing to worry over. Crisis? Where? What? Why all the fuss? We are doing very well, thank you."

But those holding either view can well consider the viewpoint of the other. We can always afford to do that which will better inform us or cause us to think. Wholesome thought, coupled with true devotion, will bring about the attitude of mind that is bound to extract progress from all the conflicting conditions existing to-day.

As might be inferred, the author of Facing the Crisis, a Doran book (\$1.60, postpaid, from this office), believes in the crisis theory. He says that "Christianity is facing a three-fold crisis. There is a crisis in our national and international affairs. There is a crisis in our industrial life. There is a crisis in our religious life. Can we rethink our faith in terms of modern thought and needs?"

As might be expected, his theological conceptions are in accord with the general trend of the hour. The background of his religious faith is found in the doctrineless church organizations of the day, and when he discusses such questions as "Is the Bible a finished or a progressive revelation of God; is it inerrant and infallible," or "Is there sufficient evidence

for the miracles of Christ?" we may expect and we get the usual answers.

However, the whole book is unusually thought-provoking. Mr. Eddy is a professional writer, therefore one expects to be interested and is in nowise disappointed. His method of propounding many questions and offering his brief answers, his choice of subjects and association of them, help him to produce a most readable book.

E. D. M.

The Boyhood of Christ

One of the new books on this old subject.

A great many volumes have been written more or less speculative in nature concerning the boyhood of Christ. Very few of these have made him just an ordinary boy. Some have made him to instruct his teacher, to put his parents in their place, to make his companions obey and to run things quite generally.

So far as the Bible is concerned there is only one statement concerning his life from the time he was eight days old until he entered upon his ministry and came to John the Baptist at the age of thirty and that appears in the second chapter of Luke and is confined to the forty-ninth verse and those immediately preceding and following.

Discussing this question from the Catholic point of view it has now come to our desk, *The Boyhood Consciousness of Christ*, by P. J. Temple, published by the Macmillan Company in 1922. This book confines its discussion almost exclusively to Luke 2:49. What are the various readings of this verse? What of the significance of each Greek word in the original? What shades of meaning are shown by the terminations? How far does this indicate a divine consciousness on the part of Christ? The opinions of the early church fathers are reviewed together with other early evidence and the opinions of heretics, then the rise of modern rationalism and various modern views. Is this only the ordinary Israelitic consciousness? Is it a special ethical sonship? Is it mere Messianic consciousness or does it signify real divine sonship? The Catholic view tends to the latter conclusion.

The verses preceding and following are considered, the attitude of Christ to the doctors, to his parents, to his mother in particular. Did he grow in wisdom and grace or is this rather a declaration that he was full of wisdom and of the grace of God and grew in stature? A brief review then follows of Luke's account and of the whole New Testament account as to his sense of divinity and then a lengthy bibliography of some twenty-eight pages is included.

To fail to hold our young in the church puts upon the missionary arm of the church the whole burden of increasing the membership.—*Priesthood Journal*.

A member of the Order of Evangelists makes the following rather caustic remarks in a letter accompanying a recent report:

"There seems to be little demand for revival services in the churches of —, so far. Possibly the system of going the rounds of branches with the missionary services have given them all the protracted series they want. The part of the evangelist is hard to fill under present standards or prevailing customs. It seems to be the custom in some districts and stakes to hold workers' caucuses and never so much as think that perhaps a patriarch would have counsel to give."

The evangelists are to revive the branches and members. Is your branch in need of resuscitation?—*Priesthood Journal*.

LETTERS AND NEWS

Working for the Young People's Convention

How many are doing like Roy S. Budd?

OKLAHOMA CITY, OKLAHOMA, February 15, 1923.

PROFESSOR F. M. McDOWELL,
Lamoni, Iowa.

Dear Brother: I have been advertising the convention to be held in Lamoni for the young people and have a number of the older folks enthused over it just now. There are about forty youngsters in this district who want to and should come. A number of them do not have the money to make the trip, however; hence some plan or scheme to raise the money.

I have asked the sisters of the Department of Women to look after it and complete an organization in every branch to stimulate an interest in the convention as well as working out a plan to defray the expenses of those who cannot meet them individually. Just now they think of getting special rates from Tulsa, since that is quite a central point at which they could gather.

What will be the expense for the two weeks while there in Lamoni? Have you any suggestions to offer that I might pass on to the sisters? How much reduction could they get if we can send forty? I am not so sure of this number; it depends entirely on how hard the sisters push it. If I had the time to spend in the district, I am sure we could get that number.

Sincerely yours, ROY S. BUDD.

Keep in Touch With the Women on the Farm

[Mrs. Dora Glines, Superintendent of the Department of Women, received the following letter from a young woman who has been "on the farm" and knows the need that women feel when away from associates and church privileges. She makes some very interesting observations.—EDITORS.]

I have been out there (in the country), alone, and I know what letters from Independence have meant to me. I know how hard it is, in the midst of unfavorable surroundings, associating daily with those to whom even the name of God is but a byword, to stand unmoved, and accomplish that culture of heart and mind which is held out as the ideal of the womanhood of the church. Hard for me—yes—and I was particularly favored in that I knew personally many of the leaders among the women of our church, who so freely gave encouragement, counsel, direction, to me. Despite the fact that I was "born into this church," it has been the personal contact, the personal touch of these friends that has held me through the years of absence from church and school.

Every year our missionaries are sent abroad to make new converts, only to leave them alone in the struggle, to drift, and many to be lost again to us. If they knew that some one in Zion knew of them, if by a "personal touch" the ideals of our womanhood were presented to them, don't you think that perhaps we might have branches where to-day we have indifferent members—members in name only? It is so easy to drift! We are so terribly human that always we are reaching out for something tangible by which to ascend the heights!

Our farm women, as well as isolated ones, are largely deprived of close association with others, and so get into a rut, and fail to take advantage of the few opportunities which are theirs.

Acquainted with me as you are, you probably know that I believe nothing is so essential in accomplishing the redemption of Zion as the home life of our people, and that no one wields so great an influence in that sphere as its women. It is a matter of deep regret with me that the Women's Department column in the HERALD is no more. Even with the departmental merger, why not a "Home Column" even as other columns of particular interest to men? We do not miss it in Independence or Lamoni so much, but the women do miss it in Idaho, and Virginia, and Texas, and elsewhere.

Am I just an enthusiast, or a "Red"? I'm heart and mind for the women's work, and I'm willing to give my spare hours to the accomplishment of its ideals to the extent of my ability.

I do believe that the isolated need particular attention and that our rural women have problems which we should help them solve, and that a "personal touch" to such will return big dividends.

Encouraging Letters to the Presiding Bishop

Brother Wilbert Grant, Fayette City, Pennsylvania, writes:

"I was reading through the HERALD of December 27, 1922, and saw where Brother C. L. Munro has planned to raise money for 1923, his suggestion being that 20,000 wage earners contribute \$1 per week during the year 1923. As I read it I thought it would be all right and I will be one of the 20,000 Saints to send my first dollar on New Year's Day with the hope that 19,999 will also catch the spirit of this suggestion."

"A Penny a Day"

Sister Ida Farley, Carsonville, Michigan, in sending in her tithing and Christmas offering, also includes a special consecration of \$7.30 from herself and son. We quote from the letter of this faithful sister as follows:

"The year 1922 is about ended and I desire to send to the storehouse of the Lord my consecration money. This is the second year myself and son have sent in our savings of a penny a day. When the end of the year comes it makes quite a little amount and I hope you will accept it for I am thankful that I have it to give and wish I could give more towards spreading the gospel and building up Zion for I hope some day to be able to gain my inheritance there. I am willing to make a sacrifice that the work in Zion go forward and I am trusting in God for his blessings that I might be able to do my part. I love the gospel and pray that I may prove faithful to the end."

Some may think that a penny a day is too small an amount to bother with, but if everyone who *cannot do more* would follow this sister's example, the special amount thus raised would be of great assistance to the church in sending more representatives out to proclaim the message of life and salvation.

If the membership of the church would do this thing, it would amount to almost as much as the total amount received annually from tithes and offerings. It is amazing the amount of money that slips through our fingers in penny purchases. We wrote to the Government recently to ascertain how much chewing gum was manufactured in the United States each year, and to our great astonishment we learned that the people of this great commonwealth are spending in pennies and nickels for this one article over \$100,000,000 per year. Last year we are informed that the revenue which the Government received from the sale of theater tickets and moving picture shows was \$16,000,000 less than the previous year. This amount represents 10 per cent of the decrease in the sale of

amusement tickets. In other words the people spent \$160,000,000 less for amusement than they did the previous year. It would be interesting to know how much they actually did spend for amusement if they spent \$160,000,000 less.

We may indulge in some interesting figures if we will estimate the amount of money which we ourselves spend annually for amusement, joy riding, confectionery, soft drinks, chewing gum, and the like, and then multiply that amount by the total membership of the church—about 100,000. I am sure that the figures will prove interesting. In writing this article I have just asked my stenographer to tell me how much, in her opinion, she and her companion had spent in this manner during the past year. Her reply was that they had spent practically nothing for any of these with the exception of automobile riding and she thought that possibly \$50 would cover the amount of unnecessary traveling which they had done during the year. Let us suppose it was only half of that amount and multiply it by half of the membership of the church, and we have the colossal figures \$1,250,000.

We have found that when it comes to the question of giving, people are moved upon by their feelings rather than their judgment or their knowledge of that which the law provides. We trust, therefore, that your feelings may be moved upon and synchronized with your judgment and knowledge so that God's work may move forward and accomplish its great mission among the children of men.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

An Appreciation of the Gospel

I am interested in the gospel of Jesus Christ. His church to me is of especial importance; and his message is food to my soul. The ethics of Jesus become more valuable to me as the days come and go; and I am exercising every legitimate means within my reach to qualify for more efficient service to the church, that thereby I may lead my fellow men to higher and nobler things in life. I see daily a greater need for personal development.

We must possess, if we are to impart; and I am quite aware of the fact that the example of Jesus Christ is of value to me only as I am able to make it a part of myself. Merely to talk about his philosophy means but little to us; but if we are able to testify to the truthfulness of his gospel because we have been able to make it a part of our own lives, and thus have received of his Spirit, and are able to order our lives thereby, we are making progress.

That which has endeared the gospel to me, above all else, is that it has opened my understanding, extended my vision, and modified my disposition. The gentle, peaceful Spirit has distilled upon me until I have come to have a love for service. I am able to deal charitably with my fellow men; and I have learned to be tolerant of the weaknesses of others. It teaches me that kindness is the most effectual means of overcoming error; and to the degree that we exercise it, to that degree will we be successful in our work.

I want to express appreciation of the good work that is being done by the *HERALD* and the *Ensign*. I see the progress made by them; and the message they are freighted with weekly is an indicator of the spiritual and intellectual advancement that is being made by the church.

I am also glad to observe that a larger and ever increasing number of our membership are beginning to heed the counsel of the Spirit to the church to study good books, and to become acquainted with histories and nations, etc.

There is a great responsibility resting upon us as the ambassadors of our Lord. We are surely required to qualify

for the best possible work, so that in our association with humanity we may be able to convince them, by reason of our conversation and conduct, that we have been with and learned of Christ.

Sickness and unfavorable weather have been hindering causes in my work, but I have every reason to believe that the work of the church is onward. I hope to be able always to bend my energies towards the ultimate triumph of the church in its endeavor to redeem Zion. I hope to be able to demonstrate to the world about me the feasibility of the law of stewardships, and thus cause them to have a desire to blend their endeavors with us in an effort to so adjust the affairs of mankind, that peace on earth and good will to men will be the result.

I wish to remind all those with whom I have labored in other days that I am anxious to see them do their best to assist us in carrying into effect the program that is outlined for us in the gospel economy. Our cause is surely a worthy one. It is the noblest of all professions, and it requires the best there is in us. Shall we not go forward in such a noble cause!

J. E. VANDERWOOD.

Must We Learn by Suffering?

Dear Brother Elbert: It is Sabbath morning and I am alone with my thoughts, and they stretch out over the sea to our beautiful America, and to the spot made sacred to all who truly love this latter-day work—Independence, the Zion of latter days.

I have just read your splendid sermon as published in *SAINTS' HERALD* under date of January 3, 1923, entitled, "The two commandments," and find it rich indeed for the soul hungering for spiritual enlightenment, counsel, and admonition. My soul is fed with the viands which satisfy; for whatever exalts and glorifies the name and character of the man, Christ Jesus, appeals strongly to me; and your portrayal of him under the influence of the Holy Spirit is beautiful in its inspiration and simplicity. I appreciate this meal I assure you.

It may be what I am passing through has in a measure mellowed the harshness of my peculiar make-up, and my mind and heart made by the process more easily accessible to spiritual appeal. If this is so, I want the door of my heart to be left wide open for such messages and the windows of the soul kept clean, so that no blur may obscure my vision of the blessed Son of God and of Mary, and the one given as the example to my life by God, that in him I may see the service required of me.

I am impressed with this thought as I write, If it has taken the process of agony through which I have passed to prepare my soul, my life for a more acceptable service to the Father and humanity, and the only or best means permitted by him to purify and prepare me for such service, then in these moments of meditation, I say with Paul our brother, "I glory in tribulation," and his declaration is more clearly understood by me. And the clearer vision granted me of Jesus the Son of man through the portrayal of him in your discourse, gives added inspiration to my life and a deeper love to God and humanity.

Is the church to pass through an experience of agony before we respond to the many appeals made to us through the Spirit? "To cease contention. Let love be the ruling factor in our lives. Let contention cease. Sustain each other in peace and ye shall be blessed with my spirit in comforting and strengthening you for my work.

"My servants have been harsh one with another, and some

have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received.

"And now I say unto you mine elders, apostles, and high priests of my church, continue ye in the ministry unto which you have been called, and if ye cannot fully agree on all points of the law, be patient, and be not contentious, so far as you can work together without heat, confusion or malice. . . . Continue in steadfastness and faith, let nothing separate you from each other and the work whereunto you have been called, and I will be with you by my spirit and presence of power unto the end."

These with many injunctions from the Master are before us in the revelations and commandments given to us. Shall we trifle longer with him and his long-suffering toward us and let the hand of judgment fall upon us? Great and glorious blessings are in the hands of our Father to bestow. Shall we still call for the rod which, if administered, will bring to us weeping and anguish before we have made the necessary preparation for blessing?

I feel apprehensive this morning because of our delay in making our lives approved of him, yet I am hopeful there will be sufficient faithful Saints to keep disaster from us, and to this end I am more determined to labor and pray.

I appreciate your work for the church, Brother Elbert, especially as so much of it has been accomplished when drawing upon your scanty supply of physical strength; but I know the fact which comes to us in service that our Father recognizes the effort made and will not permit his word to return to him without a fruitage, stimulates you in your work and service to the church,

I am gaining slowly, but have received a severe shaking up and am yet quite weak; but the Lord will bring me through.

Sincerely your brother in Christ,
RICHARD BULLARD.

SAINT LEONARD'S, LONDON, ENGLAND.

What Do the Papers Say of Your Branch?

The following was printed by the "Pittsburgh Dispatch" in a recent issue. We will be glad to see clippings from other papers.

The Reorganized Church of Christ, Latter Day Saints, is represented by but one branch in Pittsburgh, this at Realty Avenue and Tonapah Street. L. F. P. Curry is its president. The service Sunday morning, during which five persons were admitted to membership with a ceremony which included baptism by immersion and the laying on of hands was an example of the church's adherence, as its supporters interpret, to the form of worship outlined by Christ 2,000 years ago. The sermon preached by Apostle G. T. Griffiths, of Columbus, was an exposition of the Latter Day Saints' contention that baptism as they administer it is the divinely accepted form.

Elder W. C. Neville, of Canton, Ohio, officiated at the baptismal service in the basement of the church building. The service opened with a prayer by one of the other elders and the singing of a hymn by the membership who gathered about the concrete basin in which the rite was performed. Five candidates descended into the pool one by one, and with hands folded were immersed by Elder Neville. Apostle Griffiths concluded that part of the service with a short prayer.

The laying on of hands was performed by elders, including James McConnaughy, of Barberton, Ohio. As two of the elders stood, their heads bowed and their hands on the head of a candidate, one of them would declare him a member of

the church, invoke divine approval of the admission and pray that his life be divinely guided and his transgressions forgiven.

The sermon of Apostle Griffiths was an informal talk based on the text: "Verily, verily I say that unless man be born again he cannot enter the kingdom of God." In describing the baptism of Jesus by John the Baptist he pointed out that Jesus was baptized by immersion. He said:

"Jesus Christ didn't stand in water ankle deep as some famous paintings of his baptism show. The Bible tells us that 'Jesus came straightway up out of the water.' Even Calvin stands with me on that. Baptism means buried with Christ in water and not sprinkling and pouring as is done by some. Immersion is the baptism of the body. The spirit of the body is baptized by the Holy Ghost. A dove came down and covered Jesus over after he had been baptized. Jesus set the example; why not stand with the old standard?"

"The apostles prayed that the people who had been baptized might receive the Spirit of God and they laid on hands. The fact that we lay on hands does not signify that we have power. We cannot give you the Spirit of the Holy Ghost. That comes from God, and if after you have received it you do not keep in the proper attitude, the Spirit will not stay with you.

"The Spirit and power of God are like electricity. You don't see it. The Holy Spirit is God's electricity. Jesus said, 'The Spirit of the Holy Ghost is in your heart and can be given and taken away.' The power that went from Jesus to the poor woman who touched his garment and was healed instantly was the Spirit of the Holy Ghost. The Spirit of the Holy Ghost cannot be purchased by money. If it could some of our millionaires would corner it and we poor people would be left without it."

Besides emphasizing their belief that their church is the true church established by God, the members of the congregation deplored the general assumption that they are in any way associated with the Mormonism of Brigham Young, with its headquarters in Utah. The Reorganized Church has its headquarters in Independence, Missouri, and even sends missionaries into the field of the Mormon Church.

The Passing of John R. Gibbs

The passing away of Brother John R. Gibbs on February 10 adds another Saint to the number who are waiting for us on the other side.

Brother Gibbs was born at Alltween, Wales, in 1844, and spent most of his life at Morristown, Wales. He united with the Utah Church at the age of fifteen, believing it to be the true church, but about 1863 was baptized into the Reorganized Church, and ordained an elder about 1874. The missionaries of those early days who labored in Wales found a warm welcome at his home. Many of the elders such as G. T. Griffiths, Brother Caffall, J. T. Davis, James W. Gillen, M. H. Forscutt, J. K. Evans, F. G. Pitt, and many others have all enjoyed his hospitality. Late in life he came to America and made his home with his daughter, Sister F. S. Elliott, at Lakewood, Ohio.

He spent a long and useful life in the cause he dearly loved, his voice being heard in the streets of his native land as well as in any other place where opportunity offered itself in the defense of the everlasting gospel. His wise counsel and words of admonition will be missed by all who knew him. The many poems and hymns which he has written from time to time, have been an inspiration to those around him. His long, active life, studious nature, Christlike humility, have

spoken louder than sermons could possibly have done. He was ever ready to reach out a helping hand and never said an unkind word to anyone, or about them. May it be said of us, as was said of him, "The world was better for his having lived." Now his remains rest in the shadow of the temple at Kirtland.

He is survived by four daughters, Mrs. W. H. Thomas, Mrs. Ernest R. Dewsnup, Mrs. Elizabeth G. Lloyd, and Mrs. F. S. Elliott.

New Song by Elder B. H. Doty

In the HERALD of December 20, 1922, I saw an advertisement of the two songs that were composed by President F. M. Smith.

I am sending under separate cover a copy of one of the songs that I sang at General Conference last fall. The title is, "In the garden of our God." I have just had this published and copies can be had by sending twenty-five cents to the writer at 219 West Ninth Street, Traverse City, Michigan.

Will you please mention this in the HERALD? Over two years ago I pledged toward the auditorium. The sale of this song will assist me to pay it. Any assistance you may be able to give me will be greatly appreciated.

I am your servant and brother, B. H. DOTY.

Dedication of the Madison, Wisconsin, Church

The church in Madison, Wisconsin, was built about thirteen years ago, by the sacrifices of the few Saints living here. There was a debt of one thousand dollars on the church when done, and a mortgage was given on the building for the amount. The interest was paid and some on the principal, but other things in the line of improvements were necessary to be done, as sidewalks, paving the street, painting the outside, decorating the inside, and last, bringing in the water and connecting with the sewer. So instead of paying off the one thousand dollars it has been about twice that amount.

There was a time when several moved away and made it hard to do very much; but in the last few years, things have greatly improved, and some Saints have obeyed the gospel and some more have moved into the branch, and some who were not as interested as they should have been have taken their places, and so the debt is paid.

Elder H. D. Stevens was for many years president of the branch, before the church was built, and for years after, and much credit is due to his untiring efforts. Later Elder F. F. Carpenter was president of the branch and thus the struggle to pay the debt went on. Then Brother Stevens again acted for a time and then we also had a short term of helpful service from Elder E. J. Smith, now of Independence, Missouri, and last, Priest H. W. Woodstock was elected president, and last fall was ordained an elder and is now president of the branch. Much credit is due to him and Teacher Marvin Dennis and Deacon Carl Wirth, that the last of the debt was paid. Priest W. L. Dennis, now of Rockford, Illinois, also acted as president for a time.

Sometime in January, last, I received word from Brother Woodstock that the debt was paid and the dedication desired. This matter was taken up with the First Presidency and through them it was arranged to have Apostle John F. Garver come to assist with the dedication. Yesterday, March 11, was decided as the day, which proved to be a very good day. At the hour of 11 a. m. the church was well filled. The opening number was a hymn sung by the audience; opening

prayer by Elder B. C. Flint, followed by another hymn by the audience. Dedicatory prayer was offered by the writer, following which Apostle John F. Garver preached from the following text, Nehemiah 4: 6: "So built we the walls; and all the wall was joined together unto the half thereof: for the people had a mind to work." Also Psalms 127: 1, "Except the Lord build the house, they labor in vain that build it." We feel that the Lord was with him, as in all the service as a whole. The full sermon may appear later, if all is well. Benediction by Elder N. E. Hield, jr. Brother Garver preached also at 2.30 and 8 p. m. Special musical numbers were rendered by the local choir to the satisfaction of all.

Some Saints from the near-by branches were present and the day will long be remembered by all present, as one of comfort and joy.

J. O. DUTTON, District President.

MADISON, WISCONSIN, March 12, 1923.

A Good Publicity Medium

We have had rather amazing evidence of the value of publicity to be obtained through the HERALD. Some time ago Brother Birch Whiting wrote a humorous account of his experiences with a frozen nose, due to the strenuous Saskatchewan climate. Brother Whiting's humor is always delightful and we gave the public the benefit of his account through the HERALD. Now he comes to us with a letter, dated February 8, in which he says, "I am getting letters from coast to coast and from Hudson Bay to the Gulf about my nose. If you ever publish another letter of mine without my consent, it will be the last one I will write. Well, that is all the time I have to spend on that or I would say some more."

We could not refrain from giving our readers the sequel to the anecdote. Brother Whiting threatens that he will not write again, but Brother Whiting is a good Christian and is bound therefore to forgive us not only seven times, but seventy times seven, and we doubt not we shall hear from him even further.—EDITORS.

Desires Prayers of Saints

I am writing to renew my subscription to *Zion's Ensign*, also to *Stepping Stones*. I cannot do without some of the church literature. I would like to subscribe for more if I could, but I am a widow with many debts to pay contracted by my husband long before he died. I am trying to sell my place so I can return to Traverse City, Michigan, whence I came, but it is slow sale.

I am an isolated Saint. I have never met a Saint in this country since my husband brought me here five years ago to get me away from some Saints in Traverse City. I thought at one time he would obey the gospel, but he turned against it and tried to make me give it up; but I could not give up my soul's salvation, so I did everything I could to keep peace, except give up my blessed religion. That has been my comfort and help through the many trials I have been called upon to pass through.

I have been under the doctor's care for eighteen months. He has improved my general health, but I am very nervous and my heart bothers me. The doctor hasn't helped that any as it is getting worse. It is a weak heart. I would like to ask the prayers of the Saints in my behalf. I am seventy-two years young, but would like to have my life spared until I could get my debts paid and my place sold. Then I could go back to Traverse City among the Saints where I could be administered to. I have been helped very much in times past that way. Another thing I want to be able to pay my tithing before I pass over the river of death. I have great faith

in the prayers of the Saints. I would come to the Sanitarium if I could. I have no one here with whom I can talk of my troubles. I want to do as the Lord has bidden me to do.

Yours sincerely in the faith,

BREESPORT, NEW YORK.

MRS. MARY A. ENNIS.

A Message from Switzerland

Basel d. 30 Dez. 1922.

Liebe Geschwister in dem Herrn: Mit Freuden erlaube ich mir als Glied der Reorganisierten Kirche Jesu Christi der Heiligen der letzten Tage die herzlichsten Grüsse aus dem lieben Schweizerlande zu senden. Bald sind drei Jahre verflossen seitdem das herrliche Licht des wahren Evangeliums in der Stadt Basel anfang zu leuchten. Wie der Stern zu Bethlehem den drei Weisen den Weg gezeigt hat, um das Kindlein in der Krippe zu finden, so ist auch ein heller Stern des ewigen und wahren Evangeliums über dem Schweizerlande aufgegangen.

Wie danken wir von ganzem Herzen unserm himmlischen Vater, dass wir durch Missionärsbruder und Schwester Halb die frohe Botschaft hören durften. Als wahre Gotteskinder arbeiten sie unermüdet in seinem Weinberge. Nicht nur im Lokal wurde die frohe Botschaft verkündet, sondern auf der Strasse erschall den ganzen Sommer die wahrnehmende Stirne unseres lieben Bruders; auch dürften wir mit freudiger Stirne unserm Vater im Himmel Loblieder singen, unter der schönen Musik von unserer lieben Schwester Halb.

Liebe Geschwistern, wie ist es doch so herrlich, wenn wir zusammen für unseren Herrn und Heiland arbeiten dürfen, und wie sind die schönen Worte doch so wahr, "ein Tagwerk für den Heiland, das ist der Mühe wert." Obwohl wir weit von einander getrennt, und wir uns nicht kennen, so bin ich gewiss, dass einst die Zeit kommen wird, da wir uns einst alle sehen werden bei unserm Herrn und Heiland; wie sollten wir uns alle, die wir das wahre Licht empfangen haben, beflüssigen in den Wegen Gottes zu wandeln, damit wir einst mit reinen und weissen Kleidern vor Ihm stehen können. Mein ganzes Streben ist alles zu thun was der Herr von mir verlangt, und mein Gebet ist er möge mir Kraft geben, dass ich Ihm treu bleibe bis zum Tode.

Wie wunderbar segnet der Herr uns, und wie erhört Er unsere Gebete wenn sie von Herzen kommen. Ich kann aus Erfahrung sprechen, wie der Vater im Himmel mein Gebet erhört hat, und mir durch einen herrlichen Traum gezeigt hat, dass das die wahre und lebendige Kirche ist. Er führte mich in einen schönen Garten, und in diesem stand in der Mitte ein Baum, bedeckt mit wundervollen reinen weissen Blüten, und ich sehnte mich von diesen Blüten zu bekommen; da kam ein Bruder und brach mir einen ganzen Armvoll; und wie glücklich und zufrieden wurde ich, als ich sie empfing. So hat mir der Herr durch die reinen weissen Blüten gezeigt, dass das das wahre und reine Evangelium ist, welches ich hörte, und mit freudigem Herzen angenommen habe. Und so rufe ich aus, "deine Zeugnisse sind mein ewiges Erbe, denn sie sind meines Herzens Wonne."

Euere Schwester in Christo,

MARIA KLOTTER.

(Translation by Sister Mabel K. Smith.)

BASEL, SWITZERLAND, December 30, 1922.

Dear Brothers and Sisters in the Lord: It affords me pleasure as a member of the Reorganized Church of Jesus Christ of Latter Day Saints to send sincerest greetings from our beloved Switzerland. Three years will soon have passed since the glorious light of the true gospel began to shine in the city of Basel. As the star at Bethlehem directed the three wise men in finding the way to the manger of the little

child, so has also a bright star of the eternal and true gospel arisen over Switzerland.

How thankful we are from the depths of our hearts to our heavenly Father that we have been privileged to hear the joyous message through Brother and Sister Halb. As true children of God they labor untiringly in this vineyard. Not only in the local was the joyous message proclaimed but also on the street the voice of our dear brother resounded the whole summer. We also sang songs of praise with joyful voices. Dear Sister Halb furnished the beautiful music. Dear brothers and sisters, how glorious it is when we are privileged to work together for our Lord and Master! And how true are the beautiful words, "A daily task for the Lord is worth the trouble."

Although we are separated far from one another and are not acquainted, yet I am certain that the time will come some time when we shall all see one another with our Lord and Master. How we all who have received the true light should busy ourselves to walk in the ways of God in order that we may be able at some time to stand before him in clean and white garments. My whole endeavor is to do all the Lord requires of me and my prayer is that he may give me strength to remain true to him until death.

How wonderfully the Lord blesses us and how he hears our prayers when they come from the heart. I can speak from experience how the Father in heaven heard my prayer and showed me through a glorious dream that this is the true and living church. He led me into a beautiful garden and in the midst of this stood a tree covered with wonderful, pure, white flowers and I longed to get some of these flowers. There came a brother and broke off a whole armful for me. How happy and contented I was to receive them. And thus the Lord has shown me through these pure, white flowers that this is the true and pure gospel which I heard and received with joyful heart. And so I call out, "Your testimonies are my eternal heritage, for they are the joy of my heart."

Your sister in Christ,

MARIA KLOTTER.

West Virginia

Have now concluded my work at Wheeling and Moundsville. At Wheeling we were greatly handicapped by cold weather; gas shortage, and much sickness which culminated in two deaths, one the daughter of the branch president, the other a grandchild. I endeavored to adapt myself to the situation as a comforter.

At Moundsville there was little interest shown by outsiders, so I directed my efforts toward the Saints. In addition to preaching each night and visiting among them, by consent of the branch president I arranged for a problem meeting to be held where the Saints could bring questions and problems for discussion.

I was greatly pleased with the result. Many questions on various subjects were asked and the Lord was with me in answering them. The duties of branch officers, the spiritual development of the young people, court procedure, dancing, and tithing were among the subjects discussed. Was much pleased when a number came to me after the meeting and asked me to help them make out their inventory. Some had not paid any tithing since joining the church.

Some interested outsiders have requested that I return to Wellsburg before leaving these parts, so I am going there this week to do what I can, after which I will probably return to the Kirtland District.

Sincerely,

JOHN F. MARTIN.

Lincoln, Nebraska

As a result of the collision with a street car when returning from church service February 12 [see *HERALD* February 28, page 213] we are called to mourn the loss of one of our sisters in the person of Edith Baumgart. She leaves many friends and relatives, and her place can be filled by none. She was loved by all who knew her. Funeral from the church on March 7. Sermon by Elder H. A. Higgins. All the others who were hurt are getting along fine and we expect to see them out in a short time. CORRESPONDENT.

Independence

There was a fair attendance at the church services in Independence Sunday though the zero weather was most unusual for this place, particularly at this time of the year. South winds and all the signs of spring illy prepared folks for the icy weather that came roaring down from the North and West.

Appointments Sunday were as follows: Stone Church, preaching by Elders A. B. Phillips and Leslie Wight; Second Independence, preaching by Doctor Joseph Luff both morning and evening; Walnut Park, preaching by Elders J. A. Dowker and T. C. Kelley; Englewood, preaching by Elder John Ely; Enoch Hill, an illustrated lecture by Elder U. W. Greene on the subject "The restoration of the gospel."

Elder Cyril E. Wight, president of the Lamoni Stake, was the speaker at the six o'clock Sunday evening radio service, his subject being, "Saviors of men." Bishop James F. Keir will preach at the radio service next Sunday evening.

President Frederick M. Smith and Bishop Israel A. Smith went to Lamoni Friday to attend the funeral of their aunt Mrs. Anne McFadden who died at the home of Brother and Sister B. M. Anderson in Omaha on Tuesday last. Mrs. McFadden who is well advanced in years came to Omaha a couple of months ago from her home in Los Angeles and had planned to go on to Lamoni where she intended to make her home.

Little Robert, the two-year-old son of Reginald and Mary Loosemore, died very suddenly on Thursday afternoon after an illness of only a few hours. He leaves a brother and sister and his parents. The funeral was held at the house Saturday afternoon, the short sermon being preached by Elder Walter W. Smith. The entire community sympathizes with Brother and Sister Loosemore in their sorrow.

Bishop Benjamin R. McGuire left for the East Thursday and is now in Brooklyn. He will be gone a couple of weeks.

Mrs. David H. Smith, mother of President Elbert A., and Mrs. Cochran, mother of Mrs. Elbert A., were taken to the Sanitarium last week. For a while Mrs. Cochran's condition was alarming, but both patients are now improving.

A series of lectures is being given at the Stone Church each Sunday afternoon and a class of over 50 is preparing through the means of these lectures to qualify as better teachers. Mrs. Walter W. Smith gave the lecture this Sunday on the "Education of the little child." Miss Gertrude E. Copeland, superintendent of the Sanitarium will give next Sunday's lecture. The series will continue for about eight weeks.

At the Walnut Park Church the orchestra will give their annual sacred concert Sunday evening, March 25, at 7.30.

The Laurel Club held its annual election of officers in February, and the following will be the officers for the year: President, Mrs. J. R. Sturges; vice presidents, Mrs. Robert Kemp and Mrs. J. B. Rodgers; secretary and treasurer, Mrs. T. J. Watkins; publicity, Mrs. R. J. Lambert, and historian, Mrs. Viola Short. At this meeting the club voted to con-

tribute \$25 to the church library, \$100 to the Sanitarium diet kitchen, and \$67 tithing. Each member agreed to make five things the coming year to be sold at the close of the year.

The Laurel Club held its annual Saint Patrick's party at the home of Mr. and Mrs. T. J. Watkins, last Friday evening. The usual good time was had at this party though it is not the same event it used to be when it came just prior to General Conference. In the years past many a pre-conference visitor has been initiated into the social life of Independence church circles through this delightful means.

New York and Philadelphia District

The conference of the New York and Philadelphia District was held at Brooklyn, New York, on February 10 and 11, Representatives from nearly all of the branches were present, among them Archibald J. Angus and wife. We were very happy to have them with us, but sorry indeed that our brother was still suffering from rheumatism, that painful malady with which he has been afflicted so long. The Saints offered many prayers in his behalf. Our desire is that the Lord will bless him so that he may be enabled to return again to his labors of love and be a blessing to others.

Brother A. E. Stoft, pastor of the First Philadelphia Branch, was present also. This was the first time that many of the Brooklyn Saints have had the pleasure of meeting him. We hope to have the privilege of getting better acquainted in the near future.

The first meeting of the conference was a business session which was held on Saturday evening and a goodly number of Saints attended. After the usual routine of business the reunion committee was elected and the date decided upon. The reunion will be held at Deer Park, Pennsylvania, August 4 to 19.

Sunday, at 8.30 a. m., a prayer meeting was held, Sunday school at 9.45, and sacramental service at 11. The gifts of the gospel were manifest at both the prayer meeting and sacramental service. Special effort had been made in fasting and prayer for the divine favor of the Lord. All felt to rejoice and to consecrate their lives anew to service.

At 3.30 p. m., a short address was delivered by Brother Stoft, followed by Sister Barbara Milligan, district superintendent of the Department of Women, admonishing them to sense the responsibilities and possibilities of their service to the church.

Brother Philemon Pement of Chicago was the speaker at the evening service. Having been in Brooklyn on business for some weeks past, he has devoted all the time possible to the call of our pastor, Ephraim Squire, and the instructions given from the pulpit here this winter, under the direction of the divine influence, could not fail to be of lasting benefit to the Saints. Business having called him from our midst at present, we sincerely hope ere long to have him back again.

During the conference meals were served in the basement of the church by the Department of Women, enabling all to get acquainted and feel at home which was evidenced by small groups gathered here and there in conversation, the gospel being the particular theme.

We have reason to believe that the conference of the New York and Philadelphia District has left a bright spot in the memory of all who attended. ANNIE E. BOX.

Elder John F. Garver left March 9 for Madison, Wisconsin, where he expected to dedicate their church on Sunday, March 11, and from there enter the Northern Wisconsin District on Monday morning, the 12th, for work in his office.

Northeastern Illinois

Since last writing I have visited several of the branches as well as some of the scattered members, also one of our new missions. We are hoping to get two or three more missions started in a couple of our large cities in Northeastern Illinois; it is really a matter of getting a leader to care for them; one who has some vision of pastoral duties as well as trying to get people into the church.

Desiring to get a concerted action towards a given end, I have thought best to call a meeting of all the departmental heads of the district and prepare a suggestive program for the locals covering the various phases and needs of the work throughout the district.

Spasmodic efforts, "hit and miss" methods in teaching the law, do not bring satisfactory results; it leaves too many openings for the enemy, who is apparently up to date in every way, thorough in his work of organizing his forces, and displaying great leadership in this competitive war for souls.

I find it a great pleasure to work according to plan and system, and that seems to be the hardest thing to get started. Some seem to think that this would interfere with the work of the Holy Spirit in directing one in his duties at the time they should be performed.

It shall not be our purpose to force any one to our way of thinking, but after we have counseled with our associates in the district work and a working plan adopted that will eventually touch every one in the branches as well as the scattered members throughout the district, we believe the utility of the plan will become evident to all earnest workers.

We had better make a few mistakes in trying to get ahead in the work of saving souls than to make the serious mistake of never trying to improve. At least I see it in this light.

With best wishes, I am, J. L. COOPER.

DEKALB, ILLINOIS, February, 1923.

Council Bluffs and Vicinity

On the evening of the 7th inst. Brother Samuel Harding, of Hamilton, Missouri, worshiped with us, and gave a strong testimony of his faith in the ultimate triumph of the work of the Restoration.

Brother H. M. Liles, who spent many years of his life in this city and vicinity, was buried from the Central Church, the sermon being preached by Elder O. Salisbury. He was assisted by Elder J. F. Mintun.

The second daughter of Brother and Sister W. T. Fay, Hazel Marie, died of diphtheria at the age of nine years, and a short service was held at the home, March 3, while the family were in quarantine. The memorial sermon will be preached at the Central Church, March 19, by Elder G. J. Harding. The services at the house and at the church were and will be in charge of Elder J. F. Mintun.

Sickness is abating since the storm of Saturday. Many of the Saints have undergone some severe trials, but none as yet have been overcome, and many of them are stronger in the faith than before the trial.

The Bright Star Class of the Religio held a social meet on Tuesday the 12th inst., at the home of J. R. Epperson.

Brother Will Hand paid a short visit at the home of his brother, H. H. Hand. He is on his way to California, to which place his wife has preceded him on account of poor health.

The cold weather following the severe storm is passing and in its stead the warmth of the sun is causing the lawns to begin to put on its beautiful garment of green.

The series of services held at the Belmont Mission by Elder P. T. Anderson came to a close last Sunday. The weather and epidemic conditions hindered. Two were baptized from the vicinity of the mission last Sunday afternoon.

We hear good reports of the West End Mission, especially of the prayer meetings.

From Columbus, Ohio

Presiding Patriarch F. A. Smith writes: "There are a fine lot of Saints here in Columbus. Brother Curtis has been with me until this morning, March 14, when he went to Saint Marys, Ohio, where they hope to organize a branch, all of new members, mostly the work of Elder O. J. Hawn.

"We had a very fine conference here with good will throughout. The sacrament and prayer service Sunday forenoon was extraordinarily good. We had the spirit of prophecy and four people spoke in prophecy and one very fine tongue and interpretation so you will see the meeting was above the average. Brother Griffiths seems to be in pretty good spirits.

"We have two branches in this city with fine churches at both places.

"I expect to attend two other district conferences before returning home."

Kirtland Glimpses

Perhaps not everyone comes into this place with a willingness to understand its past by the evidences of the present, and, by drawing a line straight from the one point to the other and on, project our vision into the future. So this morning as we quietly take our seat in the rear center of the temple auditorium, we find ourselves time and again accepting these people, young and old, as characters of those early days. Were I an artist I would paint such a picture, emblematic of spiritual beauty, as appears silhouetted against yonder panel, the profiles of two young sisters and a vista of the pillars toward a many-paned Gothic window. "Puritan maids at worship," would be a fitting title.

Now the speaker has taken his place, the song been sung, and a simple prayer offered; presently the speaker is on his feet and directing his words to us. Surely such a man must the Prophet have looked in that very stand years ago—a tall and well-knit figure on whom sat the dignity of his office and calling, whose message reflected no lightness of speech, its sincerity being attraction enough, and yet no lack of food for thought in his address. But it is in the testimony of these people that we are made part of that whole, Saints of former days, of latter days, and of present days, the witness of the Spirit attending, and we sense that fellowship that tells us we are one whether we meet with the church at home, in far lands, or the isles of the sea. Here we meet those who have sacrificed that the gospel might go to some of these places; in faces before us we recognize those who might write from experience stories to rival those of a Robert Louis Stevenson of those far islands. Some here could tell us of those bitter disillusionings of the West. Some of more recent time, of trials closer home when Saints and fellowship were few and far between. It is heartening to one's soul to meet and chat with such at the close of such a service.

And now the day is given over to the instruction of parties or tourists who come continuously to see the temple; they come from far and wide, often from across seas, some plain sight-seeing, others from sheer curiosity, and still others with a reverence either for things divine or for antiquities. Often these groups are of some club out for an "experience," or a

social hiking crowd making this place its objective. Famous architects have visited—and do visit—for purposes of “shop”; and small parties from religious seminaries also call and question, evidently for purposes of essay. There are also those who seem disappointed that there is not something of the kind that made Utah famous, that they might gloat over it, or mayhap wallow in it!

It oftentimes requires the services of several brethren to conduct these parties through the building and see that they are properly informed regarding our standing as a church. At that there are many willfully blind, willfully deaf, and woefully dumb. Among such many mighty works may not be done! Then there are the many and many that come whom we must feel are directed of the Spirit and give heed to our testimony.

So the afternoon busily wears away; we eat a frugal lunch at the hospitable table of a neighboring Saint and sit a while to chat on topics of the work dear to us until the church-going bell calls us to the evening service.

Again we sit and muse as the Saints come quietly in to their places; we watch the violet sky and deepening shades in the foliage seen through the three windows behind the pulpits. Presently the soft electric light floods the interior with a whiteness of alabaster. One may easily believe angelic beings occupy the empty pulpits. The windows appear of most beautiful stained-glass mosaic until the darkness without has settled down to a blue-black, relieved only by the delicate frets of the white sash bars. We enjoy the singing of old favorites in the Hymnal and a solo number sung unaffectedly, followed by an earnest discourse by one of the local priesthood.

“And after they had sung an hymn they went out”; the benediction has been given; they tarry for a few moments extending greetings, and disperse even as the sharp rays of light fall in every direction from the lighted windows; they flash off and on again, linger a moment, then a darkness that reveals the slender moon and the great firmament above where dwells the great Ruler of the universe, and we feel to ask him, with bare head under the silent stars, “What have you in store for this place and this temple yet? Does it stand defiled and rejected as some have said, or is there yet a work and waiting glory before thee?”

May we dare draw that line straight from the past, through the present, and project it on into the future? We will try as we go on.

O. B. SERVER.

A Good Tract for Class Study

The adult classes in Sunday school and Religio who seek advanced courses for worth-while study would do well to consider one of our best tracts, “The Latter-Day Glory—Church History in Brief,” by President Elbert A. Smith. This tract has many commendable features for such purposes. It is brief yet extensive enough to cover the ground thoroughly with the essential points.

The study of this tract could well be on the basis of learning for the definite purpose of equipping one for telling the story of the rise of our church to others. It has some advantages over but need not supersede the study of the four volumes of church history in use by the church. The tracts cover the period of preparation, first visions, the migrations of the church, introduction of false doctrines following the death of the leaders, the scattering, and the reorganization. The price is low—every class member will want to own a copy for himself. The material is of exceptional value to all ages and will appeal to nonmember as well as member.

Order No. T1228, 2 for 10 cents.

HERALD PUBLISHING HOUSE

Elder E. F. Shupe writes from Littleton, Colorado, that the district conference met at Fort Collins February 24 and 25 but was not largely attended. John W. Rushton was in attendance on his way to Utah, from which point he expected to return to Denver the 14th to hold a series of meetings.

The sacrament service at Denver the first Sunday in March was especially good. Raymond Hamlin was out for the first time since recovering from a severe siege of smallpox. Twice in one week the branch was called upon to mourn, first the death of Sister Wyatte who was eighty-three years of age and who was buried March 6, with sermon by Elder J. B. Wildermuth. The second was that of Lucile Thompson, the only child of her parents, who was laid to rest with sermon by Elder Frank B. Almond. There were many flowers as she is missed by a large number of friends.

Radio News

W P E

Radio Program for March 25, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for “The old, old path,” our distinctive starting and closing feature.

Cornet duet: “Dear heart serenade,” by Mackie Beyer. Messrs. Oscar and Irwin Moorman.

Soprano solo: “Twilight and dawn,” by Oley Speaks. Mrs. Corinne Haines French.

Cornet solo: Mr. Oscar Moorman.

Prayer.

Soprano solo: “Like as a father,” by John Prindle Scott. Mrs. Corinne Haines French.

Sermon: “Doctrinal teachings of the Book of Mormon.” Bishop James F. Keir, of the Presiding Bishopric.

Baritone solo: “The living God,” by Geoffrey O'Hara. Mr. Jack Custead.

Did you know that we were broadcasting before any of the now famous broadcasting stations of the Middle West? You are one of our assets through utilization of which we can still lead in our speciality—witnessing for Christ. That idea you did not send us is maybe the very one needed to make our message effective. It is your radio. Make it count.

The conversational specialties of the moment are King “Tut” and radio. King “Tut” has taught the man in the street the meaning of archeology. Our radio will tell him the great lesson to be learned from the archeology of his own country. Everything witnesses for Jesus.

Tell your friends of the program. Invite them to listen in. Be a missionary.

HOPEDALE, ILLINOIS. Last night we listened with pleasure to the sermon broadcasted by your station. You may have sent out music before we got in, but we were after sermons.—Andrew Nafziger.

INDEPENDENCE, MISSOURI. Sermons are fine, but too short.—J. T. Curtis.

LATAN, MISSOURI. I have listened for the last three Sundays to the sermons through your station. It is just fine, and I sure do enjoy it. Tell Reverend Phillips to keep the good work going. We will cut in next Sunday evening.—A. B. Hamlin.

BAYFIELD, COLORADO. I have not had the good fortune to hear our President speak, or even to see him. It would be grand to get our sermons from our own ministers, as we very seldom have a minister to preach for us.—Minnie Akers.

PITTSBURG, KANSAS. Heard cornet solo Sunday night and talk by Elder Phillips very distinctly. Hope we will not miss any future numbers.—Mr. and Mrs. G. C. Pruett.

FORT SCOTT, KANSAS. Have been receiving your Sunday concerts for some time. Thanks for the splendid entertainment.—F. N. Munday.

LEAVENWORTH, KANSAS. I heard your program and was very pleased with it.—Albert Seawanz.

LEAVENWORTH, KANSAS. Tuned in Sunday evening as you were completing your program. Enjoyed it.—Mrs. W. P. Beeler.

PAXTON, MONTANA. The sermon came in strong, good volume and quite clear.—Marcellus L. Jacobs.

BATES CITY, MISSOURI. The programs are fine and are interesting outsiders in our community.—Mr. and Mrs. W. D. Van Tuyl.

PITTSBURGH, PENNSYLVANIA. I have heard the concerts which you gave and was very much pleased with them. Kindly send me a program for the week.—Frederick La Bectur.

WALTHILL, NEBRASKA. Many people heard your radio sermon on stewardships. One banker said it was “bully.”—P. R. Burton.

www.LatterDayTruth.org

MISCELLANEOUS

Pastoral Notices

To the Saints in Eastern Oklahoma District: We would be pleased to hear from any Saints or friends of their need for missionary work in the Eastern Oklahoma District as we are laboring in this district this year.

Please write to the undersigned at his home address, Independence, Missouri, or field address, Fanshaw, Oklahoma, and we shall do all we can to meet your calls.

March 13, 1923.

H. E. WINEGAR, *Missionary.*

Conference Notices

Southern New England, at Providence, Rhode Island, April 28 and 29. Election of officers. Ministerial conference at Attleboro, May 19 and 20. The special feature of this conference will be to answer problems from the branches. Sunday evening an oratorio will be rendered. Make arrangements to attend both these conferences and help push the work onward. N. A. Sinclair.

Northwestern Kansas, at Alexander, April 28 and 29. A week's meeting will precede the conference. A cordial invitation is extended to all. For information write the reception committee, John Teaters or E. H. Ebert, Alexander, Kansas. Elsa Boese, secretary.

Material for April 8 Sent Out

The Missionary Educational Lesson Sheet to be used in all the Sunday schools on April 8, 1923, went forward from this office on or before March 10.

The plan of distribution is as follows: One copy only was sent to the branch president on which was stamped the request, "Please hand this to the Sunday school superintendent." A supply was sent to each district or stake Sunday school superintendent on the basis of four to a school, to be distributed by them except in the cases when these superintendents requested us to send the supply direct to the local superintendent, and furnished us with the address of each superintendent and the number of lesson sheets required corresponding to the number of classes to be supplied.

The district superintendent is expected to be able to furnish each school with enough copies so that each teacher may have one. If the supply we have sent is inadequate let us hear from you at once. To keep the cost to a minimum, only enough copies to go around have been provided. A few extra, to supply actual shortages, are still on hand. Combining classes is a remedy of last resort. Nevertheless, we hope that on this Sunday, April 8, every pupil in every school will be made thoroughly acquainted with the purpose of all our Christmas offering endeavor, and in this process be thoroughly saturated with the missionary spirit.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Missionary Sunday, April 8, 1923

Attention of Sunday School Superintendents and Teachers: Doubtless you have received or soon will receive, from your district superintendent, the lesson sheets to be used on Sunday, April 8.

Have you decided just how you will use them? If practicable we suggest that each superintendent call a conference of the teachers soon and make certain that the situation is thoroughly understood by them in advance. They should know:

1. That the lesson sheet is to take the place of quarterly, Doctrine and Covenants, normal, or other texts regularly in use—in fact all classes in all grades.
2. That it is to be used the entire class period.
3. That the pupils do not have access to these lesson sheets.
4. That it is designated to be used exclusively on Sunday, April 8, and should be used for reference many times later.
5. That there is much more material here than can possibly be "covered" in one lesson, which suggests:
6. That the material which shall be used must be carefully selected, outlined, and prepared so that the lesson sheet may be passed among the class members without retarding the teaching process.
7. That additional information concerning the pictures is

to be found on the reverse side of the sheet, under the caption, "Church missionaries of to-day." The numbers appearing at the beginning of each section refer to the numbers of the pictures involved.

8. That duplicate copies to replace those torn or lost are not available.

9. That the direct object sought is an enlarged *missionary spirit* in the church and,

10. That the means by which a greater missionary program may be carried out should be "tied up" with this lesson, and that means is the Christmas offering.

Brief preliminary remarks may be appropriately made by the superintendent before the school goes into class session. At the close of the session a talk on the Christmas offering might be used. Some material appearing in the *Blue Stepping Stones* of April 1, 1923, will furnish you a basis for this discussion.

A. MAX CARMICHAEL,

General Superintendent Department of Sunday School.

Notice of Annual Membership Meeting of the United Order of Enoch

Notice is hereby given that the annual meeting of the members of the United Order of Enoch will be held in the basement of the Stone Church, Independence, Missouri, at 2 p. m., Monday, April 2, 1923.

All members are invited to be present to participate in the matters coming before the order.

Yours very truly,

R. T. COOPER, *Secretary.*

March 3, 1923.

Our Departed Ones

MORAN.—Mary Abbie Closson was born at Surry, Maine, September 25, 1884. Daughter of Franklin E. and Almada Closson. Married 1906 to Archibald Higgins of Bar Harbor, Maine. To them were born Bertha A. and Franklin E. In May, 1922, she was married in Bangor, Maine, to George Moran. They removed to Independence in 1922. She died at Independence, Missouri, February 13, 1923, leaving a three-day-old daughter. Funeral at Enoch Hill Church. Sermon by Walter W. Smith. Interment at Mound Grove Cemetery.

HIGHT.—Asa Hight was born in Williams County, Ohio, April 3, 1848. On February 16, 1875, he married Roxie A. Weed, who died December 14, 1907. To this union five children were born; one daughter died in infancy and one son, Fred, died February 10, 1904. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints August 11, 1895. Ordained an elder and was faithful to the end. On December 22, 1908, he married Mrs. Harriet Allen. Departed this life February 10, 1923, at Clarinda, Iowa. Survived by his wife and three children, Mrs. W. B. Fallon, of Lamoni, Iowa; Mrs. C. A. Koehn and E. S. Hight, of Magnolia, Iowa. There are also seven grandchildren and one great-grandchild.

VAIL.—Louise Matilda Vail was born at Bath, England. Came to America in her early childhood with her parents, Simon Smith and wife. Married Brother W. L. Vail April 6, 1897. She has raised two nieces who bless her memory. Died at her home in Independence, Missouri, February 25, 1923, closing an earth life of faithful devotion to her Savior and his cause for over fifty-one years. Funeral services from the Stone Church. Sister R. D. Etzenhouser sang "The city foursquare," and a quartet also rendered comforting music. Service in charge of R. V. Hopkins. Sermon by J. M. Terry. Interment in Mound Grove Cemetery.

MEDLEY.—Harvey O. Medley was born June 30, 1890, at Sextonville, Wisconsin. Baptized June 27, 1915. Ordained deacon, April 3, 1921. Died at his home in Waterloo, Iowa, February 25, 1923. Leaves wife, father, one sister, and three brothers. Funeral in charge of Victor A. Hall. Interment at Richland Center, Wisconsin, where his father lives.

FREERS.—Harry Reeves Freers was born at Garrison, Iowa, January 25, 1885. Married Mabel Dykes November 28, 1907. Died from leakage of the heart at his home in Muscatine, Iowa, February 18, 1923. Leaves wife, six children, father, four brothers, and three sisters. One child preceded him. Funeral services from the home of his father, Henry B. Freers. Sermon by E. A. Davis. Interment in the Greenwood Cemetery at Muscatine.

RIDLER.—Annie Ridler was born December 20, 1830, at March, England. Came to America in 1857. Married William Ridler in 1858 at Saint Louis, Missouri. Moved to Nevada in 1873, where she lived until her death, February 12, 1923. Leaves three daughters and three grandchildren. Husband, two sons, and one daughter have preceded her.

NEWBERRY.—Marvin Newberry, son of Mr. and Mrs. Vern Newberry, was born in Sioux City, Iowa, February 8, 1905. He lived in Sioux City all his life and was a member of the graduating class of Central High School of that place. Baptized November 30, 1913. Died February 21, 1923. Sermon by J. M. Baker, assisted by George Vandel. Interment in Grace Park Cemetery where Boy Scout services were held. He was a member of Troop 15 of that place and scribe of the Scout organization there.

DAVIS.—Vera Margaret, daughter of Walter and Elva L. Davis, was born at Velva, North Dakota, December 15, 1908. Died during an operation for goiter in the Saint Paul's Hospital, February 15, 1923. Leaves mother, one brother, three sisters, and other relatives. Her father preceded her almost three years. Funeral from the Methodist church, at Vanscoy, Saskatchewan. Sermon by Birch Whiting.

WHITCOMB.—Harriet Matilda, daughter of Isaac Sheen, well known to the church as first editor of SAINTS' HERALD and as holding other important offices in the early days of the Reorganization, was born at Cincinnati, Ohio, December 18, 1848. Married January 28, 1870, to Fletcher C. Whitcomb who preceded her in death six years. Baptized by Joseph Smith, May 14, 1874. Died, after but a few hours' illness, at the home of her son, Doctor Fred F. Whitcomb, Omaha, Nebraska. Services from the home were in charge of T. J. Elliott. Leaves one daughter, Mrs. Birdie Sullivan, and two sons, Doctors Glenn D. and Fred F. Whitcomb, also a small granddaughter. Tillie Sheen loved the church in her youth and had a great desire to see all of her children identified with it.

MAUZEY.—John William, son of James W. and Anna Middleton Mauzey, was born July 27, 1906. Baptized in 1917. Died December 20, 1922. Leaves four brothers, Lewis, Clarence, Orville, and Roy, and two sisters, Mrs. Joseph G. Herman and Mrs. Andrew J. Herman. His father and mother have preceded him. Funeral sermon by Walter W. Smith. Interment in Mound Grove Cemetery.

KELTON.—John Henderson Kelton was born May 12, 1851. Was a member of the Reorganization and a good true Christian. Died February 9, 1923, at Fulton, Kentucky. Leaves a wife and other relatives.

WOODCOCK.—Robert Woodcock was born in Lee County, Iowa, September 22, 1849. He was a grandson of William Vernossdall, the first president of Gallands Grove Branch. Moved with his parents to Shelby County in 1863. Baptized in early manhood. Died at Gallands Grove, Iowa, March 6, 1923. Leaves one brother. Funeral from Saints' church. Sermon by Charles E. Butterworth.

BOWERMAN.—Clarence Edward, infant son of Mr. and Mrs. C. R. Bowerman of Regina, Saskatchewan, was born February 23, 1923. Died at the Regina General Hospital, February 23, 1923. Funeral from Speers Funeral Home. Sermon by John Tomlinson.

STRODMAN.—Darley A., the beloved child of Brother and Sister Robert Strodman, died at their home in Independence, Missouri, March 9, 1923, at the age of five months and twelve days. Parents and one other child survive. Funeral from Carson's Undertaking Parlors. Sermon by J. M. Terry.

HAMILTON.—James H. Hamilton was born January 17, 1845. Married Jane Limb in 1874. Served three years in the Civil War. After an illness of many months died at the Independence Sanitarium, March 10, 1923. Leaves wife, two sons, Thomas D., of Chicago, Illinois, and Charles A., of Christler, Indiana, three daughters, Luda Bernley, of Montana, Sallie Forties, of Kansas City, and Lucy Hoover, of California; also ten grandchildren. Funeral from Carson's Undertaking Parlors, service in charge of I. N. White, sermon by J. M. Terry.

KING.—William Albert King was born in Jackson County, Mississippi, February 20, 1891. Baptized in 1906. Enrolled with the Naval Reserve Service, May 28, 1917, serving on the *Ohio*, and the *Solace*, as machinist mate, first class. Honorably discharged from service May 28, 1921. Died March 7, 1923. Six ex-service boys acted as pallbearers. Interment in Pine Crest Cemetery at Mobile, Alabama. Sermon by Alma Booker.

WEED.—Edward S. Weed was born at Bedford, Indiana, September 28, 1840. Moved to Monroe County, Iowa, in 1849. Volunteered in July, 1861, and served during the Civil War in Company E, Sixth Iowa Infantry, being mustered out in July, 1865. Married Sarah L. Bishop, April 23, 1872. Baptized in 1881. Moved to Cherry County, Nebraska, in 1888, where they lived until they moved to Independence, Missouri, in 1910. Died March 1, 1923. Leaves wife, three sons, three daughters, and fifteen grandchildren. Three children have preceded him. Funeral from the Stone Church. Sermon by Walter W. Smith. Interment in Mound Grove Cemetery.

KENNEDY.—Elizabeth Jane Kennedy was born August 2, 1899. Died at Vancouver, British Columbia, February 14, 1923. Leaves one sister, two brothers, and many friends. Funeral from the undertaking parlors. Sermon by James E. Johnston.

KRIEBEL.—Eliza, daughter of S. B. and Anna Downard, was born at Hamden, Ohio, July 2, 1840. Married Joseph Kriebel, April 8, 1860. Died February 21, 1923. Leaves four sons, one daughter, twenty-four grandchildren, and ten great-grandchildren. Seven children have preceded her. Sermon by J. D. Shower at Wellston, Ohio.

WILCOX.—Eber S. Wilcox was born in Boonville, Indiana, January 8, 1848. Married Clara Anna Long, January 12, 1871. Baptized May 30, 1864. Ordained elder February 11, 1900. Was president of the branch at Shenandoah, Iowa, for many years. Ordained high priest and member of the Kansas City Stake High Council, September 1, 1919. Died at Kansas City, Missouri, March 7, 1923. Leaves wife, one daughter, one son, one brother, and one sister. Funeral from the home conducted by J. A. Tanner. Services also at Shenandoah conducted by Earl Pratt. Interment in Rose Hill Cemetery, Shenandoah, Iowa.

SARRATT.—Anna A. Sarratt was born June 11, 1850. Baptized in 1864. Died at the home of her daughter in Lincoln, Nebraska, April 6, 1922. Interment at Belvidere, Nebraska. Sermon by H. A. Higgins.

BARSS.—Eleanor Barss was born March 1, 1844, at Tecumseh, Ontario. Married Joseph Barss, January 29, 1862. In 1884 they settled on a farm in Michigan, remaining there until they retired a few years ago. She with her husband obeyed the gospel in July, 1885. All of their children are also in the church. Brother and Sister Barss celebrated their sixty-first wedding anniversary, January 29, 1923. Died February 19, 1923. Leaves husband, three daughters, thirty-four grandchildren, and eighteen great-grandchildren. Funeral at the home of her daughter in Harbor Beach, Michigan. Sermon by William Grice. Interment in a near-by cemetery.

WARD.—Mercy Ward, the daughter of Mary and William Ward, died in Council Bluffs, Iowa, at the home of her sister, Sister Samuel J. Robert, at the age of 74 years, 10 months, and 5 days. She was born in England, coming to this city many years ago. She married William J. Fifield, who preceded her about eighteen years ago to the spirit world. She was hap-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
His Service to Man	265
What Christianity Is Doing	266
The Church Must Help Those in Need	266
An Audience of 500,000	266
Dependable People	267
Child Labor in the United States	267
Faith and College Work	267
Blue Pencil Notes	288
ORIGINAL ARTICLES:	
When Will the Spiritual Gifts Cease? by Elbert A. Smith	268
The City of God, by A. M. Baker	270
HYMNS AND POEMS	275
Hattie Hughes—R. B. Trowbridge—Gertrude Sessions—Eleanor Waldorf Kearney.	
OF GENERAL INTEREST:	
Faith the Real Cure	276
Facing the Crisis	277
The Boyhood of Christ	277
LETTERS AND NEWS	278
Roy S. Budd—Benjamin R. McGuire—J. E. Vanderwood—Richard Bullard—B. H. Doty—J. O. Dutton—Mrs. Mary A. Ennis—Maria Klotter—John F. Martin—J. L. Cooper—F. A. Smith—Annie E. Box.	
MISCELLANEOUS	286

tized January 20, 1861. Funeral services March 1, at the home of her sister, the sermon being preached by J. F. Mintun.

SUNDERLAND.—Eliza Jane Sunderland was born October 12, 1843. Baptized in 1913. Died at New Hamburg, February 25, 1923. She was valiant in her testimony and faithful to her church obligations. Leaves many who mourn. Service from Saints' church at New Hamburg.

BERTELSON.—Margaret Catherine Bertelson, infant daughter of Mr. and Mrs. John Bertelsen, the grandson of Brother John Burch, died March 4, 1923, at the age of 1 year, 7 months, and 26 days. Funeral services at the Cemetery Church in Boomer Township, Pottawattamie County, Iowa. Sermon by J. F. Mintun.

CHAPMAN.—Nephi Chapman died at his home in Persia, Iowa, March 3, 1923, at the age of 74 years, 5 months, and 19 days. He was baptized when about twelve years of age. Married Miss Elizabeth Green, by whom he became the father of three children. Two boys remain to honor their father's name and faith, J. Andrew, of Nebraska, and Nephi T., of California, both of whom were present at the funeral services conducted by J. F. Mintun, at the Central Church, Council Bluffs, Iowa.

FRANCIS.—Ambrose B. Francis was born in Corea, Maine, March 25, 1891. Baptized in 1911 at Somerville, Massachusetts. Spent several years in business in Saskatchewan. Returned to his former home in Corea because of ill health. Died February 28, 1923. Leaves wife, mother, four brothers, and three sisters. Funeral from Saints' chapel. Services in charge of J. L. Clark. Sermon by N. M. Wilson.

SANFORD.—Dennis Hedrick Sanford was born at Muscatine, Iowa, July 14, 1852. Came with his parents to Polk County, Iowa, when a small boy. On May 22, 1873, married Margaret Clark who died in 1880, leaving one daughter, Mrs. Stella Rumbleau, Sioux City, Iowa. Married Ella Ridgway, August 30, 1883. Their four children died. Baptized February 16, 1890. Died of pneumonia March 11, 1923, at Carlisle, Iowa. Funeral at Runnels, Iowa, in charge of C. E. McDonald. Sermon by L. G. Holloway.

RIDGWAY.—Matilda Callaway was born in Highland County, Ohio, August 25, 1850. Married Joseph Oliver Ridgway. Baptized September 18, 1890. Died at Runnels, Iowa, March 11, 1923. Funeral at Runnels in charge of C. E. McDonald. Sermon by L. G. Holloway. Leaves five children. Seven children have preceded her.

WICKER.—Cynthia Errie Lowe was born in Kentucky, July 25, 1840. Moved to Iowa when nine years of age. Married Henry Wicker. Baptized September 9, 1894. Died September 23, 1922, at Runnels, Iowa. Funeral from the Saints' chapel, sermon by Henry Castings. Three children survive.

VAN DE VENTER.—Emma Van De Venter, daughter of Isaiah and Rachel Van De Venter, died March 1, 1923, at the age of seventy-one years and four days. At the time of her death she resided at the home of her sister, Mrs. Sunderlin, who preceded her just four days. She was baptized at the age of ten. Services conducted at the Saints' church by James E. Bishop.

BAUMGART.—Edith M. Baumgart was born November 23, 1878, at Hebron, Nebraska. Baptized March 24, 1895. On January 20, 1898, she married H. W. Belleville who died in October, 1901, leaving two children, Mrs. Delpha Hilliard and Orville Belleville, of Independence, Missouri. Married Herman Baumgart July 16, 1904. Injured in a collision with a street car, she died February 25, 1923. Funeral from the Saints' church in Lincoln, Nebraska, with H. A. Higgins in charge. Besides the above mentioned children she leaves a son, Kenneth Baumgart.

Blue Pencil Notes

I am a very sincere believer in the program for higher education being urged upon the attention of the church; but always conditionally. The conditions are these: that as individual students and as a church we shall carry with us the old ideals, the fundamental doctrines, the faith, devotion, and consecration typical of the "Great restoration." Without those conditions education will profit us nothing and would not be worthy the term "higher" education. Given those conditions it will profit us greatly to have a membership and a ministry much better informed in all the realms of learning.

If a deeply religious people cannot move forward with such a program and carry Christ with them, who can? And if we are not a people who can study nature, God, law, government, society, sociology, geology, astronomy, biology, whatnot, and carry Christ with us, is there any hope that we can remain in ignorance and *keep* him with us?

Certainly many colleges and universities of the world are so shot through with atheism that any student entering them unless well grounded by early training runs the risk to emerge without either the faith or the virtue necessary to a foundation for a worth-while life. And thoughtful observers are beginning to inquire if the influence of such institutions may not eventually hasten the destruction and ruin of society rather than its redemption and upbuilding. When students are imbued with the philosophic doctrine that "immortality is a sheer illusion" the feeling of personal responsibility is immediately lessened. The old doctrine that Christ "brought life and immortality to light" gave man something to build for. It evaluated responsibility and personal worth in the light of immortality—of eternity. When students are boldly taught that "man is a mere cosmic *accident*" springing from nothing, returning to nothing, the foundations of character are undermined. An "accident" can have no moral responsibility. The only ethics that can possibly result from such teachings are epicurean—to make the most of physical sensation in every way possible during the brief moment of consciousness—eat, drink, and be merry for to-morrow we die. To the extent to which modern education spreads that doctrine abroad it is sowing the wind from which society will reap the whirlwind.

Doctor Fosdick tells the story of a young business man face to face with a great temptation; great gain was to be had at the expense of honor. Gripping the arms of the chair as he sat in the doctor's office he cried: "If I could be sure of immortality, this thing would be simple." Fosdick comments: "What did he mean? Simply this: if his character was really a thing of eternal significance it was worth the fight, no matter what the cost. But once let him have the suspicion that his life is merely a piece of tissue paper, destined to be crumpled up and tossed away—well, why sew diamonds of virtue on to tissue paper?"

That man's reaction will be the reaction of the masses once they are imbued with the materialistic philosophy. The atheistic propaganda of many college professors is helping to spread that gospel. Can we go forward in education and avoid that pitfall? Can we avoid the responsibility to go forward and avoid it? Ours is the admonition to "seek learning even by study and also by faith." (Doctrine and Covenants.) Ours the admonition to "add to faith virtue and to virtue knowledge." (The Bible.) Ours the advice, "to be learned is good, if they hearken to the counsels of God." (Book of Mormon.)

The *Literary Digest* for March 3 has a very interesting article (in turn based on an editorial appearing in the *Century*). It is headed, "The growing philosophic despair." I quote:

No salvation, no immortality, nothing but cosmic collapse at the end—this is the philosophic fear which the contemporary literature of despair holds for us, and which is likely, we are told, to do considerable harm unless counteracted. The mechanistic philosophy, as it is being taught in some of our colleges and universities and in the published works of some of the philosophers schooled in psychology, biology, chemistry, and physics, is inculcating in the man-on-the-street the idea that he is little more than an animated clod, and that the universe is a mere machine without sympathy or purpose. This theory of life is not the view of insane men, seriously avers Albert Edward Wiggam, lecturer and writer, in a letter to Glenn Frank, editor of *The Century Magazine*, but a view that is laying hold upon the minds of some of our leading philosophers, a view that is being taught in many of the colleges and universities of America and northern Europe. Nietzsche, the German philosopher, proclaimed that "God is dead," and that in his place man has nothing to offer except the "superman." Nietzsche died in a madhouse, but his skepticism influences the minds of some of our later philosophers and educators, to the great spiritual danger of the generation of to-day, particularly that part of it which depends on the educated and cultured for its spiritual light and food.

Our people must carry with them in their educational program the old religious beliefs that are fundamental to character building if we are to be in any sense the "salt of the earth" to an age whose salt has lost its savor. And our ministry must go out preaching the fundamental things of salvation. A knowledge of philosophy, of science, of history, may help them to preach that gospel but must not supplant the gospel.

Paul understood Greek philosophy and Roman law and used both, but could he have filled his mission had he been content to turn himself into a lecturer on Greek philosophy or Roman law? As an exponent of Plato or Aristotle he would have been about as valuable to Christ as is the modern clergyman who is a teacher of psychology and nothing more, a lecturer on sociology and nothing more, who has a smattering of ethics and poetry and nothing more; but he could never, never have been Paul the Apostle, "a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." This church must have some vital things to tell the world that no other people have, or we have no reason for existence. Let us *first* preach those things. That which is common to all, others may promulgate.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, March 28, 1923

Number 13

EDITORIAL

A Strong Pulpit Man

Some weeks ago we published an editorial from the *Holden Progress* relative to the attack on the Book of Mormon being indulged in by the Reverend Doctor J. B. Briney. The fact that Holden is a prominent place, the seat of the presidency of the Holden Stake, the courage and fairness displayed by the editor of the *Progress* in that editorial made it interesting to our readers. They may be pleased to hear further concerning the matter. In the *Holden Progress* for March 8 there appeared an interesting editorial on the work of Brother A. B. Phillips in replying to the Reverend Briney, including also copy of extracts from court decisions regarding the standing and belief of the Reorganized Church. And the editor closed his editorial with these comments, "These facts, taken from unimpeachable records, ought to be sufficient to let the God-fearing portion of our community allied with the L. D. S. church go their ways in peace, free from assault of any kind on their faith," while the *Progress* for March 1 contained an editorial entitled, "A strong pulpit man," referring to the work of Arthur B. Phillips. This editorial we feel sure is worthy of a place in the HERALD.

A Strong Pulpit Man

Elder Arthur Phillips, a prominent man in the L. D. S. denomination, spoke in the Holden church Friday night in answer to the denunciation of the Book of Mormon delivered by Doctor J. B. Briney in the Christian church the Sunday night previous. He is a scholarly man from New England and just now is engaged in a work of making comparative texts and other interesting notes on the Old and New Testaments from the many English translations of the Bible and from the Greek and Hebrew texts. He had been furnished with stenographic notes of Doctor Briney's remarks. These he answered in a scholarly manner.

At no time did he utter a word inconsistent in a gentleman or a Christian. He did not jeer or sneer or use ridicule in any way. He did not descend to the level of using nicknames such as "Joe" Smith, as the doctor did many times in his Sunday night effort. The nearest Elder Phillips approached to a personality was in connection with this. He said that the doctor's use of "Joe," etc., was (in his opinion as a character analyst) evidence of a prejudiced mind, where-

upon he declared that no prejudiced man could discuss any question dispassionately or accurately.

In the matter of the title page of the 1830 edition of the Book of Mormon on which was inscribed, "Joseph Smith, Author and Proprietor," which same expression appeared in the copyright certificate on the following page, Elder Phillips explained that this was in accordance with regulations specified in the copyright law. Every person presenting a document for copyright becomes technically the "author and proprietor." (The editor of *The Progress* wishes to say at this point that later on we will print a fact or two about this "author and proprietor" matter that will make Doctor Briney and the whole of his congregation wish he had never said anything about it.)

In the matter of the copyright line not appearing in the 1874 edition, Elder Phillips called attention to the provisions of the copyright law by which a copyright runs 28 years with a renewal privilege of fourteen years; the copyright had expired before the 1874 edition was published. Doctor Briney's assertion that "Nephi was the hero of the whole business" is disproved by the facts that the book covers a period of time from 2200 B. C. to 400 A. D., and that it is composed of fifteen books with at least twenty other prominent men. The assertion that Nephi was but a babe and incapable of the "stunts" attributed to him, such as slaying a soldier and putting on his garments, is disproved by the statement following the portion quoted by Doctor Briney, to the effect that Nephi "was of great stature." The doctor's objection to the repetition of the words "came to pass" is of little force because that expression is used many times in the Bible. There are many instances of an expression such as "came to pass" being used differently by various translators. For instance, the Greek word "*angelos*" is translated both "angel" and "messenger" in different parts of the New Testament. In the Douay version (the English version of the Catholic Bible) the word is always translated "angel" because one translator had done all the work. In discussing translations of the Bible, Elder Phillips called attention to the fact that there is not in existence to-day (so far as archæologists have information) a single original MS. of the Sacred Writings. He also declared that the assertion that God had never appeared to man outside of Palestine or at any time since so-called Biblical times is a matter of opinion, not supported by the Scriptures. That there should be no miraculous intervention since Biblical times is also a matter of opinion.

Elder Phillips will speak here again to-morrow (Friday) night in reply to the doctor's remarks delivered Sunday night. He invites questions pertaining to the subject at issue.

Doctor Briney was invited to hear Elder Phillips, Elder D. J. Krahl's invitation being dated Tuesday, the 20th. Doctor Briney replied on the 21st, declining the invitation, one of the reasons assigned being, "It behooves one of my age to be out as little as possible at night." Yet that same night of the 21st, it seemed to "behoove" the doctor to attend the Edna Means entertainment at the high school auditorium.

Missionary Sunday, April 8

The special Sunday school class sheet prepared under the direction of the Presiding Bishop on behalf of the 1923 Christmas offering with the cooperation of the Sunday school has now been distributed and provision made for the subject of the missionary work of the church to be taken up in all of the Sunday schools on the second Sunday in April, namely, April 8.

This is the nearest Sunday to the anniversary date of the organization of the church. In addition to this Christmas offering effort, there remains the great fact of the missionary work of the church and what we are doing and what we should do. This presents a great theme for all of the members of the church as well as for the children. How can we better celebrate the anniversary of the foundation of the church than to consider the missionary work now being undertaken and which lies before the church in the near future.

It may surprise some to realize how many years the church has pushed its missionary work in Australia and New Zealand, the Society Islands, in Germany, and Great Britain, and the fact that it has also been extended to the Isle of Pines, to Holland, and to the Holy Land. On the continent of North America the work has been presented in all parts of the United States and of Canada; not, it is true, in every hamlet, but certainly in every state and province. But there still remains those great lands to the south, the Spanish-speaking people of Mexico, Central America, and South America. There remain also many parts of Europe which are as yet untouched, while as to Asia only a small effort has been made in Palestine.

Three years ago it was planned to send missionaries to South Africa where there were hopes of an excellent opening, but conditions in the church have so far prevented. The missionary possibilities in the land where the work has already been opened up are still tremendous and we have scarcely made a good start with our opportunities.

While the Sunday school is taking up this theme for a special purpose it is well that all of us consider it carefully as members of the church of God.

S. A. B.

Philosophy of Life

The editors have been much pleased to receive individually copies of *The Philosophy of Life*, by F. M. Pitt. Brother Pitt is a son of Evangelist F. G. Pitt who is so well known to the Saints throughout the world. His book is a very worthy statement of his philosophy of life and sets forth clear ideals. It is printed privately on good quality paper in clear type

and contains a number of excellent illustrations. It is in fact a work of art and we take this means of expressing our appreciation.

The Australian Mission

Australia, though classed as an island, is a land about as large as the United States. It is 2,500 miles straight east and west and about half that distance north and south. It is of course more than this from the most eastern to the most western point or from the most northern to the most southern point.

Recent maps show that the greater part of west and south Australia which comprises practically two thirds of the land is but very little developed. There are a few roads runnings into the interior and the population is very small for the size of the land. In fact about half the people live in the cities Adelaide in south Australia and Perth in west Australia.

It is well to keep this in mind, for as we read reports from that mission we have noted several times that a missionary has written of the possibility of going to West Australia, but the trip was then postponed and nothing done. The reason for this may be better appreciated when we realize that we have one branch in West Australia on the west coast of the land, namely Perth, with a membership of 66. This branch is practically isolated, as it is about 1,500 miles to the next nearest branch, that of Adelaide in South Australia, while Adelaide with a membership of 126 is still 500 miles from the nearest neighboring branch. It is safe to say that Perth must be close to 2,000 miles away from any other branch, except Adelaide. This will account in large measure for the rarity with which that place is visited, so that the responsibility is left with the local men.

Elder W. J. Vaughn and wife spent about eight months in Perth and vicinity during 1922 but found it necessary to return.

The bulk of the membership is in the southeastern part of Australia. The Southern New South Wales District reports 735; North New South Wales, 532; Victoria, 408. This is a total of 1,613 out of a present membership in all Australia and New Zealand of 2,117. The remaining membership is 199 in South Queensland, 22 in Auckland, New Zealand, and 29 in Dunedin.

Bishop Lewis has charge of the financial work in New South Wales, Queensland, and New Zealand; Bishop Crane in Victoria, South Australia, and West Australia. The report of Bishop Crane is not set forth in the *Gospel Standard*, but that of Bishop Lewis shows receipts of nearly 2,300 pounds for the year which would appear to compare favorably with the receipts in other districts of the church.

The above information is principally gathered from the excellent report of Apostle M. A. McConley as published in the *Gospel Standard* for January 1, together with the report of the business of the conference. Elder McConley has visited all parts of Australia and New Zealand where we have church members, with the exception of West Australia, and he hopes to visit that branch this present year. He has already arranged for another missionary to go to West Australia. We should remember, however, that West Australia is not greatly built up at present, but there are Saints living in several different towns, and it is hoped that more assistance may be given them and others converted, so the work may be better established and strength gained through association in that field.

In South Australia the Saints have secured a Catholic school building as a house of worship. The Victoria District has six branches and two organized groups. New South Wales has received more missionary help than all the rest of the missions. The Southern District consists of seven branches; the Northern District of New South Wales consists of six branches. The labor of Elder James W. Davis has been especially effective in these districts by way of baptisms, as there have been at least sixty baptized there, while the total given for New South Wales for both districts is 110.

There are two branches in Queensland with Elder Hermann Peisker as the only missionary. In New Zealand the church has for a long time paid high rents for poor quarters. With the concurrence of the Presiding Bishopric 1,000 pounds were expended for the purpose of erecting proper quarters. This effort proved successful and the saving on rental which will be paid over by the local Saints will in a few years pay the general church for the building, and the church will have the building then without any great expense.

Because of the fact that Australia is in the Southern Hemisphere, this conference is held in their summer and is one of the big events of the year. The meetings were held over the Christmas holidays and began on Saturday, December 23, at 10 a. m., and continued until Sunday, December 30, with the 7 p. m. service closing the conference.

The appointment of missionaries in the mission consists of one to West Australia, one to South Australia, two to Victoria, seven to New South Wales, two to Queensland, and four to New Zealand. Elder J. T. Gresty has been appointed as evangelist to New South Wales and Victoria. Sister McConley as well as Brother McConley is appointed to the whole mission. The bishops are appointed to their own particular fields.

S. A. B.

How the Wets Helped Prohibition

One of the amusing features of the prohibition movement is the excitement over the amount of publicity secured by the Anti-Saloon League in New York City by an expenditure of less than \$25,000. It perhaps is not surprising that anti-prohibition interests would like to secure more details about how it was accomplished, and in part the state superintendent of the Anti-Saloon League has informed them.

He took advantage of his knowledge of psychology, of the intense opposition of all of the New York papers to the Anti-Saloon League, and their very alertness or guard against any efforts to work them out. This made it possible to use the simplest method, because he had back of him a great moral issue. The very sophistication of the papers offered his opportunity and helped his publicity campaign with a nominal expenditure. And this because the wet press failed to comprehend the potentiality of the moral issue and the reaction of a moral constituency to ridicule and antagonism when carried to the point of persecution.

This very attack, Mr. Anderson says, was the factor which he capitalized for the advancement of the cause of the churches. The very efforts to belittle the cause offered him the fulcrum for a great movement. Hence he used the efforts of the wet press, as he expresses it, to "kick the Anti-Saloon League up hill." As long as they were kicking it up hill, he was willing that they should have a lot of fun doing it.

It is a fact that too many men entirely ignore the importance of the moral issue and the tremendous force that righteousness exerts. We have seen that in other cases; we have seen that elsewhere in the prohibition movement than in New York.

Profit Sharing Ancient

Among the discoveries of the oriental research in the vicinity of Babylon there have appeared several reports that they have discovered contracts, agreements of profit sharing, and the like, dating back several thousand years. It may be that some of these statements are not quite authentic, but we have been assured by direct communication that such discoveries have been made.

The story is at least an interesting one as related in a recent periodical that in 2000 B. C. an employer decreed that his employees were to profit because of faithful service and receive a share of his gains for the year; all except the black mailers who it seems had caused some trouble which was first to be investigated, and if satisfactorily settled then they, too, should share.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Unchangeability of God

Synopsis of a radio sermon by President Elbert A. Smith, broadcasted by the Central Radio Company from its Independence studio, Sunday evening, March 11, 1923.

In order to understand our religious philosophy it is necessary for you to understand our belief concerning God. In fact in order to understand any religious system or organization or even any particular phase of any particular religious system, it is necessary to understand its central ideas concerning God. The idea of God is the beginning of all religion. The characters and destinies of men, of communities, and of nations are greatly influenced by their attitude towards God.

Roger W. Babson, the well-known statistician and business expert, tells a story about an interview that he had with the president of the Argentine Republic. The president said to him, "Mr. Babson, I have been wondering why it is that South America with all its natural advantages is so far behind North America, notwithstanding that South America was settled before North America." He went on to recount the great natural resources of South America—her forests, her mines, her rivers, and her great plantations, and concluded by reiterating the question, "Why is it that notwithstanding all these, North America is so much greater than South America?" Babson, being a guest, could not well answer excepting to inquire, "Mr. President, what do you think is the reason?" The president replied, "I have come to this conclusion. South America was settled by the Spaniards, who came to South America in search of *gold*. North America was settled by the Pilgrim Fathers who went there in search of *God*."

The Pilgrim Fathers, in whose lives God was very real, put a spiritual foundation under the nation that was adequate—a foundation of faith, integrity, industry, and morality. But alas, to-day we have undermined and diminished that foundation until Babson says our great and wonderful material superstructure is left without an adequate spiritual foundation, and unless we beware it will fall.

A Personal God

You have a perfect right to ask us concerning our belief in God and we are happy to answer you. Of necessity the answer must be brief and by no means exhaustive. First, I will say that we believe in a *personal* God. We believe in a God having all the

attributes of personality—intellect, feeling, and will. Not in some impersonal force or power in nature, but in a being to whom we may pray, as we were taught to pray, "Our Father, which art in heaven." We believe that he is all-wise, all-powerful, all-loving, in fact infinite in all his attributes, and is in all things good.

We believe, moreover, that God is unchangeable. You may tell us that it is needless for us to announce such a belief, for do not all people who believe in God think that he is unchangeable? Not necessarily so. There are those who have announced a belief in a progressive God. They say that "as man is, God once was." They tell us that God came over the road which we are traveling to-day. Also there are and have been many philosophers who have announced a belief in a finite and growing God. My message is affirmative and I do not stop to-night to negate these positions, only to say, If the universe is in the hands of a finite and experimenting deity, then God pity us, and let us pity God.

We believe thoroughly in the scriptural declaration, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.) The Lord himself says, "I am the Lord, I change not." (Malachi 3: 6.) Jesus has this attribute and of him it is said, "Jesus Christ the same yesterday, and to-day, and forever." (Hebrews 13: 8.)

A great many people, who do not announce that they believe in a progressive God and who perhaps would repudiate that doctrine, seem to have such a belief in that they apparently think that many of the things enjoyed by the ancient church, freely bestowed by God at that time, are not now to be given to his people, indicating a change of attitude on the part of Deity not comprehensible to us. On the contrary we agree with John Wesley, who said that these blessings had ceased, not because God had changed, but because the people, touching those things, had become heathen and disbelievers. The logic of our belief in the unchangeability of God forces us, though very happily, to a belief in a continuation of all the good things enjoyed by the New Testament church. Because of it we believe in continued revelation. Not only is God unchangeable, but man himself in the fundamentals of his nature changes not. As the centuries pass he may change the style of his dress, his language, his customs, his methods of travel and communication, but fundamentally he is the same. His passion, his desires, his aspirations, his problems, his spiritual needs change not. If God can say, "I am the Lord, I change not," man may without blasphemy reply, "And I am man and I change not." Out of these

considerations, God's unchangeability and man's needs, comes logically our belief in continued revelation.

Present Tense Religion

We believe also in other things which may be illustrated by scriptural reading. For instance, from the twelfth chapter of the first Corinthian letter I read, "But the manifestation of the Spirit is given to every man to profit withal." I pause here to comment. Paul's religion was in the present tense, "The spirit is given." The Jews had lapsed into the past tense and were always telling about the things that God had done in the days when he led them through the Red Sea. Jesus came returning the present tense to religion, and Paul followed in his footsteps saying, "The spirit is given." To-day again many have lapsed into the past tense. They tell us that God did speak, the spirit was given, blessings were enjoyed, there were prophets. The Reorganized Church of Jesus Christ of Latter Day Saints stands up to restore the present tense to religion. God speaks now; his blessings are given now; there are prophets to-day.

I renew my reading:

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 7-11.

Our belief in the continuous operation of the divine Spirit of an unchangeable God leads us to believe that the manifestations of the Spirit mentioned in the scripture just read are for us to enjoy to-day. I read now further from the same chapter, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12: 28.)

Also:

And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4: 11-13.

New Testament Church

In the scriptures just read we have an outline of the organization of the New Testament church as the Lord himself designed it. Our belief that the church should be organized to-day as it was in New Testament times, that it should teach the same doc-

trine, and enjoy the same blessings, follows naturally upon our belief in the character of God. He has not changed; his administration has not changed; the Christian system is what it was designed to be.

Religion Is God Consciousness

Not long ago a group of religious teachers and educators were discussing religious education for children. They were trying to determine the one thing that ought first to be instilled into the life religiously and all finally agreed that the first essential was to become "God-conscious." This people, having often enjoyed the blessings that were enjoyed by the New Testament church, having had again and again pentecostal outpourings, having seen the goodness and power of God displayed, became exceedingly "God-conscious" in their religious life. Their favorite song began:

The Spirit of God like a fire is burning;
The latter-day glory begins to shine forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.

What was it made Paul so vehement in defense of the Christian religion? Was it not because he was so vividly conscious of God in his work? He had seen the power of God and had felt it, not once but many times; and in a similar way out of our experiences there have come to us spiritual testimonies that can hardly be duplicated either in the 19th or the 20th century. As for instance this testimony which I read from the Book of Doctrine and Covenants, section 76, paragraph 3:

We, Joseph Smith, jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. . . . And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created.

Where in modern literature will you find another such testimony? Perhaps in the brief time that I have occupied I have given you at least a partial understanding of how it is that many of our doctrines and religious beliefs follow logically our belief concerning the character of God.

The Functions of the Storehouse

By J. W. Gilbert

It acts as the hub to the economic wheel, of which the iron rim is the Order of Enoch, and stewardship the spokes.

Never in the history of the race has society concerned itself in its collectivity with the task of providing for its physical needs in an organized, rational manner. Nor does it seem to contemplate doing so at this late date, and for that reason the failures, according to Bradstreet, are about 87 per cent of those who launch industrial undertakings. This is deplorable in that it involves an enormous waste and discouragement. This, however, is an inevitable condition that naturally obtains in the evolution of the race from a thinly scattered condition. But in the increase of the peoples of earth, there comes a time in which the haphazard, individual efforts to provide the necessities of life must give way to a more systematic, orderly concerted, cooperative effort. That time has come, and there is a crying need for society to betake itself seriously to the task of collectively supervising and regulating the work of supplying itself with the commodities of life. So, in the words of instruction given,

The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people . . . for a permanent and everlasting establishment and order unto my church, to advance the cause which you have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.—Doctrine and Covenants 77: 1.

And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop.—Doctrine and Covenants 51: 4.

This storehouse is to be a repository, 1, of money; (a) tithes; (b) surplus; (c) freewill offerings; (d) consecrations. 2, of commodities of all kinds; (a) produce that is ready for immediate use; (b) raw materials for manufacture; (c) manufactured articles of various kinds as produced by the several stewardships.

For Exchanges

The storehouse is to be, therefore, a means of effecting the exchange of the various commodities that are the products of the stewardships, or in other words, a clearing house for commodities, for it is to receive, store, hold, distribute, or dispose of the surplus products of the order of stewards that compose the Order of Enoch, the business organization of the church. The storehouse is the economic

hub of the industrial wheel of stewardships bound together in an order of temporal equality—the Order of Enoch, the outer rim and band of iron.

The industries enumerated only serve to illustrate, and there may be many more added, for the order of stewards will eventually cover all the range of industries needed to produce the necessities of life, for Zion is to become independent of every creature under the celestial world. These stewards in the United Order of Enoch are accountable to God for the way they handle their stewardships, and they are to strive to increase upon their stewardships, and after keeping enough for their support and for that of their families, the rest is to be cast into the storehouse to become the common property of the whole church. (See Doctrine and Covenants 42: 14.)

And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse.—Doctrine and Covenants 12: 14.

And let all things, both in money and in meat, which is more than is needful for the want of this people be kept in the hands of the bishop.—Ibid., 51: 4.

Inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion.—Ibid., 70: 2.

Equal Economically

Now this makes the stewards all equal economically, after they have put all above their needs into the storehouse, and none of them will ever get to be ostentatiously and dangerously rich in this equitable system. Not only are they made equal by casting all over their needs into the storehouse, but they are equal still in their claims upon that storehouse that is full of all the good things that are the products of all these industries, for in case any one of them happens to need a little help in the prosecution of his stewardship, to spread out a little, or install some more or better machinery, he may call on the storehouse supply to "help him in the managing of his stewardship" that "every man may improve upon his talent, that every man may gain other talents, even to a hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." Picture to yourself a community of these stewards in these various industries, bringing into existence all the good things of life as a result of the working of their stewardships, casting all over their living into the storehouse, and all of them having an equal right to draw out of the storehouse as they may need, and you will see the best and most economic commonwealth that has ever existed since Enoch's day.

Now let us have another quotation from the Doctrine and Covenants, and it will show more conclusively the process of the working of this system, and the beauty of it in contrast to the cutthroat system of to-day. First, mind you, these stewards are going to be farmers, and fruit raisers, and dairy-men, and poultry raisers, and shoemakers, and furniture makers, and foundry men, and brick makers, stock raisers, and in fact the producers of all things that make life worth living, and they will improve upon their several undertakings, and gain as much as they can, and the instruction runs thus:

And all moneys that you receive in your stewardships, by improving the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things . . . shall be cast into the treasury as fast as you receive monies, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents, let him cast them into the treasury; or if he obtain ten or twenty or fifty, or an hundred, let him do likewise; and let no man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold.

This is scripture and comment all in one, it is so plain and to the point. It will be seen that among these stewards an exchange of commodities is effected without the trouble of setting a price, or paying any money, or borrowing any money, or paying any interest. Of necessity an economic solution of the industrial problems of to-day must have in it radical differences from the present profit system. In the stewardship system things will be produced for use, and not for profit. Whereas, at the present, if there is no profit in the business, the business closes down, and the employees are discharged, and the people may starve for the need of that very article. This new system ushers in the day of humanity, and relegates to the past the day and rule of the dollar.

Stewardship Is More Economical

The steward system is more economical than the present, because there is account taken as to whether there is a need for any particular undertaking, and if there is enough already produced by the stewards who have already received stewardships in that particular industry, no more will be

appointed in that particular line till there arises a further need. This is one of the good effects of organized and directed industries by society. Again it is more economical in that it is centralized, and the distribution can be directed systematically, and the work of distribution be carried on in order, the deliveries being made street by street in their order, and not in the haphazard, criss-cross manner as at present is done by the many different stores, delivering a package here, and one on another block several streets away, and in a few minutes, or simultaneously another firm will deliver a package next door to the first, then cross each other's paths to some other part of the city. And in almost any direction you look, or whatever feature the mind contemplates, there is marked economy over the old system.

The millions spent in the old for advertising are saved in this, as everyone knows just where every good and desirable thing is, and just how to get it, for it is all over in the Lord's storehouse.

Smith, who is one of the joint stewards in the shoe factory and spends all his time making shoes, and has no time to raise garden or fruit, or make garments, simply goes to the storehouse and says to the keeper of the storehouse, I have need of some vegetables, and some apples, and some eggs to help me in my stewardship. And so long as he is a wise and faithful steward, the treasurer will not withhold. Some one may think that he would not need eggs and vegetables and fruit to help him in a stewardship where only shoes are made. I answer that he could not well run his part of that business without something to eat. Things to eat will help him greatly in working his stewardship.

On the other hand, Jones, who spends all his time raising vegetables, must have shoes, and so he also goes to the storehouse and gets some of the shoes that Smith has turned in as being more than he can make use of for himself. And so the casting in and the taking out goes on according to their just needs and wants, effecting an exchange that benefits both parties to the transaction, neither being injured, neither making any profit off the other. In this form of exchange there is always an equivalent given both ways; whereas, where there is profit taken, there is not an equivalent given by the one taking the profit.

Profit, therefore, is an unearned increment, being the part taken on the price of goods sold, that is above that which is necessary to support the trafficker in the usual standard of living. It is unbalancing in its influence on economics, and there can never be an equitable exchange so long as the system is in vogue that permits of profit taking.

Needed: The Stewardship Plan

It has been said by some that if all the wealth were divided equally to-day to all men, it would not be long till a few would have it all again. True enough, for the same principle that caused the flow of wealth from the many to the few would still be in force to compel it to flow right back to the hands of a few. And that is what I am striving to make plain, that we must have a new system altogether.

Again, the storehouse and stewardship plan provides the best insurance system ever yet invented, and does not rob anyone to support it nor does it sustain a great body of high-salaried officials. But in this way there will be no need to patronize the various insurance companies.

The storehouse will have all the surplus earnings of all the people stored up for any who may need, who may be sick, for in the system is contemplated hospitals for the sick. It is to everybody's interest to keep them well, and not to let them even get sick if preventive measures can keep them well. If a hailstorm goes through the country and ruins the crops of a few, the whole wealth of the community is stored up for the very purpose of tiding them over such a calamity, and setting them on their feet again. For whatever they may need in their stewardships, they have an equal right with everyone else to call upon the treasurer or keeper of the Lord's storehouse to get just such things as he shall need to help him in his stewardship, be it food, clothing, raw materials, machinery—or money if the storehouse has not on hand that which his stewardship needs to put it in a working condition.

Community Assumes All Risks

Again, in a community of this kind, the collectivity is in a position to assume the risk that sometimes is necessary in some undertakings. The Order of Enoch is the legal vehicle that is to function for the whole body in launching any undertaking, and if it is the best judgment of those of the order who direct in these public affairs, that a certain undertaking should be launched that has an element of risk in it, such as prospecting for oil, or minerals, the expense of putting down those that turn out to be dry holes, or shafts that do not strike the desired ore, the expense is met by the whole body, and does not fall upon one single individual and break him entirely as in thousands of instances in the world to-day. Risk is a public function in a civilized society, and when it runs the risk it takes part as a whole in the gushers and the bonanzas, and in this way all the people get the benefit of these great treasures of earth's natural resources that are for all.

Again, if any of these stewards should make an

invention that would result in the saving of labor of thousands of men, it would be used to the benefit of all, and instead of throwing a lot of the stewards out of a job as is the case in the world at present when a labor saving device is invented, it would only make the sum total of work of all the stewards easier by just the amount of labor saving effected by the machine. The steward making the invention could remain the owner of the patent, or consecrate it to the church. It would make no difference as to the results, as all would get the benefit of the saving in labor and it would result in shortening the hours of work or in an acceleration of product output.

In this system young people who would marry would not have to put off the happy day to some dismal time in the misty future, but as they come of age would have claim on the Lord's storehouse and an appointment to a stewardship, if their parents were not able from their stewardships to give them an inheritance and a start in the world.

The need of borrowing money, and incidentally of taking interest, would be done away, and there will be no such thing when people learn the better and just way. Rent will be out of the question, as all will own their own homes as an inheritance and hold with a deed that cannot be broken. It clears up a host of things that constitute interminable difficulties and tangles in the present system, when one once gets the vision, and views it from the new standpoint. Present methods of business cannot be harmonized with the new and equitable plan. In contemplating this plan of society some of the brethren postulate isolated instances, and ask how we will do under such and such circumstances. It seems to me it all unfolds as clearly as the noonday sun when one gets the central idea, the fundamental principle of Zion's business ethics. Some hold up their hands and say, Oh! are we not to have any money in Zion? Yes, till we get beyond it. We will have interest, and borrowing money till we get higher up, but in time, no.

The population of Sydney is now stated to be one million, so that nearly 44 per cent of the people of New South Wales are congested in the small area of that city. Still this is the smallest percentage of any of the states of Australia, since the population of Melbourne represents over 50 per cent of the people of Victoria. Nearly 52 per cent of the people of South Australia reside in Adelaide, and 46.42 per cent of the people in West Australia reside in Perth. When four cities (or five with Brisbane in Queensland) contain about half the population of a land as large as Australia, it shows congestion in small areas and also that much land is sparsely settled.

God's Love for the Individual

By Paul M. Hanson

Sermon broadcasted Sunday evening, February 18, 1923, by Central Radio Company, Kansas City, Missouri, from its Independence studio.

In the life and teachings of Jesus Christ is revealed how infinitely precious is the soul of man. No one has made this so plain as the Man of Galilee.

God Is Good

There is much of mystery all around us—our present situation could hardly be otherwise, considering our great limitations, and at the same time living as we do in the midst of a complex, divinely-arranged universe. The finite can hardly expect suddenly to comprehend the infinite. There is much that is mysterious in the physical domain, as well as in the spiritual realm.

Whatever the problems that confront us, it is not difficult to believe that God is good and wise and kind. If he were not, he would not be enthroned in heaven, ruling in universal sway. He lives and reigns. It is possible to apprehend him. According to trustworthy testimony from modern and ancient times, he may well be addressed as "Our Father." This designation he is entitled to, for impartiality and unchangeability are a part of his character. His course is without variableness or shadow of turning—his march along the centuries has been straight and triumphant.

God Moves to Redeem His Offspring

We are his offspring. He is interested in the progress of everyone. His glory is intelligence. His work, the greatest of all works, is to bring to pass the eternal life of man. Eternal life cannot exist apart from intellectual and spiritual development. Therefore, in working with individuals, or with groups, the heavenly forces are without cessation assisting in bringing about true adjustments in life, true relations between man and God, and between man and man.

In proof of this, consider how man is endowed with gifts to be successful. Wonderful and bountiful are the provisions in the world of nature to bring human comfort, to gladden the eye, and to cheer the heart.

Think also upon God's demonstrated love for the world in sending his only begotten Son to make an infinite atonement, and to teach the world what would result in its salvation; the sending of the Spirit of truth to all walking in obedience to divine commands, in this way giving perspective to life, defense, help, and strength; Christ healing the sick, pleading for the widow, drying the orphan's tears;

ministering to the needy; exalting child life; whispering words of hope in the sinner's ear; weeping over the thoughtless; commanding that his "sheep" and "lambs" be fed; and finally making possible the resurrection of all from the grave.

In all of this there is wondrous sympathy, deep interest, practical help! Everything reveals an attitude of desiring to bless, to be friendly, and to enter into intimate relationships. The world's Savior should not be held off by anyone at arm's length.

No One Escapes God

Often one feels lost in the crowd. One thinks, What is a drop of water in the ocean? Our soldier boys must have thought of this, when considering themselves as units in an army of millions. But nothing escapes the eye of God. He dwells in the bosom of eternity, and his eyes are upon all; not seeking the individual to entrap, to punish, or judge, but to enrich, exalt, and through his providences unfold and develop human life. Marvelous are the possibilities wrapped up in every soul.

How quickly does the drooping and discouraged spirit revive under the power and influences of the Prince of Peace!

The Soul Is Beyond Value

It is surprising how much in the Scriptures relates to the individual. The parables of the prodigal son, lost sheep, and lost coin are illustrative.

In the first parable mentioned, we learn that the son after receiving his inheritance, leaving home, and forgetting God, in a time of extreme loneliness and hardship in a far country, "came to himself."

He said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son; make me as one of thy servants."

Now discover the position and attitude of God, which is represented by the action of the father in the parable: "But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him."

The son said: "I am no more worthy to be called thy son."

But the father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again: he was lost, and is found."

When an elder brother remonstrated because of the special reception given to the one who had departed from home and wasted his living and sinned, the father said, "It was meet that we should make

merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

A value too high cannot be placed upon the worth of a human soul.

Jesus said to persons who charged him with receiving sinners, and eating with them:

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The broadcasting through heaven of a report of a soul repenting creates supreme joy in all of the celestial spheres.

Instances of God's Solicitude

Saul, of Tarsus, was visited by the Lord on his way to Damascus while engaged in opposing the church; he was visited with salvation in view, and to employ him in the service of the church, that many through him might know Christ, the Light of the world.

The tender care, interest, and solicitude of God are abundantly exemplified in the words of the angel to the affrighted women gathered at the sepulcher from which Jesus had risen:

Be not affrighted: ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

At that time Peter was perhaps the most desolate man in the world. He had before declared of Jesus that he was the "Christ, the Son of the living God," had been with him in the death chamber when the dead were called back to life, and was confused in utterance on the Mount of Transfiguration because of the majesty and glory of the divine scene—after which he had thrice denied Christ, binding his words with an oath. He had queered himself as an apostle and member of the church. It was not in his power fully to set himself right. Dreary was the outlook. The angelic command provides one of the most striking instances showing God's concern in the individual. Nothing so moves Divinity as the prospect of a human soul being ruined. God in the midst of glory, while looking upon worlds, numberless to man, listening to the music of the spheres as they moved in one grand sweep through boundless space, was moved to action by an unuttered cry in Peter's heart. The loneliness of the man moved Heaven. The words of the angel, spoken in a voice of heaven's harmony, were, "Go and tell his disciples and Peter that he goeth before you into Galilee."

Night was turning into morning. In Peter's heart

was the song of a nightingale. All that he had and ever hoped to have was from that moment consecrated anew to the service of God. Where sent he would go, and try to be true and courageous. The building up of the kingdom of God was worthy of his best offerings. He accompanied the disciples and met with Jesus in Galilee. Ever afterwards he could point with pride, though with spirit bowed, to the angelic command, and testify that he was one of a number honored with the Savior's presence after he rose from the dead, and that upon him was placed by the Lord a degree of happy responsibility in executing the great commission.

Peter's Appreciation Translated Into Service

How graciously did Peter convert his experience into blessings for others. The heaving of his own breast, the intonations of his own voice, his inexpressible sorrow and remorse, were God's point of contact between him and countless souls living in the valley and shadow of death. Ever afterwards there was to him in every heaving breast, the broken voice, and disconsolate look, a revelation of human needs. Called from the ranks of the common people, that he might be better fitted to minister to their needs, having been so close as to hear the great throbbing heart of humanity, he became an illustrious servant of the church, and in later years was able to gently counsel as follows:

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Where can the individual, willing to be helped, go and be outside of the Creator's beneficent reign?

God's Beneficence Reigns Supreme

The Psalmist said:

Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

The Lord declared to one of the churches in Asia:

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

Companionship With God Brings Righteousness

With the entrance of Christ into the life of an individual, or of society, positive forces are let loose, and as a result there is as they operate a corresponding diminution of invalidism, delinquency, and unhappiness. A new meaning is injected into life. Life is proceeding from the Author of life. The enigma of existence is gone. Noble thinking leads

to noble living. Big thoughts lead to unusual achievements. Companionship with the Master brings intellectual, moral, and spiritual development—on such a basis an individual may build securely, and influence the world advantageously. On such a basis only can an ideal state of society arise.

The purpose of God in working with an individual is to bring to him the elements of success—salvation. The individual in the association learns of the One who is greatest of all, and of justice, mercy, truth, and righteousness, and on these everlasting principles life is without doubt safely bottomed. In due time the conclusion is reached that always on the side of right are the eternal forces, that without Christ one can do nothing, and that with him "all things are possible."

Jealousy and Envy

By Arthur Allen

The first sin that caused the fall of Lucifer, the great sin of to-day. The true Christian neither envies others nor permits their jealousy to turn him aside from righteousness.

Jealousy: Proverbs 6: 34; Canticles 8: 6.

Envy: Proverbs 14: 30; 27: 4.

If any apology is needed for presenting this subject, it will be found in Ezekiel 3: 17-21.

Jealousy and envy are kindred evils, and may be classed under the same head. In speaking to you at this time we shall so consider them. Some subjects a speaker touches a great many times, now coming on them from one direction, again from another. This is one which is seldom handled in public.

It is an old sin, haggard, furious, and monstrous, that has for ages walked forth in every quarter of the globe. In it is found all that is obnoxious in the race; it is in every community, in every church, in every professional circle—legislative, monetary, or literary. It whispers, hisses, lies, and damns. It is grieved at the superiority of others, in *talent*, or *wealth*, *beauty*, *elegance*, *virtue*, *social*, *professional*, or *political recognition*.

It is the *shadow* of other people's success. It is the *shiver* in our pocketbook because it is not so fat as some others. It is the *twinge* in our tongue because others are more eloquent. It is the *flutter* in our robe because it lacks the luster of some other. It is the *earthquake* under our house because of less front and depth. It is the *thunder* of other's popularity, souring the milk of our kindness. It is the father and mother of one half the crimes of humanity. Envy's memory is a row of hooks to hang up grudges on. Some people's sensibility is a mere bundle of aversions, telling how many things and

persons they cannot bear. Mr. Locke asked a blind man what he thought scarlet was. He said, "Like the sound of a trumpet."

Envy is not temper, but it is distemper, resulting in a diseased mind and blindness, so that the envious person does no more comprehend the good qualities of others than the blind man could tell what scarlet was like. Ask an envious person what he thinks of a beautiful woman, painting, or poem. They see disagreeableness in all that is delightful. Envy goads a man on like a locomotive until it will bring him much sorrow (see Isaiah 50: 11), and if he continues therein, death.

The First Sin

Jealousy and envy were the first sins committed. Satan was envious of the glory of God and desired it himself. (Doctrine and Covenants 28: 10.) It was jealousy that caused Cain to slay his brother Abel. (Genesis 4: 4-8.) The Philistines envied Isaac. (Genesis 26: 14.) Laban and his sons were jealous of Jacob. (Genesis 30: 1, 2.) Joseph's brethren were jealous and hated him. (Genesis 37: 4-24.) Jealousy caused the trouble between Esau and Jacob. (Genesis 27-41.) Jealousy caused Miriam and Aaron to speak against Moses. (Numbers 12: 1-10.) Jealousy caused Korah, Dathan, and Abiram and twenty-five princes to rise up and speak against Moses and Aaron. (Numbers 16.) Jealousy caused Succoth to depreciate Gideon (Judges 8). Saul was jealous of David. (1 Samuel 18, also 20th chapter.) It was jealousy that caused the princes to plan to have Daniel killed. (Daniel 6.) Jealousy caused the elder brother to be angry because his father made a feast for his brother that returned home. (Luke 15: 11-32.) The chief priests and Pharisees were envious of Jesus. (John 11: 49.)

It was jealousy that rose up and under the darkest cloud that ever shadowed the earth, and amidst the loudest thunder that ever shook the mountains, and amid the wildest flash of lightning that ever blinded or stunned the nations, hung upon two rough pieces of timber on Mount Calvary, the kindest, purest, and most loving nature that Heaven could delegate. And it stopped not until there was no power left in hammer, bramble, or spear to hurt the dead Son of God. The Jews were envious of Paul and Barnabas. (Acts 13: 45.) Plutarch says: "The tyrant Dionysius out of envy punished Philoxenus the musician and Plato the Philosopher." Jealousy keeps all Europe agitated—nations jealous of England, of Germany, of Russia, and those jealous of each other, and all of them jealous of America. After Columbus had placed America as a gem in the Spanish Crown, jealousy set on the Spanish

courtier to depreciate his achievement and aroused animosities, until the great discoverer had his heart broken.

The Clergy Tainted

Preachers are jealous of each other, the old especially of the young. We should be glad to see the young with bright talents willing to step to the front and help in the great harvest field. Let me do what I can and if any can do more, I should rejoice at his success and not in my heart desire his usefulness and honor less. "Where envy and strife is, there is confusion and every evil work." (James 3:16.) "Envy is the rottenness of the bone; jealousy the rage of man." Friends, if this evil passion is in any of your souls, cry mightily to God for its expulsion. It has downed kings, emperors, apostles, elders, and thousands of men and women. You are not able to contend with it unaided. It has so many roots that the help of God is required to pull them out.

Jealousy will do to the one possessing it more harm than the one he assails. It will delude you with the idea that you can build yourself up by pulling somebody else down. You will make more out of the success of others than out of their misfortunes. Speak well of everybody. Stab no man in the back. That shows cowardice. Be a honey bee that gathers sweets, rather than a spider that weaves a net. Be a dove that carries messages of love, rather than a buzzard that lives on foul things. This world is large enough for you and all your rivals. God has given you a work to do. Go ahead and do it.

Let each one mind his own business and you will find no time to be idle, no time to be jealous and back-bite others. Backbiters as a rule are always jealous. He who will talk about others to me, will talk about me to others. Be careful of them, they cannot be trusted. They sow discord. The apostle has said the tongue is a little member, but unruly, and no man can tame. It is set on fire of hell. (James 3:5-8.) How little Christian work even is a protection against this un-Christian feeling—envy.

That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy—the large, rich, generous soul which "envieth not." Jealousy entertained will dwarf your soul, flatten your skull, and bemean your eye. Jealousy will put a pinched look about your nostrils, give a bad curl to the lip, and expel from your face the divine image in which you were created.

Be Thankful for What You Have

When you hear a man or woman abused, if you will take their part, nine times out of ten you will be on the best side. Watch for excellencies in others, rather than defects. If some one is more *beautiful* than you, thank God that you have not so many *perils* of vanity to contend with. If some one has more *wealth* than you, thank God you have not so great a stewardship to answer for. If some are higher in social standing or position, thank God that those who are down need fear no fall. Be content with your lot though low, and fewer will desire your death.

The Duke of Dantzic, rich, was visited by a friend who was poor, and said, "All I have I will give if you will stand twenty paces off and let me shoot at you one hundred times." "No, no!" said his friend. "Well," said the duke, "to gain all my honors I faced on the battlefield more than a *thousand* gunshots fired not more than ten paces off."

A minister of a small congregation complained to a minister of a large congregation about the spareness of his attendants. "Ah," said the latter, "my son, you will find in the day of judgment that you had quite enough people for whom to be held accountable." A grand rebuke for jealousy. Let us heed the admonition given in Leviticus 19:18; Romans 12:9, 10; and James 3:14-16.

Substitute for jealousy an elevating emulation striving to equal. Seeing others good, let us strive to do better; others industrious, let us work more hours; others benevolent, let us lend a helping hand to the needy. Praise those who are worthy of praise. Cheer those who do brave and useful things. Life is short at the longest. Let it be filled with love and sympathy for others' misfortunes.

Do not wait until our associates are dead and then cover the coffin with flowers. Let us give cheer and comfort where we can. Let our arms be full of white mantles to cover up the mistakes and failures of others. If an evil report about some one comes to us, let us put on it the most favorable construction. As the Rhone enters Lake Lemon foul, but comes out crystallized, if you are assailed by the jealous, make no answer; take it as a compliment. People are never jealous of a failure.

What Jesus Did When Reviled

Remember how Jesus conducted himself under such exasperations. Did they not try to catch him in his words? call him the victim of intoxicants? misinterpret him from the time of his birth until the last groan of his assassination? Yet he answered not a word. His mission, his good name, are not forgotten after nineteen centuries. He outranks everything under the skies; and angels and archan-

gels bow at his feet. His bloody, jealous opposers thought they had finished him when they wrote over the cross their accusation in three languages, *Hebrew, Greek, and Latin*, not realizing that they were by that act introducing him to all nations then gathered at Jerusalem, since Hebrew was the holiest language, Greek the wisest of the tongues, and Latin the widest spoken.

You are not the first who has had his *faults* looked at through a microscope and his virtues through the wrong end of a telescope. The world's habit is to make a great ado about what you do wrong and forget to say anything about what you do right, but God will take care of the man who does right.

"Blessed are they who are persecuted," although persecution is a severe poultice. Ointment may smart the wound before healing it. What a soft pillow to die upon, if when we leave the world we can feel that though a thousand people may have wronged us, we have wronged no one; or if we have made envious and jealous attacks on others, we have repented of the sin and as far as possible made reparation. The good resolution of Timothy Poland in his quaint but exquisite hymn entitled, "Most any day," we might well unanimously adopt.

We'll keep all right and good within;
Our work will then be free from sin,
Upright we'll walk through thick and thin
Straight on our way.
Deal just with all; the prize we'll win
Most any day.

When he who made all things just right,
Shall call us hence to realms of light,
Be it morn or noon or e'en or night,
We will obey;
We will be prepared to take our flight,
Most any day.

Our lamps we'll fill brimful of oil,
That's good and pure, and will not spoil,
And keep them burning all the while,
To light our way,
Our work all done, we'll quit the soil,
Most any day.

According to an item in the *Boston Globe* the Presbyterian Church, through Doctor Lewis S. Mudge, stated clerk, denies that infant damnation is a doctrine of that church. He goes farther and says that it never was a doctrine of the Presbyterian Church. He admits that there is a section in their Confession of Faith which has been so misconstrued and that because of this some years ago a resolution was adopted and the statement distinctly included that "We believe that all dying in infancy are included in the election of grace."

OF GENERAL INTEREST

Civilization in Ancient America

Scientists are continuously studying the ruins of ancient America. Interesting comment is made in the Schenectady, New York, "Gazette" for January 26, this year.

Nearly 2,000 years ago there was in Central America a wonderful civilization, rivaling the ancient empires of the Old World. We do not know what they called themselves but we speak of them as the Maya people, using the name of their northern descendants, who now live in Yucatan, several hundred thousand in number.

This ancient people built great cities, pyramids, and inscribed and sculptured monuments. Both the technical skill and the beauty of these structures is impressive in high degree. They had an elaborate and highly developed system of hieroglyphic writing, different from the Chinese, Egyptian, or Babylonian. We still cannot read the text of these inscriptions, although scientists have sought the key now for sixty-nine years. But partly through information preserved in the writings of Spaniards of the sixteenth century and by long study since, we can read the numerals and the dates, and thus work the mathematical and chronological calculations that make up the greater part of the stone inscriptions. It is shown that these deal with astronomical records of an elaborate character, including the movements of the sun, the moon, and certainly Venus among the planets.

These Maya also had hieroglyphic, historical, and astronomical books, of which only three are known to have survived the fanaticism of the early conquerors. The writing on two of these is extraordinarily fine and regular, and the coloring of the symbolic pictures is exquisite. We have found that six pages in one of these is a perpetual eclipse calendar for the sun and moon, with probably the planetary and constellation positions defined and without a single error.

The great building period of this empire was from about 200 to 600 A. D. back to 20 B. C. and again come down to the coming of the Spaniards, about 1520. The great old empire cities lay in the low country to the north of the great mountain chain, and stretch from what is now Honduras, up into the Peninsula of Yucatan and across Guatemala into Mexico. After 600 A. D. what we know as the old empire began to break up from causes unknown, save that they must have been economic in some way and not military. Later, about 1,000 A. D., two northern kingdoms arose, quite as France and Spain arose out of the parent Roman empire, and these lasted until Spanish times, one in Yucatan, known as the Maya, and the other on the highlands of Guatemala, known as the Quiche. . . .

Scientists in this country, France, and England, have done great work in exploration, and at last through work done under the auspices of the Carnegie institution of Washington in the field, the connection between Maya dates on the monuments and our dates have been made, and we have the skeleton of the chronology. The historical facts, the text, we cannot read—as yet—although an outline hieroglyphic dictionary is soon to be published. The land can well be called our American Egypt, its sea our Mediterranean.

The present Guatemala government has recently united scientific and political enlightenment to the founding of a national bureau of archæology, ethnology, and philology, with a national museum, and with liberal provisions for welcoming scientific expeditions. It is seriously seeking to solve the

racial, economic, and educational problem of this 98 per cent illiteracy, raising the standard of life for the Indians in sane and effective ways. The problem of all middle America is "Indianism," and its salvation lies in education and the arousing in these 1,000,000 Indians in Mexico and Central America the desire to become a contributing and receiving part of modern life respecting and respected.

What Is Wrong With the Churches?

According to George L. Moore, in *The Outlook*, this question heads all others in popular discussion and he attempts to answer it from the point of view of a churchgoer. In the first place the church should not exist as a club or for programs to be set up or social activities. All of these things have their place but the church should exist, not for these, but as a broadcasting station for the word of God.

"I do not belong to the church to attend the dinners, to canvass the community for funds, to be instructed in the Einstein theory, to hear the soloists, for any of a dozen or more social expressions which are covered by the popular shibboleth service."

The reason for going to church is to come in touch with a superior power in order to bring our individual thought to its finest and best during the following week.

"I have not been in search of any particular brand of religious interpretations. I am not greatly interested in controversial questions as to whether Christ was ten per cent God or one hundred per cent; whether Isaiah was written by one or by three hands; whether the first three Gospels are synoptic or synthetic. I have looked for bread upon which my better nature could feed, and the pulpit has handed me the stone of 'problems.'

"I have heard that word used until it gives me acute nausea. I have listened in vain for affirmations. The everlasting yea seems to have totally disappeared. Most of the sermons I have heard begin with a question mark and end the same way. I have heard books reviewed, labor conditions discussed, education defined, psychology extolled, the 'economic point of view' advocated, and all sorts of similar matters rehashed. I have gone to forums in the church, where half a dozen cranks arose and aired their formulæ for setting all things right by first knocking them into a cocked hat."

He continues that this negative preaching is bad salesmanship. The pulpit is in a chronic state of unbelief. It should present something affirmative. What the preacher believes is important if he believes it hard enough.

In other words the church to-day needs the voice of authority, men who will speak with the conviction of a real message, not men who are simply wandering in the wilderness. The church should present an answer, not simply a question mark.

He suggests that what the churchgoer needs is to have his sins, his practical faults, brought squarely out and presented even if he must go so far as to bring in a little hell fire and brimstone. To-day you can shop around from church to church and never hear the subject of sin mentioned except in the vocabulary of controversy, while it is needed in the field of practical living.

It is not enough to tell us something is wrong with the social order. The social order is made up of men and women in the pews and those occupying the choir loft and pulpit. The minister needs to convince us what is wrong with us and point out the definite way, selling us the way that is right. If this is done he need have little worry about social order or disorder.

It is worth while taking an occasional review of conditions in the world and with other churches and to note this continued call and demand for the voice of authority. Still there are some instances where the real purpose of the church needs restressing and especially that it is not enough to point out the difficulties though naturally we must see the difficulties before we can appreciate the solution.

It is a pity at times that so many splendid words like "service" and "unselfishness" are being spoiled by excessive use or abuse. It is not the word we want so much repeated as the real living of a life of unselfish service. S. A. B.

The Temperance Movement in England

Temperance and prohibition is not a matter simply of the United States. Early last winter, in November, a world league against alcohol was held in Toronto.

Now through the kindness of Elder J. E. Meredith, of Birmingham, England, we are in receipt of the *British Temperance Advocate and Journal of the British Temperance League*, a paper devoted to the war against alcohol.

There are many excellent facts set forth in this journal of which we can refer to only a few—the effect of alcohol on disease; the report of the World's League. It has long been known that alcohol is injurious to patients suffering with tuberculosis—one of the topics presented. Also a recent book on poison devotes only forty-five pages to chloral and cocaine and forty-six to other poisons, while alcohol and lead take up 162 pages. This volume is strongly recommended by the *Lancet*, which is the official British Medical Journal.

Another theme is the use of the fruits and grains that have been given to man, but in the fermentation to make alcoholic beverage there has come abuse.

There are some interesting figures presented on prohibition in the United States showing even in New York City a decline in the death rate, so that New York is now one of the healthiest great cities in the world. There is also shown a decided decline in alcoholism and corresponding to it a decline of cirrhosis of the liver.

Again there appears an item that Henry Ford released 8,000 of his 75,000 employees and has said positively that any man who comes to work with the odor of intoxicants on his breath or has any on his person or in his home can simply get his time, for prohibition is the law of the land and he will not have in his employ men who will not obey the law.

We are presenting this brief statement to emphasize the wide scope of this problem. In America the primary question now is one of enforcement; but for the world at large the effect of alcohol, its injury to humanity, is still the question to be considered, also how to protect society and the innocent from its abuse. S. A. B.

Industrial Outlook Progresses

Mr. H. A. Overstreet, professor of philosophy in the University of the city of New York, has taken a year's leave of absence and has spent it in factory work. For years he had been teaching, according to his article in the *Christian Work*, a remedy for the problems of our industrial and business life. He recognized the conflicts and thought he had the solution, but states now that he blushes when he thinks of those years.

He spent the year in three different factories, high grade factories, for he was not trying to find out how poorly a factory could be run, but how well. He was surprised to find within the industrial society itself a movement making for

a more adequate scheme of human relations, and that many who talked so learnedly on the subject do not know industry as it is. He therefore comes with a much greater hope to the solution of the problem, instead of being deterred by the ordinary stereotyped study of the system. Habits change slowly, therefore he believes that the change or progress will not be rapid.

He was surprised to note the happiness and joy of those that were working as he expected to find them with looks of tragedy as he had noticed in some of the great steel towns on a former occasion. He said he felt a little like the little girl who sent a dollar to the Johnstown Relief Fund: "I hope the suffering isn't over yet."

Of the lessons that he learned he adds:

"We talk of the sulkiness of the worker, his lack of 'loyalty,' and all the rest. Workers are human beings. A word of appreciation; and they are all there! Left alone, unregarded, it is not to be wondered that their inherent humanness, their deep-lying self-respect, makes them into resentful creatures."

There are two significant movements—one for the industrial education of the workers, the other for the establishment of relations of self-respect between machine and man.

S. A. B.

Physical Examination of Infants Needed

An examination of some 3,000 children from two to seven years of age in Gary, Indiana, found less than one in twenty free from physical defects. The most common defect is stated to be those of the nose and throat, adenoids, and diseased tonsils. Sixty-nine per cent of all cases were so affected. Another conspicuous defect was decayed teeth varying from twenty per cent in two-year-olds to eighty-seven per cent in six-year-olds.

More than one third of the children had defective sight and only ten per cent of those needing glasses were aware of that need.

In the matter of weight only 9.7 per cent were below the average weight for their height. But the question is raised whether the ten per cent standard is really applicable to children of these ages and it is thought that there is need for further study of the growth of children of these pre-school years before any approximate standard of deficiency can be made.

This certainly seemed an astonishingly high percentage of physical defects and emphasizes the value of periodical examination and proper attention during the formative years when most physical defects may be safely corrected.

S. A. B.

Near East

The stories sent out on behalf of Near East Relief are such as to sadden one's heart. One missionary writes that orphans have been marched overland across the country five hundred miles. Because of snow in the mountains and other regions this wholesale deportation brought many deaths. Orphan asylums have had to move and this was a hardship despite the fact of American support as they had to pay full fare for children to ride in six inches of snow in open freight cars.

Another writer states that over 1,000 boys were domiciled in an abandoned well house; another group of nearly 1,000 in an exposition hall. As many as 67 girls were crowded

LETTERS AND NEWS

Culture and Refinement

The riches of the commonwealth
Are free, strong minds and hearts of health;
And more to her than gold or grain,
The cunning hand and cultured brain.

—Whittier.

Culture is the training, development, or strengthening of the powers, mental or physical, or the condition thus produced; improvement or refinement of mind, morals, or tastes; enlightenment or civilization.

Cultured; possessing or manifesting culture and refinement.

"Rebuking with her cultured phrase, our homeliness of words and ways."

Synonyms: humanity, refinement.

Humanity, mankind collectively, the human race. The state or quality of being humane. Humane or philanthropic disposition or behavior.

Humanistic studies, humanism, etc., words used in connection with the branches of knowledge and the culture which rests in general on a classical training, considered as developing what is most truly characteristic of cultivated man.

Good breeding, manners, politeness.

Polite or classical literature, as philology, rhetoric, poetry, grammar, the Greek and Roman classics, archæology, "those studies which are considered the most specially adapted for training this, the true humanity in every man."

Humanize, to render humane, make susceptible of kindly feelings or capable of humane actions, make gentle or refined.

Synonyms: cultivation, culture, refinement.

Antonyms: barbarism, coarseness, rudeness.

Refinement, fineness or chasteness of thought, taste, manner of language. Freedom from coarseness or vulgarity. "Refined gold, freed from impurities or extraneous substances."

Possessed or characterized by refinement; cultivated, polished, gentle.

"A high development of the best qualities of a man's mental and spiritual nature, with especial reference to . . . graces of speech and manner, regarded as the expression of a fine nature."

Rhetoric; the art of perfecting man's power of communicating to others his mental acts or states by means of language; art of discourse.

The foregoing was gleaned from a study of the dictionary, which was enjoyable as well as enlightening.

As many as twenty years ago, I listened to a lecture by Doctor Nicholas Murray Butler on "Some evidences of an education," and later I gave the headings and commented upon them in an article published in the *Ensign*. Last year, attending the graduating exercises of the School of Religious Education, in this place, at which time a member of our branch graduated, I listened to some wonderfully good addresses. One of the speakers said that he had recently

in one room 20 by 20 feet with no other place to eat, sleep, work, or play day or night.

American relief is doing much, according to these reports, not only to care physically for those who are suffering, but also to promote international good will.

S. A. B.

heard Doctor Nicholas Murray Butler, and he gave some headings which were almost identical with the ones which I have, and which I have pondered over many times. They will bear repeating.

"Some evidences of an education: correctness and precision in the use of the mother tongue; refined and gentle manners; the habit and power of reflection; the power of growth; efficiency, or the power to do."

To repeat: "Culture is the training, development, or strengthening of the powers, physical or mental."

Cultivation of the physical body, strengthening it by proper food, exercise, fresh air, is one of the essentials to a good beginning. Mental endurance depends largely on the physical powers. A strong mind is more easily developed in a strong body.

Many educators favor keeping a child out of school until he is ten years of age. Luther Burbank has given his approval of this theory. (This was written before Burbank was quoted in the Women's Department, July 19, 1922. Read the article.)

Emerson tells us that "the man who plows the field walks abreast with life, and feels no shame at not studying a profession, for he does not postpone his life, but lives so already."

Life's handicaps and life's freedom seem sometimes to go hand in hand.

President Warren G. Harding says: "Physical unfitness, most of it, comes from unwise eating, sleeping, bad habits, no play, no exercise, no working out the poisons in good sweat, no adjustment of the human frame by stretching it in competitive effort."

We need not have riches to have culture, though leisure is a desirable thing if we use it in the right kind of exercise, the best kind of improvement, the best recreation.

Culture places us in a position where "we feel neither our inferiority nor our superiority." A man truly great is humble, simple, not proud or bigoted, making those with whom he comes in contact feel uncomfortable. However, "I prefer a tendency to stateliness rather than an excess of fellowship."

Deliberation is a good thing to practice. Hurry is never dignified; in speech, apt to be incoherent, unintelligible; in action, not pleasing.

"A gentleman makes no noise, a lady is serene."—Emerson.

Beautiful behavior can be attained by all, and imparted to those around us, especially to children. Courteous demeanor toward them begets courteous demeanor in them.

Poise has come to mean the result, in dignity of manner, bearing, of the education, culture, refinement, which one has acquired. Some people unconsciously assume a delightful poise which is unstudied, a grace and kindness of manner which is pleasing, and which makes them liked, well-received wherever they go. Poise is greatly to be desired.

A brusque, unpleasant manner makes itself unhappily felt, and is apt to be taken as an indication of the disposition which lies beneath the surface; though sometimes bashfulness in a young person or backwardness in an older one, makes him appear the very opposite from that which he would wish to appear.

Self-consciousness is an unhappy state of mind, and may be largely overcome by thinking of others, doing for others. If we stop to realize that most people are thinking of themselves and not of us we need not be so fearful of their condemnation or criticism.

The mind is always occupied in some way, but usually busy with "its joy, its sorrow, its love, yours or mine."

"Accept the place the divine providence has found for you," but make that place one of refinement, culture, of spir-

itual uplift; for, going back, "culture is a high development of the best qualities of man's mental and spiritual nature."

Self-control is one of the most important things to be learned, and will serve admirably on many a trying occasion when to lose control puts one at a vast disadvantage, and leaves one with a sense of defeat instead of victory.

Children deserve to be controlled by those who have complete mastery of themselves.

An exhibition of anger is undignified, ungentlemanly, unwomanly, unrefined. We read, "One's tongue will behave if he has trained his temper to behave."

Self-control, the power to turn away from evil, will keep many a boy, many a girl, from harm. If parents can teach their sons and daughters this one thing they will have done well.

There are those studies which will help us to know how to strengthen the will, the will to choose the right way, the best way. Seek out those things which you need most; ask for help. Anyone who can is more than willing to give help.

If we are in school or college we ought to make the best use possible of the time. If that is not our happy lot, there are dozens of ways in which we may be improving ourselves, fitting ourselves for usefulness, for intelligent companions for husbands and children, for pleasant associates for neighbors and friends.

In the opinion of some people, intimate knowledge of the theater, the opera, novels, oriental influences, home lore, scientific rest, main values in speech, etc., (splendid lectures by Ida Kruse MacFarlane, Denver University,) constitute some phases of modern culture."

To those who want to *know*, research in almost any field is interesting. We should seek to gain that knowledge which will be of the most practical value to us as well as giving pleasure in the acquiring.

It is not wise for us to wade through something which we do not understand and do not enjoy, and of which we cannot make practical application. It is well to ask the question, Can I use this knowledge to benefit my family, my friends, myself?

To be educated one need not be an encyclopedia, stuff oneself with knowledge to be brought out at a moment's notice, but to have well in mind where we can get information on certain subjects as need may arise.

"Mere going to college, reading books, knowing historical dates or having sapped up knowledge is not education. . . . Real education comes through passionate seeking for knowledge for years, after preliminary school education is ended. The test of education is what it produces, not what it knows by heart."—Arthur Brisbane.

Once I asked a lady to look up something on a certain subject. I said, "Go to the library and you will find what you want." She said, "I have never been to the library."

Our great libraries are wonderful places to search out knowledge. We ought to avail ourselves of the privilege; we will be gaining culture—refinement, also.

"The study of literature is both a duty and a delight, a pleasure in itself and a help toward what is better. . . . Reading is the garden of joy for youth, but for age it is a house of refuge. . . . We cannot afford to do without literature as an agent in the development and shaping of character."

The writer quoted above says that "from a literary standpoint of view the Bible is the most important prose work in the language. . . . It is a library in itself, so great is its variety. To neglect it is one of the most grave errors possible to the student."

The Bible, the courses of study based on the Bible, our

church books, and others which have been selected, furnish material for years of study for those who have not a great amount of time. To repeat, select that study which you will like and which will be of the most practical value to you and study it. Be studying something, always.

"Do not help to maintain a dead church, help it to come alive."—Emerson.

You will be helping yourself to think, to be thoughtful of others, to be kind, to be gentle. Culture is larger than education. The source of fine manners is deep, hidden, out of sight.

"When a man lives with God his voice shall be as sweet as the murmur of the brook, the rustle of the corn."

To do well whatever is to be done cultivates within us something that is fine, washing clean, writing well, reading well, speaking correctly. To keep the house neat, to make a bed carefully, to set a table attractively, though simply.

"An evidence of culture is its fruitfulness; . . . always resourceful and constructive." To make a beautiful loaf of bread, a pan of muffins beautifully browned. To make things not only good to eat but good looking.

To take advantage of a class in Domestic science or dress-making is a source of pleasure and profit. To study home lore may help us to create a home which will be to us a real home, simple, restful, exhibiting quietness in taste and color schemes.

Taste is something which can be cultivated, though some go to extremes and call that good taste. A happy medium is always best.

Extravagance, splendor, are oftentimes far removed from refined taste. A person showily or gaudily dressed is not well-dressed. Quiet taste in dress bespeaks the gentleman, the gentlewoman.

Coarse lace, coarse, showy embroidery, to a refined taste, is not pretty. Crochet made with coarse thread and large crochet needle is time wasted, except to learn the art. Fine, close crochet is beautiful, but too much time should not be spent in making such things, except as a reasonable decoration for things needful.

Tiny, narrow, dainty edges of handmade or machine-made laces are a most appropriate finish for baby's little dresses, or a narrow hem around neck and sleeves simply hem-stitched.

Baby's dresses used to be loaded with embroidery, long and heavy and stiffly starched. We welcomed the change to plain, soft goods, laundered with no starch. They are more

comfortable and prettier. The "long" dresses are now very little longer than the "short" ones, which is far more sensible. Rompers or bloomers are a most sensible style.

To be sensibly and appropriately dressed is always good taste. In woman's wear there are dresses beaded so heavily on waist and tunic as to look a burden to carry, and appearing like a medieval coat of mail. A moderate use of beads is a pretty decoration.

To be appropriately dressed is to be well-dressed, whether in khaki or kingham or serge or silk; and it is better, always, to be simply dressed than over-dressed. A hostess should never be dressed more elaborately than her guests.

There are many good suggestions in *Autumn Leaves* on table setting and decoration and serving, table etiquette; the care of the hair, the finger nails; the care of the body, exercise, recreation; study—culture.

If you have not read them, look up some of the back numbers and find some of the interesting, instructive articles which have been printed for suggestive helps.

Mothers and teachers, help the girls; girls, help each other. Pass on whatever good you have learned.

"Ideas and truth are born of education and never die."

HORTENSE SELLON CRAMER.

New Mission House in New Zealand

Interesting news letter from our distant mission field.

During the last three months my time has been so fully occupied working on the mission cottage that my correspondence has fallen into the background, but having an hour of leisure to-night I am penning you a few lines.

This mission house will in the future no doubt make for advancement, but the present effect is to paralyze our missionary labors. We simply hold Wednesday and Sunday meetings, and for the rest of the week it is build, paint, varnish, etc. We came here from Eden Terrace on the 18th of January, so we are nearly a month in our new home. One side and the large meeting room are quite finished and we find it very comfortable. The Saints have decided to meet at the cottage instead of at the hall and this will save another ten shillings per week going out. This with the one pound, eighteen shillings paid at Eden Terrace will more than pay interest and rates, etc., and we have the other half yet to fill either with a missionary or other tenant.

It is certainly a very fine home for a missionary's family, and the whole place will make a fine headquarters for the church. From our door to the farthest point in the main street of the city it is about twenty minutes walking and on electric car fifteen. The Sunday street meeting still continues its peculiar existence; it has gone two months and no diminution of numbers is discernible. Last Sunday I announced that owing to our removal to Morningside there was a possibility of our discontinuing those meetings, when immediately one of the chief agnostics or infidels spoke up and asked me to reconsider my decision, saying that we had done such an amount of good that it would be wrong to stop. I replied that if that were the public sentiment we would endeavor to continue. That is how it stands at present and still no apparent fruit so far as adding to the church membership is concerned.

Recently I baptized a very fine young Scotch couple and they are proving very faithful and humble, and both testify to the joy they have found in the work and their desire for service. I am running a normal class for their benefit and also four boys of another family. They are eager to learn

For Mother's Day

A collection of recitations, songs, a musical reading, and a playlet from which to select your program for Mothers' Day.

This is a new production, just off the press, and will satisfy a long-felt want for something appropriate for Mothers' Day programs.

The material is about equally divided between the needs of children and adults, there being twelve poems for children and thirteen numbers for adults.

You will be pleased with this collection. Every community of Saints ought to have several copies for those who work on the program committees. Order now so assignments can be made and preparations completed for the observance of Mothers' Day.

Price, 10 cents each, 75 cents per dozen.

HERALD PUBLISHING HOUSE
Independence, Missouri

and I feel sure Brother Watt and his wife will yet represent the church in high stations. Both are fairly well educated and have traveled. The work in other parts of this long dominion is much the same as at last writing. The advent of Brother J. R. Taylor in the South Island will no doubt give the Dunedin Branch fresh life and pick up the interest in other parts.

The Maori work seems very slow. It is difficult to get this people into regular church service. Two tracts are translated into Maori and we hope will soon be in print to aid the work among that people. They cling to their tribal religious rites and legends and in my judgment are not converted to Christianity except in its social aspect. They have quit cannibalism and live like the rest of us, except that at home their women lie about the floor quite a lot and squat about on their haunches and eat off the floor, but in dress, etc., they are European. In a few generations they will be blended with the whites, as there is really no racial hatred or aversion, and mixed marriages are common. They grow the kumera or sweet potato profusely and this forms a large part of their diet.

Recently we have had a stirring by an American evangelist named Doctor French Oliver, from Kansas City. I went to hear him once and he spoke so like a Latter Day Saint on the prophesies of Daniel and Revelation that he needed only to teach the restoration to complete the identity. He did teach the literal return of the Jews to Palestine and the second coming of Christ.

This field is one that calls for much energy and I feel my health or strength is not so great or good as when I started out in my mission work twenty years ago. Sometimes I feel very weary at the end of a Sunday's work. Finances are scarce, so much so that I cannot travel through the Islands as I desire. It is a long journey by rail and boat to Dunedin. The needs of the work and the building have kept me in the north, but if I am required to stay here I trust my hands may soon be free to go right through the mission.

With best wishes, I am yours in gospel bonds,

J. H. N. JONES.

Observations on Indian Work

(Letter to First Presidency.)

I have not written you since General Conference so will write you to-day and let you know how things are going with us here among the Indians. I am not altogether satisfied with my work in this mission, as I have not baptized as many as I did last year in the same time. I have been very busy since General Conference among the Indians as well as the whites and have held three good meetings, one at South Omaha of five and one half weeks, one at Decatur of six weeks, and I am on my fourth week here at Winnebago. I shall continue two more weeks here, as the prospects look good. Have baptized several and look for more in a day or so.

I opened this place up last summer with the district tent, and we are ready for branch organization. Some of the best people in town are among our members. The manager of the lumber yard here is an elder and president of the Walthill Branch. His wife is half Indian blood. The city drayman is half Omaha and his wife is a Sioux. He is a splendid man and is a priest. They were baptized last winter at the Walthill meetings. Both of these men are splendid preachers, but it is difficult for them to take care of 181 members and attend to their business besides.

To do missionary work on this reservation one has to be on the go all the time. There is always some one to visit or a

funeral or sick to visit. So you see one must be continually at work. I have driven all winter, and some days are pretty cold. My old Ford has surely stood by in good shape, but our last snowstorm was too deep for her, so she is taking a well-earned rest for a few days.

I have made a careful study of conditions among the Indians and am prepared to say that we as a church must save the Indian if he is ever saved. We will have to adopt him into the church in reality and teach him and assist him to put in force the economic plan of our church. In and through the redemption of Zion by an application of the gospel of stewardships must the Indian be redeemed, and this goes for the white men as well. I am satisfied that we as a church have not altogether visioned the real gospel of Christ. We have spent lots of time on the doctrine of adoption and have brought lots of people into the church, which is a fine thing, but after they have been baptized, have they been taught to vision the real application of the fullness of the gospel—the temporal part?

As I see it, the only way for a real Christian to express himself is through the temporal law of Christ. Many of our people think that a testimony of this work in the prayer meeting is the expression of the gospel, but, as I see it, that is only a hollow echo, and the true expression, the one expected by Christ, must be the works of Christ. That to my mind is the temporal law of Christ. This is what the Indian needs. When I hear a testimony from a person opposed to tithing, stewardships, and the enactment of the temporal law, it sounds to me like sounding brass or tinkling cymbal—pretty hollow. I have looked this Indian question squarely in the face and I think I see the only solution to the matter, and that is the application of the gospel of Christ not only in word but in deed.

P. R. BURTON.

Our Philosophy as a Church

To-day I am reminded of the bigness of our task in endeavoring to evangelize the world. I wonder sometimes if we are aware of the largeness of this task, and if we are alert to the pressing needs of the hour. I am quite fully convinced that we have been sleeping on our privileges and therefore have fallen far short of what is required of us. But if we are to fulfill our mission, if we are to accomplish our task, we must bestir ourselves and unfold the very best there is in us.

Personally I wish the church at large had a better understanding of the philosophy of the church. If only sections 85 and 90 of the Doctrine and Covenants were fully studied and the philosophy therein were applied we would make strides in the right direction that at present are unknown to many of us. Too frequently we find ourselves in the condition Paul found certain of his day in, "When we ought to be teachers, we have need that another teach us what are the principles of the doctrine of Christ." We should observe that the doctrine of Christ consists of more than certain external ordinances and principles. It has to do with the real philosophy of life, much of which is expressed in the two sections previously mentioned.

It is, however, interesting and gratifying to me to see that many of the leading minds of to-day are advocating the philosophy that we have been so slow about learning and applying. To-day I read a very interesting and wholesome article in the *American Magazine* under the caption, "What comes after death?" The writer of the article simply reports an interview with Doctor Harry Emerson Fosdick, in which this great man discusses much of the philosophy that is con-

tained in our Doctrine and Covenants. The thing that forcibly struck me was that this man, without our Doctrine and Covenants, has discovered the truth that it advocates, and many of us who have had access to our textbooks for years know nothing about it. If we are to teach the world the real philosophy of life we must keep ahead of the world. But are we doing it? We possess only that which we put into our life, and which by that process becomes a part of ourselves.

Our religion is not something apart from ourselves. If our message were vitalized, made flesh and lived, the world of mankind would form quite a different concept of it than they do at the present time.

Now the big problem is this, How are we to best teach the doctrine of Christ to a world of humanity that is perishing for the want of a knowledge of the philosophy of life? Are we to content ourselves with theory, or shall we not rather demonstrate by actual living what the fruits of our philosophy are? I see no solution to the big problem that is before us outside of a practical demonstration of the real philosophy of life that is revealed in the life and message of the Carpenter of Nazareth.

In my humble judgment we should use more time and energy in preparing for and doing constructive work. We must grasp the larger vision which will enable us to see that only as Christ lives in us, to will and to do according to his own good spirit, are we able to succeed in our undertaking of evangelizing the world. When we make the philosophy of Christ a part of our life and live it, it will become as the leaven that was hid in the three measures of meal. It will leaven the whole social lump and the principles of divine justice will in a large measure permeate the social group.

To me, this is our problem, this is our task. Are we going to be equal to it or are we going to make a miserable failure? It is up to us to answer, and as we answer will we succeed.

Very hopefully, J. E. VANDERWOOD.

An Appreciation From Isle of Pines

Being moved with joy in the work of the Lord day by day since I came into the church, it deepens within me the desire to do my best in this work. Sometimes when discouragements come about me your letters that you wrote me a few months back encourage me very much to be a loyal worker for the Lord. I can truly confess this, that the Latter Day Saints or the Reorganized Church of Jesus Christ must be the true church. I am not questioning this, brother, but I mean it from my heart, for I have been to many different churches, and even though I am young I take my Bible as a guide, and not myself alone but all the young people on the Isle of Pines.

Elder Tordoff has gone off to the Cayman Island and Brother Fisher is in charge. We are having a lot of spiritual meetings. Our Sunday school is making great progress and also the Religio. Sister Pender is giving beautiful lectures on the Book of Mormon. And by the way she is not only a teacher, but she is like a mother. I must need say she possesses a true missionary spirit about her. Also Brother Tordoff is not expected to be with us much longer. After his return from the Cayman Island he will be going to America. It will be a great shock to us. For his sedate ways and courteousness we surely love him, for he is a missionary by word, thought, and action, and one thing he can be admired for, he is quite interested in the young.

In our Religio meeting we use half an hour to study the Book of Mormon and half an hour for lecturing. This lecturing is to teach the young people to do public talking; and

sometimes the Oriole Girls or the Temple Builders take up the time. We are truly having a good time.

May God help you at all times to select missionaries as Elder Tordoff and Sister Pender for the field, some with the true spirit about them, that they may be loved by everyone and that this gospel may be established in the West Indies, especially Jamaica.

I remain,
Your brother in the faith, EUSTACE DUNN.

New Branch Wanted

On yesterday we were privileged to baptize six more into the church. This makes twenty-one that we have baptized since we began meetings here at Rolla, Kansas, the 4th of February. There are still others who expect to be baptized next Sunday.

Brother T. S. Williams, district president, expects to arrive here to-day as we are to begin a debate to-night with a Russellite on the regular church propositions of organization, principle, and practice.

We surely have an excellent group of people here and are sure if you would send a member of the Twelve out they would organize a branch.

The Lord has been blessing our efforts very greatly. Yesterday morning we had a young people's prayer meeting (the first one held here) with an attendance of about twenty-five, several of whom were not members of the church. The meeting was one hundred per cent, every member taking part, about fifteen testimonies. These people have their faces turned Zionward and are anxious to grow and develop.

With my efforts spent for the advancement of the cause,

Your brother, R. J. WILDEY.

Elijah to Be Presented in Kansas City

Afterwards many will say, "If you had only been there."

Some opportunities come rarely in life, and as we know, some never come again. The opportunity to see and hear the dramatized version of the oratorio "Elijah" by Mendelssohn at Convention Hall, Kansas City, April 4 and 5 should be of especial interest to all our musical church members.

The Biblical story is well known, but it is interesting to note that others have thought of this dramatic element in "Elijah." Mendelssohn, we are told, was anxious to make it as dramatic as possible. With a subject like Elijah, the dramatic element should predominate, as it should in some other of the Old Testament stories. The oratorio should not only be a musical picture, but a real world, such as you find in many chapters of the Old Testament.

Reverting to the history of music it is amusing to find that nearly the first libretto for Elijah was a wedding present to Mendelssohn. It seems that he had an affection for this particular story, and was pleased to receive this libretto though it did not quite satisfy him. So he altered it to suit him and had it translated into English, supervising the whole with microscopic care.

The music I feel sure is of such a character that it should interest all. Yet when we analyze it and think for a few moments how this Bible story, as well as that other famous oratorio, the "Messiah," are immemorial, we begin to wonder why some of our own church history incidents could not be dramatized and set to music, so that they would come down and live through the ages.

I should like to give some musical analysis of "Elijah" here, but space will not permit. I think we as a people should

get acquainted with these masterpieces. Music should enter into our everyday life. As it is, the musicians of our church have a very uphill task, for some of us may have lost our sense of appreciation.

The first performance of "Elijah" took place at Birmingham Town Hall, August 26, 1846, the composer conducting. The hall was densely crowded. A letter from Mendelssohn to his brother the next day throws some interesting light on how the work was appreciated by the people, which might make Latter Day Saints sit up and take notice. He says: "If you had only been there . . . the two thousand people in the large hall were so fully intent on the object in question, that not the slightest sound was heard in the whole audience," etc.

In regard to the performance the *Times* said: "Never was there a more complete triumph; never a more thorough and speedy recognition of a great work of art." In a letter written to his brother on the day after the production of "Elijah," Mendelssohn thus records his impressions of the performance:

"My Dear Brother: From the very first you took so kind an interest in my 'Elijah,' and thus inspired me with so much energy and courage for its completion that I must write to tell you all about its first performance yesterday. No work of mine went so admirably the first time of execution, or was received with such enthusiasm, by both the musicians and the audience, as this oratorio. It was quite evident, at the first rehearsal in London, that they liked to sing and to play it; but I own I was far from anticipating that it would acquire such fresh vigor and 'go' in it at the performance. If you had only been here. During the whole two hours and a half that it lasted, the two thousand people in the large hall, and the large orchestra were all so fully intent on the one subject in question, that not the slightest sound was to be heard in the whole audience, so that I could sway at pleasure the enormous orchestra and choir, and also that organ accompaniment. How often I thought of you during the time. More especially, however, when the 'sound of abundance of rain' came, and when they sang the final chorus with *furore*, and when, after the close of the first part, we were obliged to repeat the whole movement 'Thanks be to God.' Not less than four choruses and four airs were encored, and not one single mistake occurred in the whole of the first part; there were some afterwards in the second part, but even these were trifling. A young English tenor sang the last air 'Then shall the righteous shine forth' so beautifully, that I was obliged to collect all my energies so as not to be affected, and to continue beating steadily. As I said, if you had only been there."

The First Production

It makes me gasp as I think how some of us cannot sit still and refrain from talking even while a solo or anthem is being sung.

Quite a number of choir members of our churches around Kansas City and Independence are singing in the choruses, but I think many more could have taken the opportunity. I feel sure our general manager of the Department of Music, Brother Harold C. Burgess, would have been better pleased to see a bigger proportion of our church choirs present.

This Presentation Should Excel

I do not purpose here to criticize the performance, but I will say that I have had the opportunity to see "Elijah" dramatized at three different times, and I am confident this performance will surpass the previous ones I have seen. Much credit and appreciation is due to the directors, principals, chorus, and orchestra, and to the Missouri Federation

of Music Clubs, who have worked hard and earnestly for the success of these performances to be held during their special week of music held at Kansas City.

Will you try to be there?

(I am indebted to F. G. Edwards, of Novello & Company, London, for the *Times* criticism and Mendelssohn's letter to his brother.)

WILLIAM T. GOULLEE.

Dramatic Work in Seattle

Our past week has been very busy, our attendance at all the meetings is increasing, and we are finding more work for the workers to do, and they seem to enjoy it. There has been splendid talent here pining for the want of something to do. We have an exceptionally fine teacher in dramatic art and public speaking in Brother R. P. Mulvane, so when we found it out we cultivated his acquaintance, and also his talented wife, and have them both at work. They seem very contented. Brother Mulvane is a graduate from two colleges in his line and is an excellent teacher. He drilled the players in the play, "Entitled Jobe" written by one of our young men here. We gave it at conference time and all pronounced it very fine. Will send a copy for you to look over, and if it can be of any use it is for that purpose. Brother Wilfred Powers of this city wrote it, and he is now at work on another.

We are conducting, the wife is, two teacher training classes a week, and organizing the young people of the branch into working or better working condition.

We are very busy in the work and very happy, and so pray God's blessings on the work.

Very sincerely yours,

C. E. JONES.

Ideal Work Under Difficulties

Elder Edward Rannie writes the Presidency: "The article of President E. A. Smith about pastoral work recalls my past when I was a young man more than forty years ago. We had a small branch starting with eight members and we were ten miles between the two extremes. My mother and I drove four miles to a family where there were three members and three others six miles beyond came to the same place, and there we met for four years every alternate Sunday. The other Sunday I was free and for two years I rode on my pony ten miles to keep up regular appointments, and with the assistance of the missionaries that came in occasionally in four years we had two branches in the county—ours in the country and one in the county seat, Fremont, Nebraska. Those were happy days, because we were enthusiastic and zealous and the good Lord helped us in our work, and that was a sample of what others were doing.

Echoes From Zion

How wonderful! We look out our chamber window and see the great broadcasting station in Zion just across the street from whence is sent out into the air the gospel message accompanied by beautiful Zionite music which message is in turn gathered in from the air by thousands who may be many hundreds of miles away. Ye Pacific Saints, listen in from 4 to 5 p. m. Pacific time each Sunday evening.

The song of the robin tells us spring is here. The winter has been unusually mild here in Zion—less than an inch of snow having fallen, all favorable to those who have not abundance of fuel.

Our good Bishop McGuire's sermon last Sunday was

largely suggestive. An alert mind listening could get many sermons in and from the one, all splendid sound doctrine.

We attended some of the services at the South Side Church held by Patriarchs F. A. Smith and Ammon White who truly fed the fine audiences attending with the plain gospel dished up in splendid style—spiritual food.

We were invited to occupy at Walnut Park Church recently and found a wide-awake lot of Saints and some splendid musical talent. They assist the orchestra at the Stone Church on special occasions. When their church is completed Walnut Park will be one of the chief places in Zion. Brother John Dowker has charge.

An extended and most beautiful view of the land of Zion is obtained from Enoch Hill on the south side where is located a prosperous congregation of Saints with a good church building. The Saints are locating there quite rapidly. If you love a beautiful view go to Enoch Hill and look out and say, "Zion, beautiful for situation—a perfect people will complete the scene."

The writer and his missionary companion will soon be located in their home in Zion. The kindness of Brother and Sister Thomas McKevit has afforded us a welcome home under their hospitable roof since coming to Zion. We still have the gospel harness on and ready for active service. We love the work.

J. M. TERRY.

1614 West Short Street.

Children's Day Programs

Begin now to complete arrangements for observance of Children's Day. We offer this year three specially written cantatas for our own people. All of them were tried out last year, but only one, "Zion redeemed," was published in time to be used. The others were improved and developed so one may be assured of their practicability for a school of any size.

ZION REDEEMED

By Mollie Davis

This cantata is distinctly Latter Day Saint in theme, has various interesting drills, songs, and mass situations. It is comparatively short, and easily presented. The costuming to represent the nations can be done with little expense, and the effect is good.

Price, 10 cents each, 75 cents a dozen.

LANGUAGE OF THE FLOWERS

By Madge Craig Siegfried

Requires 25 or more children and is one of the most beautiful affairs one can imagine. The costuming, to represent flowers, is one of the most effective features. The music is nearly all new, and the drills a riot of color. This one was presented in Lamoni last year and with excellent results.

Price, 15 cents each, \$1.20 a dozen.

ZION BUILDERS WE WOULD BE

By Edward D. Moore

Adaptable to small schools or large ones. The theme is carried throughout and includes demonstrations as well as drills. The characters include chorus of children of all grades, several beginners, primaries, juniors, intermediates, Orioles, Temple Builders, and Boy Scouts.

There is a new building song, with words by Frank A. Russell.

Price 10 cents each, 75 cents per dozen.

HERALD PUBLISHING HOUSE
Independence, Missouri

Independence

The speakers at the Stone Church on March 25 were Bishop R. T. Cooper in the morning and Church Historian Walter W. Smith in the evening. At Second Independence Evangelist H. O. Smith was the speaker morning and evening. At Enoch Hill Elder F. Nadin spoke in the morning and Elder W. J. Brewer in the evening. At Liberty Street Bishop Ellis Short occupied in the morning and Bishop J. A. Becker in the evening. Apostle F. Henry Edwards preached at Englewood in the morning and John Ely in the evening. At Walnut Park Elder C. B. Hartshorn spoke in the morning and in the evening, the orchestra gave its annual concert. At the radio program at 6 p. m. Bishop James F. Keir was the speaker.

Despite the extremely cold weather twelve of the young people made a trip on the evening of Sunday the 18th to Grandview, Kansas City, where they furnished three musical numbers and the sermon and met with the young people in that place. The Grandview Saints have a fine new brick church almost completed located at Fourteenth and Central Avenue, Kansas City, Kansas.

Next Sunday, immediately following the sacrament service the young people expect to go to Sibley and Buckner to render an Easter program at both places. At Buckner Elder J. W. Peterson at night will give a lecture with slides from the South Sea Islands.

At the regular eleven o'clock meetings of the young people

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number Four: I Need to Know How to Do Things in My Home Branch.

For a number of years I have not been satisfied with the way things were going in our home branch. It has appeared to me that the opportunities for reaching outsiders as well as holding our own people to the church were almost unlimited, and yet little has been done. Our people need more spiritual food. Our young people are slipping away from us one by one. Many places in the community are more attractive from every point of view than our church building and grounds. We seldom have an outsider visit our church. Only a few of our people are both qualified and willing to serve.

Recently I have been elected to a prominent place in the branch. I am very anxious to qualify, but I do not know how to begin. Since reading about the Young People's Convention to be held in Lamoni in June, I have decided that such was my golden opportunity. I have decided to attend the convention for the full ten days and I know that I shall return home qualified to do some of the things that must be done to build up our branch at home. I hope, oh, so much, that many other young people will meet me in Lamoni who feel much as I do in regard to the need of training for service. Will you meet me there?

Lamoni the Place

June 3 to 16 the Date

at the Stone Church during April, "Shall I join secret societies?" is to be continued April 8, with S. A. Burgess as speaker. On the 15th and 22d Church Historian Walter W. Smith will speak on the history and geography of Far West, preparatory to the trip announced for the 29th to be made by auto with services on the grounds. These sermons or lectures are open to all, and all who can make arrangements to go are welcome on the trip of the 29th.

Since the first of the year the choir has been busy rehearsing Sunday afternoon the choruses in "Elijah." This is to be presented as grand opera at the Convention Hall in Kansas City April 4 and 5. Over two thousand singers will participate, and there will be eleven magnificent scenes. Tickets are selling at from fifty cents to two dollars. For the past six or seven weeks the choir members have been going to Kansas City to practice as part of the great choir from greater Kansas City.

In the Department of Recreation and Expression Friday evening at the Stone Church Mrs. Dorless Harris Dean, a blind vocalist, will furnish the program.

Sister Clara Smith, the mother of President Elbert A. Smith, had sufficiently recovered to leave the Sanitarium on Monday, the 26th, but Sister Cochran, his mother-in-law, is still in a very critical condition.

Of the Quorum of Twelve, J. A. Gillen is in Des Moines, John W. Rushton, in Colorado, to which point he returned after attending the Utah convention. J. F. Curtis is laboring in Ohio where he recently organized a branch at Saint Marys. Paul M. Hanson was recently busy in Chicago, while from Australia M. A. McConley reports splendid interest. D. T. Williams is busy in the work of his office in Wales. R. S. Budd is holding successful meetings in Oklahoma. E. J. Gleazer has had some splendid series of meetings in the East and is now in Bloomsburg, Pennsylvania. J. F. Garver is still busy in Wisconsin, but expects to return to his office the last of the week. T. W. Williams is holding a two-week series of meetings in the Native Sons Hall, in San Francisco.

For Easter Sunday, April 1, the forenoon service will be sacrament. In the evening the choir will render the Easter oratorio, "The Lord of the Eastertide," by John D. Dreswell, accompanied by the orchestra.

The regular quarterly conference in Zion will be held at the Stone Church next Monday evening at 8 p. m.

Bishop B. R. McGuire is still in the East on church business. Elder A. E. McKim left on the 24th on a two-week business trip.

The Independence Dramatic Club expects to give a program of three one-act plays on April 14 of which more complete items will be furnished later.

Duluth, Minnesota

I write to let you know we appreciate the letters and different articles in the HERALD. The Saints here are still strong in the faith, striving to keep the commandments of God in the bonds of peace, going on to perfection day by day.

Brother Thomas Leitch, of Fargo, district president of the North Dakota District, was with us the 4th of March during sacrament when the spirit of prayer and testimony was in our midst and he remained with us during the week holding cottage meetings when goodly numbers of outsiders attended. He left here for Bemidji, Minnesota. The work here is new but it is slowly spreading over the city. We hope that anyone of the ministry calling around this way will find us and help us keep the gospel spreading, as the harvest is white.

This is a large field and but few laborers in the vineyard

here. We hold forth our meeting at 31 South Fifty-third Avenue West at the hotel where resides our branch president, Samuel Sloan.

Yours in gospel bonds,

W. C. STANTY.

Radio Comments

W P E

Radio Program for April 1, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

(Special Easter Theme.)

Cornet solo: "The palms," by Jean Saure.
Mr. Walter Davis.

Soprano solo: "O may my walk be close with God," by Herbert Johnson.
Miss Thelma Vincent.

Cornet and trombone duet: "Schubert's serenade."
Messrs. Walter Davis and Laverne Allen.

Soprano solo: "Flee as a Bird," by M. S. B. Dana.
Miss Thelma Vincent.

Prayer.

Contralto solo: "Like as the hart desireth," by Frances Allitsen.
Mrs. S. A. Burgess.

Sermon: "Jesus Christ who hath abolished death and brought life and immortality to light."
President Elbert A. Smith.

Contralto solo: "Abide with me," by Liddle.
Mrs. S. A. Burgess.

How many of you have read the stories of Jules Verne? We should require all the imagination which was behind the writing of his stories to picture the developments of the radio which will be accepted as a matter of course within a few years. We must not only keep abreast of the march of radio progress, but it is for us to set the pace. After all we have numberless advantages. No one has so wonderful an objective as have we. To date our radio success has been built on the efforts of a very small group of consecrated enthusiasts. From to-day we are counting you in the membership of that group, and naturally we look for bigger results. Encourage all the "Radio bugs" in your branch, and advertise the radio sermons and programs. Do not forget to send in your comments.

We have not yet been able to find a volume of radio sermons. If you will write in and tell us who you would like to hear, and we can arrange for transcripts of the sermons delivered, we may be able to publish just such a volume in the near future. It will be different from any other book of sermons, for radio preaching is an art in itself.

CAMERON, MISSOURI. We listened in on your sermon from the Stone Church Sunday night. It came in fine, and enjoyed it very much as it was too cold and stormy for us to go to church. The program was fine.—Mr. and Mrs. Frank Stone.

ENID, OKLAHOMA. I heard your station Sunday evening and wish to tell you that you came in awfully clear. Clearer than Sweeney's, and as loud.—Grover S. Mettler.

OLATHE, KANSAS. I have been enjoying your Sunday evening services and think they have improved in clearness of tone.—Mrs. Julia Frieb.

EAST SAINT LOUIS, ILLINOIS. I heard your station for the first time the other evening. You came in loud and clear. I enjoyed the program very much. Do you broadcast regularly? If so, would you please let me know?—Allen Grime.

NEWTON, KANSAS. The program from the Latter Day Saints came into Newton, Kansas, clear and loud.—J. L. Moore.

LEONA, KANSAS. I have listened to your station several times and in listening to the program from Independence now you are coming in clear as a bell.—J. S. Gentzler.

OAKLAND, NEBRASKA. Heard the church service and singing broadcasted from your station this evening. Came in very loud and clear and surely enjoyed it very much.—Harry E. Stromquist.

MERRILL, MICHIGAN. I have listened to your concerts and enjoyed them very much. Hoping to hear from you in the near future.—Don McFarland.

LEON, IOWA. Your radio program from the Reorganized L. D. S. Church at Independence broadcasted last night was very much appreciated by myself and family. You came in very clear.—E. W. Farquhar.

ATHERTON, MISSOURI. We were listening to the sermon Sunday night by Brother Cyril E. Wight. We could hear very plain.—Brother and Sister Christie Kearns.

TOPEKA, KANSAS. Am receiving your fine concert this evening for the first time. Music coming in fine and clear. Wishing you the best success.—L. B. Myer.

MISCELLANEOUS

Appointment of Superintendent

We are hereby with the consent of Joseph W. Lane, district president of Little Sioux District, appointing Brother George J. Meggers, Pisgah, Iowa, as the district Sunday school superintendent of Little Sioux District to hold office until the next district conference.

A. MAX CARMICHAEL, *General Superintendent.*

Appointment of Agent

To the Saints of the Central Texas District: Having received the resignation of Brother A. J. Banta as Bishop's agent of the above-named district, we hereby appoint as his successor Brother D. A. Fuller, Route 9, Box 736, Dallas, Texas.

Brother Fuller, having served in this capacity before, I am sure will be able to handle this work to advantage and we commend him to the Saints for their faithful support.

The enjoyment of material blessings always carries with it a responsibility. We may discharge a portion of that responsibility by contributing to the support of the Lord's work by which the gospel may be carried to the nations of the earth.

We appreciate the splendid work done by Brother Banta during his tenure of office. Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Lecture Charts

We have six lecture charts especially designed to assist the ministry in presenting the vital aspects of the law relating to temporalities. Some of these were on exhibition at the tent during the recent General Conference.

We shall be glad to loan them to any of the missionaries or local elders for two weeks or more if required. All it will cost you is the asking and return postage. These have been in almost constant use for the past year with good results. We shall be glad to let their influence extend further.

Ordinarily requests will be filled in the order received. However, preference will be given to conference engagements or special meetings wherever it is possible to do so.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

New Pamphlets on Dramatics and Pageantry

The Department of Recreation and Expression has recently issued two new pamphlets dealing with church dramatics and pageantry. These pamphlets will prove quite helpful and instructive, covering as they do specific fields in the introduction of dramatics in our church work.

The first of these pamphlets is by T. W. Williams, General Superintendent, and is entitled, "The use of dramatics in religious education." The price of the pamphlet is 10 cents.

The second is in mimeograph form and is entitled, "The organization of a dramatic club," by June Whiting, director of the College Players, Graceland College. The price is 10 cents. Please send all orders to the Herald Publishing House, Independence, Missouri. Sincerely yours,

HAZEL B. DEXTER.

Independence Sanitarium Out-Patient Department

Beginning February 15, Miss Elsie Barnett, a graduate of this institution, has been working from the Sanitarium as a public health nurse. She is assisted in her work by a senior student nurse, which is giving our students the opportunity and experience in public health work which we consider very important for them to have in their training.

Any person in the community desiring the services of this nurse may call the Sanitarium. All calls must be in by noon if patients wish the nurse to visit them that same day. Prices for same will range from ten cents to one dollar, according to the financial status of the patient and the length of the call.

For Sunday Schools, April 8

To Sunday School Superintendents: The lesson sheet for the special foreign mission Sunday has now been distributed,

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

A Strong Pulpit Man 289

Missionary Sunday, April 8 290

Philosophy of Life 290

The Australian Mission 290

How the Wets Helped Prohibition 291

Profit Sharing Ancient 291

Blue Pencil Notes 312

ORIGINAL ARTICLES:

The Unchangeability of God, by Elbert A. Smith 292

The Functions of the Storehouse, by J. W. Gilbert 294

God's Love for the Individual, by Paul M. Hanson 297

Jealousy and Envy, by Arthur Allen 299

OF GENERAL INTEREST:

Civilization in Ancient America 301

What Is Wrong With the Churches? 302

The Temperance Movement in England 302

Industrial Outlook Progresses 302

Physical Examination of Infants Needed 303

Near East 303

LETTERS AND NEWS 303

Hortense Sellon Cramer—J. H. N. Jones—P. R. Burton—J. E. Vanderwood—Eustace Dunn—R. J. Wildey—William T. Goulee—C. E. Jones—Edward Rannie—J. M. Terry—W. C. Stanty.

MISCELLANEOUS 311

we hope, to the teachers of every class in the Sunday schools. It gives twenty-three pictures of our foreign missionaries and of missionary groups. It gives a map of the world, and furnishes suggestions as to how the lessons may be adapted to each of the five classes of students from the beginner to the senior class, inclusive. It furnishes data on the work being done by the church missions of to-day. It includes a historical statement of the missions of the church since 1830, and concludes with an appeal for an extended missionary activity.

There is a famine in the land for the hearing of the word of God. The Christmas offering is especially designed to care for this foreign mission work, and April 8 is designated as the special Sunday for us to study what has been and is being done to the end that the missionary work may have the united support of all of us.

The time should be given exclusively on next Sunday to this missionary work. The lesson provided in the quarterly should be omitted for that day. This missionary work may be discussed from time to time on other Sundays as supplemental work, or in connection with the regular work for the day, but this is the exclusive lesson for the foreign mission Sunday, April 8, to be observed by all of our Sunday schools throughout the world.

A. MAX CARMICHAEL, *General Superintendent.*

Conference Notices

Kentucky and Tennessee, at High Hill Branch, April 7 and 8. Apostle J. F. Curtis is expected to be in attendance. A large gathering of Saints is anticipated. Please send all reports to J. R. McClain, president, R. F. D., Paris, Tennessee.

Conference Minutes

IDAHO.—At Hagerman, March 3 and 4, with District President R. C. Chambers in charge, assisted by Vice President Earl F. Hoisington. Business session Saturday morning and afternoon. A recommendation was made to the district president that a reunion be held between August 17 and August 26. Preaching by R. E. Davey. Sunday school at 10 a. m. followed by sacrament service. The Spirit was voiced in prophecy admonishing the Saints to live more consecrated lives, to remember their tithes and offerings and beware of pride. Preaching in the afternoon by Earl F. Hoisington, subject, "Green pastures." Preaching in the evening by R. E. Davey. Recommendation of Charlotte F. Condit to the general officers as district field worker for the Department of Recreation and Expression approved by the conference. Adjourning subject to the call of the district presidency. Doris Jennings, secretary.

Our Departed Ones

HAYER.—Elias Hayer was born in Lee County, Iowa, November 13, 1848. Married Ann Teal over fifty years ago. Baptized October 13, 1878. Died at his home in Marseilles, Illinois, March 6, 1923. Leaves wife, seven children, and ten grandchildren. One child preceded him. Funeral at the Mission church. Interment in Mission Cemetery. Sermon by E. A. Curtis.

Blue Pencil Notes

Elder John F. Garver relates that on a certain occasion he visited a camp meeting where a very emotional denomination was holding forth. As he approached the camp he heard a great shouting from the top of a wooded hill near at hand. When he met some of the leaders of the meeting, he inquired, "What in the world is the occasion for all that racket on yonder hilltop?" They replied, "Oh, that is Brother Johnson having secret prayer." Elder Garver concluded that he would leave before Brother Johnson engaged in silent meditation.

A Canadian editor remarks that every man has a right to be a heretic; but no man has the right to do it while clinging to the benefits of orthodoxy.

"The only sacrifice which Jesus asked his people to make was the same sacrifice which the farmer makes when he throws his seed into the soil."—Babson.

This is from E. W. Howe's *Monthly*. Has it any lesson for Latter Day Saints?

I do not understand the tremendous quarreling that goes on among the people day after day, year after year, and century after century. Not only church people quarrel fiercely over nothing. Republicans and Democrats do it. . . . Why may not decent men everywhere work together amiably to better conditions? Why should a man care if another does not agree with him about the atonement, the tariff, poetry, or politics? No half dozen men think alike on anything, except on the essentials of life; on these all decent men agree, and should get together to enforce more respect for them. The world is getting into serious trouble; probably more serious than any of us realize. The great cause of our distress is that not one tenth the talking or writing that goes on is decently fair.

Some have greatly overestimated and overstated the benefits of doubt. They have extolled doubt as a pioneer in human progress and an incentive to forward movement. As a matter of fact, doubt seldom if ever is a pioneer. It cannot move forward, since it has no program. All that it can do is to negate the program of the other man. Having no program it can only stand still in the middle of the road until faith and reason suggest a move to make.

But one may say, Did not doubt always lead men to move forward into new fields of investigation and discovery? No, it is seldom if ever doubt of old error, but nearly if not always belief in some new truth or ideal that leads men forward. Luther, for instance, became such an outstanding figure in the Reformation, not because he came to doubt the errors, inconsistencies, and iniquities of the Roman Catholicism of his age, but rather because he became thoroughly possessed with a great belief in the principles that made the Reformation so remarkable.

Faith is dynamic in all human activities. It is the basis of all human institutions. It underlies marriage and the home. It is at the base of all democratic government. It is the foundation of all business. Business to-day is done almost exclusively on credit, and credit rests on confidence. Only a few years ago four German marks were worth very

nearly one American dollar. To-day the papers report that 45,000 marks can be purchased for a dollar. What makes the difference? In that day people had faith in the ability and intention of the then existing German Government and in its promise. Such confidence was world-wide. To-day people have little belief in the ability of the present German Government, under existing conditions, to meet its obligations. It is so in the affairs of every community. Business is transacted on the promise of the government or a bank or a corporation or an individual. Men plan and work and build and explore by faith.

Seeing then that faith runs through all the affairs and experiences of humanity, need we be surprised that it is carried over into the realm of religion and made a principle of the gospel? We need not be surprised unless indeed we have thought of religion as a thing quite apart, by itself, disassociated from the affairs of life, something to be bottled up like cologne and used only on Sunday when we perfume our handkerchiefs.

To affirm belief only in things demonstrated to the senses is merely to pause at a half-way house on the road of skepticism. There have been philosophers in plenty to deny the reliability of sense perceptions. The road goes on to the *reductio ad absurdum* achieved by Tennyson's sage:

Thou canst not prove the Nameless, O my son,
Thou canst not prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one:
Thou canst not prove that thou art immortal, no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven.

You have heard the story of the German philosopher who doubted this and that (he was on the road of progress—doubt being accepted as a pioneer) until finally, hopelessly pessimistic and despondent, he even doubted his own existence—there was not one thing left that he did not doubt—No, stay, in a happy moment he chanced to think that he could not doubt that he doubted. He caught at that one thing like a drowning man at a straw—strange when doubt is so highly extolled, that in its rich fullness it should leave a man so unhappy. He had followed the road to its end. The only thing that doubt cannot doubt is itself. All it leaves a man to believe is that he doubts.

The men who have blessed humanity have been those who believed, men who had faith in something big and worth while—and the bigger the thing they believed and the bigger their faith in it, the bigger the men. On such faith only is progress possible and without it there is no adequate basis for soul culture or even common morality. The moral? Tie up to some one or several big ideals that you can believe and affirm; that you can live by and if necessary die for.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, April 4, 1923

Number 14

EDITORIAL

Serving the Sacrament When Only One Officer Is Present

Question: "When an officer of the church, having authority to administer the sacrament is alone in a branch or field (no other officers of like authority present), should he partake of the sacrament when administering it to others? It seems that in that case he would have to administer it to himself. Would that be legal?"

Answer: We should answer this question affirmatively and that without hesitation. This difficulty does not arise in fields where missionaries travel two by two, or in branches where there are several holding the necessary priesthood. In such instances as a matter of courtesy they administer the emblems each to the other. In distant foreign fields where there is but one man in charge, or in isolated branches where there is but one holding the necessary authority, when the time comes to serve the emblems he may not only serve others in the congregation but himself as well. This on the presumption of course that he is in spiritual condition to serve others. If not himself in condition to partake of the emblems he is not in condition to serve it to others. This custom is frequently observed in small branches where there is but one officer.

Read Church Literature

Thus may all keep in touch with the church.

The missionary forces of the church are very much less than they should be when we consider the opportunities before us for the preaching of the word. There are many scattered Saints who feel the lack of proper missionary aid and who cannot be as adequately cared for by personal visits as the officers of the church desire.

But there is open to everyone a method of keeping in touch with the development of the church and that is a reading of the books and the periodicals of the church. The minister who preaches to the Saints merely to express his own views is failing to render

the service that he should. He should teach also the law of tithing and he should also endeavor to secure the development of the Saints through their own personal study. These men of the church as they visit from home to home have a splendid opportunity to observe conditions. Some of them report, and we are sure that many others if they reported would tell the same story, that comparatively few of the homes of the Saints have the regular church books and a lesser number are subscribers to the periodicals of the church.

For the sake of the church itself, for the sake of the future of the church, they should distinctly urge upon the Saints the value of good reading, and first of all the literature of the church.

S. A. B.

The New Quorum of Twelve

In reply to an inquiry we will state the following:

The First Presidency at present consists of: Frederick M. Smith, President; Elbert A. Smith and Floyd M. McDowell, counselors.

The present members of the Quorum of Twelve, together with the year of ordination are:

John W. Rushton, 1902.

J. F. Curtis, 1909.

James A. Gillen, President, 1913.

Paul M. Hanson, 1913.

T. W. Williams, 1920.

M. A. McConley, 1920.

John F. Garver.

C. F. Ellis.

F. H. Edwards.

Daniel T. Williams.

Edmund J. Gleazer.

Roy S. Budd.

The last six named above, with the exception of Brother Clyde F. Ellis, were ordained at the late General Conference in October, 1922.

The Presiding Bishopric consists of B. R. McGuire, Presiding Bishop; James F. Keir and I. A. Smith, counselors.

The Standing High Council as approved by the late General Conference consists of the First Presidency as presidents and the twelve following high priests: J. A. Tanner, W. W. Smith, R. J. Lambert,

George H. Hulmes, J. F. Garver, I. A. Smith, J. A. Becker, M. H. Siegfried, J. M. Cockerton, N. Carmichael, R. V. Hopkins, Samuel Twombly.

S. A. B.

The Way to Enforce Prohibition

There is probably no more effective method to enforce prohibition than a rigid enforcement of the law by the officers on whom is placed that responsibility. This does not mean simply a few raids or arrests but it means such a punishment as will make the illicit sale of liquor an undesirable crime to those who are inclined to violate that law.

When a single case of liquor is sold for \$100 and over, a fine of \$50 or \$100 does not act as a preventive. In many cases it is considered very nearly in the nature of a license.

It is upon this account that we notice with a great deal of interest that Judge Page Morris of the United States District Court at Minneapolis is handing out jail sentences instead of fines. He continued until he had filled the jails in that vicinity. Then he proceeded to fill all the county jails. Some of the jails he filled several times, that is, a man was both fined and let out on bail but with the term in the jail awaiting him as soon as there was a vacancy. He declared positively he was going to do everything possible to stop this illicit sale of liquor if he had to fill all the jails in Minnesota.

It is fortunate that he does not stand alone in this respect. Other judges, as in New York and elsewhere, are sending at least some of the offenders to jail or the penitentiary for a reasonable term. In Pittsburgh, Pennsylvania, a sentence of two years in the penitentiary and a fine of \$10,000 was imposed. The only regret expressed at present is that they have not yet reached the man who buys as well as the one who sells.

In many cases Judge Morris not only sent the men to jail for a period from one to nine months, but also fined them. And one man who had been fined twice before was fined \$400 and sent to Leavenworth for a year and a day. He then continued with some old offenders or they were found in a conspiracy to violate the prohibition laws and the judge fined them \$5,000 and gave them eighteen months at Leavenworth. He declared that he will increase the prison sentence for old offenders until results are secured.

Judge Morris gave them a warning a year ago but they thought they knew better. But this year he has started out in earnest. In this manner 110 cases were disposed of in one week and not a single man demanded a trial. Of 320 cases there had not been a single acquittal. In addition, bonds were forfeited to the extent of \$40,000.

The church people must support the officers of the law in enforcing and carrying out all laws. Particular emphasis is placed upon this one law because it was passed so largely as the result of effort by business men and church members and also because it has been violated recently more than any other law if not more than all other laws combined, in some jurisdictions at least.

S. A. B.

Education Is Practical Peace Work

One of the interesting results of the American Women's College in Constantinople is the doing away with jealousy between races. In a picture recently published there were three Turks, nine Armenians, three Bulgarians, four Greeks, and one Hebrew girl brought together by the American missionaries. They are taught in the same classes and taught the same things, so that barriers of race and creed are forgotten.

In like manner in Robert College for boys another picture shows a Croatian, Bulgarian, Greek, Circassian, an Albanian, a Briton, and a Chaldean, a Turk, an Israelite, an Armenian, a Persian, an Egyptian, and a Ukrainian, a Russian, an American, a Syrian, and a Swiss boy. This is some of the practical work being done on behalf of peace in the Near East through education and association. "It is hard to hate one who is known sufficiently well."

S. A. B.

Friends Wanted

Elsewhere in this HERALD there appears an announcement from the Quorum of Twelve, asking that the names of friends and relatives outside of the United States be sent to their office.

Time and again in the United States the homes of isolated members have been found to be nuclei for the carrying on of missionary work, and eventually leading to the establishment of strong branches of the church.

The time has now come for the church to spread its work more energetically in foreign fields. This opportunity has not yet been used as it should be. We have branches at several points in western Europe, at Jerusalem, and throughout Australia. But there are doubtless relatives of church members or those who would prove friendly in many places throughout the world where there are as yet no church members, or where there are only a few scattered church members. Where members are so scattered and away from any convenient branch there is even danger that their address may be lost entirely to the church.

The Quorum of Twelve therefore asks that all readers of the HERALD and all members of the church who know of church members at scattered points in foreign fields, especially those who have relatives or friends outside of the United States whom they think would like to have the gospel taken to them to write to the Quorum of Twelve at Independence, Missouri.

In their announcement there are listed fifteen countries outside of the United States where we already have established branches. But there are many other places in which we should be represented.

S. A. B.

Missouri Chamber of Commerce

The Missouri Press Association has appointed a committee to present more favorably the news of Missouri. The Kansas City Chamber of Commerce has also taken up this theme, and as a result a joint meeting will be held in Jefferson City April 6 and 7 of delegates from the chambers of commerce and of business bodies, with a strong representation of newspaper men, one from each county. One organization will thus be made to advertise the State and present it in a business way.

Unfortunately, as Mr. Hull, chairman of the Missouri Press Association committee, says, "Missouri has been misadvertised too much so that others know but little of the wonderful diversity of resources, the romantic history, the scenic beauty, and the unexampled opportunities the State offers, while even the citizens of northern Missouri are but poorly informed of the wonderful playgrounds as well as the rich mineral deposits and other splendid advantages of the Ozarks.

Less Liquor Used

There has been a marked decrease in the consumption of liquor in Canada during the past year. It is true that the value of alcoholic beverages imported has risen from \$18,182,268 in the 1921 trade period to \$21,742,472 in the present year, but the increase is all in the price, for there is a huge falling off in the quantity of alcoholic imports, the following being the comparative figures:

Brand	Yr. ending Oct. 31, 1921 gallons	Yr. ending Oct. 31, 1922 gallons
Brandy	270,747	56,778
Whisky	1,533,731	861,557
Gin	537,250	166,646
Wines (value)	\$2,530,146	\$1,190,843

Our Purpose Served by the Spiritual Gifts

Not long ago in Independence a group of Saints were discussing the question of religious training for children. An effort was made to determine precisely a limited number of fundamental ideals and attitudes that ought first of all to be encouraged in young minds. It was suggested and we believe generally agreed that the first thing to do was to promote "God-consciousness." That may be equally necessary in religious training of adults as well as of children. To make a formal profession of faith in God is one thing; to be vividly conscious of him in the affairs of life is quite another.

While thinking about the spiritual gifts since the conversation above mentioned, it has occurred to us that one of their chief functions is to promote this very thing of God-consciousness. Paul exhorted the Corinthians that they should not be ignorant concerning spiritual gifts:

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 1-11.

If there is any one thing that shines forth from the early history of this church it is the fact that the Saints of those days were vividly conscious of the presence and power of God in that thing which they termed, "The great Restoration." They loved to sing, "We as the living witnesses declare the truth to you." With equal fervor they sang:

The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.

They were blessed from the very beginning of the church with wonderful manifestations of the Spirit of God. Joseph says that no sooner had he baptized Oliver Cowdery than Oliver broke forth in the gift of prophecy; and no sooner had Oliver baptized him than he, too, received that wonderful blessing. He wrote:

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I bap-

tized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.—Church History, vol. 1, p. 36.

The Saints themselves in their congregations experienced these blessings, and out of it all grew that positive assurance revealed in Joseph Smith's own account of his first vision, wherein he says:

However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me. *I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and "Who am I that I can withstand God," or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation.*—Church History, vol. 1, pp. 10, 11.

These experiences have continued with the church. At the conference of April 7, 1853, Jason W. Briggs wrote:

It was at this meeting that there was an exhibition of power, light, and unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once, as though they constituted a well-practiced choir.—Church History, vol. 3, p. 222.

At the memorable conference at Amboy in 1860, at which time the later President Joseph Smith received his ordination, similar blessings came to the Saints:

Prayer meetings were held every evening during the conference and the Spirit of God was poured out upon the saints in an extraordinary degree. The gift of tongues, interpretation of tongues, the gift of prophecy, and other gifts, were graciously bestowed.—Church History, vol. 3, p. 277.

We are happy to say that such experiences have continued with the church and have been enjoyed in

different places and at different times until the present. And these experiences have contributed no little to our attitude of God-consciousness in the minds of the Saints, which has made them very positive in their testimony that this is indeed the Lord's work; and given in their full richness, power, truth, and beauty the gifts have carried with them such a feeling of certitude that those under their benign influence have felt the very presence of God, as was the experience of the worthy Methodist minister who, sitting in the congregation of the Saints at a Lamoni reunion during such a pentecostal outpouring was finally impelled to rise to his feet and declare, "I feel that if I kept silent the very rocks would cry out. I have discovered in this meeting a power which I did not know was longer on earth." He had been reared under church influences. He had spent his life in the ministry. But there for the first time was borne into his *consciousness* a power that he had thought had long ago been taken from the earth.

It may be very true that you will meet people that have been enthused by listening to a wonderful prophecy, and when you ask them to repeat it they will not be able to give a coherent statement of all that was said. Do not smile. The greatest benefit received by them was an opening of their souls to the divine presence. To *feel* God for a moment may be better even than to *listen* to him. To become God-conscious is the first step toward becoming God-directed. If one emerged from such pentecostal meetings with base feelings and perverted intentions, we might well question the worth of spiritual gifts in the church, speaking now of those which are obviously more extraordinary and unusual; but when the Saints come from them conscious of the power and presence of God, with souls uplifted, hearts temporarily at least cleansed from wrong desires, and minds once more fixed in determination to become more Christlike, we know that the experience has been self-justified.

Long may the beautiful gifts of the Spirit, all of them, continue to be the heritage of the Saints. May those gifts, however, be used wisely and intelligently, remembering that the spirit of the prophet is subject to the prophet, so that always good and never harm may come from their exercise.

May the Lord thus reveal himself in the congregations of the Saints from time to time in such power and clarity that all may verily feel his presence and become God-conscious even as it is conceded that little children should be, because after all we are commanded to become as little children. The kingdom becomes ours only as we do become childlike and learn the true principles of life in simplicity from our divine teacher, who has promised by his Spirit to guide us into all truth. E. A. S.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Winning Men to Christ

By J. A. Koehler

It is characteristic of the Christian church to try to win others over to its beliefs, doctrines, and modes of life. Latter Day Saints are no exception to the general rule. Latter Day Saints think they have special reasons for proselyting in the fact that they have a superior concept of Christianity. This means, of course, that the Latter Day Saint work offers better returns on religious investments. In view of this claim it will do no harm to inquire what the true basis of Christian proselytism is so that comparisons may be made and such adjustments effected as may be thought necessary or advisable.

Incidental Facts

The circumstances of the genesis and progress of Christianity have given rise to certain facts of time, place, persons, forms, etc. In contemplating the Christian movement it is only natural that some notice shall be taken of the attendant chronological and morphological facts, of the ecclesiasticisms, and the concomitant spiritual phenomena. If a movement is inaugurated at all, obviously some one must be a principal in the movement. If a work arises at all it must arise at some *time* and at some *place*, and there will be circumstances attending its inception and growth. If a social development is to be realized, of necessity there must be a social organism having both form and structure; and if confusion and disintegration are to be avoided, then there must be a recognition of office and of powers.

But in dealing with these facts one should be careful not to confuse the by-products and incidental facts of Christianity with the *essence* thereof. The prophecies relating to the Christian movement, certain facts of the Apostasy, of the Restoration, and of the social machinery employed as a medium of expression, as well as such other facts, are not the essence of Christianity; they are incidental; they should not form the basis of Christian proselytism, even though they may have value as collateral evidence.

Means Should Be Adjusted to Ends

The object of Christian proselytism is not to gather into one body an ever-increasing number of men and women; it is not to secure mental assent to certain ideas of time or place; it is not to convince the mind that certain prophecies refer to cer-

tain events; it is not to persuade men and women to subscribe to a system of conducting worship according to prescribed forms; it is not to acquaint them with the scripture by which certain doctrinal precepts may be defended nor to make them skillful in argumentation; but the end of Christian proselytism is *individual and social regeneration*—the “more abundant life,” or in other words, “The righteousness of the kingdom.”

For those who may doubt that this is the end of Christian proselytism we submit, (1) That the government of God is established in “justice and judgment,” (Isaiah 9: 6, 7, et. al.), not in mere forms and beliefs. (2) That Jesus came to save his people “from their sins,” their individual and social sins, as is evidenced in his teachings. (Matthew 1: 21.) (3) That in his ministry, from beginning to end, Jesus taught the positive necessity of individual and social righteousness. (See Matthew 5: 6, 7 in particular and the four Gospels in general.) (4) That the unregenerated are not converts to Christianity. (Acts 8: 9-24; Luke 3: 7-14; Matthew 5: 20; Romans 2: 28, and by implication, Romans 6: 4-6; Galatians 3: 27; 1 Peter 1: 2, and many others.) And (5) That the law of this church (which is supposed to govern in the work of proselyting) provides that only the regenerated shall be received by baptism into the church (Doctrine and Covenants 17: 7, 18); and that those who will not remain true to Christian ideals shall be “cast out.” (Doctrine and Covenants 42: 7.)

Individual and social regeneration or conversion to righteousness is the object of Christian proselytism, and if this purpose is ever achieved the means must be adjusted to the ends. By everlastingly emphasizing chronological and morphological facts, by continuous boasting of ability to maintain a given theology and to disprove others by a skillful marshaling and manipulating of scriptural data, a group of ecclesiastical polemics or religious disputants or whatnot may be brought into existence and prominence; but it will be something new if this means serves to bring into being a group noted for its devotion to “good works.”

The inspiration for all self-discipline that issues in a high morality is to be found only in perceptions of personal responsibility, personal duty, or personal worth. The basis of Christian proselytism then must consist in doctrines of personal right doing and personal worth. “Say nothing but repentance unto this generation” (Doctrine and Covenants 10: 4). Repentance involves a personal evaluation of self; it is a matter of personal adjustment; it is a longing for and outstretching of the individual soul toward what is conceived to be good and pure and holy.

Individual Regeneration Versus Institutional Expansion

A person may be led by argumentation to believe that the apostasy began in 570 A. D. and ended in 1830; he may be convinced that in the church are certain officers; and he may be induced to observe the forms and rites of the church without being made one inch a Christian. "Hoofs and horns" are not the basis of true Christian proselytism. Simon believed in the rites of the church and he was baptized. He believed that the ministry of the church was possessed of a peculiar divine right to perform certain ceremonies (see Acts 8: 9-24); but with all that he had "neither part nor lot" in the Christian movement. Why? Because his heart was not right in the sight of God; Simon was not regenerated.

The multitude that came to John to be baptized believed in the forms and ceremonies of the Christian church (Luke 3: 7-14), but they, too, were a "generation of vipers." What these people needed was a conception of individual fitness to have part in a worthy undertaking; i. e., individual regeneration. This condition is brought about by pressing upon the attention the beauty of holiness—personal righteousness and social reformation, not by arguments concerning names and dates and persons and places.

The basic laws of Christianity are *love of God and love of neighbor*. It is vastly more important that one should learn to love than to be able to discourse on the prophecies. To proselyte on the basis that "my church can prove its lineage" is to work for institutional expansion. But to proselyte on the basis of love—on the outdrawing of the soul toward the object of its affection in a desire to serve and to please—is to work for individual regeneration.

The moral quality of an act resides in the motive. Doctrines that by nature aim at institutional expansion may lead men to join the church to save their bodies from the burning. There is nothing highly moral in such action. Doctrines which by nature aim at individual regeneration lead men to join the church because it gives them the best opportunity to be real men—to live the more uprightly; to render better service. One motive is escape from physical discomfort, the other is satisfaction of personal achievement or worthwhileness. The one "conversion" leaves a man willing to shift his moral responsibility to the group; the other increases his determination to carry it himself. The one is taken into the body but is not made a part of it; the other is assimilated to the body and becomes a helper in the advancement of its concerns. Individual regeneration—the fundamental of Christ's teachings—and

social righteousness, not institutional expansion, is the basis of Christian proselytism.

Structure and Function

First the function, then the structure. This is the order of nature. The structure is determined by what the functions are to be. The purpose to take Christ to the world and to bring the world to "Christ," the function of evangelization, determined the structural development called the "apostolic office." The purpose to enlarge the scope of the work of evangelization gave rise to another office called "seventies." And subsequently when the need for the discharge of the function of ministering to the wants of the poor and needy demanded it, "seven men" (Acts 6: 1-6) were appointed "over this business." The office appears as the need for the function arises. The function dignifies the office; the office does not dignify the function. If the nature and importance of a function is comprehended, and if the relation of each function to every other function and to the movement as a whole is clearly understood, there is not likely to be much quibbling over either the form or the structure (i. e., the morphology) of the church. But the real *function* of the parts to which the *purposes to function* give rise are shoved into the background, and the "divinity" of the parts and their formal official relations are continuously stressed, and men are proselyted to ideas of form instead of to ideas of function; and the work of the Christian church has at times resolved itself into an ecclesiastical arena instead of a social effort seeking the expression of Christian ideals through the structure provided for that purpose.

But why stress form and structure in proselyting? Why not stress function? Is anyone so foolish that, having comprehended the beauty of the function of ensemble and instrumentation, he will run away from the orchestra that proves itself pre-eminently equipped instrumentally and qualified artistically to render the symphony that alone can satisfy the longings of the soul? No; function needs to be stressed in the work of Christian proselytism. *If once the parts would but function, the beauty of the structure would become apparent.* But there is a very poor chance to picture the beauty of church morphology as long as either separately or collectively the activities of the parts present the aspect of an arena instead of the perfection of beauty in social organization.

Ephesians 4: 11-16

This is a much-used scripture in attempts made to win men over to the Christian church. It would be better if men were won over to the *movement* instead of to the *crowd*. This scripture is used to

maintain ideas of church morphology. A careful reading will show that it was designed to stress the beauty of function. "For the perfecting of the saints"; "for the work of the ministry"; "compact by that which every joint supplieth according to the effectual working in the measure of every part." Thus the whole argument is on the effectiveness with which this combination of functions serves to "perfect the saints," to "edify the body of Christ," and to bring men to the "measure of the stature of the fullness of Christ." The parts, called by the names "apostles" and whatnot, were placed in the organism as they were because there was a purpose to have certain functions discharged in certain amounts and relations. "If the whole body were an eye, where were the hearing? if the whole were hearing where were the smelling?" But because Paul used the titles applied to men called to function, and because men can be easily seen and seen, too, in a certain official arrangement, and because the big idea of functions and a coordination of functions is harder to grasp with the mind (indeed some do not grasp it at all), the spectacular, ocular, and mechanical facts of the Christian church are feasted upon day after day and year after year and as continuously stressed as the big idea, as the central thought, the essence or summation of Christianity. In these facts are to be found the chief causes for the miserably poor showing made by the Christian church in the world it was designed to save.

The Latter Day Saint Basis

"Say nothing but repentance unto this generation." "Contend against no church, save it be the church of the Devil." Of course since the term "The church of the Devil" is used in this connection, the idea of *doing the work* that the church is called to do may not rise into the field of mental vision in some cases. The "Devil" has a way of outshining many more lovely objects of thought. It would be better to leave him more in the background and to bring the beautiful to the front. The way to overcome bad habits is to cultivate good ones. "Say nothing but repentance." Repentance: the outgoing of the soul toward the good; toward God. Teach men to appreciate the good. Surround men with such exhibitions of the practical workings of Christian good will that they will come to love the righteousness of the kingdom and to abhor their old modes of life.

At the very beginning of the latter-day work, the leading men called to do service in the church were in turn directed to "seek to bring forth and establish the cause of Zion." (Doctrine and Covenants 10:3; 11:3; 12:3.) Anyone who will take the pains to analyze the revelations to the church may

easily see that "Zion" is the essence of the latter-day work. "Zion" is a society established in the principles of Christian good will; a life of perfected mutual aid; a life of social righteousness; a union of lives of regenerated individuals; of men who have been converted to the ideals summed up in the one word "Zion."

More than eighty per cent of the doctrinal precepts of modern revelation relate to individual and social regeneration; to social and particularly economic righteousness; to the development of relations between men which alone adequately express the basic principles of the Christian religion, i. e., the love of God and the love of neighbor.

To what particular ideas of religion, then, may the following instruction have reference? "The duty of the members after they are received by baptism"; "The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders." (Doctrine and Covenants 17:18.)

Since eighty per cent of the Latter Day Saint work relates to individual and social regeneration and since Zion is the essence of Latter Day Saint work, it must be obvious that doctrines relating to such matters must of necessity form the basis of real Latter Day Saint proselytism. Beyond any doubt, Doctrine and Covenants 17:18 means that a real Latter Day Saint is one who has been won over to such beliefs, doctrines, and modes of life. But where is our Zion? And how widespread among Latter Day Saints, and how adequate is the conception of Zion?

The idea of the "mode of life" should be stressed in all proselyting efforts, for it is the "life" grounded in doctrines of individual and social righteousness that makes an individual a Christian man and constitutes a group of such Christian men the church of the living God, the kingdom of heaven. They must be "organized according to my laws; if otherwise, they shall be cut off." And "if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon . . . it shall not be a land of Zion unto you." (Doctrine and Covenants 106:2.) And if not Zion, then surely not the kingdom of heaven or the people of God.

"Hoofs and horns" and chronological facts, and facts of morphology and the like, are not the essence of Zion nor of righteousness; they are only incidental and secondary; and men cannot be proselyted to Latter Day Saint work by doctrines and preaching which stress such matters to the neglect of the weighty matters of the law, "justice and

mercy and faith," "to establish it in justice and in judgment."

And now, finally, it should be recognized that facts alone argue. "Theorists" and moral "do-nothings" may be attracted by mere talk; but men who wish to achieve are attracted to *movements*—they are enticed by whatever promises to give opportunity for more extensive and freer manly expression, and the only really effective instrument for proselyting to Christianity is a Christian life. "By *this* shall all men know that ye are my disciples, *if ye have love one to another*"; not by the "hoof and horn" test. "Let your light so [in like manner] shine before men that they may see your *good works*, and glorify your Father which is in heaven." Good works are facts; the *good works* are the light. Facts argue; they attract worth-while metal by the power of their magnetism.

Love of God and love of man is the dynamic of good works, the Zionie adjustment. Love is a positive force; it does; it achieves; it acts; it blesses; it serves. Love fulfills the law. It is by the establishment of social righteousness through individual regeneration "that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ." What, then, should we do that we may proselyte to Christianity? And the answer comes: "Therefore let us become subject to her laws"; Zion's laws, the operation of which alone make Zion a fact. ZION is the true basis of Christian proselytism.

The Sabbath—When?

By S. A. Burgess

An inquirer writes:

I would like to inquire what the status of the original church, organized in 1830, was with reference to the Sabbath. There being nothing in the revelations, so far as I have been able to discover, that tells us whether the seventh day, as named by the Lord, or the first day as named by the Catholic Church in the fifth century, is the proper Sabbath. Was the matter ever discussed in the old church? If so, is there any historical record of it? Perhaps some of your readers who were with the early organization will be able to throw some light on this important subject. Please have the HERALD publish the replies so all can become interested in the question.

The subject of the Sabbath Day, the day of rest, the day especially set apart for the worship of God, has been discussed heretofore in the HERALD and also in two or three tracts. We therefore reply only briefly, indicating the law.

In the first place we find a reference in Genesis to the seventh day. This, however, was written in the days of Moses. It is noteworthy that the Jewish

sabbath was established for the Jews to remind them of their being brought out of Egypt (Deuteronomy 5: 15; 16: 9-12; Exodus 31: 13.) This sabbath of the Mosaic law does not belong before the time of Moses nor before the time that the Jews rejected the gospel law as first brought down by Moses.

We do not mean but what a day of rest was early understood and was doubtless practiced. This principle appears to be deep-set in the law of God, but we mean the selection of the particular day, and the circumstances surrounding it in the Jewish law were peculiar to that people.

In the second place Gamble has clearly pointed out that according to Leviticus 23: 15-21 the day of Pentecost was also a sabbath after the seventh sabbath. He makes a strong argument to show that under the Jewish law the sabbath was changed from one day of the week to another each year, as Pentecost followed a seventh sabbath after the Passover. This fiftieth day was also sabbath. This follows the same pattern as the seventh sabbatical year followed by the fiftieth year, a year of jubilee, thereby changing each fifty years. That was recognized as the sabbatical year because continuing the 57th, the 64th, the 71st, and so on to the 99th year, were all recognized in turn as sabbatical years. We will not attempt to repeat the full argument but will refer our readers to Gamble's work which was, until recently, sold by the Herald Publishing House.

There is no affirmative evidence that Saturday was always the sabbath day.

In the third place the statement is distinctly made in the Old Testament that the sabbath should pass away (Psalms 118: 22-24; Isaiah 13: 14; Hosea 2: 11); in the New Testament that the sabbaths were done away with. (Colossians 2: 14-17; Ephesians 2: 15; 2 Corinthians 3: 3, 7, 14; Hebrews 8: 8-12.)

In the fourth place, in Hebrews, chapters three and four, it is specifically stated that if the Jews had not failed there would have been no need to appoint another day, but states that to-day, after so long a time, another day of rest is appointed.

In the fifth place, we note that the disciples were assembled on the day of the resurrection, the first day of the week, when Jesus appeared in their midst. They were also assembled a week later when Thomas was with them, again on the first day of the week. They were assembled on Pentecost, which evidently was again the first day of the week, since Pentecost is the day after the seventh sabbath.

In Acts 20: 7 and 1 Corinthians 16: 2 specific provision is made concerning the assembling of the saints on the first day of the week. John, in Revelation 1: 10, also refers to "the Lord's Day," and from such sources as we have been able to consult, we

note that anciently the first day of the week was so designated and is still so designated in the Romance languages.

The Early Christian Usage

It seems to be quite true that the Jewish Christians observed for a time also the Jewish sabbath. The sabbath is a day of rest and also a day of worship. It is not true that the first day of the week was established by the Roman Catholic Church, because from an early date we learn through the Christian fathers and others that this day of the week, the first day of the week, was celebrated. Croft, in *The Sabbath for Man*, gathers a number of these findings to which reference is made in the SAINTS' HERALD for December 3, 1892. We simply here list the names and time of writing:

Ignatius, 101; Pliny, 104; Barnabas, 115; Justin Martyr, 140; Teaching of the Apostles, 140; Dionysius, bishop of Corinth, 170; Irenæus, 177; Melito, bishop of Sardis, 170; Clement of Alexandria, 192; Tertullian, 200; Origen, 210; Fabian bishops of Rome, 236; Commodianus, 250; Timothy, bishop of Cascar, 277; Peter, bishop of Alexandria, 300; Clementine recognitions, about 200; apostolic constitutions, between 200 and 300; Mincius Felix, 210.

This list is by no means necessarily exhaustive, but it does show that many long prior to 321 A. D. report the fact that the early Christian church celebrated that day, and this was prior to the establishment of the Roman Catholic Church, and hence prior to the fifth century.

The Rule To-day

As to the Restoration, as early as August, 1831, the following was given:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotion unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that *on this, the Lord's day*, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.—Doctrine and Covenants 59: 2, 3.

The interesting point is that August 7, 1831, was the first day of the week, commonly called Sunday, and is here referred to as "this, the Lord's day." In addition to this we note repeatedly from Joseph Smith's history and from the statements of the old men of the church that the first day of the week was the day on which they assembled to worship God.

This has been continuously the custom of the church since the Restoration. It is true that about 1880 there were a few who took up very energetically the argument in favor of the Jewish Sabbath, and as a result section 119: 7 was given:

And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.

This clearly provides for the existing practice of the church. While it does not undertake to discuss any of the problems involved, it does confirm the previous practice of the church and does justify us in continuing the first day of the week as the day on which we remember him, and the sacrifice he made for us, and celebrate his life, death, and resurrection.

Home Decorations

Prepared by Charlotte Dryden for the Department of Women. Continued.

After building a house, the next step is to furnish it. To do this in the majority of homes, the inmates must depend upon a small income. Though they may wish to have the best wood and richest upholstery, it may not always be possible to purchase it. However, it is well to note that the cost of furniture is not always a test of its worth.

When shopping, one should keep in mind four principal requirements. First, choose furniture with simple lines; second, have it similar in type to what you already possess; third, have it comfortable; and fourth, choose what can be easily cleaned and kept in good condition. Many become bewildered by the large number of articles around them when buying and sometimes select undesirable furniture. It is well to consider carefully or test each piece; for instance, some chairs look inviting and comfortable, but when tested are not as comfortable as they appeared to be.

The most common wood is the so-called "golden oak." This has many coats of varnish, is not always good in design, is sometimes overdecorated. This type may be improved by removing all varnish and then giving a stain and wax finish.

The mission and craftsman style is one in common

use and is inexpensive. It must be carefully chosen as it is often clumsy in design and sometimes poorly constructed. This style is suited to large rooms, rough plastering or wood walls. It does not combine well with other furniture and its possibilities are more limited than lighter forms.

Wicker and willow furniture is inexpensive and durable, but is most appropriate for summer use, or porches, or for general use in warm climates. When supplied with cushions of gay chintz or similar material, wicker furniture proves very attractive.

When possible it is well to buy good reproductions of the best furniture. A copy of the good is always more expensive but it remains good almost indefinitely. At the present time the "Period Styles" are quite universally accepted as the best and most popular. Some of these are the Chippendale, Adam, Hepplewhite, and Sheraton. These styles have remained good through a long period of years.

The furniture of a room should be all of one shade of wood, at least, and if possible one should use the same kind of wood for each room. The best taste requires the furnishings of each floor to be of the same shade and style. For example, a person can readily imagine what an impression would be made if paint were used in one room and varnish in an adjoining one, or if two shades of paint were so used. There must be harmony of color, style, wood, line, and texture.

Being ready to purchase furniture, the next step is a choice of a place from which to buy. There are several places commonly accessible: the furniture store, the department store, a mail order house, or the second-hand store. Private sales often furnish excellent opportunity for obtaining good pieces at nominal cost. To one who is handy with the paint and varnish brush, the second-hand store may supply furniture which can be painted or enameled and made tasteful, sometimes more beautiful than that on sale in larger stores. Second-hand furniture should always be fumigated.

Light Fixtures

In choosing the light fixtures for the home it is quite necessary to select them with regard to the other furnishings, as well as their various functions. Much ignorance or lack of taste is often displayed in this, as we find great domes or bowls, over-decorated brass fixtures, and glass pendants. Thus the lights are unbecoming and often practically useless. Usually the more ornate an object, the cheaper it is. This applies to all things as well as to lighting fixtures. Choose then the simple, inconspicuous article, and consider in your choice where it is to be placed.

In the vestibule or hall the light may be placed

overhead in the form of a decorative lantern, or some style of indirect lighting, or it may be entirely by side lights. If the general effect of light is not strong, it is well to have a side light at the head or foot of the stairs.

In a living room, library, or music room, there should be plugs near the baseboard or floor for lamps to be arranged conveniently for reading or playing. For general lighting of such rooms, side lights are usually sufficient. The overhead lights are needed only in rooms of very high ceilings.

A most attractive way to light a dining room is by side lights, and the use of candles on the table for dinner at night.

There should be strong light in the kitchen, as we wish to facilitate work there and make cleanliness possible. A light is needed near the sink, one near the stove, and in a large room one is needed near the cupboard.

In the bathroom side lights should be placed each side of the mirror. This will suffice for the room.

The bedroom is a somewhat similar problem. Light is especially needed each side of the dresser, and also at the head of the bed. If electricity is used, lights in each closet are very convenient. Sufficient light throughout the house often prevents accidents. The stairways, especially, should be well supplied. In years past, many systems of poor lighting were used. This was particularly true in rented houses and apartments. Recently inverted bowls have been used to turn the light to the ceiling. There are some places where this serves a good purpose; such as large halls, railway stations, hotel corridors, and lobbies, or wherever a daylight use must be made of artificial light.

Too extreme light is not desirable, as it affects the nerves, not only of the eyes, but through them it irritates indirectly the whole body. Hence we see the question of light and its necessary fixtures is not only a matter of good taste and economy, but it is a factor which influences eyesight and health, and serves as a protection against dirt, theft, and other disagreeable conditions which lurk where darkness is found.

In purchasing furnishings of all kinds for the home, we should consider well where we can get the best in quality, price, and beauty. Choose carefully and buy a few good things at a time if money is scarce. This is much better economy than to buy carelessly and to purchase at once all our furniture of an inferior grade. Our home and practically our whole life is influenced by our environment. We should get the best we can afford, as such articles last for many years and often for a lifetime. If we are not certain what is in best taste in furnishings,

OF GENERAL INTEREST

A Study in Ineptitude

The Government have often a very good case from their own point of view. That is, when faced, as they have been, with great difficulties and with the necessity for a decision one way or the other, they have come to a decision for which there is a good deal to be said. We do not say, and never have said, that they ought to be arraigned for their decisions in the abstract. It is when we come to the practical carrying out of the policy adopted that our objections begin. It is the recklessness, callousness, and levity which have marked their actions that condemn the Government. Their ineptitude has been colossal. Often it has occurred in cases where it would have been thought that every consideration, including the consideration of their own good name and their hold upon the country, must have made them careful to avoid offense.

A notable example of what we mean is to be found in their handling of Palestine and the Zionist problem. Though we consider their policy to be wrong, we fully understand the temptation under which the Government were in 1917 to make the famous Balfour Declaration. We also recognize that when the Declaration was made the Government might have thought that the very careful limitations that were attached to it would save them—as, indeed, it ought to have saved them—from a worse danger. But if we can well understand how they came to make their initial mistake, for certainly a mistake it was, we have nothing but amazement amounting in the end to the strongest condemnation for the extraordinarily inept way in which they have carried out their policy. Even though in Tuesday's debate Ministers were extremely ingenious in their excuses—they are adept in defending foolish, nay scandalous follies—they failed to explain the reasons for their conduct. At every stage of the proceedings connected with the settlement of unhappy Judea they seem to have been asking for trouble, and when the trouble came, instead of taking warning, they went on to ask for more. That is a severe censure, but look at the case against the Government. Having promulgated the Balfour Declaration, and knowing the fierce, turbulent, passionate, powerful, and all-pervading race with which they had to deal, the Government, one might have imagined, would at once have said or thought something of this kind: "We must proceed with great caution, for the Jewish problem is very thorny. The Jews have suffered terrible wrongs at the hands of Christians. Now they have got a great opportunity to prove their worth, as well as their patience, and we want to help them to do so. But the difficulties are enormous. In the first place they are in effect, if not in name, planning to do a thing which has never been done before, except by conquerors in arms. They want, that is, to accomplish the peaceful eviction of the present inhabitants of the country—inhabitants who are not a newly entered people, but a people who have been in Palestine for 2,000 years, and many of whom are quite possibly descended from the men who were there long before the Jews found the road across the deserts of Sinai or through the hills of Moab and so out-Allenbied Allenby." If there is a "statute of limitations" for nations

as well as for individuals, the Arab Mohammedans and Christians have as good a case for quiet possession against the Jews as against the descendants of Crusaders—Latin and Teutonic.

In a word the Government, as the provisos of the Balfour Declaration prove, had the strongest possible reasons for handling the Arabs carefully and for insisting on the Zionists asserting their claims with the greatest possible respect and sympathy. They should have recognized that it must have been a terrifying thing for the indigenous population to think of hordes of fierce, passionate and distracted Jewish zealots of the original type pouring into their country from Central Europe. These zealots were men who had been schooled by suffering and persecution to be bad citizens; men who had learned, not tolerance but rather intolerance, from the torments of the Russian *regime* and from a series of pogroms stretching down the dim vistas of history to our own day. In all these circumstances, the first thing one would have imagined that the British Government would have done would have been to say: "We are in Palestine first and foremost to maintain justice, to reassure the Arabs and local Christians and Mohammedans, to make them feel that they will be justly and fairly treated and to give them assurance that the very difficult job of bestowing a national home on the Jews, and the bringing of them back to Palestine, will be accomplished with the minimum of anxiety and suffering to the men on the spot. We will show them that such good and just administrators are the British, and so fairly will they hold the balance between all nationalities and all creeds, that the Arab will in the end feel that he has little or no grievance, and that the Jews instead of bringing a sword have brought peace and plenty. There is much talk about key industries. Here is a key policy—the policy of impartial justice maintained by the third party to the settlement of the Holy Land, the British Government and people."

That is what one would have expected the Government to do and say, and what, to judge from their speeches in the debate, they intended in their own minds to do and say. And now, what in fact did the Government do? In the first place, they were mad enough to allow the Jews to break the great law that one must not be judge in one's own cause. [That was the rule of which Burke so finely said that though he was not often afraid, there was one thing that did inspire him with fear, and that was the thought of being a judge in his own cause.] We made the Jews judge in their own cause and so vitiated, *ab initio*, our Palestinian policy. We appointed Sir Herbert Samuel to be High Commissioner in Palestine. Sir Herbert Samuel is said to be, and for all we know may be, a man of extraordinarily high ability and good intent. But he is a Jew, and what is even worse in this context, a Jew who accepts the Zionist view, and accepts it with sincerity and enthusiasm. Therefore his appointment, though it is probably quite true that he tries hard to be impartial, was at once a red rag to the Arabs. It immediately filled the native population with suspicion and alarm, or, if you like, awoke their worst prejudices, for that is just as unfortunate. They could not and would not believe that the appointment showed anything else except that the British Government had gone over entirely to the Zionist side and meant to let the Jews deal with the other races as evicting landlords deal with tenants whom they require to give up possession. Rightly or wrongly, they have found in almost every official act since his appointment proof that Sir Herbert Samuel is not holding the balance fairly, but whenever he can is supporting the full Zionist policy. They see behind him—and who can wonder?—a shadowy but potent controlling hand. That hand is the hand of the immigrant Jew from Central Europe.

it would be much better to depend upon some friend who has this ability, or to deal with some one who is dependable and who specializes in correct furnishings of the home.

How can it be said that the objections made to Sir Herbert Samuel's tenure of power are prejudiced and unfair in the face of the newest revelations of the Zionist policy? He is piling his own ineptitude upon the original ineptitude of the Government in appointing him. He is piling Pelion upon Ossa. One would have thought Sir Herbert Samuel would have argued: "I am very naturally in a suspected position. Therefore I must be extra careful in giving concessions or special privileges to Jews. It will not do for me merely to pick out the best man to whom to grant some big commercial privileges. I must go with extraordinary care. During my time of office not the Jews but the Arabs must be the most favored race." Instead, we find that not long after Sir Herbert Samuel had taken up his post in the Palestine Government he actually had the amazing folly to give one of the most watertight monopoly concessions ever drafted to Mr. Rutenberg, a Jew, we believe, of Central European origin, for the exploitation of practically all the water power worth having in Palestine. So far as we can see, the Brook Kedron, "that ancient river," seems to be almost the only exception. The Jordan and the Lake of Tiberias and all the running and perennial water of the Holy Land are placed in the hollow of Mr. Rutenberg's hand. Unless the concession is revoked, he will be able to have a monopoly not only of electric power and electric light, but more important still of irrigation. It is with water, and water alone, that the wilderness of Judea and Galilee may be made to blossom like the rose. We have not a word to say against Mr. Rutenberg himself, nor do we want to imply that he has any sinister motives or any desire to be cruel or merciless in the use of his concession. We take it that, like so many of his race, what he wants to do is to make a big profit for himself and for those connected with him. Also, we shall not be the least surprised to hear that he is a sincere and patriotic Jew and, further, wants to do the best thing not only for thousands and tens of thousands of his countrymen, whom he means to bring out from their houses of misery and oppression in Europe, but also for the indigenous inhabitants of the country.

If he saw a big profit sticking up out of the ground and saw an opportunity of taking it, one can hardly blame him. The people to blame are the Government who created the opportunity for the folly and appointed to the Government of Palestine a High Commissioner so entirely without political judgment as to grant such a concession. And here we must say that we are not the least assuming that it was not wise or possibly necessary to give a concession for water power and irrigation. Conceivably that was a better plan than raising a loan and certainly better than putting the burden of making a national home for the Jews upon the unfortunate British taxpayer. All we do assert is that in granting a concession Sir Herbert Samuel ought to have said, and it is inexplicable to us that he did not say, in effect, "Whoever is to have this concession it must not be a Jew. It would frighten the Arabs beyond measure and it would be sure to be used as a proof that we meant to exploit the Arabs. Generally it would do the greatest possible harm to Zionism and impede us in our essential task of quieting Arab susceptibility. At any rate, I am not the man to pass such a concession. During my tenure of office it is impossible."

Instead of that, Sir Herbert Samuel appears not only to have passed the concession but to have apparently passed it in silence. It is only recently that the world has come to hear of it. If Sir Herbert Samuel has been so obsessed with the zeal of Zionism as not to see what he was doing, one would have supposed that the British Government at least might have said to themselves: "Well, this Mr. Rutenberg may be the best man in the world, but surely he is not the

man to whom to hand over the commercial future of the country in a way which will disturb the mind of every Arab. Samuel must have lost his head in granting such a concession and we must give him a severe rebuke." The Colonial Office, however, appears to have considered it a very wise and natural thing to give a monopoly of this kind to the Jewish zealot in question; to give, as it were, a kind of indorsement of the formula that Palestine must be as Jewish as England is English.

We are, of course, aware that in face of the protests that the formula has called forth the Zionist organization has now put it on record that it does not represent the policy or intention of Zionism. Still, the Arabs may well be pardoned if they say: "Hang your intentions! What we have got to think of is your acts!"

Can it be denied that we have proved our case as to the colossal ineptitude of the Government in their Palestinian policy? But though it is easy, it is by no means enough to prove such things. What we have got to do is not merely to point out this fact to the nation, but to ask it to insist that the Government shall clear up the mess they have made. The Rutenberg concession must be revoked and the whole of the problem must be reconsidered. Surely that is not too much to ask.—*The Spectator*, July 8, 1922.

Where Are the Nine?

[The following article was sent us by Elder E. F. Shupe who states that it was read by Chaplin P. Ricketts at a regular meeting of the Colorado State Range. It should prove of interest to our readers as a brief synopsis of inventions made, of what we owe inventors, and especially of its analysis of selfishness.—EDITORS.]

On one occasion as Jesus went to Jerusalem he passed through a certain village and was met by ten lepers. They lifted up their voices and said, "Jesus, Master, have mercy on us." Jesus said unto them, "Go show yourselves to the priests." And as they went they were cleansed. One of them, when he saw that he was healed, turned back, and with a loud voice, glorified God, and fell on his face at the feet of Jesus, giving him thanks. And Jesus answered saying: "Were there not ten cleansed, but where are the nine?"

Selfishness is one of the worst sins of which the human race is guilty. The nine are grabbing for the loaves and fishes without any thought of thanking the giver. They are after the best in everything, not caring what the cost has been to some one else.

Ten men were healed of the most loathsome disease known. One immediately came back and fell at the feet of the healer, giving thanks. Nine rushed away to show themselves to the priests, as required by the Jewish law. Then what? Well, there is no record that they ever came back.

Do not the most of us belong to the nine? Some people say the world is growing worse. It may be morally, though I do not believe it, but physically and economically it is growing better.

Our grandmothers lighted their homes with a tallow candle, and their mothers lighted their homes with a grease-filled lamp with a rag wick. Then some one gave us the coal oil lamp. What a boon it was. Then Edison gave us the electric lamp. We turn the switch and the whole house is lighted. But how many of us ever think to thank the man who gave us the switch? How many think of the weeks, months, yes, years of toil it took to perfect the electric lamp? "Oh," you say, "Edison is a genius, it was not hard for him."

Inspiration and Perspiration

Edison says genius consists of *one* part inspiration and *nine* parts perspiration. He has shown his faith in that belief by working twenty hours a day, the most of his life. And now at seventy-five, he has not shortened his hours of labor. For what is he working? Money? No. To add something more to the three hundred inventions he has already given to the world. We sit in the electric light and listen to the Edison phonograph, and not one person in a thousand can distinguish between the music of the instrument and that of the human voice.

Edison says his phonograph gives more pleasure to the world than any other of his inventions. And as we listen to this most wonderful instrument, should we not bow our heads and give thanks to the man who shut himself in his laboratory and worked and worked, and would not give up until he had made a machine that seems almost like life itself. Perhaps some do listen with a feeling of gratitude, but where are the nine?

As we travel across the continent at forty or fifty miles an hour, in cars almost as comfortable as a modern home, do we ever think of George Stephenson, who, while working on a salary of five hundred dollars a year, built an eight-mile railroad from which have developed the wonderful railroad systems of the world? Or as we send our messages over the land and under the sea, do we ever think of Morse, whose work and study gave us the telegraph?

Inventions of the Age

Steamships are sailing on every sea and bringing their merchandise into every harbor, yet the forerunner of them all is the little steamboat that Robert Fulton built, after much labor and disappointment and ridicule, and launched on the Hudson River, and which made the remarkable speed of five miles an hour. But as the great steamships unload the wealth of the world at our doors, who gives a grateful thought to the man who, by patient toil made it possible? Ungrateful, selfish, are we not? Where are the nine?

I believe the telephone is worth more to the world than any other invention of the past century, yet we seldom give a thought to the man who gave most of his life to perfecting it. Farmers especially have reason to be thankful to the inventors. Take away the inventions of the last fifty years and the farmers could not feed the world. Compare the sickle with the harvester, the ten-inch plow with the tractor dragging a half dozen plows, or the hand flail with the grain thresher of to-day. The ox wagon with the gasoline truck, the two-wheeled cart with the automobile, or a hundred other inventions that could be named. Grangers, are you not ungrateful, selfish, one of the nine when you do not take off your hats to the men who have given you these things?

As many useful things have come to the matron as to the husbandman. Howe did what no one had ever thought of before. He put the eye in the point of the needle, instead of the head, and the sewing machine was the result. Only the seamstress can estimate its value. The steel range in place of the fire place and crane. The electric washing machine in place of the washboard. The pressure cooker in place of the pot. The electric sweeper in place of the broom. And so on through the house. Sisters, are you thankful to the people who through toil and poverty and sometimes hunger gave you these labor-saving devices? Do you go with the nine, and if you do are you not ashamed?

I believe that inventors have done more to benefit the world than any other class. As a rule they have been poor. They have not had the sympathy of their fellows. They have been ridiculed, rebuffed, called dreamers, but in spite of all they

have persevered and succeeded. When Marconi wanted to sell the right to use his wireless telegraph to the United States, he was turned down, yet how many lives has it saved on the ocean, and is still saving almost every day? Where is the ship captain to-day who would sail his ship without a wireless outfit?

Who can even surmise what the final goal of aviation will be? Yet Langley, who was the real pioneer in aviation, was so laughed at and ridiculed about his flying machine that he died of a broken heart. Many brave men have given their lives working out the problems of aviation. Do we honor them as we should? Forty-nine aviators are buried in Arlington Cemetery near Washington City. Still it was left to a girl aviator to fly from San Francisco to Washington to lay a wreath of flowers on their graves.

Let Us Do Honor

Let us give honor where honor is due. Too much cannot be said of the medical profession who have done so much to find the cures and remedies for disease. We honor our statesmen who have been instrumental in giving us just and wise government. We laud the man who becomes a hero fighting in defense of his country; but a hero of peace is better than a hero of war. Inventors are heroes of peace.

The earth is dotted with monuments erected to men the world calls great, but not many of them are for inventors. It seems to me the highest monuments should be erected to those who have done the most to lift people out of drudgery, out of the slavery of toil, and give them some of the beauties and pleasures of life; have taken some of the burdens off their stooping shoulders, and permitted them to stand upright. That is what the many inventors of the age are doing. My friends, can we not lay aside our grasping, greedy selfishness and give our sympathy, our thanks, and our help to every person who is trying in any way to make the world a better place in which to live?

Sister Isabella Arnold, of Keokuk, Iowa, eighty-four years of age, in renewing her subscription to the HERALD, says she greatly enjoys reading the church papers as they enable her to keep in touch with happenings in the church. She asks the prayers of the Saints that she may be faithful to the end.

For Mother's Day

A collection of recitations, songs, a musical reading, and a playlet from which to select your program for Mothers' Day.

This is a new production, just off the press, and will satisfy a long-felt want for something appropriate for Mothers' Day programs.

The material is about equally divided between the needs of children and adults, there being twelve poems for children and thirteen numbers for adults.

You will be pleased with this collection. Every community of Saints ought to have several copies for those who work on the program committees. Order now so assignments can be made and preparations completed for the observance of Mothers' Day.

Price, 10 cents each, 75 cents per dozen.

HERALD PUBLISHING HOUSE
Independence, Missouri

LETTERS AND NEWS

Letter From Indian Mission

An interesting list of books for students of the Indian question.

The work is as usual, onward. We have been very busy and interested in our work the past year. We put our efforts last year to the development of the Redrock Saints principally; and we can say that their development was as full and rapid as any other people with whom we have labored. The more experience I have with different peoples, the more I am convinced that they are alike essentially. All yield about alike to the same treatment, and the reaction is the same, save in the sound. So also ought the missionary to be resourceful and flexible, so that he can change his outer self, but not the inner self, to fit the occasion: for the inner self always fits the situation (if it is good), but the outer self does not.

In order to do this we ought to saturate ourselves with a knowledge of the external aspects of the Indian. It is presumed that we already know the other part of him. This can be done in two ways, first and second handed. To accomplish the second method, I suggest the reading of the following books, which are the result of other men's observations. These books I have not been able to secure, save only two, but I am sure they will help qualify us for our work.

- Civil Government, by Reinsch, with Oklahoma History and Civics, by Roberts.
- History of Oklahoma, by Watt and Rainey.
- The Coronada Expedition, 1540-1542, by George Parker Winship, in the fourteenth annual report of the Bureau of American Ethnology. Part I, pages 339-598.
- Expedition of Lieutenant Zebulon Montgomery Pike, 1805-1807, edited by Elliott Coues, 3 volumes; New York, Francis P. Harper.
- Thomas Nuttalls, Travels into Arkansas Territory, 1819, with Observations on the Aborigines, edited by Reuben Gold Thwaites (Early Western Travel Series); Cleveland, The Arthur H. Clark Company.
- The Journal of Jacob Fowler, Narrating an Adventure from Arkansas, through the Rio Grande del Norte, 1821-1822, edited by Elliott Coues; New York, Francis P. Harper.
- Three Years Among the Indians and Mexicans, Thomas James, edited by Walter B. Douglas; Saint Louis, the Missouri Historical Society.
- History of the Choctaw, Chickasaw and Natchez Indians, by H. B. Cushman, 1899; Greenville, Texas.
- The Cherokee Nation of Indians, by Charles E. Royce, Fifth Annual Report of the Bureau of American Ethnology, pages 121-378.
- History of the American Missions to the Heathen, from the Commencement to the Present Time, 1840; Worcester, Massachusetts, Spooner and Howland.
- Annual Register of Indian Affairs Within the Indian or Western Territory, 1835-36-37-38, by Reverend Isaac McCoy.
- History of the Baptist Indian Missions, same author, New York, R. and S. Raynor, 184.
- A Tour on the Prairies, by Washington Irving.
- Dragoon Campaigns to the Rocky Mountains—Being a History of Enlistment, Organization, and First Campaigns of the Regiment of the United States Dragoons, by A. Dragoon, 1836; New York, Wiley and Long.

- Myths of the Cherokee, by James Mooney, Nineteenth Annual Report of the Bureau of American Ethnology, part 1, pages 3-228.
- Life Among the Choctaws, by Henry C. Benson; Cincinnati, Western Methodist Book Concern, 1859.
- A Brief History of the Indian Mission Conference, Methodist Episcopal Church South, by F. M. Moore; Muscogee, Phoenix Printing Company, 1899.
- Report of the Exploration of the Red River of Louisiana, 1852, by Captain Randolph B. Marcy, (State Executive Document No. 54, 32d Congress, 2d Session).
- Annual Report of the Commissioner of Indian Affairs, 1849-1860, inclusive.
- Official Records of the Union and Confederate Armies, Series 1. Volumes 3 and 8.
- Annual Report of the Commissioner of Indian Affairs, 1861.
- Annual Records of the Commissioner of Indian Affairs, 1862-65.
- The Yankee Conscript; or Eighteen Months in Dixie, by George Adams Fisher; Philadelphia, 1864.
- Memoirs of the Rebellion on the Border, 1863, by Wiley Britton; Chicago, 1882.
- Annual Report of Commissioner of Indian Affairs 1865-75.
- The Undeveloped West, by Beadle, Cincinnati, 1873.
- A Quaker Among the Indians, by Thomas C. Battey; Boston, Lee and Shephard.
- Our Red Brothers, by Lawrie Tatum; Philadelphia, John C. Winston Company, 1899.
- Wild Life on the Plains, by General George A. Custer, 1874.
- Calendar History of the Kiowa, by James Mooney, 17th Annual Report of the Bureau of American Ethnology, part one.
- Reed Anthony, Cowman, by Andy Adams; New York, Houghton Mifflin and Company, 1907.
- Dodge City, the Cowboy Capital, by Robert M. Wright, Dodge City, Kansas, published by the author, 1913.
- Midnight and Noonday; or, The Incidental History of Southern Kansas and the Indian Territory, by G. D. Freeman; Caldwell, Kansas, published by the author, 1892.
- Oklahoma, by A. P. Jackson and E. C. Cole; Kansas City; Ramsey, Millet and Hudson, 1885.
- The Oklahoma Scout, by Theodore Baughman; Chicago, Homewood Publishing Company.

It seems to me that the church ought to have these books in the library, and that we ought to push the matter of research in the direction of the Indian, his present, past, and future; and that we ought to be the best qualified of all people on this subject. We ought to run the matter of Indian languages down to a final fact. Every missionary laboring with them should learn their language and classify what he learns on paper, so the facts won't die with him. I have begun a clipping program, and all clippings that say anything about the Indian I keep; and after a while I will sort and classify them and perhaps out of the whole we can glean some important facts. It is curious how much material we have to sift to obtain a precious stone.

A. H. CHRISTENSEN.

Those who have listened to and enjoyed the ministry of Elder Daniel Macgregor will join in our sorrow with him and others who best knew her in the recent death of his mother. On account of this Brother Macgregor was recalled from his field to her bedside.

Why One Man Stopped Tobacco

At the age of twenty years I was a confirmed tobacco user. I had tried to quit several times in my own strength, and had made complete failures. I had given it up as a hard task, and had quit trying, when one day as I was lying on my bed reading, a sister came into the house. She asked if I were in, and mother answered, not knowing I was there, "No, he has gone to town."

I was just going to speak up and tell her that I was there, when the sister said, "Well, I can tell you something that we said of him at the aid society the other day. Don't tell him, for he might think we are trying to meddle with his affairs."

My mother said she would try to judge herself as to whether to keep quiet or not.

I decided to keep still and see what it was all about. You know the old saying, "An eavesdropper never learns anything good of himself," but what I heard did me a great deal of good, as you will see later.

The sister said, "We were talking the other day about Henry, and some one suggested we each give him a good talking to, and tell him how vile a thing tobacco is, and try to get him to brace up, and quit. Another sister said, 'If you really wish to see him quit, you had better pray for him, instead of giving him a piece of your mind.' We talked it over, and decided to fast and pray if necessary."

It made me feel good to think that some one thought enough of me to fast and pray in my behalf. Then I tried a new way of quitting. I went to fasting and praying also. I quit on a sacrament Sunday in February, 1915. It was a hard struggle to overcome the habit, but with the prayers of the Saints, and the help of God, I succeeded.

In the fall of 1917, just before reporting for service in the army I was talking to my sister and said, "Now that I am going into the service, I suppose I will have to start using tobacco again."

I had no real intentions of doing so, but was just trying to see what she would say. I will never forget her answer:

"Just as sure as you start using tobacco again, the Spirit and protection of God will be removed from you."

I forgot all about this incident until one day on the other side, as I was engaged in a soldier's duties, after having been deprived of sleep for two nights, it came back vividly. I was on guard over a machine gun, guarding No Man's Land. I had no one to talk to. The trench was very shallow, so I could not stand or walk erect without exposing myself to the enemy. Having to crawl on my hands and knees for exercise, I became very sleepy.

Satan came and said, "If you could smoke now, you wouldn't be so sleepy."

Looking down, I saw three cigarets lying on the ground, where the man on guard before me had left them. I stooped to pick them up, thinking I would give them to one of my buddies, when the tempter said, "If you take just one of them, it will not hurt you, and you won't be so sleepy." I refused to take one, but he kept on insisting, until I finally said, "One will not hurt me."

I took one and started to light it. Then my sister came and stood before me, and pointing her finger at me said again, "Just as sure as you start using tobacco again, the Spirit and protection of God will be taken from you."

I threw the tobacco out in No Man's Land, and asked God to still be with me. He blessed me, and gave me strength to overcome the desire to use the weed once more.

If this will help anyone to overcome the use of tobacco, I will be more than paid for the trouble of writing it.

JAMES H. MADDEN.

Special Meetings at Burlington

We have just closed one of the most interesting and enthusiastic series of meetings we have held in Burlington for some time. Elder C. E. Wight, of Lamoni, was the speaker, and presented his themes in a most convincing manner, giving to his hearers inspiration and aspiration to higher living, and a fuller appreciation of the mission intrusted by the Master to his followers, when he said, "It is given unto you to be the light of the world." Beginning with the question, "Is there a God?" the subjects led on up through a consideration of "The message of Jesus," to a consummation in "What that message means to us," "How may we answer the call," "A life of service," and "To him that hath." The development and perfect sequence of these themes were designed to lead us to careful self-examination, and full consecration of every faculty given us, for the good of humanity, and to the glory of God. The consecration and whole-heartedness of the speaker carried with his words a convincing power they could not otherwise have had. Brother Wight won a place in the hearts of both the older and younger members of the branch, and we hope that this may be only the first of his visits to Burlington.

The "young people" (no age limit) organized preparatory for the campaign, selecting committees for publicity work, social interests, and correspondence for the benefit of those who were hindered from attending and thus securing the benefit of the services "first hand." We feel that this organizing and drawing together of forces has resulted in good to all who participated, in that it paved the way for more unified effort in the future.

A social gathering Saturday evening, in charge of the recreational leader, in Brother Wight's honor, gave him opportunity to mingle in a social way with some forty or fifty of the membership. The games were well planned, and the response and sharing in the whole-hearted fun was practically unanimous, our "dignified" pastor and speaker both providing a goodly portion. We will leave Brother Wight to tell you about his reward as prize cracker eater—time limit two minutes.

We feel that in every way, the association of the past two weeks, its uplift and influence, will leave a permanent impress for good.

Other branch activities have not varied much from their customary trend. A food sale held by the Department of Women Saturday, February 17, brought in over thirty dollars for the building fund. We understand this is planned as a monthly feature.

CORRESPONDENT.

BURLINGTON, IOWA.

Hawaiian Mission

The First Presidency: Brother Reeves has returned home. We were glad to have him with us, although the special meetings were staged during the most severe storm we have had since I have been on the islands. The storm lasted about three weeks. It was impossible to continue the meetings, although we tried it for a week. To add to our trouble the city tore up the street in front of our church, which made it almost impossible to get from the street cars to the pavement, because of ditches full of water and mud. It was unfortunate to start the meetings at his time, but we had spent twenty dollars in advertising, and we did not want to back down. But we soon found that it was impossible to get the strangers out to our services, so we closed them after one week. Brother Reeves then went and assisted Brother Foo get his meetings started in a schoolhouse.

Brother Reeves has the spirit of his office and calling, namely, a seventy. He certainly can represent and defend the work among strangers. He will be one of our valuable men in the future, as he is studying all the time.

Brother Foo has a hard job on his hands, trying to get the orientals into a condition that they can be talked to so they can understand. You can get the children to Sunday school, but the adults—here is the problem. They may come for a time or two, then you have to go after them if you want them again. They seem to be always looking after the temporal rewards. Christianity does not appeal to them to any great extent. As far as this is concerned, we might say this is true with most everyone at the present time. They want to know what is in it for them *now*, not hereafter. Hereafter is a long time off, a very uncertain condition that does not appeal to many, not even to many of the Saints that have been members for a number of years.

There is one thing we are doing just now, that is, teaching the financial law as hard as we can. Brother Waller lectured from the church charts last Sunday morning. We had seventy-five members present. He explained the system very plainly; everyone should have understood. He told them that he was coming around to their homes to have another talk with them about their inventories.

We are keeping up our Hawaiian services in private homes. Do not get many strangers in, but we have a dozen or more of the Saints out every week.

We have a lot of sickness around just now. Buried two of our oldest members this month.

Sincerely yours,

E. B. HULL.

Is the Missionary Auto Practical?

When I think of the many ways the missionary auto has been a blessing to us, I feel like telling it to others.

We first got personally acquainted with Brother John Shields in 1908 when the little "Black Billy" turned in at our gate one day, and since then he has been a father to me and mine in the gospel. As time went on Billy was superannuated into the home of some good Saints and is alive yet, and our brother procured a motorcycle. One incident among many others of this motorcycle is fresh upon our mind.

We had a very sick little boy, and for weeks it seemed he must die with spasmodic croup. Our family physician had done all he knew for the child, and said he never wanted to see a living thing choke like that again. After much telephoning we located Brother Shields of motorcycle fame in Saint Thomas. He started to us at once, coming by way of London, a distance of about fifty miles. It was a very hot day, but he arrived in record time, dripping with sweat and covered with the dust and dirt of the road, having had to pump his machine and walk part of the way to get here at all, because the old motorcycle was a cheap one and not working well. He and Brother Cohoe administered to our son and at once he began to get better.

At that time the thought came to me, "Is it possible that this grand old man, in order to reach us and many others has to ride in a chariot of this kind after spending so many years in the mission field and always practicing the strictest economy?" I wished for money to provide a little Ford, but did not have it. However, the motorcycle went and a second-hand Ford took its place about six years ago.

We are a family of isolated Saints, nine in number, and live about twenty-five miles from a branch so we cannot begin to tell how glad we are to hear the chug of the missionary car. Many blessings have come into our lives because of it.

Why couldn't more of our missionaries have small cars? Surely the Saints could make it possible without much sacrifice. Of course all are not so mechanically turned as the brother I speak of. I have seen him don the overalls in my shop to repair very carefully anything that needed fixing about that car, being very particular in keeping everything in the best condition possible, working away into the night oftentimes in order to keep appointments or get away to some one sick or in trouble. And I know that by his personal effort the life of his car has been greatly prolonged.

It is easy to understand how expensive the upkeep of any car would be if the driver could not or would not do most of his own repairing. But a small, comfortable car in the hands of a good, judicious, mechanically inclined missionary should be a source of pleasure and economy in travel and a great blessing to many who would very seldom see his face under other conditions as we have experienced.

INGERSOLL, ONTARIO, Route 5.

BERT HILL.

Sister Burton Writes of Her Son and His Passing

Especially to those who have written me kind, sympathetic letters and have not had a personal answer, also to all who have prayed the Father to comfort and sustain me in the great loss of my dearly loved son, I am writing this to thank you for those letters and prayers, and to let you know that those prayers have been answered beyond anything that I thought could be. Oh, this blessed gospel! the fruits of which bring peace to the heart in the midst of what otherwise would be a crushing sorrow, and the blessedness of being in touch with our heavenly Father, and Christ our Lord and Master, and the loving-kindness of them to give such assurance of the happiness that awaited him in the future. This assurance was given to both daughter Addie and me two or three months before he was taken from us. But we mistook it for his future life in this world when he should be freed from pain and be well again, that he would enter into the work of the Lord and be very useful and very happy. And after that first time when I would plead with the Father that bright, happy feeling would come. And now since he has gone from us I know it was pointing to his future that would be so happy in the better land. The peace and consolation that has been given me confirms this evidence, and I can rejoice in his happiness rather than mourn my loss, though never did a mother have a better son, so dutiful, so void of anything like disobedience to parents, and so thoughtful of his mother even when a child.

Bear with me while I tell you the confidence that the Lord had in him even when a young man. The night that I had such a peculiar experience before going to Australia, you remember that I wrote of talking with the Father, wanting to know why we could not serve him as well to stay here and labor to bring souls to Christ as to go so far away and leave our son without a home to go to. Said I, "Suppose he, not having home or parents to go to, should be led in the ways of wickedness by the men that he was working with and lose his soul while we were trying to save others?" The answer in plain words was, "You *know* he will not." The tone as well as the words was a rebuke, for I really had no such fears, only we were leaving him to the chances.

I did not write these words of the Father at that time, thinking perhaps that it was best that I should not, but I treasured them in my heart. Oh, yes! I miss him and long to see his genial, happy face, and ever will, but the sting of death has truly been taken away so that my life is not darkened because of my loss. In some ways it is made brighter

because of thinking of his great joy and happiness freed from all sorrow, pain, and suffering.

We know not why the Lord permits such long sufferings, but know it is all for a wise purpose and none has suffered like our dear Redeemer, Lord, and Master. May we live worthy to be his when we are called from this life, worthy to enter into the greater joys of the better life and meet the dear ones gone before.

This bereavement will be felt more deeply by his gentle wife and family. His wife took entire care of him day and night during the five months that he has been confined to his bed with only the help that the girls rendered when at home from their work. Dear girls, how they loved their father! He has left a worthy family of six, all grown, and all members of the church, and nearly all active members, giving of their time, means, and ability whenever called for to assist the work, especially in the branch.

Some will like to know that Annie is not alone. She has her aged though active mother, her sister Mary, and Lelia, her unmarried daughter, boarding with her, and Wilfred, her only son, lives near.

May peace and blessings of God abide with them as they have this handmaiden whose heart goes out in gratitude to the Giver of such great blessings. EMMA B. BURTON.

Young People's Convention

The way some people boost. What are you doing?

At the district conference of the Southern California District recently, nine delegates were appointed to the young people's convention, which meets in Lamoni in June. We are informed unofficially that the Saints at this conference expressed themselves as willing to aid the young people who attend in meeting their necessary expenses.

The president of the Holden Stake, Brother D. J. Krahl, recently prepared an open letter which was mailed to every home in that stake. In this letter parents and adults were urged to see to it that the young people of that home made every effort possible to attend the convention in June.

A young sister in Michigan, Sister Ruth McNickle, 39 First Street, Battle Creek, Michigan, has worked out a plan whereby twenty or more young people can come to the convention from Michigan at a saving of from fifty to seventy-five per cent on their traveling expenses.

In Oklahoma the Department of Women is making an effort to reach every young person in that district. They are determined that as far as they are concerned Oklahoma will be represented with a large delegation. They have been ably assisted in this work by Apostle Roy S. Budd and Brother George Kelley. In fact the latter has been chosen as sort of general manager of the advertising. Of him it is said, "When George says he'll do it, it will be done." In regard to getting young people to come to convention George has said he'll do it.

We are quite sure that those who are living in branches and districts near Lamoni do not appreciate what a large number of young people from a great distance have already determined to come. The following are a few of the many who have already mailed us their enrollment cards:

Roscoe Davey, Salt Lake City, Utah.
Blanche Edwards, England.
Mrs. D. L. Evans, Bisbee, Arizona.
Arista Goff, Pascagonla, Mississippi.
N. E. Hield and wife, Madison, Wisconsin.
Mary Jones, Columbus, Ohio.
Esther Irene Layton, Nauvoo, Illinois.
Mildred Mitchell, Bentley, Michigan.
William McCune, New Castle, Pennsylvania.
Pearl E. Rumel, Edgemont, South Dakota.
Margie B. Reneau, Tryon, Nebraska.
Jesse Roth, Lawrence, Kansas.
Gladys Umphrey, Bentley, Michigan.
Mr. and Mrs. J. F. Sumption, Webster, South Dakota.
Mrs. Daisy B. Short, Bisbee, Arizona.
Miss Johanna Thomas, Malad, Idaho.
Mr. and Mrs. E. M. Kuhlman, Denver, Colorado.
Wilfred Tordoff, Isle of Pines.

If those young people living near-by do half so well, next June will see the largest gathering of the young people in the history of the church. F. M. MCDOWELL.

A Missionary Sends New Subscribers

Elder S. T. Pendleton in a letter suggests that all the missionaries take one month in which they make a special effort to try to gather new subscribers for our papers as well as secure the purchase of church books. We must remember that that which is presented in the HERALD does not reach the people who need to subscribe for the HERALD. It depends upon the readers, on the missionary, to see that the word is carried to those who are not now subscribers. Do not let it rest upon the missionary alone. You who are readers and are enjoying the papers of the church should loan your copies to others and should make a definite effort to secure from them a subscription so that they will receive it regularly and promptly for themselves. Elder Pendleton in one month has sent in orders amounting to about \$45. Other missionaries have done as well in the past, yet there are many homes which do not as yet receive the periodicals of the church. S. A. B.

Jerusalem, Palestine

"Brother Alma Pitt's business partner and family visited us in Jerusalem on March 1 and 2. We enjoyed visiting with white people again. The dam in front of the foundation of the Mission Building is finished, but our blinds are not. During the coming summer we must put storm doors on the rain side, put in kitchen drains, screens, and put some sort of a filler between the stone on the rain side of the building. We have had little rain compared with other years, but are hoping the latter rains will be heavy enough to make up the deficit."

[The unrest in Palestine is clearly shown in the *Palestine Weekly* sent by Elder Passman who writes that conditions are insecure, as there is practically no British army. The Zionists are financially short, so that school-teachers have received no pay for many months.

While in Great Britain there is a growing anxiety over the British burden in the Near East of Mesopotamia on one hand and of Palestine on the other hand. Yet as one writer points out in the *Palestine Weekly* there is but little probability that the British Government will entirely withdraw. There may be a withdrawal of troops, a changing of methods. The burden of taxes is being felt very severely in Great Britain, hence an effort will be made for economy, at the same time preserving the factor of safety.—EDITORS.]

Dramatic Activities in Zion

As a culmination of their winter's study of one-act plays the Independence Dramatic Club have undertaken to produce three representative one-act plays. They are "Will o' the wisp," a fantasy by Anna Wolsrond; "Suppressed desires," a clever comedy by Susan Glaspell and George Crane Cook; and "The prince of court painters," a historical play by Constance D'Arcy McKaye. These plays will be given at the Junior High School on April 14.

Those who attended the 1922 Conference will remember the pageant which was the club's maiden effort. The proceeds of this coming performance of one-act plays are to be used to put on a pageant during the 1923 conference. This pageant will be written by our own people and based on incidents of our church history.

The Dramatic Club was organized less than a year ago, yet they have now a junior department of forty members of high school age, and they have a children's department in process of organization. These departments work under the direct supervision of the executive of the senior club and have the use of all properties, costumes, etc., that belong to the club.

The ideal of the club is service. In cooperation with the recreational leaders of the various branches of Zion, Miss Gladys Newton, president of the club, is appointing dramatic leaders or directors in each branch. The plan is to exchange dramatic talent, that when the organization of one branch puts on a good dramatic production they shall be invited to present it at other branches also.

The dramatic leaders are encouraging the dramatization of church history, Book of Mormon incidents, and noteworthy religious experiences.

The Dramatic Club is also assisting in the dramatization of the Bible lessons for the young people's services held every Sunday morning in the basement of the Stone Church.

This club has high ideals of dramatic achievement. Several of their members have attended the School of the Theater in Kansas City this winter and have heard lectures by authorities on the various subjects of stage artistry such as costuming, lighting, and the directing of plays. Two of the members, Gladys Newton and Louise Newton, have played in the productions of the Theater Guild of Kansas City.

The club hopes to add a valuable contribution to the dramatic art in the church and the community.

Alice M. Burgess, *Literary Critic.*

Holden Stake Conference

The conference of the Holden Stake was held at Lees Summit, Missouri, March 9, 10, and 11. The purchase last summer of a church building formerly used by the Methodist people at Lees Summit made it possible for the holding of a conference there. Friday evening, Elder J. W. A. Bailey gave a sermon on "Preparation for service."

Saturday morning at 8.30 the Saints met in a devotional service, Bishop C. J. Hunt and Elder E. E. Fender in charge.

The business session was opened at ten o'clock. Apostle F. Henry Edwards and the stake presidency were chosen to preside, who were authorized to make provision for the conference. Reports were received from the stake presidency, stake bishopric, leader of the Department of Women, stake Sunday school superintendent, stake director of music, stake recorder, quorum of priests, and from members of the high priests' quorum, teachers' quorum, and deacons' quorum. The stake bishopric's report showed: received from all sources from July 1, 1922, to February 28, 1923, \$5,089.01; total expended including amount sent Presiding Bishop, \$5,-

190.05; on hand \$391.64. Real estate deeded to the church and recorded on Presiding Bishop's book, not included in receipts. The bishopric reported that there had been a decided increase in tithes and offerings since General Conference. On hand special funds: Department fund, \$9.35; tent fund, \$10.60; reunion fund, \$249.35; stake building and loan fund, \$1,182.20, with equipment including building estimated at \$1,200. The recorder's reports showed present membership to be 1,657, an apparent loss, but one occasioned by revision of the records and transferring to the unknown list. Nineteen baptisms reported since last conference. The following ordinations were ordered: R. Berber Cook, of Levasy, Missouri, and Gland W. Rodger, of Sedalia, to the office of elder; A. D. Kuykendall, of Lees Summit, to the office of teacher; Earl C. Raveill, of Post Oak, Perry B. Mengel, of Lees Summit, and Freeland Hampton and Joseph Beebe, of Holden, Missouri, to the office of deacon. The ordination of Brother Rodger was ordered, subject to the approval of the high council, the other ordinations having been approved.

At three o'clock Saturday afternoon Mrs. Dora Glines, superintendent of the Department of Women, delivered an address touching on the working of the departments, together with the church with special reference to plan number four, which had been formerly adopted by the stake.

The following paragraph from the stake presidency's report was called up: "We suggest that there be organized classes in this (the book, Religious Education in the Family), outside of the regular Religio session so as to give opportunity for those who cannot attend Religio, or who have duties at the Religio session which prevents their attending class work. The family is fundamental to our religious and national life. When Zion reaches the point that the term 'pure in heart' can be applied to her properly, it will be because of the religious standing of our families. Those who neglect these lessons are neglecting that which is vital to our growth and development." A motion to refer to the superintendent of the Department of Expression and Recreation failed to carry.

A committee presented request of East Independence Church for transfer from the Holden Stake to Zion. It was moved to adopt. A substitute offered and prevailed as follows: Resolved that the question of boundary lines of Zion is not for the stake to pass on but lies with the General Conference action. The stake therefore declined to act in the matter except to refer the petition to the General Conference the stake having no objection to the change should General Conference so decide.

The matter of reunion was discussed, and decision reached not advisable to hold a reunion this year.

At seven o'clock a musical prelude was given under the direction of stake music director, Mrs. Lola A. Johnson, which was followed by preaching service, Apostle F. Henry Edwards being the speaker. His subject was that of repentance, and he emphasized that repentance means more than "ceasing to do evil," but in addition, "learning to do well."

After the sermon some business matters were taken up. The need of repairs on the Lees Summit church as mentioned in the presidency's report was called up and it was referred to the stake presidency, high council, and bishopric, with power to act.

Sunday morning, the 11th, devotional service was held at 8.30, with Elder Charles Martin and Roscoe Moorman in charge. At ten o'clock the Sunday school session was held, the local superintendent, Brother E. F. Brace, in charge. The elementary classes met in the smaller room, and the balance of the school listened to talks in the auditorium by Brother I. M. Ross, superintendent of Expression and Recrea-

tion, and Sister Lola A. Johnson, stake director of music. At eleven o'clock President F. M. McDowell occupied, and gave a sermon which was of untold worth to the hearers. It was the most spiritual service of the entire conference in which the speaker and the audience seemed to be enveloped in the Spirit as the needs of the hour and the present condition of the church were stressed. Our stenographers, Sisters Moler and Macrae, took notes on the sermon, which we trust will be given to the Saints through our periodicals.

At 2.15 the conference met and a short musical program was given. A 2.30 President F. M. McDowell gave a thirty-minute address to the young people. He spoke particularly in regard to the young people's convention to be held at Lamoni, Iowa, June 3 to 16.

At three o'clock an ordination meeting was held. President McDowell gave a brief talk on the need of ministers. The following brethren were ordained: R. B. Cook, elder; John G. Haas, priest; A. D. Kuykendall, teacher; E. C. Raveill and Perry B. Mengel, deacons, President F. M. McDowell and Elders W. S. Macrae, C. J. Hunt, and R. E. Burgess officiating.

Three children were blessed by Elders J. W. A. Bailey, Calvin DePuy, and D. J. Krahl.

The Elders' Quorum reported R. B. Cook, of Levasy, Missouri, had been chosen secretary and C. V. Hopkins, of Grandview, was recommended as president of the quorum of the Holden Stake and the Clinton District. The conference approved the recommendation. The First Deacons' Quorum was organized, and J. H. Post, of Atherton, was recommended for president. The conference approved the recommendation.

A motion of appreciation was extended to the Lees Summit Saints for their hospitality. Conference adjourned to meet again at Holden, Missouri, subject to the call of the stake presidency.

BLANCHE CHRISTENSON,
Stake Secretary.

From James W. Davis in New South Wales

(A letter to the First Presidency.)

We received your Christmas greetings, and acknowledge the same with pleasure. We are beginning the work of the new year under rather more favorable conditions than a year ago. We are already here and have a grasp of the situation, and for myself I am in better health than a year ago. I am steadily though slowly improving. We are still in the hot season of the year here, which will continue for another month or two. When the cool weather comes I expect to be quite well. The intense and prolonged heat here is very debilitating.

I am being very well blessed in my work, and look forward to an active and successful year. Notwithstanding my poor health last year I was able to do some substantial work, and I am inclosing a copy of my report for the year.

Inez is in fair health, and her work among the people here seems to be much appreciated. She is always in demand. She is quite contented out here and does not worry about going home.

Brother McConley's work in this field is much appreciated. He is a constant and tireless worker, is always congenial and even tempered, and his devotion to the church is the outstanding feature of his ministry.

Sister McConley is also a good worker, but unfortunately she is in very poor health. The traveling about is too much for her I fear.

Altogether we are pleased with the prospects of the work in this mission, and are anxious for the success of the work in all the world. We are fully committed to it and feel that

its fortunes are ours, and that we must stand or fall with it.

I hope that the inspiration which comes from the Eternal source of all good will constantly guide you in the work of your great callings.

Independence

Easter Sunday began rather cool but that did not prevent a good attendance at the early 8 o'clock prayer meeting nor at the Sunday school which followed at 9.30. At 11 in the upper and lower auditoriums at the Stone Church the hour was given to the sacrament service. President E. A. Smith, R. V. Hopkins, U. W. Greene, M. H. Siegfried were in charge. After the administration of the sacrament of the Lord's supper the time was given to an Easter sermon by Pastor R. V. Hopkins, who spoke with unusual earnestness and spiritual power.

This laid the basis for the prayer meeting at 2.30 p. m. which was well attended and proved a spiritual feast to those who were present as no time was permitted to go to waste.

In the evening the oratorio, "The Lord of the Eastertide" was presented by the choir accompanied by the orchestra. About a hundred took part in the splendid choruses of this oratorio as there were nearly seventy singers and the orchestra consisted of about thirty pieces, including the pipe organ and piano. The fact that this is the first time that the two have been thus united in an oratorio makes the event one of historical interest, as well as the excellent presentation by both the chorus and the soloists.

In the other churches in Zion the morning hour was also taken with the sacrament service. In the evening the Liberty Street church presented a junior program. The Enoch Hill church presented an Easter cantata, "The risen king." At Walnut Park the hour was likewise taken with an Easter musical program, while at Englewood George Jenkins was the speaker.

The regular quarterly business meeting in Zion, it was announced would be postponed one week until April 9 on account of the absence from the city of President F. M. Smith. The principal item of business is the following recommendation from the First Presidency, which was discussed at the January conference, but action deferred until the April conference. The opposition is especially strong to the third recommendation. The resolution is as follows:

"To the Conference in Zion; Greeting:

"In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear then for action by the conference, and we suggest the adoption of the following rules of procedure:

"(1) The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

"(2) The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations, the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

"(3) In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers."

The priesthood meeting of Zion which is regularly held the fourth Monday in the month had already been postponed, and

so was held Monday evening, April 2, at which time President E. A. Smith addressed them.

Bishop B. R. McGuire who has been in the East for a couple of weeks to attend the conference there and to care for other church business returned to his office Friday, March 30.

President F. M. Smith and Bishop I. A. Smith left for Detroit on Tuesday, March 27, for a week or ten days.

Pastor R. V. Hopkins who has been absent for two or three weeks in Wisconsin on special church business in which he was associated in part with John F. Garver has returned to his office.

John F. Garver having completed his special work in Wisconsin is now back at his editorial desk in Lamoni.

John W. Rushton opened a series of meetings at Colorado Springs March 27. He has just completed a series of meetings at Denver and expects to visit every branch in Colorado, preaching for the Saints, laboring with and instructing the priesthood, and organizing them for local missionary work. While in Denver he was called upon twice to address the railway men of that city and also the students at the Iliff Theological College of the University of Denver. In this latter case he had been asked to speak on the labor movement in Great Britain, but at the very last moment while walking to the stand he was asked to set forth the teachings of our church, which he did concisely and acceptably.

The hearts of many were made sad by an accident to the six-year-old boy of Rupert A. Wight. He was playing near his home in Kansas City on March 27, ran out into the street directly in front of a passing truck and was instantly killed. The boy is a grandson of J. W. Wight and a great-grandson of Lyman Wight.

The members of the choir have been unusually busy the past few months preparing for the Easter oratorio and also as part of the great chorus for the "Elijah" in Kansas City. This oratorio is being presented as grand opera on the evening of April 4 and 5 in Convention Hall in Kansas City.

The radio programs are calling forth a great deal of interest. President E. A. Smith preached a wonderful sermon on Sunday evening but for some mysterious reason the sending apparatus was out of commission except for the last three minutes of the sermon so that only those who were present in the sending room were able to appreciate it.

Negotiations for the purchase of the Swope place on South Pleasant Street, Independence, have been completed. The building is a large residence with sixteen rooms besides a large room suitable for an assembly or lecture hall and capable of seating two hundred and fifty people, in addition to five finished rooms in the basement. It has many facilities for convenient use, including an elevator or lift, and is well situated, being in convenient reach of the car lines, but a few blocks away from the turmoil of the city. It is planned to use the building primarily for the Independence Institute of Arts and Sciences, as they have been meeting any place they could find room, in the church, dining hall, library, and office building; but it will also be used as a social center, playgrounds and park, as the purchase includes the twenty acres of the estate. While the building is well adapted to many church uses, its purchase in fact has been made by private individuals. First, friends in the East have made up a large share of the \$50,000 required (a reduction from the price required last fall); then the balance is being made up by private donations in Independence and vicinity so that no part of the expense will fall on the general church. Title will be taken to the Independence Institute of Arts and Sciences, which was recently incorporated.

Brother Dewey McNamara, active in local Boy Scout and

Religio work, has gone to Iowa City, Iowa, to participate in the two-weeks' session of Boy Scout executive conference, to prepare himself for better work in his chosen lines.

A large party of young people from the Stone Church drove by auto to Sibley and Buckner, northeast of Independence, on Sunday afternoon and gave an Easter program at each place in connection with the services. They were entertained for supper at the home of Brother and Sister Cook and altogether had a delightful time.

The Religio program at the Stone Church by Dorless Harris Dean, blind singer of Kansas City, was much appreciated. The Independence Dramatic Club furnishes the program next Friday.

San Francisco, California

The San Francisco Branch decided early in March to engage in a vigorous campaign of publicity and expansion, and appointed various committees to see that the work was thoroughly done.

As a first step they secured the cooperation of T. W. Williams, of the Quorum of Twelve, and J. D. White, the district president, with Brother Williams as speaker. The meetings were held in the Native Sons Hall for two weeks, each evening from March 18 to April 1.

They advertised the whole series of lectures in a little card and called upon the church membership to cancel all other appointments or engagements of every kind, and to attend every meeting, and bring the family, and to use every endeavor to bring others by personal solicitation, by telephone, and writing to friends.

As a definite task each member was asked to run through the telephone directory each day and select twenty-five names, call them up and invite them to the services. Again to carry a bunch of invitation cards and hand to the people met.

"Invite your doctor, druggist, music teacher, dressmaker, etc. Contribute as liberally as you can to meet the expenses, and finally, pray unceasingly that God will bless the effort."

Such a letter is inspiring and possesses the additional advantage that it does not ask indefinite help, but tersely and directly challenges the attention of every member and reader, giving a definite task to each and every one.

New Budget Books Ready

There was some unexpected delay in securing the stock of specially ruled paper for the Family Budget Books, but all orders have now been filled with the new edition recently printed.

One of the big improvements in this edition is that the items are so classified that one can easily determine the amount of tithing due. For instance, there are items that may be deducted from one's income and items which should not be deducted. Then there are classifications upon which each person must decide for himself whether or not these are necessary living expenses.

A copy of the annual tithing blank is printed in the book, with excellent suggestions on how to keep the record. The book is divided into twelve monthly divisions and may be used for any twelve months desired. The price is low. Young people should be encouraged to keep their own accounts, as it will be an excellent aid in establishing correct attitude toward one's possessions.

Twenty-five cents each, postpaid.

HERALD PUBLISHING HOUSE
Independence, Missouri

Southeastern Illinois

(Excerpts from letter of L. C. Moore, president Southeastern Illinois District to the First Presidency):

I came to Benton where I found a nice live band of willing workers, I believe soon to become an organized branch. From there to Mount Vernon, where I found another nice band of Saints ready to help roll the gospel along. From there I went across to Mount Carmel, Illinois, in answer to a call and found my folks all down with the measles; to-day much improved. We have a large room in this district; plenty of room for all the Saints to make improvement, and I believe with proper care and attention the Saints will move forward. I have more calls than I can look after and see to the needs of the family. However, this summer and fall I look for quite a good work to be done among the Saints. I learn that our missionaries are moving along nicely.

Warner, Alberta

I sometimes wonder if other isolated Saints enjoy reading letters from me as well as I like to read the letters found in the columns of the *HERALD* and *Ensign*. I often wonder if they have the same joyous love pass through their souls when they read the testimonies and experiences of others of our faith. It has been more than three years since I have had the privilege of attending a meeting of our church and have also been without the church papers some little time. I miss them much, as they are our silent preachers. Still I have read and reread my old papers so have been able to enjoy the good Spirit to a marked degree.

It has been said that isolation would finally result in backsliding, but this is not a fact with those who have ever tasted

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number Five: I Need to Know My Leaders Personally.

From my very infancy I have been taught the beauties of the gospel and have heard of the work of the leaders of the church. It has been my privilege to meet very few of them, and I have been very anxious for a long time to know them better. I have been assured that many of these leaders will be present at the young people's convention; that during those ten days they will give their personal attention to the needs of such as I. I feel sure that the personal acquaintance of these men and women will inspire me with a greater desire to work with them in the building of Zion. I am confident that when we learn to know each other better the mists will clear away. It is for this reason that I have gone to work earnestly to save enough to cover my expenses at the convention. I know that I shall not be disappointed and shall never regret the effort made. Will you meet me there?

Lamoni the Place

June 3 to 16 the Date

of the spirit that accompanies this latter-day work. I believe I can truthfully say that to-day I stand more firmly than ever for Christ and the gospel. I love this great work of God and I want all my friends who read this to know that I am still for him and this restored gospel although I am isolated from any of the Saints of like precious faith. I stand alone in my family; still I am praying that in some way the Lord will answer prayer and that they may all be brought to the knowledge of the one faith.

I hope to be able to attend reunion this summer in Bellingham and am looking forward to the good I may receive from meeting with God's people and once more hearing the old gospel story.

Laura E. Bulman.

Central Chicago Branch

Sunday morning service, January 14, was given over to a lecture by a speaker provided by the Anti-Saloon League on "Law enforcement" relating particularly to the prohibition law and showing dangers yet to be encountered to keep prohibition in effect.

At 7.30, Elder Norris of Kewanee preached, using as a text, "God's arm is not waxed short," and proving conclusively that God still rules and guides his people. Local men who have occupied are Brother Baldwin, Leonard Lee, Stephen Lester, H. P. W. Keir, and Roy Cheville. Elder E. A. Curtis was with us February 23 to 25 and preached Sunday a. m. at a meeting of officers and teachers of the Sunday school. It was decided to recommend that we adopt Form 4. Sacrament service was marked by a peaceful all-pervading spirit that made all present feel to rejoice and press forward.

Sunday, March 11, at 11 a. m. Apostle Paul M. Hanson preached a splendid sermon, touching principally on right attitudes as the church stands for and helps us to maintain, and urging more stress on things Christ stood for, such as helpfulness, love, and sympathy, and less on minor things.

Many and varied activities are being entered into by all departments. The Department of Women are setting apart some of their time to visiting members who do not come to church services regularly. Thus are all departments working together prayerfully for the upbuilding of God's kingdom and strengthening of his Saints.

Hattie K. Bell, Correspondent.

Rockford, Illinois

We desire to let you all know we are still trying to accomplish the Lord's work in this city. We are fortunate in having as our pastor Elder J. A. Daer, who is a humble and untiring worker, giving all his time and means to the upbuilding of the work here.

While our meetings have not been as well attended lately on account of sickness yet we have been blessed along this line.

Our district president, Elder J. Cooper, gave us a couple of days (February 18 and 19) of his busy time. He made us all feel encouraged and we are trying to profit by his kindly advice.

At the present time we are contemplating the organization of a Woman's Auxiliary. In the past this has been an impossibility but we are going to get our distaff ready and trust the Lord to send the flax.

We are still holding our meetings in the hall at 115 North Third Street. Sunday school is at 10 a. m. and preaching at 11 a. m. Our pastor resides at 1532 Benton Street so when you happen to be in our city don't forget us.

Nellie Stevens Ott.

Radio Comments

W P E

Radio Program for April 8, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

(Piano accompanist, Mrs. Pauline Becker Etzenhouser.)

Soprano solo: "The Holy City."

Miss Bernice Griffith, Chorister of Kansas City Stake.

Violin solo: "Hejre Kiti," by Hubay.

Mr. Ammon Fry.

Mezzo-Soprano solo: "Onward to Zion," Words by Frederick M. Smith.

Music by Helen Silsbee Smith.

Miss Pauline James.

Violin solo: "Ave Maria," by Schubert.

Mr. Ammon Fry.

Prayer.

Mezzo-Soprano solo: "Come, ye blessed," by John Prindle Scott.

Miss Pauline James.

Sermon by Church Historian Walter W. Smith.

Soprano solo: "The Lord is my strength," by Wooler.

Miss Bernice Griffith.

We are hoping to be able to secure hours during the week to broadcast lectures, sermons, and concerts which will teach our message. Write and tell us what topics you would like to have discussed in the lectures and sermons. Also tell us what you think of the programs given, so that we can accumulate ideas which will enable us to put out a first-class program every time.

We used to sing

"Send the sound, the earth around
From the rising to the setting of the sun."

It will not be long until we do this. Last week's sermon was heard in Winnipeg. Next year's may well be heard in England. When we have the apparatus to reach there we want also to have the best understanding of radio-preaching, so that our message will be fittingly presented.

NEWKIRK, OKLAHOMA. On Sunday evening I was tuning around on my radio set and to my surprise I heard W P E, your station.—Adron Waldichmidt.

WORCESTER, MASSACHUSETTS. Heard your station very clearly the other night. Your program was enjoyed immensely here.—Donald A. Calder.

SEDALIA, MISSOURI. Never have we heard you so plainly before. That cornet player—oh, my! Will tune in for you Sunday, 6 p. m.—Doctor and Mrs. Cannaday.

SAINT JOSEPH, MISSOURI. I would like to say I'm interested in your programs. Will be listening for Sunday evening program as it is always appreciated.—Mr. and Mrs. E. W. Smith.

LOGAN, IOWA. We enjoyed the program this evening very much as it came in clearer and stronger than we have ever heard given from W P E. Thanking you for your fine programs.—George Carlile and Family.

TOPEKA, KANSAS. We got every word of the talk on the Book of Mormon clearly and distinctly.—E. M. and J. G. Ingersoll.

CARROLLTON, MISSOURI. We enjoy your church services every Sunday night.—Grossman T. Urner.

OLATHE, KANSAS. I enjoyed your Sunday evening broadcasting very much.—J. B. Grantham.

SMITHVILLE, MISSOURI. I have just finished listening to the program at the Latter Day Saints' Church.—C. F. Lewis.

INDEPENDENCE, MISSOURI. I wish to congratulate you for your splendid music and the grand sermons, I hear every Sunday night. I certainly enjoy them; they certainly are fine.—Laura Bear.

HUNTSVILLE, MISSOURI. Last evening was the best; came in good and strong. I am a "Bug." Built my own, just a detector so far.—W. A. Summers.

BLUE SPRINGS, MISSOURI. I always listen in on Sunday evenings at six o'clock for your musical program and sermon.—Henry A. Shrank.

WEBB CITY, MISSOURI. I, as well as our family, belong to the church and we enjoy listening to W P E. We heard Brother Cyril E. Wight's sermon very plain.—F. Arthur Cowen.

KANSAS CITY, MISSOURI. Your concert Sunday was fine, the lady singer especially. You asked for a report—you came in with sufficient volume and extreme clearness. I wish you would broadcast oftener like you used to.—Logan Horridge.

LEETON, MISSOURI. Several in this community have been listening to the programs and speak well of them.—Jessie Phillips.

LEEDS, MISSOURI. The program you have just finished broadcasting from the Latter Day Saints' church in Independence was the most delightful I have heard from any station in the past two weeks. The music was not

MISCELLANEOUS

Names Wanted of Relatives and Friends

One of our greatest assets in endeavoring to spread the gospel, is to be able to cite friends and relatives who have been blessed through their association with the church. We have used this introduction very successfully in various parts of the United States and Canada, but in our Foreign Missions—where it would be particularly valuable—we have not as yet realized on this asset.

H. G. Wells says that "the last act of faith is to trust those that we love to God." We believe that you wish to do this, and therefore suggest that all the Saints who have relatives and friends to whom they would like the gospel taken write to the Quorum of Twelve, Box 255, Independence, Missouri. Wherever they live, send us the information. We are represented in practically all the States of the Union, and hope to be in the others shortly. We have missions in the following countries, and will extend our labors as soon as we are consolidated there.

Australia.

British Isles.

Canada.

Cayman Islands.

Denmark.

Germany.

Hawaiian Islands.

Holland.

Isle of Pines.

New Zealand.

Norway.

Palestine.

Society Islands.

Sweden.

Switzerland.

Let us know just such particulars as will be of interest to a missionary making himself known for the first time, and we will promise to do our utmost to take abroad the message for which your relatives are hungering.

Answer this request now, please, or with the best of intentions it will be left for a "more convenient season"—and forgotten.

THE QUORUM OF TWELVE.

Conference Notices

Detroit, at Central Church, Fourth and Holden Avenues, Detroit, Michigan, May 12 and 13. We urge that all attend who can, as this will be the biggest conference we have ever had. All district officers and branch clerks will please report to the secretary by May 1. J. Stanley Parrish, secretary, 5145 Brooklyn Avenue, Detroit, Michigan.

Eastern Iowa, at Waterloo, June 1 to 3. Evan A. Davis, president, and Wesley W. Richards, secretary, 2015 Le Claire Street, Davenport, Iowa.

Western Maine, at Stonington, May 26 and 27. Apostle

only very clear and distinct, but it was worthy and beautiful in character and rendition. With sincerest thanks.—Ona Long.

SEDALIA, MISSOURI. We listened in on the program which you broadcasted Sunday, March 18, and enjoyed it very much.—F. and L. Mehl.

CHULA, MISSOURI. I heard your radio program broadcasted yesterday, Sunday evening, and appreciated it very much. The singing and sermon and announcements were all plain.—W. W. Moore.

SAINT JOSEPH, MISSOURI. We want to let you know we hear your programs from Independence, Missouri, studio, by the Latter Day Saints just fine until our city light plant starts at 6.30 p. m. But we hope to change our plant soon.—Mr. and Mrs. A. L. Stanford, Mrs. C. R. Liggett, and Mrs. A. M. Stanford.

GRANT CITY, MISSOURI. Your Sunday evening program came in very good. It was the first time I've ever heard you and I was exceedingly well pleased with the program.—Glee Benson.

PIERCE CITY, MISSOURI. We heard your concert last night and it came in clear and fine and was appreciated. Many thanks.—Edward F. Buchner.

DIAMOND, MISSOURI. We received your program this evening; enjoyed it very much. It came in good.—N. G. Forbes.

HIGGINSVILLE, MISSOURI. I have listened to your concerts with other boy friends and I am sure we appreciated them very much.—Leo Ward.

E. J. Gleazer expects to be present. A good attendance is desired. Important business to come before the conference, including matters concerning the Maine reunion. A. Begg, president. Louise Eaton, clerk.

Requests for Prayers

Sister M. A. White of Dimondale, Michigan, greatly desires the prayers of the Saints that if it is God's will she may be healed of her affliction.

A Saint, borne down with life's sorrows, requests the prayers of God's children in her behalf.

Lost Relative

Brother T. M. Dozier, of Waldron, Arkansas, Box 15, would like to learn the whereabouts of his nephew, T. E. Clanton, a young man about thirty years of age, 5 feet, eight inches tall, light complexion, left eye missing. He left Parker, Oklahoma, February 1. He would appreciate any means of getting in touch with him.

Conference Minutes

CENTRAL NEBRASKA.—At Clearwater, March 3 and 4, Levi Gamet in charge. Charles M. Soderstein, Bishop's agent, reported receipts during the past six months of \$385.47. Branch reports show an enrollment of 501. D. M. Cline, of Meadow Grove, was recommended for ordination to the office of deacon. It was approved and provided for. Officers elected for the coming year: Levi Gamet, of Inman, president; associates named by him and approved by the body, F. E. Cochran, box 364, Norfolk and Charles M. Soderstein, Clearwater; also Mrs. M. E. Rutledge, of Clearwater, sustained as secretary. Mrs. M. E. Rutledge.

CLINTON.—At Eldorado Springs, Missouri, March 2 to 4. H. E. Moler, district president, with Lee Quick as assistant, was chosen to preside. Preaching by W. E. Haden, Lee Quick, and H. E. Moler. The Christian church allowed us the use of their baptistry and on Sunday Brother Haden baptized nine, seven of whom were adults. The next conference was voted to be at Coal Hill Branch, June 1 to 3. Mrs. A. C. Silvers, secretary, Nevada, Missouri.

SEATTLE AND BRITISH COLUMBIA.—At Seattle, Washington, February 24, 1923, District President-elect C. E. Jones and Vice President G. R. Brundage presiding, Daniel Macgregor associating, Secretary F. W. Holman at the desk. Treasurer reported a balance on hand of \$43.11, resulting from total receipts of \$131.56 and an expenditure of \$88.45. Bishop's agent reported receipts in tithes, offerings, and contributions to auditorium fund of \$1,757.37, with even disbursements. Statistical report showed Seattle with a membership of 390, gain 12; Roslyn 23, no change; Centralia 198, gain 11; Bellingham 76, loss 3; Westminister 59, gain 7; Vancouver, British Columbia, 68, gain 5; Chilliwack 45, loss 1. Disorganized branches: Tacoma cleared, loss 14; Castle Rock 6, loss 18; Nanaimo 4, loss 2. Nonresident 75, gain 15. A total of 944, a net gain of 9 for the district. Ministry reporting: Elders F. W. Holman, H. A. Sprague, and Duncan Calder. Appointment of C. E. Jones by General Conference to preside over the district was duly ratified. In response to a petition from the Everett Mission that they be organized into a branch, the district officers were authorized to provide for said organization, and to a further petition from said mission, Roy Proctor Davis was ordained a priest and Joseph Bruce Shippy, a teacher. Department of Women field worker, Mrs. Jennie Jones, was granted \$28.50 towards defraying traveling expenses. The budget system was adopted and the heads of each department were elected, together with the district secretary and treasurer, to constitute a budget committee with a duty outlined to determine the needs of each department and to take steps to collect the necessary funds in a way equitable to all, and to present its budget to next district conference. Form 3 of "The new situation regarding departmental work," as presented in *HERALD* of November 8, 1922, was also adopted. Next conference will be held during time and at place of next reunion in August, at Everett. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

ALABAMA.—At Flat Rock, March 3. The conference was presided over by the district presidency. G. W. Miniard acted as secretary pro tem. G. W. Miniard was chosen chorister, with power to choose assistants, and J. C. Barlow and Elie Diamont were elected janitors. Officers reporting: elders, W. J. Williamson, J. R. Harper, G. O. Sellers, H. H. Wiggins, and John W. Baldwin; priests, J. C. Barlow and D. E. Sellers; teachers, G. H. Sellers and W. H. Drake. Bishop's agent's report was read. Pleasant Hill sent branch report. Officers elected: W. J. Williamson, president, with J. R. Harper and H. H. Wiggins, counselors; G. W. Miniard, secretary-treasurer; D. E. Sellers, chorister. By motion W. J. Williamson was requested to find the boundary lines of the district and report to the next conference. The following were elected to solicit means to purchase a tent for the district: B. E. Barlow, H. H. Booker, W. H. Drake, H. H. Wiggins, and Lela Manning. It was moved and carried that the chair appoint a committee, with himself as one of the committee, to purchase the tent. John W. Baldwin and D. E. Sellers were appointed on the committee. Conference adjourned to meet at the call of the presidency. G. W. Miniard, secretary pro tem, McKenzie, Alabama.

Our Departed Ones

LOSEMORE.—Robert Clark, infant son of Brother and Sister Reginald Loosemore; born January 28, 1921; died March 14, 1923. Funeral sermon by Walter W. Smith. Interment in Mound Grove Cemetery. "Of such is the kingdom of heaven."

UPTON.—Harriet Frances Upton, wife of Brother Joseph Upton, of

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

Serving the Sacrament Where Only One Officer Is Present . . .	313
Read Church Literature	313
The New Quorum of Twelve	313
The Way to Enforce Prohibition	314
Education Is Practical Peace Work	314
Friends Wanted	314
Missouri Chamber of Commerce	315
Less Liquor Used	315
Our Purpose Served by the Spiritual Gifts	315
Blue Pencil Notes	336

ORIGINAL ARTICLES:

Winning Men to Christ, by J. A. Koehler	317
The Sabbath—When? by S. A. Burgess	320
Home Decorations, by Charlotte Dryden	321

OF GENERAL INTEREST:

A Study in Ineptitude	323
Where Are the Nine	324

LETTERS AND NEWS:

A. H. Christensen—James H. Madden—E. B. Hull—Bert Hill— Emma B. Burton—F. M. McDowell—Alice M. Burgess— Blanche Christenson—James W. Davis—Laura E. Bulman— Hattie K. Bell—Nellie Stevens Ott.	326
---	-----

MISCELLANEOUS

Estacada, Oregon, died March 5, 1923. She was seventy-seven years of age. Died of influenza.	334
--	-----

Estacada, Oregon, died March 5, 1923. She was seventy-seven years of age. Died of influenza.

SMITH.—Nancy Elizabeth Smith was born in Mississippi, July 1, 1840. She was a graduate of the mute school of Jackson, Mississippi. Professed religion at about her twentieth year and afterward united with the Baptist Church, later was baptized into the Reorganization. Her life was one of spiritual example. Died at San Jose, California, February 14, 1923. Funeral sermon by J. B. Carmichael.

KINNEMAN.—John Kinneman was born at Farley, Missouri, March 16, 1868. Lived with his mother all of his life except two years of married life. His wife and child preceded him in death. Died March 22, 1923, at Kansas City, Kansas. Funeral conducted by J. A. Tanner. Interment in Mount Washington Cemetery. Leaves mother, three brothers, and four sisters.

PETERSON.—Vivian Burdette Peterson was born August 7, 1902, at Chicago, Illinois. Later moved with her parents to Kansas City, Kansas. Afterwards went to San Antonio, Texas, and while there took pneumonia and died March 24, 1923. Funeral services from Long's Undertaking Parlors in Kansas City, Kansas, conducted by C. D. Jellings and J. A. Tanner. Interment in Mount Hope Cemetery. Leaves father and sister.

DAVIS.—Eliza Smith was born in Lindsey, Canada, July 17, 1859. Came to Elk Rapids, Michigan, with her parents in 1870. Married William Davis in 1876. Moved to Sheridan Township in 1880, where they have since resided. Baptized in 1884. Died January 15, 1923. Leaves husband, eight children, two brothers, one sister, and fourteen grandchildren. Her children are: James Davis, of Sydney, Australia; William Davis, jr., Portland, Oregon; Mrs. Archie Davis, Mrs. Duncan Walker, Mrs. Harry Click, Lena Davis, and Mrs. Milton Logan, of Detroit, and Alma Davis, of Uby, Michigan. Funeral at Uby. Sermon by William M. Greice.

CROSBY.—Fred Clenthas Crosby was born in Green, Iowa. He was the grandson of W. H. Farr, nephew of Doctor F. B. Farr, and the only child of Sister J. G. Kendall. Injured while riding his motorcycle. He struck a pile of sand, lost control of the handle bars, and was catapulted underneath a moving truck. Died two days later, March 24, 1923. Leaves wife and mother. Funeral at San Francisco, conducted by T. W. Williams.

STEPHENSON.—Nannie E. Buck Stephenson was born January 17, 1872. Baptized in San Benito County, California, November 17, 1886. Died in San Jose, California, February 18, 1923. Sermon by C. W. Hawkins.

O'DELL.—Mary O'Dell was born August 31, 1872, in London, Ontario. Baptized in 1881. Married July 15, 1896. Died at Ann Arbor Hospital, March 8, 1923. Leaves husband, Leslie, and one son, William, also four brothers and five sisters. Funeral services in Detroit, Michigan, in charge of Elder Kuykendall. Sermon by William Fligg. Body taken to London for interment, where other services were held in charge of Frank Grey, and sermon by William Fligg.

STEELE.—Mary M. Baggs was born September 1, 1858, in Berkshire, England. Emigrated to America in 1872. Married G. M. Steele in 1891. Baptized the same year. Died in March, 1923. Service at Saguache, Colorado. Sermon by Reverend McNulty of Saint Thomas Church. Interment in Sunny Side Cemetery. Leaves husband, G. W. Steele, and one daughter, five grandchildren, two great-grandchildren, four brothers, and one sister.

HERRICK.—Margaret A., wife of Richard Herrick, was born in Lawrence County, Missouri, January 16, 1895. She was a resident of Fort Madison, Iowa, for the last three years and a member of the Saints' church. Died at the Sacred Heart Hospital, January 17, 1923. Leaves husband and two daughters, Ruth and Fern; also, mother, five brothers, two sisters, and a grandfather. Sermon by D. J. Williams, assisted by W. H. Gunn. Interment in Oakland Cemetery.

Blue Pencil Notes

THE POET AND THE BUSINESS MAN IN
PROPHETIC ROLES

It seems strange that a poet, with prophetic vision, should have foretold the material greatness of our age; while a hard-headed business man, with prophetic insight, should point out its inherent spiritual weakness. The roles are reversed to that which we might expect. The poet is supposed to see the spiritual; the business man the material.

We can hardly deny that by times, great poet though he was, Tennyson was more prophet than poet. Note for instance his poem "Mechanophilus." He has a notation at the head of this poem, "Written in the time of the first railways." Yet far beyond the crude steam-propelled engine of that day he looked to soaring airplanes. Here are five verses from that poem:

Dash back that ocean with a pier,
Strow yonder mountain flat,
A railway there, a tunnel here,
Mix me this Zone with that!

Bring me my horse—my horse? my wings
That I may soar the sky,
For Thought into the outward springs,
I find her with the eye.

Far as the Future vaults her skies,
From this my vantage ground,
To those still-working energies
I spy nor term nor bound.

As we surpass our fathers' skill,
Our sons will shame our own;
A thousand things are hidden still
And not a hundred known.

And had some prophet spoken true
Of all we shall achieve,
The wonders were so wildly new
That no man would believe.

Certainly not less remarkable are these lines from Locksley Hall:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would
be;
Saw the heavens filled with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens filled with shouting, and there rained a
ghastly dew
From the nations' airy navies grappling in the central blue."

Truly the wonders achieved since Tennyson's day are so "wildly new" that few men would then have believed them possible, even had some prophet "spoken true." We who see them can scarcely believe, much less understand—streets filled with roaring autos; sky animate with soaring planes; air vibrant with impersonal voices, like disembodied spirits, singing, lecturing, preaching by radio to unseen audiences; wealth piled high beyond the dreams of Emperors.

Yet with all these achievements of science, all these triumphs of invention, all this wonder of material production, the world is torn with a strange unrest. Shorter hours, more income, better food, richer clothing, sanitation, recreation, education,

these do not bring satisfaction even to those who have them, hence cannot be expected to bring satisfaction to those who have them not, but hope to achieve them presently.

The material structure has no adequate basis of spiritual development. Morality, integrity, virtue, faith, religion, these have too small a place in modern life. Cunning, greed, graft, violence, lust, these are all too prevalent: "The vermin that shall undermine senate and citadel, school and shrine," to quote Markham.

Here enters the business man with prophetic vision. Roger W. Babson, statistician and business expert, rising from the ranks of business men and respected by them, in no uncertain terms points out the spiritual poverty of the world (for though his message is addressed to his own land it has in its larger aspects world application), and declares that unless there is a return to the fundamentals of true character building the modern material structure must fall in ruins for lack of a supporting foundation. Hear him:

"Some two thousand years ago the greatest teacher who ever walked the earth advised the people of Judea not to build their houses on the sand. What he had in mind was that they were looking too much to the structure above ground, and too little to the spiritual forces which must be the foundation of any structure which is to stand. Following the war we enjoyed the greatest prosperity this country has ever witnessed;—the greatest activity, the greatest bank clearings, the greatest foreign trade, the greatest railroad gross earnings, the highest commodity prices.

"We then constructed a ten-story building on a foundation meant for only a two- or three-story building. Hence the problem confronting us business men is to strengthen the foundation or else see the structure fall. I am especially glad of the opportunity to write for business men. There are two reasons: first, because I feel that the business men are largely responsible for having this ten-story structure on a foundation made for one of only two or three stories; secondly, because I believe such men alone have the vision, the imagination and the ability to strengthen the foundation and prevent the structure from falling.

"The fact is, we have become crazy over material things. We are looking only at the structure above ground. We are trying to get more smoke from the chimney. We are looking at space instead of service, at profits instead of volume. With our eyes focused on the structure above ground, we have lost sight of those human resources, thrift, imagination, integrity, vision, and faith which make the structure possible. I feel that only by the business men can this foundation be strengthened before the inevitable fall comes. . . . The great problem to-day is to develop the human soul. . . . We have gone daffy over things like steam, electricity, water power, buildings, railroads and ships, and we have forgotten the human soul upon which all these things depend and from which all of these things originate."—Fundamentals of Prosperity.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, April 11, 1923

Number 15

EDITORIAL

Observance of May 6 in Interests of Young People

To Stake, District, and Branch Presidents; Greeting: It has been decided to set aside Sunday, May 6, as a special day to be observed in the interest of the young people of the church. In so far as this does not interfere with plans which you have previously made, we respectfully urge that as far as within your jurisdiction the services be arranged with this theme in mind.

Should this Sunday be your regular sacrament Sunday, we suggest that a special effort be made to get the young people to participate in the sacrament service. There could be perhaps as well a special sermon for the young people on that day, or a program prepared by the young people themselves.

In order that we may have throughout the church a unity of purpose, we suggest further that the theme for prayer, testimony, and discussion on that day be somewhat along the following lines: "What can the church do for its young people? What can the young people do for the church? Has the effort of our branch been a success in this respect? What shall be our plan for the coming year to meet these needs?"

Finally, in view of the coming Young People's Convention at which representatives will be present from throughout the church, we suggest that special prayer be offered for the success of the convention and that a special effort be made to interest the young people of your branch to attend. Many districts and branches are helping with the expenses of young people to this convention. Why not you?

Respectfully submitted,
F. M. McDOWELL,
For the First Presidency.

We are often asking, "How shall we know that we are truly sanctified?" Here you have an invariable sign from the mouth of Jesus Christ himself: "Where your treasure is, there will your heart be also."—Richard Baxter.

Isolated Saints Need Church Periodicals

There are hundreds of scattered members who rarely see a minister but who can keep in touch with the great principles of the church, as well as can those who reside in the largest branches, for they procure not only the three books of the church but the tracts and books of sermons and other books that are written and studied.

There is a profound reason for the gathering of ourselves together frequently for communion and association, but separation from our brethren need not and should not mean separation from God and the inspiration of his Holy Spirit.

Paul, when he was converted, went into the wilderness for some years to commune with God and doubtless also to study. That is, he gained wisdom as we are directed in this time to do by study and by the prayer of faith (Doctrine and Covenants 85: 36). Then he went forth in mighty power to carry this gospel of the kingdom to all the nations around him. As far as his strength and ability permitted he became indeed the apostle to the Gentiles.

To keep in touch with the current events and thought of the church we have the periodicals of the church. If our minds run to gossip we may miss the gossip of the large branch, but we will find in our periodicals the deep spiritual river of the faith of the church. No home of the Saints, and certainly no home of a Saint who is isolated or apart from the association with others in a large branch, should be without the books and periodicals of the church.

S. A. B.

Interesting Facts About the Book of Mormon

Weekly reports of lectures delivered by Elder A. B. Phillips in Holden, Missouri, have been appearing in the *Holden Progress*, together with reference to attacks made upon the church by a minister of the Christian Church in that place.

Under date of March 22 the *Progress* announces his lecture on "Remarkable facts that prove the Book of Mormon a true record" and states: "He is a gentleman as well as a scholar, and handles his subjects in a calm, dispassionate and logical manner. He is one of the best educated men whom Holden has had

the privilege of hearing in many years. On archaeological matters he is an authority. He traces his lineage back to that sturdy New England stock, from which sprang Wendell Phillips who, it will be remembered, was not afraid to stand by his convictions regardless of consequences."

At this lecture on the 23d, Elder Phillips presented stereoptican views of the ruins uncovered in Yucatan, "structures of such magnitude and architecture that no doubt can exist that a civilized people lived on this continent centuries ago." The account in the *Progress* for March 29 continues:

Two of the slides were of especial interest, because Elder Phillips explained that he did not wish to be accused of concealing anything. One was the title page of the 1830 edition of the Book of Mormon, containing the words "Joseph Smith, Author and Proprietor," out of which Doctor Briney sought to make so much capital in his first attack. The second was a reproduction of the instructions issued by the copyright division of the U. S. Patent Office. The words "author and proprietor" were required under the regulations of the division. The second page of this edition of the Book of Mormon contained the certificate of the copyright which named Joseph Smith as "author and proprietor." This wording of the certificate is almost identical with that on the second page of "The Sacred Writings of the Apostles and Evangelists," of which Alexander Campbell was "author and proprietor." Scattered through the preface of this Bible is reference to the "authors." These "authors" referred to John the Baptist as "John the Immerser." This no doubt was an improvement of the text. As a sample of the "accuracy" of the phraseology of this Campbell "Bible," this is cited: "And she brought forth a masculine son." That, we presume is acceptable to the party attacking the Book of Mormon who avers that the writer of the book could not pass an examination in the grade school.

Elder Krahl read a communication from Judge Ewing Cockrell which stated that an affidavit has no standing in a court of law, and is therefore valueless. This was read in anticipation of the attack announced by the minister of the Christian church on Sunday night, the 25th. On that occasion, the minister did read a bunch of affidavits to the effect that Joseph Smith was a polygamist, etc. When the minister of a small town church sets himself against the decisions of the United States courts and the findings of the United States Senate, the matter becomes ludicrous in the extreme, that is, if such crudity can really be called ludicrous.

S. A. B.

How Sorry Are You?

In the epistle of James a good deal is said about those who are hearers of the word only. There are many who listen, then go hence and do as they please. They are not doers of the word of God.

In a recent number of the *Herald of Holiness* this theme is discussed. A minister tells of a man who expressed his extreme sorrow for some people who were rendered homeless by a great catastrophe. It affected him so much he said he would have to quit reading such news. This man supposed that his

feelings were from a deeply sympathetic nature, but when his attention was called to the fact that a collection had been taken to relieve the distress the man was surprised as he had not thought of contributing anything. In fact, his was only an emotional nature in which he might even have enjoyed considering the suffering of others. But he certainly did not sympathize. He certainly did not suffer with them. Such a man is called a weeper instead of being a worker.

Then again he discussed talkers and helpers. A young man who had worked all summer and expected to go to school was prevented by the fact that his sister had taken sick so that he did not have the means, for his time was required for the family. His immediate neighbors were not in a condition to loan him the money. The young lady of the family of which the story was told expressed extreme sorrow, for if he remained out of school he would not graduate with his class and it was even probable that he would never be able to return. She kept talking of it all evening. She felt so sorry for him and she knew what it must mean to him. When she had left the room her mother spoke of her deeply sympathetic nature and the way in which she took other people's troubles to heart.

But the next morning she was talking about it to her cousin and she asked him, "Do not you feel sorry for him?"

He replied, "Yes, I do, but the trouble with me has been to find out just how sorry I am. I lay awake last night trying to find out and I believe I did it before I fell asleep."

"Why, what do you mean?"

"Well, after thinking it over I felt sorry for David a hundred dollars' worth, which is exactly the amount I have saved toward my motorcycle. Now you have said a good deal about being sorry. But getting right down to facts, how sorry are you after all?"

"Why, I haven't any money, if that's what you mean."

"Yes, but I heard uncle say he would allow you fifty dollars for a new suit and hat."

"But surely you do not think I am under any obligations to wear an old suit just to let David have that money, do you?"

"No, I do not, but I do know that you would be glad to do it if you were really as sorry for your college mate as you say you are."

This was a new thought to her. She remembered how often she had stated her sorrow for other people, how often she had talked about it, how often people had referred to her as being so sympathetic, but she could not remember when her sorrow had

ever cost her anything. But she realized also that it does cost if we are going to help, so with a quick smile she looked up to her cousin and said, "I am sorry fifty dollars' worth even if it does mean wearing my old suit."

Soon this question is going to be brought more vividly than ever before to the church. Hearing the word of God is not enough. Preaching unselfishness is not enough. Every man's word must soon be tried not by what he has said but how he has lived, what he has done, what he has really denied himself and given up. Sympathy means after all to suffer with. If we suffer with our brother we shall love him as ourselves. We will then quite readily treat him as we would like to be treated. We will not only say but we will do what lies within our reasonable power to help to make the world a better place for Him and all others. S. A. B.

The Waste of the Liquor Traffic

Lord Leverhulme has said that if England would adopt prohibition it would thereby save enough in five years to pay its indebtedness to the United States. The enormous waste of money is only one side of the loss, for drink likewise makes an even greater loss in efficiency without regard to the moral issue involved.

Much has been said concerning the moral issue, the injury to the wives and children. But the whole problem can also be discussed and met on economic grounds.

Thus the Premier of Brampton, Canada, states that at the annual meeting of the United Kingdom Alliance there was much criticism of the \$470,000,000 drink bill. The government claims that it got \$200,000,000 out of the drinking part of the community but ignores how much the government spent in undoing the evil caused by drink to the nation. It may seriously be questioned if any government in the world gets a net revenue out of the drink traffic. (The experience of the United States would indicate the contrary. The increase of savings bank deposits, the increase of property and the increase of trade would intimate that the drink bill is an economic loss.)

Drink is further pointed out as the great contributory cause for unemployment, for this money is spent by a poor country, not for superfluities but at the expense of necessities. What Great Britain spends in eight days for liquor would keep its hospitals going for a year. Rear Admiral Harry Stileman said that if he had only one half the money spent in one day on drink he could feed, clothe, educate, and place out in life all the 7,200 children in the Benardo Homes and have a balance left over.

Mr. Phillip Snowden at this meeting suggested that they were spending two and a half times as much on drink as upon armaments, and the result was at least two and a half times more destructive. There are many nonproducers, but worse than this there are the producers in drink who are destroying wealth. The temperance movement is therefore the greatest antiwaste crusade. S. A. B.

The Christmas Offering

The Blue *Stepping Stones* for 1923 was issued for Easter Sunday and shows a total from the various Sunday schools of \$65,168.60. At first glance this is \$16,000 more than for the previous year but is in part accounted for by \$4,000 or \$5,000 omitted last year so that the real increase may not be more than \$6,000 to \$8,000.

The banner school was that of Santa Rosa, California, which averaged \$8 per member, totaling \$120 from fifteen members. The second is in the extreme East, Dixville, Maine, where twenty-two gave \$162.24, an average of over \$7.37.

The rank as to the amount given without regard to the average contribution puts the Mount Zion Sunday School, at the Stone Church in Independence with an enrollment of 1,600, first. This is the largest Sunday school and hence is in a class by itself with a contribution of \$3,596.50.

It may surprise some to note that Los Angeles, California, is second, with \$1,491.23; Lamoni, Iowa, third, with \$1,027. The Sunday School at the temple in Kirtland, Ohio, comes next with \$873.36 and San Francisco fifth with \$840.40. There are eleven other Sunday schools that gave over \$350, one more being in California, two in Independence, and the sixth in general rank being the Central Kansas City Sunday school with over \$600.

S. A. B.

It is possible that, as one member remarked to us, a large majority of the members of the priesthood who are apparently opposed to education are so because of lack of comprehension of what education means. What is education? One can define it as the combined fruitage of experience, observation, meditation, study, and even prayer, which makes for an intelligent response to the stimuli of environment. From this definition we might say that the more abundant life is enjoyed by the rightly educated man. "I am come," says Jesus, "that ye might have life and have it more abundantly."—*Priesthood Journal*.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

As Christ Loved the Church

By S. A. Burgess

So should be the love in the family, with respect and cooperation.

An anonymous letter was received by the First Presidency asking some questions which may be of general interest to our readers. The letter follows:

There is much misunderstanding between husbands and wives of to-day, just what their duty is to each other. These scriptures seem plain enough, but all do not seem to understand them alike, so I am asking you to give us your interpretation on these passages: 1 Corinthians 7: 13-16; 14: 34-38; Ephesians 5: 22-33; Colossians 3: 18, 19; 1 Timothy 2: 9-15; 1 Peter 3: 1-8.

And please make it as plain as you can what "reverence" means, and also all of that in Ephesians. And I would like to ask a few questions in regard to the 7th chapter of 1 Corinthians. If a Christian girl marries an unbeliever, knowing his habits, and he wants her to go to dances, card parties, and other places we hold as not the place for Christians, should she go as her duty to him?

Then if two marry, both unbelievers, and the wife goes with her husband to such places till she becomes converted and then refuses, is there any difference between the duty of the first and the second?

And in regard to the 14th verse, what about the children if neither parent becomes a believer? I want to know what is the duty of both the husband and the wife. So many just point out the duty of one and leave out one so much.

This subject concerns itself primarily with extracts from Paul's writings in which he is thought to have placed woman in subjection to man.

Divorce of Nonbelievers

It is worth while to note that 1 Corinthians 7: 12 states clearly that Paul is speaking, not the Lord. The 13th to 16th verses should be read in the light of this important statement. Its reasonableness then will appeal to any candid reader. A brother or sister is married; the companion is not a member of the church. He or she is not justified therefore in getting a divorce. If, however, the other one leaves, no doubt in accordance with the law of the land, let him depart. In such a case to-day where the divorce was secured by a nonmember on grounds that involved no moral taint, we certainly would consider the spouse who was a member of the church free.

For example, we have had such cases as a man going to another State, establishing residence, securing divorce on the grounds of desertion, and marrying again. It is quite true, as the 14th verse points out, that divorce causes confusion in the fam-

ily. There is a sanctity in the marriage relationship. It is for the good of the children, a blessing to the children, that the parents abide in peace together, the unbelieving husband sanctified by the wife, the unbelieving wife sanctified by the husband. If neither are members of the church the children are not to blame, for that which they cannot help; even though they suffer from the abuse of their parents.

In the Early Church

As to 1 Corinthians 14: 24-38, the whole context should be considered. We know that various women were in fact approved by Paul and evidently assisted in various ways in the work of the church. The position of deaconess (Roman 16: 1) has come down from that time and is still recognized in some churches to-day. Even these very scriptures (1 Corinthians 7) encouraged the work and devotion of the sisters. But Paul expresses the opinion that women should not be the rulers of the church.

As Christ Loved the Church

Ephesians 5: 22-33 might well be discussed at greater length as it places upon the husband the responsibility of loving his wife as Christ loved the church. Lest this be too ideal for some Paul three times repeats that the husband should love his wife as he loves himself and his own body. The ideal, of course, is the love of Christ that sacrificed himself for the one beloved, namely, his church. He preferred not himself.

But as a minimum there is placed this equality: clothe her as well as he clothes himself, share with her the best of all that he has. If he secures tools for his work, the best to be procured, in like manner procure for her the best that is possible. If he loves his wife as himself, he will treat her as he would want to be treated, and as well as he treats himself. This implies that he should leave father and mother and make his part one with her. He should not allow his family to come between them, nor should she on her part, as she should "honor and reverence her husband."

The word *reverence* might seem rather strong in the face of our present custom, yet we note that it is given in several different versions. The oriental attitude of course was quite different. She should respect him as the head of the house. An early meaning of the word, according to the definition is "Honor or respect because of relationship." Or for the verb, "to show respect to; to treat with respect" or "to regard with respect and affection mingled with fear." But if the husband loves his wife as Christ loved the church or as he loves himself there would be no grounds for fear. She should respect him. He should live so as to deserve respect.

Mutual Rights

Elsewhere (1 Corinthians 7: 4, Inspired Version) Paul makes the plain statement that the wife has not power over her own body, but the husband; and that the husband hath not power over his own body, but the wife. There are several of these passages which place the woman on equality with man, including that in which he states, "There is neither male nor female in the Lord." (Galatians 3: 28.) It is also stated they are the sons and daughters of God (2 Corinthians 6: 18) and heirs together (1 Peter 3: 8).

A careful reading will lead us to the conclusion that Paul held ideals well in advance of his time. He taught in this as in other matters that the customs of the place should be observed, but his own writings very strongly tend to show the interrelation and interdependence of the two and placed them on an equality, as each have claim on the other.

Colossians 18: 19 briefly repeats that which is stated in the Ephesian letter.

1 Timothy 2: 9-15 has to do with how women should dress—not in vain or costly apparel, that the women should not attempt to teach or usurp authority, and gave as a reason that Adam was formed first, then Eve, and that Adam was not deceived.

1 Peter 3: 1-8 again directs that the wife should be in submission and not to adorn herself with vain things. The husband also is directed to give honor unto his wife as being heirs together of the grace of life and that they be of one mind having compassion one for the other.

These apostles, and Paul particularly, do not appear as misogynists. Paul teaches rather greater honor and respect to woman. He was writing as an apostle and gave good advice to those dwelling in his time. (Note 1 Corinthians 7: 1, 2 in Inspired Version.)

The relation between husband and wife is not an easy one to define. There are many times when it would seem well if the husband were more honored and respected than often is the case to-day. But that is conditioned upon his wisdom and not solely on the grounds that he is a man. In many cases to-day the wife directs the family affairs most of the time, especially in those matters which interest her. But when two are working together, there comes but little question as to which shall be the chief, and there is then a social spirit in the family, a working together, so that the good and wishes of each one are considered and the counsel of the husband and father is given due respect as well as the experience of the wife and mother.

Ninety Years Ago

It may be interesting to note that Doctrine and Covenants 111: 4 directs that it is not right to baptize a woman contrary to the will of her husband, nor is it right to influence children to embrace any religious faith without the consent of the parents. The responsibility is placed upon those who forbid. A consideration of the social conditions of the time show the wisdom of this provision, though it would also follow that it is not right to persuade a wife to leave her husband, or children to leave the parents for the sake of joining the church. Nor would it be right to persuade a husband to leave his wife or his children solely for the sake of joining the church. Social conditions must be considered in weighing such problems as those of domestic relation, and regard must also be added to the existing law of the land.

The Apostle Paul, in fact, in his writings to the church shows a great advance over the existing popular opinion, still an observance of law. We note this in the case of the slave Onesimus, whom Paul counseled to return to his master, but at the same time counseled the master that he should treat him as a brother in the church, and deal lightly with him.

As to the position taken by the church, it is interesting to note that Emma Smith was not only appointed as the elect lady (Doctrine and Covenants 24) but was also to be ordained and was to teach. Doctrine and Covenants 17: 12 also approves other organizations for good in the church. There was such an organization in Nauvoo in the early forties. There have been several such organizations for many years in the Reorganized Church prior to their combination in the Department of Women. In all of these, woman's interest in the community as well as in her home has been recognized.

There have been a number of articles at different times in the HERALD including women as teachers (volume 32, page 348, May 30, 1885). This editorial points out the great importance of right teaching in the home, that this teaching is done almost entirely by the mother. If mothers can be trusted to do this teaching they can be trusted to teach the children of others, though this editorial takes the position that it is not as a preacher in the church. Other phases of this question have been discussed at various times—in the HERALD, volume 66, page 267, and volume 67, pages 593 and 1165.

Social Conditions in the East

With regard to social conditions in the East, reference may be made to existing conditions even to-day in some portions of Asia. Women who appear in public were then looked at with a certain lack of esteem, even though they associated with men of

high rank. There was a significance about such public appearance which made it the height of wisdom for Paul to counsel that the women of the early church should not attempt to teach in public assembly. There are portions of the East to-day in which the women who appear in public, who entertain, even though they are more educated, perhaps, than their sisters, are still looked upon as being to a certain extent social outcasts.

This idea that woman's place is the home alone, and the more ignorant she is the more virtuous, is one that has come down to comparatively recent times. "Be good, sweet maid; let she who will be clever." This is only to reemphasize the fact that the objection is basically social.

Marrying a Nonbeliever

Answering the further particular question, If a Christian girl marries an unbeliever, knowing his habits, what must she do? In common sense if a girl marries such a man who dances, goes to card parties and the like, she must expect that she will have to give and take with him. She could hardly expect him to quit at once after marriage. That is one very good reason why she should stop and think before she enters such a relationship by marrying the person who will want to take her where she feels she ought not to go. The church does not take the position that an individual is ever obligated to do wrong or to do that which is against conscience, but the sin in this case is in entering into such a marriage, knowing the habits of the other person, and knowing that if peace is to endure in the family that it will require mutual concession. But the church cannot say and does not say that it is your duty to go to places where you think it is wrong. Nor does it morally justify any wrongdoing on her part.

Where after the marriage the wife has been converted and not the husband, she will naturally try to convert him to the better way. A spirit of fairness will doubtless cause him to respect her feelings. She has committed no such moral wrong as has the girl who knows better, yet marries a man of the caliber indicated. She would evidently try like Paul to be all right things to all people in the hopes of winning even one, her husband, to the faith which is in Christ Jesus. It is their joint problem.

Summary

In no case would we say a wife is bound to obey her husband in wrongdoing. Whatever may have been the social conditions two thousand years ago, that is not the present social station. But the happiness of the family depends on love, reason, wisdom, and forbearance. An honest desire to do right will often if not usually win respect.

Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Climatic Condition of Palestine

By A. H. Parsons

I presume that the Quaker will be permitted to have something to say on this all-important question, before it is entirely forgotten.

Though it may seem sacrilegious to some for me to attempt to write upon this subject, I feel it is due my own conscience to deliver my review of this whole matter as presented in the last year. Comparing texts and examining the possibility of those whom I quote knowing what they were speaking of, I find that so far as I am concerned the following facts set forth, with all due respect to those who may differ.

When two differ, at least one is wrong, but who is it? It is natural for us to think that we are right and the other fellow is wrong. On this subject I have found as a student that writers differ and color their historical accounts to a great extent according to their views of the origin or truthfulness of the Holy Bible, and this leaves the student stranded, unless he has the capacity for digging into the past for himself. However, it would not make the Scriptures untrue if the former and latter rains never were restored after a period of dearth.

A Warning

To old Israel Jehovah said, "Then I will give you rain in due season, and the land shall yield her increase." It is evident that there was a time when God warned his people and predicated his promises upon their observation of his law, as herein stated. "If ye walk in my statutes, and keep my commandments, and do them." (Leviticus 26:3.) Notice, this promise is predicated upon that word *do*.

Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you.—Jeremiah 5: 24, 25.

If transgressing of God's law by Israel caused the withholding of the former and latter rains in days of old, could not the Almighty do the same thing again? If not, why not?

Be glad then, [why?] for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. [When should this take place?] And it shall come to pass afterward, [after what?] The return of the former and latter rain in its season] that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your

old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.—Joel 2: 23, 28, 29.

If these last-named conditions are being enjoyed by the people of God in part now it must be evident to every thinker that the former promises touching the former and latter rain being poured out moderately has come, as they were to precede the last statement. What think ye? Remember Jehovah told Israel if she failed to keep his commandments he would withhold the rain. If they had kept his commandments the Roman army under Titus would not have been permitted to enter Jerusalem, and scatter the people into every clime and among every nation. But alas! They failed and the prophecy of Moses had its liberal fulfillment, "that they should eat their own flesh."

There Are Two Classes of Writers

There are two classes of writers upon this subject. One class which is the most numerous, believes in the literal fulfillment of the predictions quoted above: the other class mystifies and throws dust in the air, and sees no relation between what has happened and the Bible prophecies. Professor Ellsworth Huntington, in his work, *Palestine and Its Transformation*, has this to say:

For ages the people of Palestine have been forced to live under climatic conditions which have continually kept them in a state of anxiety. In the past, however, this seems to have been less true than now. Through some agency whose nature is still in doubt, a great change has come over the country. As to the reality of this change there can be no question. In all parts of Palestine unnumbered ruins show that once the population was more dense than now.—Page 39. [This work was published in 1911.]

In most parts of that *forsaken land* life is impossible except for nomads who depend on camels and sheep, and wander from place to place. The failure of the scanty rains of winter prevents the growth of grass for the animals; and perforce the Arabs must move elsewhere.—*Ibid.*, page 37.

The Galilee of Christ's day must have been a paradise compared with that of to-day.—*Ibid.*, page 179.

Let me here record a statement by this same author relative to the difference of opinion of men concerning the climatic condition of Palestine of the past.

Those who believe in climatic changes of Palestine are, Reclus, Fraas, Hull, Fischer, and Livingstone. Those who oppose are, Ankel, Conder, Helderscheid, and Wilson, all able thinkers. On the whole, the weight of authority, so far as numbers are concerned, lies with those who believe in changes.—*Ibid.*, pp. 249, 250.

In Palestine, if the "former" and "latter" rains at either end of the rainy season do not come at the expected time or are not sufficiently heavy, the crops fail more or less completely.—*Ibid.*, p. 260.

In the days of Christ other parts of the country were equally prosperous. We have seen how ruins of thrifty towns

extended far to the south of Beersheba in what is now a desert.—*Ibid.*, p. 281.

The change in the physical conditions of Syria is illustrated by the rivers, as well as by architecture and agriculture. Syria abounds in dry stream beds, large and small. . . . Yet in the days of the Romans it was deemed necessary to build bridges to span these dry streams. . . . More conclusive than bridges over dry ground are the spring houses where no springs exist. Professor Butler mentions these.—*Ibid.*, p. 288-9.

Professor J. Leslie Porter, M. A., who visited those regions forty years ago, says:

On emerging from Bashan and the olive groves of Gaza, the desert was before us—bare, white, and monotonous, without a solitary tree, or the shadow of a great rock, or a single patch of verdure. As we rode on we had overhead the bright sky and blazing sun; and beneath, the flinty soil, reflecting burning rays that scorched the weeds and stunted camel-thorn, and made them crackle like charred sticks under our horses' feet.—*Giant Cities of Bashan*, p. 210. Quoted from a letter of Apostle Paul M. Hanson, from Jerusalem, Palestine, February 27, 1906, *SAINTS' HERALD*, April 4.

Eighteen centuries of war, ruin and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruin without man or beast. Everywhere, on plain or mountain, in rock desert, or on beetling cliff, the spoiler's hand has rested.—*McClintock's and Strong's Encyclopedia*, Article "Palestine."

The beauty and fertility of the Holy Land, so much celebrated in ancient times both by sacred and profane writers, are scarcely discernible in its present desolate and neglected condition. The culture of its finest plains has long ceased. Its springs are buried beneath heaps of rubbish.—*Edinburgh Encyclopedia*, David Brewster, Edition of 1830, vol. 16, p. 274, Article "Palestine."

And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.—*Isaiah 5: 6*. [Is it true that Jehovah withdrew the rain for a reason from Palestine as herein stated? If he did not, why not? Listen again]:

I will give you the rain of your land in his season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.—*Deuteronomy 11: 14, 15*.

Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.—*Jeremiah 3: 3*.

This no doubt refers to a former time when they were in apostasy, and God rebuked them for their sins; if true then, why not in latter times?

Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—*Hosea 6: 3*.

If continued revelation was enjoyed by Israel from the days of the destruction of Jerusalem, to the pres-

ent time; then we might conclude that the former and latter rains never varied from their former application to furnish moisture for the land of Palestine. If the position of the Reformers and Joseph Smith are correct, there was a time when God did not speak to man so far as an organized people of his own is concerned.

George Adam Smith, D. D. says:

Two remarkable passages in the prophets give us instances of this general principle [God controlling climatic conditions]. Through Amos, Jehovah reminds his people of recent drought, famine, mildew and blasting, pestilence and earthquake, and reproaches them that after each of these they did not return to him: yet have ye not returned unto me, saith Jehovah.—Historical Geography of the Holy Land, p. 75. Published 1894.

I know not whether you are aware of the *fact*, but it is *one* that is fully authenticated, that the *latter* rain returned last year to Mount Zion, a rain, that had been *withheld*, so far as our information goes, ever since the *dispersion* of the people; and he who has brought back the *latter* rain in its season, will also give the *former* rain in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benedictions from on high.—Reverend Hugh Stowel, *Scottish Presbyterian Magazine*, 1853. [Italics mine.]

It may be said that this man was not in the Holy Land, and hence did not know the facts. If the reading of the article would not convince you that he was and spoke of what he knew to be true, it would be useless for any writer to speak and say that it was "fully authenticated." Yet with the majority of writers standing for a cessation of rains, as they once came to that goodly land, as a curse and the restoration of rains, should settle the controversy.

"It is a *fact* that the rain and dew are *restored*, to the astonishment of the natives."—Louis Van Buren, sr., November 14, A. D. 1867. This man spent the winter in Palestine, and speaks of what he knows.

"It is a *fact* that the rain and dew are *restored*; recently, in 1853, the *former* and the *latter* rain were *restored*, to the astonishment of the natives."—Herzog's Encyclopedia, Article "Palestine."

This encyclopedia was published by men who were supposed to be competent and capable of comprehending truth from error, and is recognized as a help to students in their research for facts, as they were and are.

It is to be regretted that we cannot furnish the record of the rainfall prior to 1861 which would be so helpful in getting at the facts. But since that date the records indicate an increase and the returning of that Holy Land to its former fertility. Although this act of Providence may not be recognized by the world as the beginning of the fulfillment of the Psalm, "our land shall yield her increase," it is an evidence that God has set his hand the second time for the gathering in of all things unto himself.

Let Us Go On to Perfection

By J. D. Stead

Work is needed, not simply belief. Knowledge and wisdom are also required but we have the privilege of the help of God through his Spirit.

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and faith toward God, of the doctrine of baptisms, and laying on of hands, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

We conclude from reading the above and that which precedes it that the writer understood that it was possible for one to make a start for perfection in obeying the "principles of the doctrine of Christ," and by stopping at that would never reach what they started after. Also we conclude that the writer understood that the one who obeys the "principles of the doctrine of Christ" and stops there, and fails "to go on to perfection," is in serious danger of going the opposite way, down to destruction.

The Master, the perfect teacher, informs us that there are two ways in which man may enter. One way leads to life, back to the place from which man fell. Man who follows his Leader, Christ, through the "gate," "door," "baptisms," water and Spirit, into the "narrow way" and continues to follow him all the way, which includes a belief in his teachings and strict obedience thereto, will as a result become more perfect all the way and finally our Leader will present such a one to our heavenly Father "without spot, or wrinkle, or any such thing; holy and without blemish," perfect.

The number who enter the "straight gate," and "narrow way," and continue therein will be "few." Unfortunately those who go the downward road are on their way to destruction. They for some reason have not entered the "straight gate," "door," "baptisms," or if they did enter the "narrow way" they failed to continue in the way of perfection and fell by the wayside. The number who are going the "broad way," we are told, are many.

Perfection can be attained by man only through obedience to a perfect law, and a perfect law can only come from a perfect source. Since man, all men, are more or less imperfect, a perfect law given for the perfection of man must come from a higher source than man. For this very good reason the Psalmist, David, could say truthfully, "The law of the Lord is perfect, converting the soul."

God who is perfect and a friend to creation must give them laws which like himself must be perfect and unchangeable and such as not only can be heard and obeyed by all; but at the same time there must be a perfect order of administration, or confusion

will rise which is contrary to the works of a wise being.

God Hath Set in the Church

God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12: 28.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4: 11-13.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21: 15-17.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.—Acts 6: 1-4.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.—1 Corinthians 3: 1, 2.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe.—Hebrews 5: 11-13.

A Law to Observe

If the transgression of law is sin, there is not anything more sure than that God has given man, all men, a law to observe, and is holding them accountable for the way they receive and obey it. If man, from the beginning, had never transgressed law there would never have been sin, and man would have remained as he was made. This being true, man's imperfections are a result of his transgressing law, hence his being made perfect and kept per-

fect comes through his obedience to law. In order for one to render obedience to law and never transgress, he must necessarily be made acquainted with it and converted to it.

All men have transgressed law, some more, some less; therefore, before a man can be made perfect he must be converted, changed, cease transgressing the law. He must be "born again," regenerated, before he can be restored to the place from which he fell.

The Scriptures quoted in the above reveals to us something of God's order given through Jesus Christ for converting and perfecting the sinner, the transgressor—the most perfect system and order for teaching God's law. Man, given a perfect law, and teachers called of God qualified by his Spirit to teach and execute the law, has his chance when he has the privilege of hearing, to accept and obey the gospel of Christ, the power of God to save.

All men's needs are not the same; all men's capacity for comprehending the gospel when it is taught to them are not equal, therefore God called and set some apostles in the church, some prophets, some seventies, some bishops, some evangelists, some elders, priests, teachers, deacons, for the perfecting of the saints. We can see by this arrangement that God has made provision in the choosing of his ministry, in his church to meet the needs of all his children, their physical as well as their spiritual needs, the learned and the unlearned, the wise and the simple, the rich and the poor. They were not all apostles, but some were teachers, some deacons, etc., each one of these several ministers having his part to perform in feeding and caring for the sheep and lambs, the babes, and those who have made more or less growth toward the perfect man. Man is a compound being, physical and spiritual, two men in one, an outer and an inner man. Both the outer and the inner man must be properly cared for, for the whole man to grow and develop as it should.

Both men and women are to take part in serving humanity, judging from the past and present history of the race of man. Woman's special duty is to serve in the home. A great responsibility rests upon the women in their work of caring for the home, in keeping it sanitary, making choice of the proper kind of food and properly preparing it that a well-balanced meal may be served so that each one can be served with food suited to age. Thus health, growth and development may continue until each one is full grown.

All that may be said in regard to knowledge and wisdom in the care and treatment of the physical man may be just as truthfully said about the spiritual man. The spirit in man should be kept clean and pure and in a good spiritual atmosphere and as free

from sickness and disease as the physical man. Both the physical and spiritual man are neglected by most of us.

The grown-ups many times become careless and indifferent in the treatment they give themselves, to say nothing about the kind of treatment they give others. They do not always make proper use of the knowledge and wisdom that they possess to keep themselves clean and healthy, hence their growth is stunted. And those whose special duty it is to look after and care for the babies and growing children are so far derelict or recreant in their duty that many are allowed to sicken and die before they reach manhood or womanhood. What a deplorable condition this world is in! Woman's first duty is to her husband and children in their home. Many of them are neglecting this duty enjoined upon them, and their homes will be wrecked. What may be said in regard to woman's neglect in the home duties can be as truthfully said of the men whose special duties are to care for the children of the house of God. They are letting entirely too many sicken and die for the want of proper care; they have not been properly fed and nourished; they are discouraged; they are weak and need strength.

The Privilege of Church Membership

If the house of God, his church, has been perfectly organized and a perfect law given to be observed by its members and men have been given talents and called of the Lord and set apart and ordained to minister in the church for the perfecting of the saints; I repeat if that be true, to my way of thinking everyone who has a sincere desire to live a righteous life and sometime reach a state of perfection may count himself fortunate that he has the privilege of becoming one of the household of God. Confusion has risen out of the many churches of to-day who are inviting everyone to unite with them and be saved. If the means that God has to offer to the human family does not save them, the fault does not lie with the heavenly Father nor with his laws. His purpose is to qualify man, if man will let him, that he may be a fit instrument under the direction of the Master to do his part of the work properly. To all God offers the most perfect means that could be devised for the purpose for which they were given, the perfection of the saints, the family of God.

If the system given is the most perfect that could be given, why do not all those who unite with the church of God reach perfection? The reason does not lie in the fact that God's judgment is at fault in the kind of organization he has provided and the law given for their government. The reason evidently lies in the fact that man is imperfect to begin with and man is used in the plan that God has given

for the perfection of man. Man is dependent upon an independent being, one who is perfect. Different men are called and set in the several offices in the church, each one to do a specific work in the whole of the work of perfecting the Saints. The failure on the part of humanity, not divinity, lies in two directions; a man may start out with pure motives in real earnest, and after accepting and obeying the first principles of the doctrines of Christ stop short, go no farther, and it may be that he will go back on all that he has received and go down and out altogether.

Some may do more than that, continue longer, keep a part of the law and reject other parts of it; they have never been converted to the whole law. Those who have not been converted to the whole law, consequently, never obeyed it. It may be that the fault does not so much rest in the learner as in the teacher; in a great many instances the one the Lord has called has failed to qualify, hence an imperfect teacher who is derelict in duty.

The Lord will call no man that he will not qualify to do the work he is called to do if the man will do as the Lord wants him to do. There are so many imperfections in both the minister and those administered to that quick work in perfecting the race could hardly be expected. However, the fault does not lie in the fact that God's organization and law are not perfect for the purpose for which they are given; the great drawback lies in the kind of material he has to work with.

God's Way Is Perfect

Perfecting the Saints is God's work and can be done only in God's own way. God can perfect no man that does not want to become perfect and accept his way of doing it. He made known his plan for saving the race through Jesus Christ when he presented it to men in the gospel.

Christ came to do his Father's will. He gave him a commandment what he should speak to the people and Christ told the people that no one would be compelled to do the will of our heavenly Father. Man could accept and obey and be saved or he could reject it, refuse to do the will of our heavenly Father, and thereby be condemned.

It is the will of our heavenly Father expressed through Jesus Christ in his gospel that some men would be chosen to be used in the plan that God would use in saving the race of men. God, his Son, and the Holy Spirit would work through humanity in regenerating each one who would permit them to come into his life.

There is no work that man does that can be truthfully called the work of God except such work that he may do under the instruction of the Master.

There is nothing binding upon God that man does except that which God authorizes man to do. Therefore man may be used as an instrument in the hands of our Savior in doing God's work in God's way, and it would not be God's work if done in some other way. The reason why God's work does not progress any faster in the redemption of the race is that God has incorporated in his plan that he is using to perfect imperfect man, the service of men and women and holds them responsible to him for the talents he has intrusted to them and the use they make of their talents.

It Must Be by the Plan of God

It is evident in many cases with both men and women that they have not used their talents as they should have done under the Master's care and direction. Both have been derelict or recreant in their duty. God's work has been neglected. Too often man attempts to do the work that God intrusts to him in his own way. No having proceeded to do the work in God's way it will not be acceptable to the One who called and sent him to labor, and the work he was sent to do is never done.

No man was ever called of God and ordained to any office in either the Aaronic or Melchisedec priesthood that God would not qualify by an endowment of the Holy Spirit to function aright in the office to which he was called and ordained if the one so called would follow the directions of the Master and try to do the work he was called to do in the Lord's way. Every man who attempts to do his work in some other way will make a failure.

It is the opinion of the writer that there are men in the church of Christ and out of it that are saying and doing a lot of things in the name of the Lord that the Lord never authorized them to say or do. Neither has he directed them in doing them. At the same time they are trusting that the Lord will approve of all they do after they had departed from the Lord's way and hope to receive reward for work done in their own wisdom and many times, I fear, to gratify their own selfish ends.

Read what Archbishop of York said in an address to the Church Congress at Sheffield. He said in part:

Men are entitled to expect that if what the gospel claims to be true, it would make good its claims, not only in the lives of individuals who may have exceptional spiritual gifts, but in the corporate life and power of this society which exists to proclaim it.

Do they find what they are entitled to expect? Here we come to the heart of the present problem of religion. Men want a true religion as never before—that is its hope. They do not find it in the church—that is its trouble. To put the matter bluntly: religion attracts; the church repels. Let us face the

facts honestly. That it is a fact can no longer be doubted by those who know what is passing through the minds of the men and women, especially the younger men and women, who eagerly desire a spiritual religion and yet stand apart from the church?

To these the church is not a witness to the truth of its gospel, but it is in its divisions, its dullness, its unreality, an obstacle, a stone of stumbling, an offense. If, therefore, the church is to preach the eternal gospel to this generation, not in word only, but in power, it must evangelize itself. It must present a new reality of living experience as its warrant to all men of the truth of its great assertion: "Believe on the Lord Jesus Christ and thou shalt be saved."

The Archbishop of York confesses that the church is not a witness to the truth of its gospel and closes his remarks by stating what "its gospel" has been, namely: "Believe on the Lord Jesus Christ and thou shalt be saved." The testimony of this church, the church, all churches whose gospel is a mere belief in the Lord Jesus Christ will save them is a denial of the truthfulness of the gospel that they have been preaching. What more does he say the church was a witness of, that the gospel that they have been preaching was not true? "In its divisions, its dullness, its unrealities, an obstacle, a stone of stumbling, an offense."

Evangelization Needed

The archbishop states further: "If, therefore, the church is to preach the eternal gospel to this generation, not in word only, but in power, it must evangelize itself." If I understand the archbishop correctly, he is convinced that the gospel that the church, all churches which have been preaching a mere belief in Jesus Christ would save them, had been preaching that which was not true, and that every church that has been preaching that kind of a gospel needs to have the eternal gospel preached first to the church "that they might be regenerated and given evidence in their lives that there was a reality in the religion of Jesus Christ which religion was an actual experience men could and would have who obey the teachings of Jesus Christ—the eternal gospel."

The archbishop says, "Men want a true religion as never before—that is its hope. They do not find it in the church—that is its trouble. To put the matter bluntly: Religion attracts; the church repels. Let us face the facts honestly."

This archbishop virtually tells us that he is honestly confessing facts as he knows them, and that any others who know the facts cannot deny what he

(Continued on page 348.)

OF GENERAL INTEREST

Zionism and Changes in Palestine

[I believe the following items published in *The American Hebrew*, March 9, 1923 at New York City, will be of special interest to Latter Day Saints. The paper gives a full-sized picture of Doctor Chaim Weizmann, president of the World Zionist Congress who arrived in New York City March 3, and he is glad to inform the Jewish community what has been done in Palestine and to replenish the coffers of the Keren Hayesod.—C. J. HUNT.]

"I would first like to say I am glad to come to America, particularly after the great help which this country gave our cause at the time the mandate had to be ratified," said Doctor Chaim Weizmann, president of the World Zionist organization, upon his arrival in New York last Saturday. "The resolution passed by the American Senate and Congress showed the great sympathy of this Republic for our cause.

"I am just coming from Palestine. I have been there not quite six weeks and had opportunity to see progress made in the last two years.

"In the last two years there have entered Palestine about 30,000 new immigrants, which for such a small country is a considerable achievement.

"We have plowed great stretches of land, have built new roads, planted 1,000,000 trees, set up factories, extended our network of schools and formed the nucleus of the Jewish University. Professor Einstein delivered the first lecture about two weeks ago. The university will be in Jerusalem. We have completed the great Technical School at Haifa.

(Continued from page 347.)

says in truth. The confession made by this good archbishop was not necessary to convince our people what he says is true. We have been preaching what this man has discovered and recently confessed for almost one hundred years. If we are the church of Jesus Christ, and if we have been preaching from the pulpit the eternal gospel to this generation, are we witnessing in our lives the truth of the gospel we have been preaching? If the gospel that we have been preaching these many years has not perfected those who profess to believe it, the fault does not lie in the fact that it is a gospel of belief only as we are informed by the good archbishop who says "the church has failed because it had been preaching a gospel of belief," which he says "is not true." The truth lies in the fact that they, like the members of other churches, have believed and have not obeyed.

Let Us Go On to Perfection

"Let us go on to perfection," means more than a mere belief. It means more than believing and obeying the first or fundamental principles of the gospel. It means to obey the full gospel, or in other words, "the law of the Lord," which is perfect.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Our relations with the Arabs I think are improving. There is a marked tendency to cooperation between the two sections of the community. Palestine is being disturbed at present by factors operating against a general settling down of the Near East.

"I have come to this country to inform the Jewish community what has been done and what it is possible to do in the future, and to seek their support.

"Our regular Zionist budget in Palestine is between 500,000 pounds (\$2,500,000) and 600,000 pounds (\$3,000,000) a year. The British Government spends 1,000,000 pounds (\$5,000,000) for administration. All around Jewish organizations are spending more than the British Government expends on Palestine administration. The British garrison in Palestine is costing nearly 2,250,000 pounds (\$11,000,000) but next year will be reduced to 1,250,000 pounds (\$6,500,000). My personal opinion is that this is a sign that the British could withdraw their garrison very soon. There is no doubt that the British are doing their level best to build the Jewish homeland."

The American Hebrew of March 2, publishes the following: "The largest number of Jewish immigrants that have arrived in any one day in the history of Palestine landed in Jaffa on Sunday, February 11. The group consisted of 520 men, women and children, among whom are 200 young men and women pioneers, Chaluzim and Chaluzoth."

"Tractor training courses for Jewish farmers have been opened in Odessa by the Joint Distribution Committee."

The following interesting item is from the *Kansas City (Missouri) Times* March 14, 1923.

Jerusalem as League Seat?

Head of World Zionist Movement Favors Such a Move

NEW YORK, March 13.—A suggestion that Jerusalem be chosen as the seat of the League of Nations was voiced by Doctor Chaim Weizmann, president of the World Zionist organization at a luncheon given in his honor to-day by a group of editors and publishers.

"The Jewish national home there is built on no political basis," he said. "We are not going to Palestine to dominate anyone, but to build it up and take our place according to our merit. We are a little league of nations in peace and harmony. When peace is born, I hope that Jerusalem may become the seat of the League of Nations."

What of China

Under the title, "The twenty-seventh chapter of the book of Acts" the *Central Christian Advocate* calls attention to some splendid work being done by the Chinese. Despite the falling off of centenary funds and that the appropriations were reduced 25 per cent, the Methodist Episcopal Church in China has secured its full quota of its centenary gold. This has been accomplished despite the disorganization of government. The report for this last fifteen years of donation shows an increase of over 264 per cent in members, 147 per cent in hearers, 683 per cent in Sunday school scholars, and 401 per cent for pastoral support, while church buildings have increased fiftyfold or 5,000 per cent.

They further state that the sacrificial giving of the Chinese was so great that if the members in America contributed in like manner in a single month the entire five year centenary fund would be paid.

We have given this very brief consideration to emphasize

anew our missionary responsibility. The work will never be done on a "hit-and-miss" plan but will be when the church feels a full consecration and a full desire to do all things possible to send this gospel of the kingdom to the nations of the earth.

Again we may well consider the direction given some twenty-two years ago in the revelation of 1901, section 125, in the Doctrine and Covenants. It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portugese languages and others as the missions may require. The field of China is to us yet an unexplored and little understood field. In view of the reports that we note from other churches and the great increase in the number of Christians it appears altogether probable that if that field can be approached in the right way the results will well repay our most earnest and devoted effort. Yet that is only one field out of many. S. A. B.

Right Education Versus Crime

The papers frequently publish items concerning atrocities and crime in different parts of the world. It is well that America has shown her willingness to help those in need. But every once in a while we have it brought home to us to ask that vital question, What of America?

Along the main highways of America, and of Europe as well, there is but little variety to be found. One great city is much like another in its general aspect. But back in the remote points, even a few miles from a main highway there is often found ignorance that breeds crime.

We are not one of those who are pessimistic. We believe psychologically as Paul says, Think on those things that are lovely, those things that are pure, but as citizens we cannot ignore the fact of our social shortcomings, especially when this social shortcoming is the result of ignorance.

Just recently we read an account in one of the most enlightened States in the Union of conditions existing back a little way off the main highway. It is a city of great schools but it has not yet given sufficient energy to its educational work to reach all of those who need. The result is not only poverty through ignorance but also crime.

Crime after all is eventually the result of ignorance. The Master, when on the cross in the midst of his agony was able to look down and say, "Father, forgive them; they know not what they do." And it is true indeed that no one would commit a wrong if he could fully appreciate with what certainty his wrongful act reacted upon himself, if he could realize that when he sins he himself becomes the greatest sufferer.

Then there are the wrongs that are not crimes but the mistakes made simply through ignorance. A minister met a doctor and asked concerning a certain child. The answer was, "She will die. Then you will probably get up and preach 'The Lord giveth and the Lord taketh away,' when the Lord had nothing at all to do with it. It was simply dirt and ignorance. If a mother gave a child rough on rats the child would die in spite of her good intentions and even her faith in her own rightness."

The percentage of infant deaths in America has been decreased but the rate is still much higher than it should be. It is one of the offices confronting the minister to have to speak over the silent form of a little child when he knows that it was the good intentions but ignorance of the parents which is responsible for the sad event.

Education as an abstraction, as a hanging of letters after our name, as a mere matter of book learning, is without profit. But if to our good intentions is added an understanding heart, a knowledge of the things of God as set forth in

nature, then indeed does our service become a blessing, not only to avoid wrong doing but also to avoid the losses which come directly through ignorance. S. A. B.

Why Do Not the Churches Progress?

It appears to be conceded by many writers that the Protestant churches of to-day are not progressing, and various attempts are made to explain their failure.

The Archbishop of York, in a recent sermon at Sheffield, England, declared that the church repels many people. As a result fewer will attend the services, and great campaigns are no more.

He calls attention to the fact that we have no great religious writers such as Dean Farrar with his *Life of Christ*, and no preacher like Spurgeon whose sermons sold by the tens of thousands while he was alive, no great artists painting such pictures as Hunt's "Light of the world," and even our hymns depend upon the efforts of men long since dead, such as Isaac Watts, Cardinal Newman, and Wesley. Most of our great oratorios belong to the past generation. Is the English people indifferent to religion? Has its heart changed in thirty years? Or is it groping for something the church cannot supply?

This raises the question which has been submitted to distinguished men of England who have replied, suggesting the reason why. Thus H. G. Wells suggests that what the archbishop says of the English churches is true of other churches. There is increased moral impotence not only in Britain, but throughout the world there has been a decline of religious feeling and aspiration, for the world is anxious and has a desire for peace of mind and courage such as only deep, pure conviction can supply. More people are asking to-day, according to Mr. Wells, What must I do to be saved? and asking it with a new intensity. But the answer is confused and unsatisfying.

He continues that it is an age of cold and abundant light. People know more than ever before in history. They know more of the origin of creeds and of symbols and of possibilities. But when they want a living answer they are repelled by mysterious chance and incomprehensible ceremonies. The trouble is that the early Christian church soon became hopelessly involved in superstition and ceremonies of great antiquity and took a poor theology in part from the philosophy of Alexandria. To-day intellectual integrity demands a recognition of the primary moral obligation.

Religion, he continues, is a larger thing than Christianity. (We would suggest that it is greater than the church, but a return to Christianity would give us the needed solution.) In this Mr. Wells agrees when he says that the church should follow Jesus of Nazareth, scrap its theology, and taking neither scrip nor purse set out to find the lost kingdom of God. The teachings of Jesus, he concludes, are the great force in the world without regard to the organizations that have taken upon them his name.

The Bishop of Lincoln agrees with Mr. Wells and his archbishop. He finds the chief cause, if not the sole cause, in the unexampled mastery of modern man over the lower world of nature. Man has reached a mechanical and intellectual domination, but his spirit has suffered. Man has learned many of the secrets of nature so has been filled with a new sense of his own adequacy. Science seemed to be capable of giving him all he desired.

But the Christian religion is preeminently a religion of redemption, while modern man has been content to express himself: "Every day in every way we are getting better and better." The appeal, then, of the church has found him inattentive. But the war and its aftermath has shaken the

shallow optimism, for man can never enter into his inheritance merely by a mastery of external conditions. He must first learn to master himself. There is, therefore, hope that soon the Christian appeal and message will meet with a more patient hearing than at any recent time.

All of this and much that might be said is in recognition of a breaking down of old sanctions and the spirit of unrest in the world, yet along with it the souls of men are crying for the man of God; they are hungering and thirsting to hear "Thus saith the Lord." They long for that which will give them assurance, which will help them to meet the problems of their present life and prepare them for that future the hope of which is implanted so deeply in the hearts of men.

S. A. B.

Mothers' Employment and Infant Mortality

An interesting field study in Baltimore, based on the births in one year which includes information as to mothers' employment, nationality, economic status, type of infant feeding and other details, shows that the mother's employment does affect the number of infants stillborn or who die during the first year. The employment of mothers during pregnancy was associated with remarkably high stillbirth rate, a high rate of premature births, a high mortality rate the first month of life, and a high mortality from causes peculiar to early infancy. The stillbirth rate where the mother was gainfully employed during the year preceding was over twice as high as the rate where the mothers were not so employed, as 6.7 per cent occurred in the first instance, compared with 3 per cent where the mothers were not employed.

The mortality rate during the first month in life was 77.3 per thousand where the mothers were employed away from home, which is nearly twice the rate, 39.9 per cent, where the mothers were not so employed. The mortality rate from causes peculiar to early infancy were 57 per thousand where the mothers were employed away from home, against 32.2 per cent where the mothers were not so employed.

It was found that this employment away from home was particularly unsatisfactory in the last month or two prior to the birth of the child.

Also the employment of the mother too soon after the birth of the child is a factor in the infant mortality rate. It was found that where the mother is employed away from home the mortality rate is one and one half times the rate where the mothers are not so employed. In determining this figure, allowance has been made for nationality and income groups.

Breast feeding is a principal element denied where the mother works away from home, as a much larger proportion of such infants were artificially fed. That artificial feeding has serious consequences is apparent from the fact that the mortality among artificially fed babies is between three and four times that among breast fed.

The low earnings of the father bear a large if not a principal responsibility for the employment of the mothers. When the fathers' earnings were less than \$450, nearly 30 per cent of the mothers were gainfully employed during pregnancy, while only 1.2 per cent of the mothers were so employed when the fathers' earnings were \$1,250 or over.

Also after birth where the fathers' earnings were less than \$450, 22.1 per cent of the mothers were gainfully employed away from home during the infant's first year as compared with .6 per cent of the mothers where the fathers' earnings were \$1,250 a year or over.

This shows that the employment of the mother in the low income groups is evidently a factor in the high infant mortality which characterizes such families. This Baltimore

study was based on a larger group than the previous study and permits a closer analysis of the single factor of the employment of the mothers. The importance of this factor is demonstrated, since even within the same income group the mortality rate is higher where the mothers are employed outside of the home.

S. A. B.

Methodist Stewardship

The Methodist Episcopal Church is closely approaching its temporary goal of one million Christian stewards and is already announcing as the only rational objective steward economics in Methodism.

These stewards are tithing stewards who give a tenth of their increase and have also organized for mutual helpfulness and encouragement and for the promotion of instruction in stewardships and practice among the members of that church. The plan has now come to be known as the storehouse plan or the storehouse movement and is already spreading in this form to a large number of its churches.

They are experiencing some difficulty since no plan has been provided by the general conference which meets only every four years. Hence the principal attention has been given to promoting general stewardship instruction. A great diversity of views prevails among them as to the extent and character of organization. Some believe that a full program should be carried out as set forth in the storehouse plan. Others are persuaded this method would be less effective than the development of stewardship character and administration. Others prefer to confine their activities to the promotion of stewardship interests. In attempting to unite these two interests in one they have now organized a Christian Stewardship Guild. It is left flexible so as to include those of diverse opinion, also so as to be adapted to large or small churches. The two main groups are those who would confine their activities to teaching, testimony, and mutual helpfulness, and those who desire to organize for full administration of their tithes and offerings. The possibilities therefore range from the simplest form of union to the most ample application of the storehouse plan, leaving each group free to determine its own plan. The guild is noteworthy, according to the *Central Christian Advocate*, for its extreme simplicity, as a small group in the smallest country church can organize, for only four officers are needed. Provision is made, however, for regular and frequent meeting of its members monthly and quarterly to carry out its program of inspiration, social enjoyment, mutual helpfulness, reading, study, and testimony, and in considering plans for the extension of stewardship principles. Where the storehouse feature is included, this regular meeting also gives opportunity to carry out their financial plans.

We give the above as showing what one church is doing. We are not fully informed as to how far they have carried out their storehouse plan. The principal stress has heretofore been laid upon an attitude of stewardship on the part of all toward their possessions and a paying of the tithing as a debt to the Lord and his church.

Such efforts by others ought not to discourage us but rather make us feel the more our grave responsibility. There has been some question of our giving space to reporting what others are doing but we will gain nothing by closing our ears and eyes to the facts of what is going on in the world and of the great movements being taken for social reconstruction. The knowledge of what others are doing should rather incite us to the greater effort to fulfill our high calling as a church and as individuals.

S. A. B.

Three Years of Prohibition

The Outlook sent a reporter to interview Roy A. Haines, the Federal Prohibition Commissioner, as to the actual results achieved by three years of prohibition. The commissioner admitted that prohibition is not as yet absolutely prohibitive, nor is any other crime, but that continual progress is being made and each year the enforcement is becoming more effective. All of the States but two are supporting the prohibition movement through state laws enacted for that purpose and most of the work done is through the state officers. The real friends of the law are that great body of intelligent, quiet, patriotic Americans who are responsible for it.

On the question of bootlegging the consumption of strong liquors averaged 133,000,000 gallons before prohibition. In 1920 with a faulty system and a new organization, the total withdrawal of bonded liquor amounted to only 12,500,000 gallons, but this was reduced for the calendar year of 1922 to a little over 1,800,000 and that was released for medicinal purposes. There is moonshining but he does not consider that it is materially increasing and the stuff so manufactured and sold is dangerous.

Where enforcement has been most difficult, such as in New York City, arrests for drunkenness have decreased two thirds. The same is true of cases in the courts. The decrease in the number of criminals is over four fifths. Another result is that despite the increase of population the death rate in 1921 in New York City was 23 per cent below that of 1915. In New Jersey the arrests for drunkenness have decreased a little over one fourth and deaths from alcoholism have decreased 29 per cent. Coming to the Middle West arrests for drunkenness in the largest cities in Missouri have decreased 73 per cent.

As close a check has been made on the breweries and a sweeping reduction is shown.

The clamor against prohibition, he answered, principally originates in Europe. America is overwhelmingly in favor not only of the enforcement of the law but also for prohibition in and of itself. But the propagandists of Europe see the loss of the American market and also the handwriting on their own walls. Knowing this they are doing everything possible to discredit. They have said so much that the head of the prohibition movement in Europe came to the United States to investigate. He stood on the corner in New York City for hours but did not see a single drunken man. He repeated it the next night on another corner with the same result. He went to Philadelphia and to Baltimore, but after spending many hours he only saw one man in Baltimore who was half drunk.

Commissioner Haines made two valuable suggestions. The men who purchase liquor should be punished if anything more severely than should the bootlegger because in many cases he belongs to a responsible element of society and his rendering sanction to the violation of the law is therefore more serious as he sins against knowledge.

Also the responsibility of a citizen who sees a prohibition law being broken is no different than if he saw some other law of robbery or the like being violated. It is his duty to notify the police.

S. A. B.

On the evening of March 5, the young people of Winnipeg spent a very pleasant evening at the home of Sister E. C. Hadath, the occasion being the twentieth anniversary of the birthday of her daughter Emma. The young people gave her many unique presents, including a beautifully beaded handbag.

LETTERS AND NEWS

Our Hope of Zion

Some months ago I heard our worthy president make use of the following words: "The hope of the church rests with our young people." To this I fully agreed, but since that time I have been wondering if the underlying truth of his statement was fully grasped by many, who with me heard him make the statement. To-day I read a brief article in which the achievements of those who have gone before us were commended, which in its place is quite proper, but as I read it I again wondered if it were not possible that many might read it and entirely lose the aim and purpose of the writer. May it not be that many reading such will conclude that if we reach the place that was reached by those worthy veterans we are doing well, and thereby defeat the very purpose of Zion? The more I reflected upon this the more I realized that this danger lurked very near. Hence this article.

Our work is a progressive work. We must do better than our sires have done, and our children must do better than we are doing, or Zion will never be redeemed. It therefore becomes the bounden duty of everyone who has taken up the work of the church to see to it that the rising generation is prepared to go ahead of the present one. For I believe that everyone can readily see that if our children do not do more than we have done, and accomplish what we have not accomplished, Zion will still be in the future when their hairs are silvered with age. It is therefore obvious that the hope of the church must rest with the young people, and that this hope can only be realized when they have become equal to the task before them. We should therefore do our utmost to bring them to the place where they may reach the fullest development and be fitted for the fullest service to humanity. Social service coupled with true righteousness and absolute sincerity are the combined forces that will redeem Zion.

It is not enough then that I shall do as well as my progenitors have done; I must do better if I am to accomplish what they failed to accomplish. It is not enough that my children shall do as well as I have done; they too must do better, and it is my imperative duty to see to it that they shall do better by giving them the benefit of my experience and training. I must use every legitimate means within my reach for their development and training for fitness in service. I must enable them to profit by my mistakes as well as by my successes. I must do my best to enable them to be trained in lines that I have been deficient in, that they may succeed where I have failed. They must have a clearer vision, and a deeper insight into the Zion problems and the laws by which they must operate than I have had. They must know that which is yet unknown to me; they must be fully qualified where I have lacked qualification; they must be fully equipped to take up the work where I lay it down and carry it on to victory, for if they do no more than I have done, Zion will yet be in the future when their work is ended. But if we have them trained to begin where we have finished they will carry it on triumphantly toward its consummation.

People have said to me, "If I could go to the regions round about and only make a living I would be satisfied. I don't expect to do anything great." What does that kind of philosophy spell for us? Did you never reason it out in your mind? It spells DEFEAT in big capital letters. Zion can never become a reality with a philosophy of that kind fixed in the minds and the lives of the people constituting the church. Besides making a living I must produce a man in whom the Spirit of Christ is found. Besides developing a

life that reveals the Christ character, I must contribute something for the social weal—I must advance the interests of the group. I must help others to become able to help themselves as well as becoming helpers. They too must contribute something for the good of the group. It is not enough that I make a living; I must help others to live. Socially, economically, ethically, intellectually, and spiritually I must be a source of strength and inspiration to the group. To be satisfied with small attainments is to fail; success requires the best there is in me.

No man will put the best into his work so long as his interests are divided. He must unify his forces if he would master the more difficult tasks. Likewise, a people whose interests are divided can never redeem Zion. So long as the selfish tendencies of man counterbalance his altruistic motives, just that long will Zion be a speculation. But when once the united interests of the group are centered in altruistic service, and concentrated on the aims and ideals of Zion, then and not until then will our hope of Zion be realized. We have hope that the young of the church will achieve this noble and worthy end if we do all in our power to give them the clearer vision which will enable them to develop the proper dynamic. This is evidently the meaning of the Nephite prophet when he said: "The laborers in Zion must labor for Zion, for if they labor for money they will perish." That is to say that no selfish motive can redeem Zion. It requires brotherly love, it requires service for the good of the group. It requires consecration, loyalty, to accomplish this task.

Permit me here to apply the philosophy of Christ which he so beautifully expresses in his parable of the "pearl of great price." He who finds it must sell all he has that he might purchase the field in which it is found. Zion is the field in which the "pearl of great price" is to be found. If we would have the more abundant life we must subordinate all else to the cause of Zion. So long as we have a "gold wedge" or a "Babylonish garment" hid away in our lives, just that long will we be lacking the enjoyment of the much-talked-of Zion. In other words, so long as the church permits Zion to be of secondary consideration, and selfish interests to claim first place, just that long will we fail to realize Zion. But when we are ready to make Zion of first importance and put the best there is in us into it and work with all our might we will hasten its redemption.

Having agreed with our worthy president that the hope of the church rests with our young people does not in the least relieve me of responsibility. It does not provide for us an excuse to do nothing. To the contrary, it is a challenge to us to do our very best that this hope might be fully realized. We must not only approach the desired end so early as it is possible for us to do, but we must double our diligence in providing for the training of the youth of the church for better service than we have been able to render. We should see to it that they are as far along in understanding and ability when they begin the work as we are when we are required to lay it down. If we will do this Zion is assured; otherwise it will still be in the distance.

Realizing then that the hope of the church rests with the young people we are under the greater and more urgent necessity of doing all that can be done by us for their advancement. We should spare no effort and we should spare no legitimate means for this noble work.

We might well be reminded that David provided much of the material for the temple, but it remained for Solomon to build it. So in like manner let us provide all we can, using every means within our reach, the meanwhile training the youth of the church to use the material we furnish them. Thus they with greater skill, because they have been better

trained, and with greater power because they possess more of the Spirit of God, may be able to build up and establish Zion.

Much might be said in this matter, but I wish only to aid the thinker to think along lines that have claimed my thought, and to contemplate some of the problems that must be solved if we are to accomplish the tasks set for us. May our vision be clarified and our purpose strengthened is my earnest desire.

Respectfully,

J. E. VANDERWOOD.

The Adams Colony in Palestine

I note where a writer in the SAINTS' HERALD does not speak favorably or kindly of the George G. Adams colony to Palestine. Now I think he had better come over and investigate and then give his opinion. Perhaps he would then be more charitable.

The Adams American Colony was a success for a beginning in a great and good cause. It was the beginning of colonization and the beginning of the restoration of Palestine. Had he gone through a quarter of what I have he would sense how I feel not to have it appreciated by our own at least.

Adams said it had been revealed to him that he should gather a people together to go to Palestine and start colonization and that the time had come for the Jews to begin to return and that they would follow the example. So they did and now there is more than a colony for every year since we came.

Soon after arriving he called the colonists to meet out near the Tabitha Fountain where he told them again how he had been called to bring them over but now felt his work was done and that they should go on and do what they could toward colonization and the restoration of Palestine.

Fifteen or twenty years afterwards I read in a paper where it said a strange coincidence had arisen. Manuscripts had been found in three different nations, in three different languages, and by professors or great men, and they had all three unknown to each other predicted the beginning of the restoration of Palestine to commence in 1866. Now that was the year we came over, so it struck mother and me very forcibly. It is down in Jewish history as the beginning of colonization or the first colony. I know Adams fell to a great extent but still believe God used him and at that time was leading him.

There are still ten houses or buildings standing of the original American wood brought over on the *Nellie Chapin*.

I think Latter Day Saints should be proud to think a little band of Saints went through such difficulties to start a work over here which is no disgrace to our names. Believe an old sister in the faith who has suffered much in this cause and waited years and years for the true faith to start up again over here which I lived to see, and although not flourishing I would be as indignant to have one of our own run it down.

May God bless his work both here and there and all over the world is my desire.

MARY J. FLOYD.

JERUSALEM, PALESTINE, Box 290.

Elder James Pycock writes that he is using the radio service in Canada. He delivered his first sermon by this method on November 19, 1922, from the government station at Winnipeg. He believes that this is the first time that the radio was used by our people in Canada and in fact the first time in the British Empire. This shows that Canada is not behind, but that the Saints there are alive to the opportunities thus offered.

Pastors Needed

We have received a number of comments on the recent editorial paragraphs and articles on the need of pastors. Here-with we give extract from a weekly letter from W. D. Tor-doff, now laboring in the Isle of Pines:

"I was reading from the HERALD to-day, the article by President E. A. Smith with regard to the need for pastors. I can fully indorse that article. For instance, in Canada I was at different times president of three branches. At the first place, I worked up a splendid congregation, left that place to better my conditions and went to another city. I was soon elected president there, and very soon I had the local priesthood at work, and in my short pastorate there, in connection with the priesthood, we had a very nice little branch, and a fine church to worship in. The last branch was small, yet in the few months I was there interest began to pick up and soon we had good meetings. The reason I relate this is because of the fact that since I left there only about four years ago, all these branches are dead. A lot of hard work it seems was for nothing. If we are to succeed again in those places, it means a large expense on the church, and if a good local man could have been placed in charge, supported by the church, I feel that I would not need to write regarding these conditions. The trouble has been, at least in my estimation, that men have been chosen for district presidents who had not time to look after the interests of the people."

Elder Cornelius M. Clifford in a recent weekly letter speaks in highly commendatory terms of the work of Elder David Pycock as president of the Toronto District. He says: "I truly wish that the other districts of Ontario could have a man under appointment doing district work. I think it is a move in the right direction."

Brotherly Love

Christ told his disciples to love one another. He did not mean the brethren any more than the sisters. What he said to one was meant for all.

It is recorded in Doctrine and Covenants 11:4: "No one can assist in this work, except he be humble and full of love." He does not mean worldly love, or the love of desire or appetite, but he means the pure love of God, for in the next line it reads, "having faith, hope and charity." Do you show that you have charity or brotherly love for your brother or sister when you speak evil about them, when you are continually finding fault with them, or peddling some imaginary evil about them to your brothers and sisters? But Sister Slander and Brother Jealousy are always trying to imagine some evil, and very anxious and willing to peddle it around. When Brother Jealousy and Sister Slander get together they are sure to beget corruption. Their tongues are always wagging; they make rivers out of rivulets, and mountains out of molehills.

We read in James 3:5, "The tongue is a little member, and boasteth great things. Is a man humble when he boasteth? Is his heart full of brotherly love, when he casts an evil eye upon some of his brethren? No, but it is full of evil imaginings." Again we quote the fifth verse: "The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth." And in the sixth verse we read, "The tongue is a fire, a world of iniquity, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

In the seventh and eighth verses it says, "Beasts and serpents of every kind have been tamed of mankind, but the

tongue can no man tame. It is an unruly member, full of deadly poison." The tenth verse continues, "Out of the mouth proceedeth blessings and cursings. My brethren, these things ought not to be so." If you were humble and full of love would you be forever trying to find fault with your brother and sister? No, you would give them a helping hand; and if you saw them doing something wrong, help them to overcome it, then it is that you show them that your heart is full of love."

Do you remember what the Savior said to the priests when they were about to stone the woman to death for the crime she had committed? He said, He that is without sin, cast the first stone. Did anyone cast stones at her? No, they all sneaked away; the woman went free.

The Psalmist said, "I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle." How many of us heed the advice of the Psalmist? How many keep a bridle on their mouth? I have known several branches that were nearly broken up because Brother Jealousy and Sister Slander got their heads together and started Mother Gossip and all the little Gossips wagging their heads and tongues.

We read in Proverbs 10:18, "He that hideth hatred with lying lips . . . is a fool." In Proverbs 17:8, "The words of a talebearer are as wounds, and they go down into the innermost parts of the soul." We also read in Ecclesiastes 10:11, "Surely the serpent will bite without enchantment: and the babbler is no better." And Christ, in talking to his disciples, in Matthew 5:22, said, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not in any case enter into the kingdom of heaven."

The man or woman who persecutes their fellows by back-

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number Six: I Need Spiritual Strength.

For years I have heard it emphasized that one must have a great amount of spiritual strength if he is to succeed in his church work. In my younger days I did not appreciate the meaning of this, but in the last few years I have been trying to help out in some small way and find that I am in constant need of spiritual guidance, without which my own efforts fall flat. I find also for some reason that the social life of to-day is such that one cannot withstand the temptations and solve the problems of life successfully unless he have the continual presence of God's Holy Spirit to lead and guide him into all truth.

I am informed that at the Young People's Convention there will be a young people's prayer service each morning. Although many of the other things on the program I am sure will be excellent, the one thing that caused me to decide to go was the prayer service. I am looking forward to these hours with the young people with a sincere prayer upon my lips that I shall receive an extra supply of spiritual food to aid me in meeting the problems of life. Of course, this will mean that all of us journey to Lamoni with this prayer in our hearts, each expecting to give as well as to receive. I am sure the rest of the young people will not disappoint me.

Lamoni the Place

June 3 to 16 the Date

biting or slandering them is a modern Pharisee, and a hypocrite; if you cannot speak well of your fellows better not say anything at all. In Galatians 6:2, the command is, "Bear ye one another's burdens." Are we fulfilling this command when we are tattling or backbiting our brethren and sisters?

In Ephesians 4:29-32, it reads thus, "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Also in Ephesians 3:8-10, "But now put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and put on the new man, which is Christ Jesus." In Doctrine and Covenants 76:7 we find this, "Liars, and sorcerers, and whomsoever loves and makes a lie, shall suffer the wrath of God on earth, and the vengeance of eternal fire, and be cast into hell." Is not a backbiter and slanderer a liar? Webster's definition of backbite is to speak evil of one, slander, a false accusation, and malicious report. Now Saints and friends, I hope there are none of you that these lines will apply to; but if there are, I hope you will reform now. "Cease to do evil and learn to do well."

G. N. D.

Two Missionary Children Die on Same Day

I am writing to acquaint you with the very sad news of the passing away of the two little boys of Brother and Sister Keith Rogers. Melville Danforth, twenty-eight months old, died at two o'clock Saturday afternoon, March 31. Gordon Keith, sixteen months old, died at eleven o'clock the same evening. It seemed to be a complication of pneumonia and influenza. Everything was done that could possibly be done for them, but it seemed God wished them to go to him.

Keith and Helen have taken the blow with wonderful courage. They are both determined to continue on with the work, and their example is an inspiration to any missionary who is thus placed in the position of making a sacrifice for the work such as they have made.

Both Sister Almond and myself came down to help them, and I am staying a few days in Wiley to preach in the Saints' church here.

WILEY, COLORADO, Care N. DeLong.

F. B. ALMOND.

Topeka Saints Go Visiting

The president of our branch, Elder Ira G. Whipple, has for some time been employed as chief engineer at the Security Benefit Home, located on a beautiful hill five miles out of Topeka.

As a result of the pleasant friendship that exists between Elder Whipple and the superintendent, G. E. Groomer, Brother Whipple was invited to preach for them. Announcement was made of the service and an invitation extended to the choir and all the Saints who could attend. The time was set for three o'clock in the afternoon of March 4.

The majority of the Saints attended, including the choir to assist in the singing. Two special solos by J. G. Juergens and a violin solo by Roy Whipple added much to the interest of the service. Elder Whipple took for his theme, "The life of Christ," and was assisted by J. G. Juergens and G. E. Groomer.

Upon arriving, each visitor was invited to register, and an opportunity to be shown through the building was extended to all. Our thanks to these worthy people for their kind hospitality. In love's glad endeavor we realized that an avenue of service was open to us on this day to give cheer to those in this home by the things we did.

A new feature in our branch is the early Sunday morning prayer service of our young people in charge of Brother W. L. Chapman, formerly of Independence, Missouri. Brother Chapman is doing a good work among our young people.

The brethren occupying the pulpit recently are A. A. Goffe, Ira G. Whipple, Harley Hyde, and W. L. Chapman.

MRS. H. C. PITSENBARGER, *Correspondent.*

Enthusiasm

What we want is more enthusiasm in this latter-day work. We should know what our aim is, then work for it, pray for it, and sacrifice for it. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

If our aim is to hasten the day when Jesus shall come to rule as King of kings, then the gospel must be preached and Zion established. For this is the day of his preparation.

Napoleon was called "a one hundred thousand man" by his enemies because they feared the effect of his enthusiasm on the battlefield more than an extra hundred thousand men.

Sometimes things look discouraging, but that is the time to keep on keeping on. What pulled Lincoln through the Civil War was that in the darkest hour he would lean back, draw a deep breath, and remark, "This will too pass." Some people are such pessimists they die before they get a task started.

Several thousand years ago Cheops built a pyramid in Egypt. He kept a hundred thousand men at work twenty years building his tomb. What a doleful time he must have had thinking of dying.

What we want is people alive with enthusiasm, who are not afraid to work. This is our work as well as God's work. If we expect to have part in the great millennium, let us work and pray as Brother Albert N. Hoxie sings:

"Pray, men, pray! pray each day
That his coming we do not delay."

God is working; why shouldn't we?

MRS. E. G. MAXWELL.

Graceland Ranks High

The following is taken verbatim from the *Lamoni Chronicle* for March 29:

Professor Koos of the department of education in the Minnesota University has spent the greater part of the past year in the study of junior colleges, in all parts of the United States. In reviewing his research at the recent meeting of the North-Central Association of colleges in Chicago he ranked Graceland College as one of the three highest in the country in scholarship, attitude of the students, and general worth-while attributes.

Considering the scope of the investigation and the qualifications of the judge, this is certainly a mark of distinction worth while, and one which should stir the younger generations with a determination to further their education at Graceland.

From Jerusalem

In the year 1922 I was introduced to a minister of the Reorganized Church of Jesus Christ of Latter Day Saints, Elder Harry Passman. Since then I attended nearly all his meetings. And now I find that it is God's real church, because its teachings are in accordance with the Holy Bible, and now I desire to be baptized.

Since I started to attend these meetings, I learned many good things of the Bible which I knew not. And I find that the Spirit of the everlasting God is controlling it.

I can tell God's love towards the world, as it is written, for God so loved the world that he gave his only begotten Son for it, that he that believeth in him might not perish but might have eternal life.

What a great mercy of our God to the sinners. If also the sinners believe in our Savior Jesus Christ they will also be saved. How merciful is our God. He knows that it is very difficult to overcome this world's temptations without the shedding of the blood of our Lord and Savior Jesus Christ.

LEON B. LEVY.

Battle Creek, Michigan

The Word of Wisdom and Pastors

As pastor of the Battle Creek church I have many times felt impressed that unless our people heed more closely the Word of Wisdom we shall as elders be called many more times to their sick bed than we otherwise would be.

In my pastorate a large majority drink coffee, tea, and eat meat freely and a number of the men use tobacco. I trust I am not unwisely radical on this revelation to the church. I realize it was not given by way of command, but rather as wise suggestion for the salvation, temporally, of God's people; nevertheless it is a revelation as much as any revelation given to the church and should be heeded if nothing more, out of respect and honor to our heavenly Father, regarding his wisdom for our own good.

I have from time to time used my influence both in private and public to encourage the Saints to heed each and every word given, and by example and precept have done what I felt was wise to raise them above the things that do and would continue to make them subject to the contagious diseases that are so freely passing over the land from time to time and taking so many so suddenly from life.

I have felt the need of making a better preparation to fortify the Saints against this distress which I feel sure we could largely escape, in its severe form at least, if we would but realize the Lord's kindness expressed in this Word of Wisdom.

I might add that as pastor here we have found it possible to open the work at Marshall, Michigan, about twelve miles from Battle Creek, and have procured the Marshall Library for Sundays and now have five very fine people ready for the waters, having baptized one already, and a good prospect to raise a branch in the near future, for a deep interest is shown and the efforts of the one family of Saints living there are very fruitful.

I cannot express fully in words my deep appreciation for the articles lately written on the subject of pastoral work or the need of pastors. Many of us noticed the one written by H. O. Smith in the HERALD of February 28, 1923; and the late one by Brother F. Henry Edwards of the Twelve. Brother Elbert A. Smith also wrote some of late. Until the church awakens to this fact and sees to it that every branch, small or large, has a pastor giving all his time and working faithfully and long hours to save what we have already brought

into the fold; taking care of the sick and dying, (spiritually speaking) and building up the Saints in general in the church, making their influence felt in their surroundings, until then we shall never be developing Zionward. I feel it so strongly and sure. May God hasten that day.

I am here in a city of 48,000 people, the mother of food manufacturing cities, and am required to make every cent I have, and do what little I can to help the work. Saints are dying, starving, and are sick and undeveloped, and yet as pastor I cannot give them what little service I am capable of rendering. It burdens me so to realize the situation. Many calls and opportunities are before me to build which I trust we might be able to take care of in a partially profitable way at least, but my hands are tied and I cannot do more. Since I have bills to pay I must spend my time in acquiring means to meet them. Were it not that I have been under conference appointment for a few years I might not have seen this so clearly, but I see it and cannot rest until I do all in my power to help us to arise to our privileges. I shall ever work to that end, until my vision is either realized or my ideas are reformed. My health broke while in the field and I was released. I am much stronger now, yet not fully recovered. Brother Arthur Gillen of the Twelve is my cousin and he knows of my condition.

In gospel bonds,

ROY M. YOUNG.

Self-Questioning

(Sent by C. B. Hartshorn.)

There may be paths that I can tread in safety
Unharm'd by dangers close on every hand;
Yet weaker ones, embolden'd by my going,
May fail and falter where I firmly stand.

I must not merely ask if I myself, uninjured,
This place of careless mirth may enter in,
But "What of its effects on lives less guarded?"
And, "Will it cause some weaker one to sin?"

—Mattie M. Boteler.

Grand Opening

Graceland Broadcasting Station

K F F V

Graceland College is pleased to announce that her broadcasting equipment is now installed and that the official opening will occur Saturday, April 21, between the hours of 7.30 and 9 p. m.

All members of the church, and especially Graceland College students and other friends, are requested to "listen in" between the hours of 7.30 and 9 on the above date.

A program of music and addresses will be given, which it is believed will be of interest to all who take the time to "tune in" for K F F V at that hour. The wave length is 360 meters.

If those who expect to listen in will drop a card or letter to the President, Graceland College, Lamoni, Iowa, at once, arrangements will be made to broadcast information which will be of interest. It is desired that all should know all others who are listening to the same program. It will be like a large family all assembled together. If you will send in your name and address it will be of very great interest to all your friends to know you are hearing the same music and the same addresses they are hearing. Will you please drop the president a line to let us know you will "tune in"?

Remember the date, April 21, 7.30 to 9 p. m.

Independence

The speakers at the Sunday services were: At the Stone Church, J. A. Gillen at 11 a. m., F. M. McDowell at 8 p. m.; Englewood, Elder Rannie in the morning and H. L. Barto in the evening; at Liberty Street, Elder E. A. Curtis in the morning and J. E. Vanderwood in the evening. At the South Side the choir rendered an Easter cantata in the evening, "The First Easter." Elder W. W. Smith delivered the radio sermon at 6 p. m.

President F. M. Smith returned to his office the last of the week.

President F. M. McDowell came to Independence on Friday and remained over until Tuesday, meeting with the First Presidency in the work of their office and getting matters in shape for the Young People's Convention. At the Sunday school at the Stone Church he addressed the various classes of young people concerning the convention in June, and after speaking Sunday evening remained for the business session Monday evening.

Apostle John F. Garver was in Independence Wednesday in connection with his editorial and official work. He returned home, however, as he had an appointment at Tabor, Iowa, over Saturday and Sunday for a two-day meeting.

A. Max Carmichael was in Independence from Saturday to Monday evening. Sunday morning he met with the Enoch Hill Sunday school and in the afternoon took part in the problems meeting.

The problems meeting Sunday afternoon consisted of an address by F. M. McDowell on "What is religious education?" and one by A. Max Carmichael, superintendent of that department, on "Methods of religious education." Both were well received.

The Temple Builders at the South Side announced a supper for Tuesday evening, the 10th, to be followed by an entertainment.

The young people at the Stone Church again announced addresses by Church Historian W. W. Smith on Sunday the 15th and 22d, then a trip, leaving at 7 a. m. Sunday morning, the 29th, for Far West, where points of historical interest will be visited and services held. Transportation is to be arranged by those going as best suits the convenience of each. All ages are welcome both to the lectures and to make the trip.

Elder Alvin Knisley returned to Independence about the first to secure his missionary steamer car and family before proceeding to his summer work in his mission field.

President E. A. Smith reports that his mother is at home and slowly gaining but that Sister Cochran, his mother-in-law, shows no material change.

Mrs. Ruth Lyman Smith slipped and fell on the floor of their home in Kansas City, and in some way broke her ankle Saturday, which necessitated her being taken to the Sanitarium where the bone was promptly set. Monday satisfactory progress was reported.

F. Henry Edwards was in Nebraska over Sunday doing church work. He is expected back this week.

A. E. McKim returned early in the week from a business trip in time to attend the meeting of the Board of Publication on Thursday.

Bishop B. R. McGuire and James F. Keir went to Lamoni Friday on church business.

The Temple Builders of Group No. 1 in Independence, with Mrs. George DeTray as leader, have recently made two trips to Northeast Mission, in Kansas City, where Elder Amos T. Higdon was holding special services. They each time gave a much-appreciated half-hour program preceding the sermon.

At the business meeting of the quarterly conference of Zion held at the Stone Church Monday evening the time was given principally to a discussion of a modification of Form Four as published in the Independence items of the HERALD for January 17 and April 4. A substitute was offered as follows:

"Departmental Elections and Business

"Resolved, That the Saints in Zion in conference assembly shall, at the annual meeting in January, elect the heads of departments of Zion. The right of nomination lies primarily with the body because of membership and not with any individual or part of the body by virtue of office, but we hereby extend to the heads of the general departments of the church and the pastor in Zion, in consultation with the First Presidency, the privilege of also submitting, by their joint action, nominations for these offices.

"Local departments in Zion shall continue to hold meetings to elect local departmental officers and to act upon questions of local departmental concern. Rules and regulations for the conduct of such meetings shall be determined by the local departments as has been their privilege heretofore."

The principal objection made to the substitute was to the words "the right of nomination lies primarily with the body because of membership." Adjournment was taken at a late hour to next Monday evening, April 16, 8 p. m., when this same matter will be the special order of business, after which other business of the conference will be taken up and transacted.

The names of Howard W. Harder and George W. Eastwood were presented for ordination to office of elder and recommendation concurred in.

Kansas City Stake News

The speaker at Central on the 11th of February was Church Historian W. W. Smith at 7.45 which was an able effort to an appreciative audience.

Owing to the severe cold snap on the 18th the monthly priesthood meeting and meeting of the Women's Department were canceled.

The young people's services will be under way when this news letter is published. They are to be held April 8 to 15, inclusive. A neat four-page folder is circulated among the churches, the front cover bearing the picture of the speaker, Brother Cyril E. Wight, together with announcement and date. On the second page is a short dissertation by President Elbert A. Smith on "The salt of the earth." The third page sets forth the program with subjects indicated for each evening, while the last page contains in script a short message from President F. M. Smith of encouragement and blessing. This is all on good paper, good press work, making it a very attractive piece of advertising.

Two weeks of special meetings were held at the Northeast Mission, closing the 11th of February, in charge of our stake missionary, at which there was a fine attendance throughout, many hearing our work for the first time. A carefully-planned advertising campaign was carried out. Good help with the music was also a factor and the use of the two-way chart helped make the story plain.

The Oriole Girls and Temple Builders, recently organized, assisted in ministering to the wants of the sick and other shut-ins.

On the 25th Brother Higdon commenced another series which will close Friday, March 6. Vital results have not yet been reported.

Armourdale inducted four into the kingdom Sunday, the 1st. They contemplate special meetings commencing probably April 16 at that church.

Argentine began meetings the 25th, the first week engaging a different speaker for each evening. Those responding were W. D. Bullard, A. R. White, Ammon White, W. L. Gates, L. E. Hills, and for the second week Evangelist Ammon White will hold forth till the 6th. A fairly good attendance is reported. Arthur B. Phillips was the speaker on the evening of March 18. The audience though small was favored by an eloquent discourse.

At Bennington a congregation of live, hustling young Saints have as a pastor Elder R. L. Bishop, a young man recently ordained, holding the pastorate since the first of the year. He has become sufficiently acquainted with them to make the coordinating plan a reality. He has had able help in dispensing the word in the persons of E. D. Moore, J. A. Tanner, Walter W. Smith, and Apostle F. Henry Edwards, the latter making a very earnest appeal to the young to render service and prepare more efficiently for the work that shall rest upon them in preparing for the redemption of Zion. President F. M. Smith surprised and pleased the congregation by being in attendance. Sister Mary McKnight, eighty-eight years of age, was recently baptized. The Mount Washington orchestra found it convenient to furnish a musical program recently which was a drawing card, the room being filled.

Stewartsville, Missouri

The sunshine seems very welcome again after the cold and stormy period. There has been a great amount of sickness in our community of late.

Sister John Jensen passed away Monday the 12 inst. Funeral the 14th in Saints' church. Services in charge of Brother John Davis, sermon by Brother John Sheehy of Cameron, Missouri.

Deane McCord spent Saturday with home folk on his return to Columbia to resume his school work in the university. He is a member of the Missouri University Military Band which gave a concert in Convention Hall, Kansas City, on the evening of the 9th.

A little girl was born March 16 to Brother and Sister Bert Ivie.

Some days have passed since the meeting closed which was held in February by Brother James A. Gillen, but it is in no wise forgotten. The correspondent has been having an attack of influenza, or it would have been reported sooner. The brother's logical reasoning, together with his pleasing personality and optimistic views of church problems, his encouraging outlook for us as a branch make his visits to us a joy and comfort. The only regrets we had were that he could not stay longer or come oftener. We need more men in the church like Brother Gillen.

A number from this branch attended the stake conference at Saint Joseph, Missouri, last Saturday and Sunday. All report a very good conference.

The work here is moving along nicely, harmony and good will prevailing.

ANNA McCORD.

March 19, 1923.

When Jesus was a lad he asked, "Know ye not that I must be about my Father's business?" And yet there are many in the church to-day after years of membership in the church, who are still debating and still undecided whether they will be about the business of Zion or still go on serving self. Are you one of the undecided ones?

MANVILLE, WYOMING.

Editors Herald: About the middle of January I left Independence by train for my field, leaving the family and steamer there until my return on the 31st of this month when we expect, as soon thereafter as possible, to all three pull west and enter my field.

The openings in this field for openings and ministerial attention are now such that it is utterly impossible for one to think of taking care of them all. For the past few weeks I have been visiting scattered members throughout the State, taking in some places never visited by a missionary before. I have encountered ice, snow, and blizzards, but withal have had a good time, enjoyed myself in single-hand campaigning for a change, and what is still better, I have a number of names for baptism as soon as with our car we can get to them in warmer weather.

About a hundred-mile ride with sleds and lumber wagons in visiting a group of our people about forty miles back from rail, and nearly every step of that distance covered on the walk, was somewhat tedious, I admit, after the comforts and so much experience with a high-power car, but I felt blessed in the effort, and while I feared it was a misdevotion of my time which might be applied more tellingly in more convenient circumstances, the very realization of the energy and uplift which came to those in isolation reacted as a blessing to me. It made me think of old Canada days.

At present I am preaching nightly in the Methodist church in this town of deserted houses. There was a big boom here a number of years ago and they built way beyond the capacity of conditions to maintain. Many lost their all. Fine bungalows are available, also other types, for but a fraction of their cost. It is on the North Western Railway and surrounded by what is accounted a good farming region. Some large structures stand unfinished. My attendance has been fair and representative; the outcome we await. One thing we want is repentance on the part of the candidates, if any, and that in the true sense of the term. Let them come forth with broken hearts and contrite spirits.

Next winter we expect not to return to Zion. We like it there and everywhere else, but we can do more here and serve a greater purpose abroad. Patients often come to themselves just before they die, and that may be true of the Gentiles whose fullness has nearly come. The night cometh when no man can work and it falls to our lot to make hay while the sun shines.

Much apathy toward religion exists on every hand. Uncle Sam is growing increasingly secular, say what you please. No fight, no opposition, scarcely any dissentient words here anent my drastic and stanch presentation. Fair numbers, elite people, courteous, good manners and good attention, but when it comes to decide between the god of revelry, voluptuousness, parties, dances, games, gambling, etc., and the God of heaven, what decision will they render? The lawfulness of radios, automobiles, airplanes, is sure, but in them God is not to be forgotten.

This rainless State is wet with booze. Bootleg-moonshiners are everywhere, and the surrounding country here I am told on good authority is alive with stills—still alive with booze. Skeptics, secularists, are trying to find out a substitute for Adam, for the Bible account of creation. When they find a fossil, of course it was put there millions of years ago.

Our three standard books are too plain upon the subject to admit of our denying our descent from two common parents. And the chronology is too easily traceable to admit of it exceeding *very far* the six thousand years. But suppose we were to allow it to be twice six thousand, it would come nearly as short of satisfying modern skeptics.

Despite any discovery, any demonstration, we are committed to the fact of Adam and Eve just as much as we are to that of Seth, Abel, Cain, Noah, and many others. In view of what we have in our three standard books on the subject, we cannot grant, we cannot yield, to the statement of David Swing some years ago, who said in reference to the account of creation, "I regard it as a poem."

We might be prone to grant the fossilization of, possibly, both our vegetable and animal creation millions of years ago, but not that of man. And I trust that our people will not, in their educational marches and conquests, tamper with the landmarks which the hand of God has laid and certified to by the pens and lips of inspiration on both continents in ancient and modern times. It takes no more wind to deny the virgin birth than to deny our account of creation. Adam being the "first flesh," was not evolved from a lower form.

Most sincerely yours,

ALVIN KNISLEY.

Efficient organization demands highly centralized control, and abuse of such power is a potential danger; but in benevolent control lies potential blessings. And why spend time and energy in guarding against possible abuse of power instead of helping and supporting the benevolent control?

Children's Day Programs

Begin now to complete arrangements for observance of Children's Day. We offer this year three specially written cantatas for our own people. All of them were tried out last year, but only one, "Zion redeemed," was published in time to be used. The others were improved and developed so one may be assured of their practicability for a school of any size.

ZION REDEEMED

By Mollie Davis

This cantata is distinctly Latter Day Saint in theme, has various interesting drills, songs, and mass situations. It is comparatively short, and easily presented. The costuming to represent the nations can be done with little expense, and the effect is good.

Price, 10 cents each, 75 cents a dozen.

LANGUAGE OF THE FLOWERS

By Madge Craig Siegfried

Requires 25 or more children and is one of the most beautiful affairs one can imagine. The costuming, to represent flowers, is one of the most effective features. The music is nearly all new, and the drills a riot of color. This one was presented in Lamoni last year and with excellent results.

Price, 15 cents each, \$1.20 a dozen.

ZION BUILDERS WE WOULD BE

By Edward D. Moore

Adaptable to small schools or large ones. The theme is carried throughout and includes demonstrations as well as drills. The characters include chorus of children of all grades, several beginners, primaries, juniors, intermediates, Orioles, Temple Builders, and Boy Scouts.

There is a new building song, with words by Frank A. Russell.

Price 10 cents each, 75 cents per dozen.

HERALD PUBLISHING HOUSE

Independence, Missouri

Preach the Gospel

(Excerpt from letter of C. Edward Miller, April 3, 1923:)

I believe you have the "amen" of the most solid and spiritual men in the ministry with you in your Blue Pencil notes of March 21 on education. I think it will have the effect of steadying some of the young men and also heartening some of us older ones. We have a specialty, and that is to preach the gospel. We can do the job as no other people on the earth have the authority to do it. That gospel must be preached by the power of God and nothing else can take the place of inspiration. There is always danger of us placing too much confidence in our own ability and not enough in the power of God. If we can only avoid extremes, what a splendid ministry will be developed! A spiritual, enlightened, well-informed set of men preaching the restored gospel is what this sick old world needs. Your notes surely made that clear and they rang true to the ideals which the Lord gave us.

Young People Organize in Saint Louis

Sunday, March 11, a group of about twenty girls and boys met at the Saint Louis church building and organized a young people's Sunday school class.

Previous to this organization the girls organized the Temple Builders and the boys a boys' organization. These two organizations combined are making up practically the new class. The officers elected are as follows: President, Alexander Klein; vice president, Ruth Thomas; secretary, Helen Archibald; and treasurer, Gordon Shaw. Robert A. Lloyd was elected to act as our teacher.

With great optimism we are looking into the future, hoping to be crowned with success. The church needs strong young people. The young, of course, have to be taken into consideration. We will stand the test if we should be called on. We are preparing for better citizenship here and in heaven. Loyalty to our leaders and service to humanity shall be our motto.

Asking all Saints to pray for us, we will remember them in our prayers.

A. K.

Ottumwa, Iowa

We thought it may be of interest to tell of the series of services which were held at this place from February 3 to 15 at which date the speaker was called away, owing to death and sickness. It had been about five months since we had had any change from the routine of branch meetings. We therefore thought we would accept the offer of some services of a special.

Once this was decided we wrote Elder C. J. Smith, missionary supervisor of this district, who was only too pleased to come. Insertions were made in the local paper and letters written to some who would be specially interested. Topics were "Stewardships," "Christian realities," the "Principles," etc. The earnestness with which these topics were presented, and the grasp the speaker had of his subjects made them very clear and interesting and the brother enjoyed fine liberty. Brother Smith is a man of pep, one who puts his all into his sermons. I wish to especially mention the two wonderful sermons on stewardships.

There were no resulting baptisms but there has been no excuse for the people of this community for not hearing the gospel. The great need here is a new church which would add much to the success of the work and would afford a much better opportunity to the speakers.

The services were fairly well attended as the weather was

bad and so many of the Saints had the influenza but we were wonderfully blessed through the administrations. Two the doctors gave up to die but they are well now. The cooperation of the Saints was appreciated by the speaker and the brother expressed his appreciation before leaving.

The Saints there are of the opinion that the church has in Elder C. J. Smith an earnest, conscientious, serious worker, loyal to the banner, and that he has great prospects for valuable service.

Having moved out into the routine of branch work we do so with renewed vigor and hope.

Your brother in gospel bonds,
F. C. BEVAN, *Publicity Agent.*

Radio Comments

W P E

Radio Program for April 15, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Piano accompanist, Mr. Robert Miller, organist for the Stone Church.

Vocal duet: "The Lord is my light."
Mrs. Harold C. Burgess, soprano.
Mr. George Anway, tenor.

Contralto solo: "There is a land mine eye hath seen."
Mrs. T. C. Lentell.

Soprano solo: "I will extol Thee," from "Eli," by Costa.
Mrs. Harold C. Burgess.

Prayer.

Tenor solo: "I will lift up mine eyes," by Ward Stephens.
Mr. George Anway.

Sermon: President Elbert A. Smith.

Contralto solo: "Teach me to pray," by Jewett.
Mrs. T. C. Lentell.

We have a letter from Sister William W. Dennis of 711 Fifth Street East, Ashland, Wisconsin, in which she says that if any elder is to speak by radio and will let her know so that she can listen in, she will send him postage and gather an audience which he would not otherwise get.

A broadcasting station is being established at Graceland this week. Let us hear what you want them to broadcast. The time is coming when we shall have a number of these stations, and we want each to be distinctive and yet representative.

If you ever listen in on a sermon from some other radio station, try to analyze the principles of its construction and tell us what you think of it. We shall be interested in your frank comments.

WACO, TEXAS. I am receiving your radio concerts very loud and clear and have enjoyed them very much.—Roy Jacobs, Jr.

SPARTA, TENNESSEE. On Sunday, March 23, I heard the Mormon sermon from W P E. It was fine and came in on one tube only. Please send me your program.—Frank D. Sutton.

LEXINGTON, NEBRASKA. Your sermon for Sunday night came in fine and certainly enjoyed it very much. Let the good work go on. Seldom fails that we do not tune in your programs in Kansas City.—W. W. Brown.

HOLDEN, MISSOURI. I am a believer in the practical utility and effectuality of the radio as a means of reaching many people with our message—thousands who will never hear it in any other way. And for this reason I wish we had a broadcasting station the equal of any in all this region. I hope to see this a reality. The sermons broadcasted from W P E so far, I think have been of the right kind—clear, plain, conservative, and yet unequivocal—just the kind that will make the intelligent "listeners in" take notice and consider.—H. E. Moler.

EDGERTON, MISSOURI. I receive your broadcasting nicely over the crystal or vacuum tube. I am certainly glad to see Kansas City get another broadcasting station.—Charles Turney, Jr.

SAINT JOSEPH, MISSOURI. Last evening I had the pleasure of hearing your address as it was broadcasted from your station. I assure you I enjoyed it very much, and could hear distinctly every word throughout your sermon.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:		
Observance of May 6 in Interests of Young People	337	
Isolated Saints Need Church Periodicals	337	
Interesting Facts About the Book of Mormon	337	
How Sorry Are You	338	
The Waste of the Liquor Traffic	339	
The Christmas Offering	339	
Blue Pencil Notes	360	
ORIGINAL ARTICLES:		
As Christ Loved the Church, by S. A. Burgess	340	
Climatic Condition of Palestine, by A. H. Parsons	342	
Let Us Go On to Perfection, by J. D. Stead	344	
OF GENERAL INTEREST:		
Zionism and Changes in Palestine	348	
What of China	348	
Right Education Versus Crime	349	
Why Do Not the Churches Progress	349	
Mothers' Employment and Infant Mortality	350	
Methodist Stewardship	350	
Three Years of Prohibition	351	
LETTERS AND NEWS	351	
J. E. Vanderwood—Mary J. Floyd—W. D. Tordoff—F. B. Almond—Mrs. H. C. Pittsberger—Mrs. E. G. Maxwell—Leon B. Levy—Roy M. Young—Anna McCord—F. C. Bevan—C. Edward Miller.		
MISCELLANEOUS	359	

MISCELLANEOUS

Dwight Madison Still Missing

Dwight William Madison, fourteen years old, five feet, six inches high, weight about a hundred and twenty pounds, is still missing. He left his home in Washington, March 5. His parents fear he is trying to return to Independence, Missouri. He is a Boy Scout but wore a light gray cap, long blue serge trousers, dark wool army shirt, green sweater with dull red trimmings, and a dull brown raincoat.

Call for Ensigns

To the Saints Everywhere: It is possible for us to place several thousand copies of old, clean *Ensigns* in the hands of the reading public. Any person having such copies will help the cause in the Tri Cities by forwarding them to the undersigned. Ralph W. Farrell, Rock Island, Illinois, general delivery.

Addresses

James McConnaughy has been changed to local missionary and branch work. All letters should be sent to Box 25, Lawn-dale, Ohio. Telegrams should be sent to 131 Elmwood Avenue, Barberton, Ohio.

Brother A. Zibley, of 1015 West Maple Avenue, Independence, Missouri, would like to locate Brother N. F. Tower.

Our Departed Ones

WIGHT.—Kenneth Stewart Wight, oldest child of Rupert A. and Leona Wight, was born at Little Rock, Arkansas, March 30, 1916. Died at Kansas City, Missouri, March 27, 1923. While coasting on roller skates he turned into the street to avoid a car standing on the sidewalk and was run over and instantly killed by a truck. Blame was attached to no one. Funeral in charge of J. F. Garver and W. E. Prall. Interment in Rose Hill, Lamoni, Iowa. He leaves father, mother, two sisters, and many other relatives.

ROGERS.—Melville Danforth and Gordon Keith, the two sons of Keith and Helen Danforth Rogers, died at Wiley, Colorado, March 31, 1923. Melville was born at Trenton, Missouri, November 22, 1920. Gordon Keith was born at Phoenix, Arizona, November 21, 1921. Melville died at 2 p. m.; Gordon Keith at 11 p. m. of the same day. Funeral from the Saints' church, in charge of George F. Wixom. Sermon by John W. Rushton. They leave father, mother, and three grandparents.

Blue Pencil Notes

It sometimes happens that when a man is quite ready and willing to pour oil on the troubled waters he finds some other man standing by equally ready and willing to touch a match to it.

Zealous missionary: "I hope to die in the harness with my hand to the plow."

Absent-minded pastor: "We will all remain seated while we sing, 'Stand up, stand up for Jesus!'"

F. A. R.: "Now sing it, 'Will your anchor hold'? Don't sing it, 'Will your rancor hold'? We know your rancor will hold; but how about your anchor?"

Holding the priesthood is not very profitable if all one does is to "hold" the priesthood.

The last touch of the bizarre as well as the tragic connected with the return of King Tutankhamen came with the death of the discoverer and despoiler of his tomb, Lord Carnarvon. Egyptians believe that the pharaohs pronounced a curse on any man who should disturb their carefully planned repose. Carnarvon is said to have died as the result of the bite of a poisonous insect that is popularly supposed to have issued from the tomb or its vicinity. Egyptians are very sure that this was in fulfillment of the curse. The story is spread over the pages of the daily newspapers in England, Europe, and America, accompanied by a great deal of speculation as to the possible significance of the strange affair—it being related also how other disasters have pursued the Carnarvon family since the opening of the tomb, such as the sudden and strange illness of Lady Carnarvon en route by airplane to her husband's bedside.

Sir Conan Doyle is reported to have added the bizarre to the tragic by affirming that the ancient Egyptian kings and priests had a profound knowledge of the occult and probably set "elementals" to guard the tombs of the pharaohs. An "elemental," be it known, is something lower than a human spirit, not having a soul. "Elementals" may be the raw material from which humans are made; if so the "elemental" that would stick around a tomb three thousand years to get a chance to bite some one on the cheek will make a choice specimen of humanity, quite like some now extant. Or "elementals" may be the watchdogs of the spirit world, content to guard the master's property three thousand years after he has abandoned it.

On the face of it, then, the death of Lord Carnarvon would seem to be a case of murder. But probably Tutankhamen is as safe from punishment as the average American murderer of to-day. It is a question for lawyers. Probably he would have three lines of defense. First, he acted in self-defense. Carnarvon was clearly guilty of "breaking and entering," also of pilfering. Tutankhamen's "ele-

mental" was within the law in resisting. Secondly, if necessary, Tutankhamen could no doubt establish an alibi. Thirdly, to be quite safe, he has departed to a country with which Great Britain has no extradition treaty.

The unfortunate witches of Salem were not so wise. They cast the evil eye on people of their own time and locality, so were ducked or burned. They were too near-sighted. Like Tutankhamen they should have allowed themselves time, at least seventy-five years, in which to make a get-away, like bandits who warn their victims to refrain from calling the police for ten minutes after their departure. If some living Egyptian could be connected with the working out of this curse, even as an accessory in setting the "elemental" insect upon Lord Carnarvon something might be done about it; but apparently the real assassins got away long, long ago, and an "elemental," though in a sense responsible as an agent, has no standing in court. We do not even know whether the insect was killed.

If this had been the tomb of a common Egyptian laborer, nothing would have happened. In fact the common people of Tutankhamen's day left no tombs; and to-day have no bodies in existence to disturb, and at best probably had no "elementals" at their disposal, being but common people. It would seem then that caste continues after death. Hamlet was quite wrong in his conclusion that

Imperious Caesar, dead and turned to clay,
Might stop a hole to keep the wind away.

Apparently a king is not to be lightly regarded even in death? And if one can retain "elementals" to guard his tomb, no doubt he can keep a considerable pack of them in the spirit world to nip the heels of other spirits who do not his bidding. The thought hath possibilities. Democracy may not be safe for humanity even over there.

Seriously, now, these are not high-hatted residents of ye olde Salem, neither Cotton Mather, who to-day speculate about spells and curses and spirits and "elementals"; they are very modern up-to-the-minute people of the twentieth century. We hope they will for the time being cease to uphold to ridicule Latter Day Saints of the early day as superstitious and ignorant. Our forebears should have waited till this day to have aired their little superstitions, thus escaping remark. It grieves one that his grandfather should have gotten into ill repute by observing the crack in the new-baked loaf or omens in the sky. He should have left that for men of to-day who can talk of curses, and spells, and "elementals," and still move in the best society. Then, to be even accused of digging for treasure, was damning; now a lord may dig for a mummy, get bitten by an insect and die, and another lord may say it was done by the "elementals," and the public is quite taken with the notion.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, April 18, 1923

Number 16

EDITORIAL

Far West Stewardships

In another column will be found an article by Bishop J. A. Koehler on "Stewardships in Far West Stake," which cannot but be of interest to all the Saints who are alert in any degree to the progress being made towards the accomplishment of our social ideals. I have long been of the opinion that general agreement on the detailed mechanics of stewardships and their operations will come only when experience in this direction shall have been ripened by practical developments, and that to wait for such general agreement on details before we start to establish stewardship would be to defeat the purpose of the church.

There are yet many members of the church (the statement might include officers) who are thinking in terms of self-interests and to these the practical applications of the doctrine of stewardships are clouded, and the difficulties seem insurmountable because magnified by obscurity of vision. But of this we may be sure, stewardships as a social objective of the church will not in perfection be worked out until a start has been made. And so far at least, other than the partially-established stewardships of the ministry, the number has been small. The fundamental principles of stewardships seem clear, and once the favorable attitude has been developed and the Saints willing to enter into the social conditions God intends we should, it ought to be easy for us to work out the details by experience, in the fear and admonition of the Lord.

I am pleased that Far West Stake is making a start. May God add his blessings. Bishop Koehler is to be congratulated on the progress so far made, and it is to be sincerely and devoutly hoped that the Saints of that stake will give him hearty, moral, and material support in the movement.

FREDERICK M. SMITH.

The passage in Doctrine and Covenants which approves other organizations for good in the church is section 117:12. There is therefore an error in the SAINTS' HERALD for April 11, second column, page 341 in the article, "As Christ loved the church."

Program of the Lamoni Meetings GRACELAND HOME-COMING PROGRAM

JUNE 3 TO 6, 1923

(Subject to alterations.)

June 1

8.00 P. M. Graduate recital.

June 2

8.00 P. M. Final Athenian Federation program.

Sunday, June 3

Baccalaureate sermon.

Monday, June 4

Preliminary meetings of various classes for organization.

Operetta—College Glee Club.

Tuesday, June 5

A. M. Tournaments: Tennis, Volley ball, Playground ball.

2.00 P. M. Float parade.

3.00 P. M. Alumni program on campus.

5.00 P. M. Class dinners, socials.

5.00 P. M. Annual banquet, Lambda Delta Sigma.

Wednesday, June 6

10.00 A. M. Final chapel services.

2.00 P. M. Class Day exercises.

8.00 P. M. Graduation exercises. Address: Doctor F. W. Blackmar, University of Kansas.

YOUNG PEOPLE'S CONVENTION, JUNE 7-17

OPENING DAY

Thursday, June 7

8.00 A. M. Registration. Enrollment Fee: It has been decided by those in charge of the plans for the convention that the fairest way to distribute the necessary expense of the convention is to charge a nominal enrollment fee of one dollar for each person. The payment of this fee entitles the visitor to a specially prepared convention notebook, as well as admission to all courses, lectures, and entertainments of the convention.

10.00 A. M. Opening exercises.

Addresses of welcome.

Opening address: Doctor F. W. Blackmar, University of Kansas.

1.30 P. M. Registration.

3.00 P. M. Organization of recreational leadership groups.

8.00 P. M. Reception to visitors by Lamoni young people.

RELIGIOUS LIFE DAY

Friday, June 8

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work. Several parallel courses will be given daily at this hour. Subjects and instructors will be announced later.
 10.00 A. M. Lecture and symposium (C. E. Wight, Elbert A. Smith). "The aims, meaning, and values of a religious life."
 (Church school opens also at this period and continues each day under direction of A. Max Carmichael.)
 1.30 P. M. Round tables. (At this period daily there will be conducted several round tables, among which those in attendance at the convention are free to choose. Some of the subjects under discussion at these round tables will be: Religious education; Departmental work; Recreation and Expression, Music, Health, College work, Our Zionie plan, and many other equally interesting and vital subjects.)
 3.00 P. M. Recreational leadership.
 8.00 P. M. Sermon, "Why religion at all?" Elbert A. Smith.

MISSIONARY DAY

Saturday, June 9

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "Missionary aims and problems." J. F. Garver, J. A. Gillen, F. H. Edwards.
 1.30 P. M. Round table discussions.
 3.00 P. M. Recreational leadership.
 8.00 P. M. Shakespeare play, "The taming of the shrew," by College Players.

MISSIONARY DAY

Sunday, June 10

- 10.45 A. M. Sermon: "Here am I, send me," J. F. Garver.
 2.30 P. M. Social service, theme: "Preparation."
 8.00 P. M. Foreign missionary program.

HEALTH DAY

Monday, June 11

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "Physical and mental health," Doctor G. Leonard Harrington.
 1.30 P. M. Round tables.
 3.00 P. M. Recreational leadership.
 7.30 P. M. Camp hike to South Woods. (Under supervision of instructors in recreational leadership.)

MUSIC DAY

Tuesday, June 12

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "The place of music in the church," A. N. Hoxie, Paul N. Craig, and others.
 1.30 P. M. Round tables.
 3.00 P. M. Recreational leadership.
 8.00 P. M. Concert and program by Graceland studio.

OUR ECONOMIC PLAN

Wednesday, June 13

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "Our economic plan," C. E. Irwin, Albert Carmichael, and others.
 1.30 P. M. Round tables.
 3.00 P. M. Recreational leadership.
 8.00 P. M. Sermon: "Economic Zion," Albert Carmichael.

RELIGIOUS EDUCATION

Thursday, June 14

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "Religious education," A. Max Carmichael.
 1.30 P. M. Round tables.
 3.00 P. M. Recreational leadership.
 8.00 P. M. Sermon: "Place of the 'three books' in the church."

RECREATIONAL EXPRESSION

Friday, June 15

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "Recreation and expression in the church," T. W. Williams.
 1.30 P. M. Boy Scout contest: Independence versus Lamonie. Reviewing and judging Temple Builders and Oriole exhibits.
 7.00 P. M. Excursion tours through Lamonie.

ZION BUILDERS' DAY

Saturday, June 16

- 7.30 A. M. Prayer service.
 8.45 A. M. Class work.
 10.00 A. M. Lecture and symposium: "Zionie aims," President Frederick M. Smith.
 1.30 P. M. Round tables.
 3.00 P. M. Recreational leadership.
 6.00 P. M.
 and
 8.00 P. M. Religious motion picture, "The chosen prince." (The story of the life of David, eight reels.)

ZION BUILDERS' DAY

Sunday, June 17

- 10.45 A. M. Sermon: "Our aims are one," President Frederick M. Smith.
 2.30 P. M. Social service, theme: "Consecration."
 8.00 P. M. Closing sermon.

Considerable comment is being made over the fact that the Sahara Desert has been crossed by automobile. The facts appear to be that caterpillar trucks were used, and that not more than a fourth of the Sahara is really sand or desert in that sense. Much of it is rock land with water under the surface. Where this water comes to the surface there is an oasis. There seems an indication from this partial survey that much of this supposed desert could be made productive.

What Can Be Done When We Will

The story is told in a recent issue of the *Christian Standard* of Charles G. Finney. He had been trained for a lawyer but was preaching in Rochester, New York. As he preached, up in the front seat of the gallery sat the chief justice of the court of appeals. After a short time the judge turned to the man with him and said:

"If that man were a lawyer and pleading a case, and if he would back up his statement with evidence like that, I would be compelled to give him the verdict."

Finney preached on. The chief justice said: "He seems to be an honest man. I claim no man has a right to be an honest man unless he is in the right."

Finney preached on. The chief justice jumped to his feet, took his coat and hat and wormed his way along the aisle down to the platform. He pulled the tail of Finney's coat.

He said: "If you will call for sinners to take the front seat, I will lead the way."

Finney stopped preaching, and said: "I am informed by the chief justice that if I will make a call for penitents, he will lead the way. I make that call."

He did, and nearly every lawyer in Rochester marched down the aisle, and inside of twelve months one hundred thousand people in that section of the country were swept into the kingdom of God, all by that influence.—Exchange.

That shows what one man can do. To convert people to the gospel of Jesus Christ and fully convert them so that they become sturdy oaks and not simply the result of the efforts of one man. To convert them so that it is a change of life, not simply an expression of a desire to do right and follow in the footsteps of Jesus may take a longer time, yet we are confronted with the plain fact that in the early church from 1830 to 1844 there were probably close to 200,000 people baptized.

This convinces us that when the church presents a united front, when we come on bended knees in all humility desiring the direction of the Spirit of God to do his will, that the church will yet move out in mighty power and baptize thousands in a day. The world is hungering and thirsting for the word of God. The opportunity is before us in increasing measure. We do not want to place our ideals too low, but have faith in God and in his work.

The message of God is a logical one, which if presented in court must receive the decision. The world needs the teachings of Jesus Christ and also the blessings which accompany his Holy Spirit.

A few years ago some were astonished at the call for 20,000 new converts before General Conference, but with an endowed priesthood moving forth in regular service, with the whole energy of each and every man, woman, and child moving to the common end, 20,000 should prove too small an estimate.

Have faith in God. To the man who puts his trust in the arm of flesh such things will seem impossible.

But to the man whose faith is in God, nothing that his heavenly Father directs is too great to attempt and to accomplish.

S. A. B.

Divorce Problem

It is one of the interesting signs of the times to note the anxiety felt concerning our diverse divorce laws. For the whole United States the average is one divorce for less than eight marriages. Many States have a ratio of one divorce to less than two marriages.

In the past those unhappily mated could go from one State to another and secure a divorce without regard to the law of the domicile. But in 1916 the supreme court of the United States limited this deplorable condition. The status of the marriage is determined by the matrimonial domicile. But the result is that one may be unmarried in one State, married to one woman in another, and a bigamist in a third State. There is a need of uniformity. This was clearly seen as early as 1909. A convention was held and uniform divorce laws were drawn up, yet only three States out of the forty-eight have accepted, so only three States have "uniform" divorce laws, if one can pardon the humor in such a suggestion, according to the *Outlook*.

But the basic difficulty after all is with the marriage laws which permit of the marriage of those young in years. Ministers of God have been known actually to accompany parties from one State to another in order to perform a marriage ceremony of those who are under age. Mr. Ross says that in nineteen States there is no prohibition of the marriage of feeble-minded, and even where that prohibition does exist as a rule the feeble-minded person can swear that he or she is not feeble-minded and that settles it. Thirteen thousand girls of fifteen years of age are married women. The legal age for girls in some States is twelve years, while seventeen States have no minority age limit.

We have presented this matter before, but we hope to arouse at least our readers to a keen realization of the situation and of their responsibility as citizens.

S. A. B.

It is significant to note how comparatively rarely a divorce follows several years of married life and the birth of more than one child. Yet the great tragedy of divorce is the children. Judge Alexander Brough, the presiding magistrate of the probate court in the city of New York has stated that more than half of our criminals come from the children of divorced families, because they have lacked that essential need of childhood, a proper home with right parental supervision and discipline.

Christian Scientists Do Not Oppose Sheppard-Towner Act

During the recent Congress an act was passed authorizing certain medical investigation, the money to be expended by the States, the United States Government cooperating with the Health Department. This is called the Sheppard-Towner Act.

There have been some accounts in the papers of the Christian Scientists, in certain instances at least, opposing the adoption by the state of the provisions of this act. But we are just in receipt of a letter from the Committee of Publications for Missouri of the Christian Scientists in which they advise us that they offered their amendments to the Sheppard-Towner Act when it was before Congress, and that these amendments were accepted, so that the bill is now entirely satisfactory to them. They declare that these newspaper items are without real foundation so far as they and their representatives are concerned.

They are opposed, however, to compulsory medication and the invasion of the home for compulsory examination, but state they do not otherwise oppose medical or child welfare legislation. S. A. B.

Buy Your Books Through the Herald Office

*We need an improved people for the work
of Zion.*

Our primary purpose is not a selling argument. The Herald Publishing House belongs to the church. It belongs to you whether you buy books and subscribe for the church papers or not. It is organized for the purpose of helping the missionary and pastoral arms of the church, for the purpose of service to the church.

This service is extended to the procuring of all good books and is not confined to those published by the Herald Publishing House. Those who are in charge have been and still are endeavoring to make the publishing house not only self-sustaining but to show a profit. But this is for the benefit of the church as a whole, for all of its members, since to that extent it relieves the burden of the general church treasury.

But if we are to build up Zion we must have an informed people, a people who are grounded in the Word of God, a people who not only buy the books of the church but who read them. It is not a question of how many books are bought; it is not a question of how much is contributed to the publishing house in this way, but how many books have you made your own? The appreciation of the literature of the church depends upon a broad reading.

We should by all means study carefully the three books. Unless we do so we cannot understand the plans presented for the establishment of stewardships and the building up of Zion. We cannot understand the work being attempted by the church. But to really appreciate the efforts now being made and which will be made in the future, we must also know what is being done in the world. We must be in touch, as time and our purse will permit, with the literature of the day on religious education, on the problems of religion, in the field of social service and in the field of economics, to mention a few topics among many.

It is not necessary that every family buy all of these books. Every family should have the three books of the church for personal and family reference and frequent study. But there are many other good books which can be bought by the branch or group of a few families. They may be bought by one and loaned to others.

It is not the mere possession of the books which proves beneficial. It is not the number of Bibles we have on our shelves or the fine quality of our Bibles, but how careful is our reading, how much do we understand, and how much are we ready to put into practice in our daily life?

We may feel that we have not the time, but there are few of us who do not waste much time over reading which is not beneficial, over frivolous novels (we do not say that all novels are frivolous or useless), or over books or magazine stories which are negative if they are not actually pernicious. The time spent in gossip would be much better employed in study and in reading that which will bless us. There is a joy in such reading when once the taste has developed, which far exceeds the ordinary moving picture, newspaper, or magazine article.

If our desire is happiness, it can be found here in the highest degree. If our desire is service, we are thus prepared for better service, and we are serving humanity in employing our time in developing our talents for future use. Good books well read are indeed a treasure house. S. A. B.

"In organized society to-day the 'wheels' of each of us are turned, for better or for worse, by our mainspring desire to enjoy the feeling of our worth as a person among other persons—that individual feeling requiring always for its fullest satisfaction the surest possible substantiation at the hands of some particular group whose approval happens, at the moment, to appear especially pertinent and desirable."—From "Mainsprings of men," in *Scribner's Magazine* for February, 1923, p. 233.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Stewardships in Far West Stake

By J. A. Koehler

The plan being used for organization in that stake.

This explanation of the accompanying graph, with the articles of association that follow, is intended to enable the Saints throughout the church to envisage the work of establishing stewardships that is being undertaken in the Far West Stake.

On the presumption that Latter Day Saints believe the revelations given to this church and that they are sufficiently well informed to perceive that this Zionie undertaking is grounded in the principles of Christianity as set forth in the doctrines of this church, we do not attempt in this article to argue its scriptural justification. Our chief concern is to explain the practical workings of this Christian endeavor.

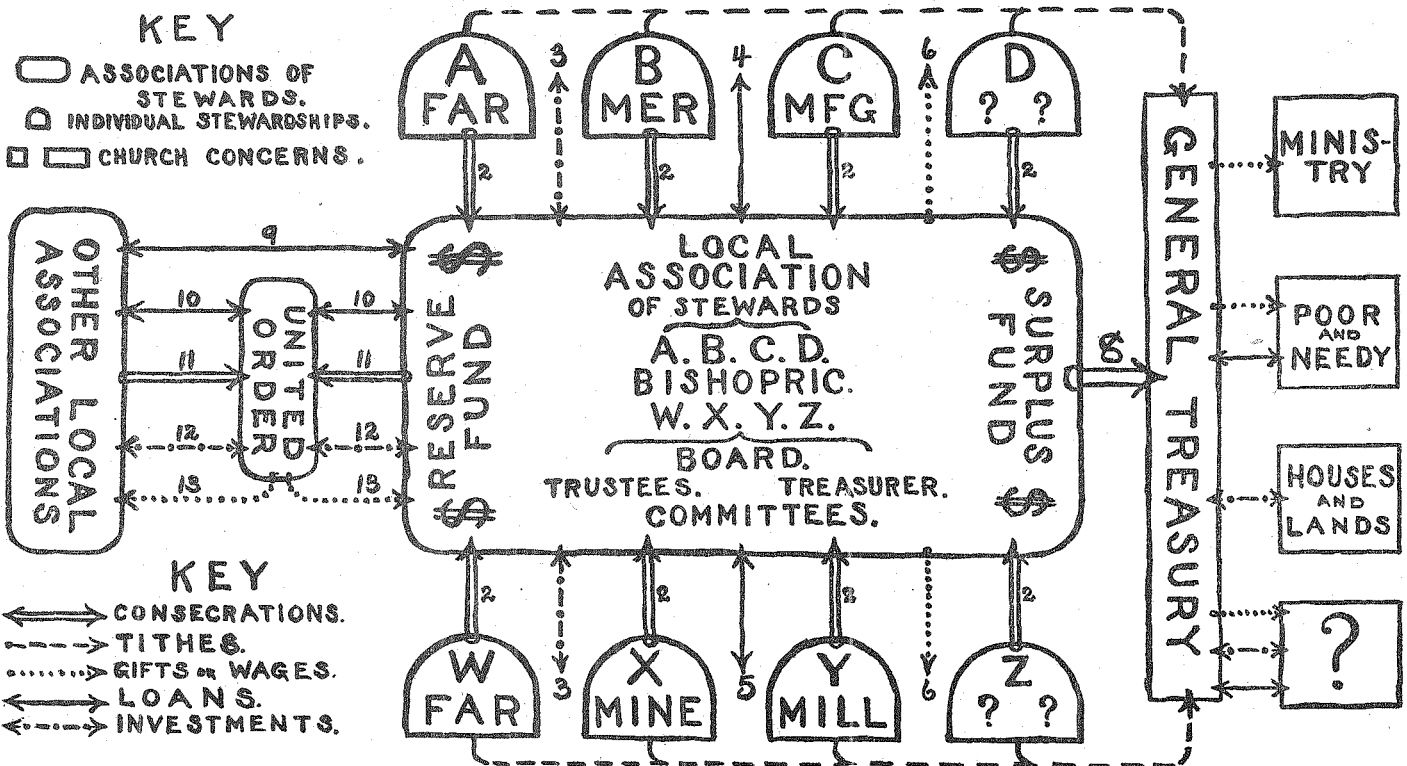
A Moral Undertaking

First, a few general observations may be in order. Let it be understood at the outset that this is a *moral* undertaking. It is not *mercenary*; its stipulations are not grounded in considerations of financial gain, but in considerations of human values—in the ef-

fects of *this mode of life* upon the worthwhileness of the individual. Nevertheless the moral adjustments contemplated cannot fail to yield as a natural reward an abundant supply of the material things upon which human well-being depends. "Seek ye first to establish the *righteousness* of the kingdom, and all these things shall be added unto you." We believe in the promises of God.

This effort is *not* inspired by a spirit of either individual or of group selfishness. While it is designed to promote and protect the welfare of our own group, and of its individual members in particular, it is also universal in its adaptability; and it is sincerely hoped that the work will be undertaken in the spirit of "good will" toward all mankind. "God so loved the world," not this or that particular group of men in the world, but the whole world; and even though Zion may originate with Latter Day Saints, it should never be forgotten that the people of God are to be the "light of the world," "the salt of the earth," and that it is God's purpose to make his children workers with him in blessing all mankind. These blessings will be broadcasted by the power of the example of God's people, "that others, seeing your good works, may glorify your father which is in heaven."

We do not say that what we are now endeavoring to do is the perfection of the ideal toward which we are moving, but it is at least an approach. Perhaps it is as much of a departure from established habits of thought and action and as big a step toward our



goal as should be attempted at one time, at least under present conditions.

Now while at the outset membership in the associations may be limited, it is contemplated that ultimately practically every producer in the Christian brotherhood will be in some way connected up with these organizations. No jealousies or ill will should arise from acts of administration to which present necessities determine us.

As the graph and articles of association are contemplated, it will become evident that these organizations are not for the purpose of managing the particular business concerns of the individual stewards. As the movement develops the group will come to have greater control over concerns upon the disposition and management of which its welfare depends. There will also be a closer group supervision; but group management of individual business concerns is not contemplated. Where an enterprise is of a magnitude or a complexity which demands the managerial skill of several men, the men jointly will be charged with the responsibility for its success. Group projects may increase and expand with the development of the stewardship regime.

Membership in the associations does not take away property right and title. But in such cases as are referred to in the preceding paragraph the manner of holding title will be settled according to the nature of the case and as the necessity for such action arises. Consecrated properties, of course, pass into the possession of the group, and (if a transfer of real estate for example) involve the execution of a deed or the passing of title.

Turn now to the articles of association and read them; then in the light of their stipulations we will study the graph.

Three Classes of Concerns

Three classes of concerns are indicated: (1) Associations of stewards, (2) individual stewardships, and (3) distinctively church concerns. (See the upper key and study the graph.) The lines represent different kinds of financial transactions (see lower key) and at once indicate relationships existing between the (1) individual steward and the church, (2) the individual steward and the local association, (3) the several local associations, (4) the local associations and the United Order, and (5) the associations and the general church.

The central figure indicates the composition and constitution of any local association. It will be seen that the associations are composed of those in the several localities who unite with the Bishopric for the purpose of fulfilling the law of God looking to developing a society grounded in Christian princi-

ples. The individual members are indicated by the letters A, B, C, D, and W, X, Y, Z.

Under the terms of association the individual members (A, B, C, D, and later W, X, Y, Z) and the bishopric constitute (1) a board of stewards (commonly called a board of directors), (2) a board of trustees, (3) a treasurer, and (4) such committees as the circumstances of the undertaking may call for. The several organs of the body (or local association) possess severally the powers delegated to them in the articles of association or in by-laws which may be adopted in keeping with the terms of the compact.

At the extreme left is a figure designated "Other local associations." All that is indicated in the central figure of the graph (which is a detailed diagram of any local association) and all that is said concerning this particular detailed association is true also of each and every other "local association" indicated at the extreme left. Obviously there is neither a necessity nor is there space for drawing each and every local in detail.

Facts concerning the general church officers who have to do with the administration of the funds of the "general treasury" of the church (see graph) are neither indicated in the graph nor discussed in this article except in a very limited way and then only as may be necessary to complete certain statements of fact concerning the workings of these stewardship associations.

The composition and constitution of the "United Order" (see graph) are not indicated or discussed. I have no matured judgment to offer on this particular question. Doubtless the First Presidency will set forth the facts concerning the United Order in due time.

Surplus to Common Treasury

Trace out on the graph the relations and facts as they are set forth. A, B, C, and D are individual members of the church. At the same time each is engaged in some business activity. "A" may be a farmer, "B" a merchant, "C" a manufacturer, and "D" a physician or garage man, or whatnot. There may be any number of any one or more of these classes of men each of whom desires to comply with the stewardship law. These, with the bishopric having local jurisdiction, form an association for stewardship purposes. The formal rites of stewardship appointment are observed and certificates of stewardship issued. Thereafter, and in compliance with the law of God, and after having supplied the needs and just wants of themselves and their dependents from the earnings of their businesses, A, B, C, and D, each pays his tithes into the general treasury (see line No. 1). After having tithed their earn-

ings, A, B, C, and D each, according to agreement, places the surplus earnings of his business in the "common treasury" or treasury of the association (see lines No. 2). The funds in the treasury of each local association which arise from the consecrations of surplus by the individual members, or which are derived in other ways, are the common property of the association, that is, of the stewards (A, B, C, and D) jointly, but not severally. That is to say, that no member of the association has any claim upon the common properties except as a member and only while a member. When one ceases to be a member he loses all right and title whatever in the properties of the association. Thus any possible attempt to disrupt the movement by designing or disgruntled stewards is forestalled. Note particularly, however, that the rights of private properties of those who are expelled or who withdraw from the association are not altered by loss of membership.

For business reasons (which should be apparent) and because of the limited resources of the members in the beginning of these organizations, it is agreed that fifty per cent of the moneys derived from the earnings of individual stewardships shall be set aside as a "reserve fund" for the purposes and as specified in article eight. That is to say that for the present the capital of the association shall not fall below fifty per cent of the consecrations of the stewards; it may be more, but until the rule is changed, it may not be less. Any portion or all of the remaining fifty per cent (which is called the "surplus fund"—see chart) may be used for the benevolent purposes specified in article one. This means that the surplus fund may or may not be appropriated by the "voice and common consent of the order" for purposes which may cause it to disappear (i. e., be used up entirely) so far as the local association as such is concerned. This surplus may flow into the "general treasury," as indicated by line No. 8, or it may flow into the "united order," as indicated by line No. 11. But in any case, the passing on of the surplus is by the voice of the members to whom it belongs until set aside for other than association purposes. After that, of course, it becomes the property of the general church, e. g., or of the "united order," e. g., and is managed or used up by these in accordance with the rules governing. (See e. g. lines 10, 12, and 13.)

Funds Used First for Order and Members

In the beginning, and until other needs are more pressing than local association needs, any portion of the surplus fund may be made to do the service of capital; worthy men who need opportunities will be given opportunity by the employment of part of

either or both the reserve fund and the surplus fund. For example: Land may be purchased by the association and sold or leased to W, X, Y, and Z on equitable terms which make it possible for them to become established industrially as well as to acquire homes. Of course W, X, Y, and Z will be required to come under the same rules as A, B, C, and D, that is they would pay their tithings into the general treasury (see line No. 1) and place their surplus earnings in the common treasury. The percentage of the contributions to the common treasury that should be applied on the purchase price of the properties to which titles are to pass to W, X, Y, and Z will be determined in each individual case and obviously will depend upon the circumstances of the individual cases. However, since the purpose of the organization is to do good, to fulfill the moral law, to "bear one another's burdens"—since human values are the ends to be sought and not private profits or advantages, the terms of the agreement between W, X, Y, and Z, and the trustees (who act for the association) are wholly equitable, not extortionate. Profits are out of the reckoning altogether. Interest will be required only as might be necessary to give the contract legal standing or as the association might be required to pay interest on money borrowed for the purpose of carrying on such benevolent work.

Good will and mutual aid are the essence of pure religion. The members of the association, individually or collectively or both, will devise and employ such methods of cooperation as in their judgment are calculated to promote efficiency and group solidarity and to help the weak to become strong. These methods may be modified as the work expands or becomes more complex, and they will embrace increasing numbers as sectional interest become unified. There are many ways in which men may cooperate. It is not necessary to describe them nor to argue their worth.

Some may be less skillful in management. In this case it will be the duty of others to train them in the science and art of business management. W, X, Y, and Z may have a bad year now and then, or they may become ill, or other misfortune may overtake them, making it impossible to meet the obligations which the purchase of a home or of a business under world conditions might impose. Ordinarily such circumstances might entail disastrous consequences. In this case such influences and aid will be thrown around them by the association as will turn an otherwise unsuccessful venture into a success. Special committees will be appointed to meet individual needs as they arise.

Order May Acquire Industries

From time to time, in order to complete the industrial organization and to derive the advantages arising from such added enterprises, the association may provide for the acquisition and development of mines or mills or other factories of this or that sort. In such case X, Y, and Z will be added to the association in one way or another to strengthen the organization and to increase its resources and therefore its power to do good. Of course X, Y, Z also will come under the same rules and in the enjoyment of the same rights as A, B, C, D.

Some concerns may be profitably expanded or a need for financial help from the association may arise, in which case (see lines 4 and 5) common funds may be employed to promote or protect the business interests of its members. As indicated by lines 4 and 5, in case of a loan, the money will be returned to the common treasury as agreed upon; or should a permanent investment be made, the interests of the association will be secured by some customary legal procedure governing (see lines No. 3).

General group needs will arise from time to time. Each local association doubtless can be relied upon to make such appropriations as it is able to make and as wisdom may direct for such purposes. This money will flow into the general treasury or treasury of the united order as the case may be (see lines 8 and 11), to be administered in accordance with the laws of the church or of the united order governing. The moneys thus appropriated would flow out of the general treasury in turn to supply the needs of the poor and needy, to purchase land and build houses of worship, or whatnot. With the development of these associations the temporal problems of the general church officers will become more general, and the problems of the local officers more local. Or, to put the matter in another form, each community being organized to manage its concerns, each community will therefore care for its poor and provide the means for local church buildings and whatnot. This will be done through the general church officers in charge of such work.

When an order or association is effected, it is easy to see that it becomes a matter of no special concern whether under the accidents of exchange the profits from social industry (and all modern industry is social) are gathered in by A or B or C, or whether by W or X or Y or Z, since the surplus that is gathered in flows into the common treasury to become the common property of the whole brotherhood. (See lines No. 2.)

It will be necessary to establish some sort of community of interests in surplus goods as between the associations, in the Far West Stake for example, and

the associations in the other stakes (Independence, Kansas City, Lamoni, and Holden—these being the present existing stakes), and particularly if one group is chiefly agricultural, for example, and another chiefly mercantile. This is contemplated in Christian doctrine. Should any community refuse to enter into relationships under which the inequalities arising from the accidents of exchange would be somewhat wiped out, other communities might find it necessary, in order to secure justice, to complete their own organization by occupying distant territory and promoting concerns which because of their peculiar form or particular location, make them distinctly profit-yielding concerns. To overcome sectional rivalries or class jealousies and to establish common interests in the surplus accumulations arising from intersectional activities or relations, a "united order" becomes almost a necessity. Through the action of the "united order," the details of which we do not give, group surpluses are utilized to serve the interests of the several communities or sections either by directly assisting locals (see lines 10, 12, and 13) or by the promotion of concerns which serve all sections at the same time and in the same way.

Intergroup Relations

The intergroup relations are indicated by lines Nos. 9 to 13. Mutually helpful relations should be developed between the different communities. Loans should be made back and forth according to needs and ability, so that the weak parts might be strengthened. Lines No. 11 serve to indicate a flow of community surpluses into the treasury of the united order, to be managed for the good of all the communities considered as a whole.

The consecration of the surplus, whether by the individual steward in the local association or by the local association or by the community, is the equalizer—the chief thing that makes equality among men a possibility.

Now, at the same time that A, B, C, and D and W, X, Y, and Z are engaged separately in some individual business enterprises, they are jointly or collectively engaged in the management of a social business enterprise. That is to say that it is the business of these stewardship associations to manage the surplus or common property for the benevolent purposes set forth in article one (which should be read in this connection). This relationship or this form of society serves to create a social consciousness, while at the same time it gives the best opportunity for individual initiative and affords the best incentive for individual enterprise. The individual steward has his own particular business to manage from stewardship motives and under stew-

ardship agreements; and he is, therefore, becoming all the while more and more involved in a social business enterprise of which he is a vital part and in which he has ever-increasing interests.

In some cases, "Z" for example, the association may retain a controlling interest in the individual business enterprise. It may be that in some cases all property rights will be reserved. This will no doubt be the status where the business is of such a nature, or is so situated, or is of such magnitude that the welfare of the group is more directly involved in the management of the business or the disposition of the properties. Such cases will multiply as the gathering hastens and the organization becomes more extensive or complex. The farther removed men are from the sources of supply, the greater the necessity for protecting individual and group interests by contracts or other means.

Each steward will give an accounting of his stewardship directly to the trustees as is agreed upon in each individual case. Budgets also will be filed annually. The information secured in this way will enable the group to take action to protect any and all parties. Budgets and accounts will enable the group to ascertain the ways in which its energies should be directed. And through these means also the worthiness of any individual steward to special considerations may be fairly judged.

The bishopric having local jurisdiction are ex officio trustees and members of the board of stewards. This is in accord with the most advanced ideas of public administration as well as with the law of God. The just and effective administration of the affairs of society depends upon the choice of men of integrity whose special study and preparation qualify them for such duties. The popular methods of selecting representatives of government have not and are not likely to secure effective and just public administration. The continual changing of men in office from year to year as is now done is socially abortive and conduces to wastefulness, wirepulling, intrigue, dishonesty, and graft.

Stewardships are a Christian undertaking. "Zion is in very deed the kingdom of our God and his Christ." The administration of the public or group or common concerns of this undertaking is therefore obviously a function of the priesthood. Under the rules according to which men are selected for office in the priesthood and hold such office, harmony and stability of government are more likely to be realized than under any other known rule. Moreover, the development of intersectional interests among the men of the church affords an added reason why those having charge of the general problems of the church should represent the men of the church in their industrial undertakings.

It should be observed that while the bishopric are custodians of the common properties they are subject to the "voice and common consent of the order" in their work of administration.

Why All Classes in One Body

Among the reasons for embracing different classes of businesses in one organization, we have the following:

First, Industry is social in its nature. Any effective adjustment of the affairs of industry must take into account the interdependent relations existing between the parts. Each part must be adjusted to the action of all the others considered separately and as a whole.

Second. Some industries are peculiarly profit gathering and others are under a severe handicap. Industry is social; its products are social products. "We are laborers together." Union of interests serves to break down class feelings and to develop a wide sympathy, and to effect an equitable distribution.

Third. The concentration of wealth in the hands of certain classes or communities is avoided.

Fourth. The association does not manage any particular enterprise; it manages only the surplus derived from separate business enterprises; and therefore it does not need to be composed of men of an exclusive class. But since the surplus arises from the efforts of all joined together, all should come to have a common interest in the surplus and together, through their agents, to have the management of the same.

Fifth. "In the multitude of counsel there is wisdom." This form of organization makes available and focuses at a given point the best talent gathered from a wide area and a wide experience. Similar reasons justify the union of many local associations in one. Each local association is constituted as follows:

- (1) A board of stewards (or directors).
- (2) A board of trustees.
- (3) A treasurer.
- (4) Committees as required.

The office of secretary is a function within the board of stewards.

Many incidental questions will arise. The answer in each case is determined by "the principles of the law of the celestial kingdom":

(1) Mutual helpfulness—the common welfare, not private accumulations of surplus goods, the motive of activity.

(2) "Every man seeking the interests of his neighbor."

Full, free, and equal opportunity to all.

(3) Every man a producer, "From each according to his ability."

(4) Equitable distribution. "To every man according to needs," conditioned of course in individual faithfulness, and capacity to use or enjoy.

(5) Consecration of surplus.

(6) Group ownership and control of surplus goods.

(7) Social equality.

Far West Stake is our particular field. It is a field rich in possibilities. We shall be glad to hear from others who have long yearned for Zion, and whose hearts are tuned to the harmony of her righteousness, and who wish to unite their labors with ours in the great work of building up the righteousness of the kingdom of God.

The articles of association follow:

*Articles of Association
of the Order of Enoch
and*

Declaration of Trust

Article 1. Statement and Object.

These articles of association and declaration of trust are adopted in pursuance of resolutions adopted by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamoni, Iowa, April 6 to 21, A. D. 1909, authorizing further organization of the bishopric of said church of those who may desire to associate themselves for the benevolent purposes herein specified:

(1) To aid and assist the worthy and the poor, directly or through such channels as the Order may direct, in obtaining employment and homes;

(2) To help the sick and afflicted and unfortunate in times of need.

(3) To promote temperance, culture, morality, and equality, and provide against all social evils of every sort for the good of the individual and of the community; and

(4) For these purposes to acquire by gift, purchase, devise, or other legal and just methods, suitable real and personal property, to use such wealth for the purposes herein specified, and when desirable to improve and convey the same.

Article 2. Name and Place of Business.

The name of this organization shall be the Order of Enoch, and its chief or principal place of business shall be in the City of, County of, State of Missouri.

Article 3. Capital and Properties.

This association shall have no capital stock. It shall not be run for the pecuniary profit of individ-

uals. No member shall have any claim upon any portion of the properties or earnings of the association except for his needs and just wants and that only while a member of the association and as herein provided; and in the event that any person shall cease to be a member hereof, he specifically agrees to waive all claim to any properties of the association whatsoever.

Article 4. Membership.

(a) This association is to be composed of members of the Reorganized Church of Jesus Christ of Latter Day Saints who are appointed to act as stewards in the conduct of its affairs.

(b) All nominations for membership shall be made by the bishopric of the Far West Stake of the Reorganized Church of Jesus Christ of Latter Day Saints and approved by the First Presidency and the Presiding Bishopric.

(c) Nominees may be elected to membership by a two-thirds vote of the members of the association.

(d) Any person who shall be expelled from membership from the aforesaid church shall automatically cease to be a member of this association and any persons whose presence or conduct is deemed hurtful to the interest or cause of the association may be expelled from membership upon recommendation of the aforesaid stake bishopric and a two-thirds vote of the members.

Article 5. Management, Powers, and Duties of the Board of Stewards.

(a) The affairs of this association shall be under the management of a board of stewards not to exceed twelve in number, to be chosen from among the members.

(b) In case of death, resignation, or removal of any member of the board, the remaining members shall select his successor who shall serve until the next annual meeting of the members.

(c) The board of stewards shall fix the compensation (if any) of the trustees, officers, and agents of the association and they also may receive such compensation for their own services as may be determined by the members of the association.

(d) The board of stewards may make, adopt, amend, or repeal such by-laws and regulations not inconsistent with the terms of this instrument as they may deem necessary or desirable for the conduct of the business and for the government of themselves, their agents, servants, and representatives.

(e) All stewards and officers of this association shall make report or accountings of their work and the condition of the same to the board of trustees as the trustees may require.

(f) In addition to the powers herein specified and granted to the board of stewards, they shall have all the powers with reference to the conduct of the business and management of properties of the association for the purposes herein specified which are possessed by the directors of a manufacturing corporation organized under the laws of the State of Missouri.

(g) The records of the meetings of the board of stewards and of the annual meetings of the members shall be conclusive against the association, so far as strangers of the association are concerned, of the fact and doings herein stated.

Article 6. Trustees.

(a) Trustees shall be ex-officio members of the board of stewards and shall preside either jointly or severally over all of its meetings.

(b) The bishop of the Far West Stake and his counselors shall be ex-officio stewards and trustees for the association and custodians of all its properties as hereinafter provided.

(c) They may appoint a treasurer to receive and disburse funds for the association in accordance with its rules; this appointment to be made with the approval of the board of stewards.

(d) The trustees shall qualify by executing an acceptance or declaration of trust which is made a part hereof. Vacancies among the trustees caused by death, resignation, or removal of any of the bishopric of said stake shall be filled by the persons chosen to succeed them in accordance with the laws of the church. These constituted trustees under the direction and authority of the board of stewards shall hold and convey all property, real, personal, or mixed, for the uses and benefits herein ordained in carrying on the benevolent work herein set forth. All conveyances of real estate shall be approved by the board of stewards of the association and be signed and sealed by the trustees.

(e) The association may sue and be sued in the names of the trustees and all claims made against it shall be made in the names of its trustees, and the property of the association in the possession of said trustees shall answer for all the debts thereof, and the individual or private property of the members shall in no event be liable for the debts of the association.

(f) Whenever a trustee has been elected as hereinbefore provided and has accepted the terms of the trust, the property and estate of the association shall immediately vest in him together with the other acting and qualified trustees without other conveyance. Whenever changes are made in the personnel of the trustees, a certificate of the selection of the

new trustee or trustees shall be filed for record in the counties where properties are held.

(g) No purchaser from the association shall be bound to see to the application of the purchase money or other consideration paid or delivered by or for said purchaser to or for the trustees or board of stewards.

(h) Trustees shall report regularly to the Far West stake conference of the Reorganized Church of Jesus Christ of Latter Day Saints, stating the financial status and workings of the association.

Article 7. Courts of Appeal.

The High Council of the Far West Stake and the Standing High Council of the church aforesaid are to be the courts of appeal in all matters of controversy respecting the rights of members of the association.

Article 8. Earnings.

The members of this association agree that, in the operation of their individual stewardships, after they have supplied the needs and just wants of themselves and their dependents, and after having tithed their earnings in compliance with the law of God, they will place such earnings, profits, or increases of their businesses or labors in the treasury of the association as shall be agreed upon by and between the individual member and the trustees. The fund created by such earnings, profits, or increases shall become the common property of the whole association. It is further agreed that fifty per cent of the aforesaid fund shall be held primarily as a reserve fund to refinance or to assist the credit of stewards whose capital, from disaster or financial depression, may become impaired, or for the purpose of expansion, and as the trustees may deem necessary or proper. When the above reserve fund has increased to an amount where in the judgment of the members it is not all needed for the protection of the members, by a two-thirds vote it may be made available for the benevolent purposes heretofore specified as the board of stewards may determine or as shall be decided at the annual meeting of the members of the association.

Article 9. Term and Dissolution.

This association shall continue for a term of twenty-one years after the death of the last survivor of the persons named in Article 12 and who have executed this agreement as the first board of trustees. It is especially provided and made a part of the conditions of this order that in case of the dissolution or abandonment of the work of the same, the property of the order, after satisfying all just debts of the same, shall be turned over to the Presiding Bishopric and the trustees of the Reorganized Church of

Jesus Christ of Latter Day Saints to be used for the benevolent purposes and as specified in Article 1.

Article 10. Annual Meetings.

Annual meetings of the members and all who become members shall be held on the day of each year, or special meetings may be held upon the call of the trustees after giving ten days notice to members. It will be sufficient if a written notice be mailed to members at their last known address at least ten days before the date of any such special meeting.

Article 11. Stewards Named.

The names of the persons chosen by the subscribers hereto to act as the board of stewards until the first regular annual meeting are as follows:
.....
.....

Article 12. Trustees Named.

The names of the persons as herein provided to act as trustees are as follows:
.....
.....

Article 13. Amendments.

With the approval of the trustees, amendments hereto may be made only at a regular annual meeting of the members as provided in Article 10, or at a special meeting properly called.

Article 14. Recording.

A duplicate original of this agreement and declaration of trust shall be recorded in the office of the Recorder of Deeds of Buchanan County, State of Missouri, at Saint Joseph.

In witness whereof the parties hereto have subscribed their names this day of,
.....
.....
.....
.....

Our protest is not simply against the violation of the Prohibition Act and the Eighteenth Amendment. The protest is deeper than in the violation of this law. The basis for law violation is laid for the younger generation and the amount of crime is thereby increased through the breaking down of proper respect for law administration. As an example the *New York Times* relates the confession of two alleged moonshiners who pointed out the location of two murdered deputy sheriffs. Another news item adds three more murders to the list. These are direct results of efforts to avoid law enforcement.

OF GENERAL INTEREST

A Jewish Homeland Is Bound to Come

NEW YORK, March 29.—Lord Robert Cecil, who recently arrived here from London, has given a statement to the Jewish press, which will appear in the *New Palestine*, organ of the Zionist Organization of America in its issue to-morrow. The statement says:

"The British Government and the responsible, right-thinking people of England are for the establishment of the Jewish national homeland in Palestine. Great Britain will never withdraw from her promises."

Lord Cecil is also quoted as saying: "I believe that when the history of the war comes to be impartially written, the two greatest results will be the establishment of the national Jewish home and the creation of the league of nations. The two are not really disconnected. They represent the two great ideas for which we fought and by which we conquered—the ideas of nationalism and internationalism."

"It is most absurd to say that Zionism is dying," Lord Cecil declared. "Zionism is synonymous with Judaism and the Jewish people have had sufficient experience to know that the opposition of its enemies serves only to strengthen it."

When asked what influence the attacks on Zionism had on British public opinion, his answer was:

"No influence whatever. Great Britain does not listen to the enemies of the Jewish people and of Zionism. Great Britain is a friend of the Jews and a friend needs no explanation, and enemy explanations are of no avail. The Jews, like all other people, must expect opposition. Has not Great Britain enemies; has not America enemies; why worry? The Jews who have lived for 2,000 years in strange lands must expect that some one will attack them. But they should be proud of the fact that they have good friends who will always be with them."

Harnessing the Jordan

One of the principal projects ahead in the development of Palestine is the construction of irrigation works. Because of centuries of neglect and the denudation of its forests much of the country has become dry, desert-like waste. But the soil of many such areas is rich, and if an adequate supply of water could be turned upon them, the country might once more deserve the description "flowing with milk and honey." The land within the great rift of the Jordan valley can be most easily supplied with water, and it is there, no doubt, that the first extensive irrigation projects will be carried out. The water of the Jordan, on its way to the Dead Sea has a descent of more than 600 feet in the 75 miles separating the Sea of Galilee and the Dead Sea. It is believed to be practicable to develop a considerable amount of power by harnessing the Jordan at several points. Some of the more ambitious proposals even look to the creation of an industrial Palestine with the Jordan power, while others would make use of it for municipal purposes and irrigation work.

The *Fairview News*, published at Fairview, Montana, under date of March 29, 1923, contains a very interesting article written by Elder Eli Bronson, accompanied by a two-column cut of Brother Bronson. It sets forth quite clearly the status and aims of the church to the extent possible in an article of that length.

Demand That the Government Use Your Money to Find a Substitute for War

Senator Borah, in a speech before the Senate on December 18, said:

"We shall expend this year, Mr. President, for war purposes \$2,650,000,000; for agriculture, \$24,876,000; for the public health, \$15,877,000; for promotion of education, \$10,151,000; for labor interests, \$4,718,000; to study the causes of and the remedy for war, not one cent."—*Christian Work*, March 24, 1923.

Concerning College Work

Great thinkers, free students, and religion give the true bases of education.

The following extract from an address by Chancellor Fred-eric A. Hall, of Washington University, should prove of interest to our readers. His address though a brief one covers a rather broad scope and gives a basis of thought in several different directions concerning college work. For example, he refers to the splendid buildings erected which have been referred to as the most beautiful group in America because they were erected as a unit and followed one architectural ideal. But he adds:

"More enduring than the buildings beaten with the storms of centuries are the great names associated with English and European universities. To-day, after sixteen hundred years, with every physical vestige of the structures lost, there still glows the fame of illustrious leaders in the history of education during the first centuries of the Christian Era."

He continues that the university is for free and open investigation. Every man may search for truth and express the truth as found without hindrance.

"The economist may proclaim his theories of tariff and of taxation. The scholar in any field is a free man. The only restraint is the consciousness of every thoughtful man that his position carries with it a certain responsibility to the general public. Then, too, here one finds no shackles upon his religious views. The founders of this institution wisely decreed that no sectarian teaching should ever mar the breadth of its foundation, but that in religion it should be as broad as human belief. Catholic or Protestant, Hebrew or Gentile here finds a welcome—a place where his religion is respected and may be cherished without interference.

"On the other hand, it would be a sad day for this or any other institution of learning when it becomes indifferent to the claims of religion. I trust that increasingly the spiritual interests of students may be protected and directed.

"In my judgment, matured with many years of observation, there is no anchor more steadfast in holding one to a sane course in life than the recognition of his relation to the Supreme Ruler of the universe.

"I trust that you as students will not allow new presentation of truth to interfere with the essentials of the religion in which you have been trained. Have faith to believe that eventually the truth will reveal, not destroy, solid foundations. I repeat that here are nurtured and cultivated religion, world-wide in scope, and a disposition to know and reverence truth in every field of human endeavor."

He then calls attention to a factor that is all too often ignored, that splendid men of ability are secured for the faculty and that they are there through the generosity of others for the benefit of the young people who attend. Their services, the building and equipment as well are practically a free gift; for without the generosity of others, both in the present and in the past, without the sacrifice of these men,

very few young people could ever meet the expense of securing an education.

As to the value of an education he calls attention to Who's Who in America for 1922. Seventy-two per cent of those there listed attended college; over fifty-nine are college graduates.

S. A. B.

Practical Cooperation

Factory turned over to workers with good results.

The practical example of cooperation is shown in the case of Henry A. Dix, of New York. When he began business twenty-seven years ago he felt that the worker got but little outside of his wages and he felt that that system was wrong. He felt, according to his son, that those who give their lives to build up a business for another man should have some share beyond that of mere wages in the concern which they helped to create. From time to time he has tried to make changes which would recognize the human element in the success of the business concern. He shortened the working day and ran the plant on the five-day week. He inaugurated a system of dividend profits so that the employees would share.

It was three years ago that he put his four plants on a five-day week schedule, leaving the daily hours unchanged, and found that the workers were in better condition and that production increased on this schedule. His business is one of manufacturing dresses and nurses' uniforms with a turnover of \$1,000,000 a year. No change was made in the wage of week workers nor was the piece rate altered, so that the wages of the piece workers either remained the same or were increased with the increase of production. The factories are closed down for two weeks each summer and employees receive vacation with pay while the plants are renovated and put in order. No overtime is ever worked. There is no unemployment. Even during the business depression the plants were kept running.

Now he has transferred the whole business to the workers, has incorporated it as a new company known as Henry A. Dix & Sons Corporation, but neither he nor his sons own any of the stock or will receive any of the profits. The material assets are \$300,000 and the working capital in cash \$250,000. For this the workers have paid nothing directly but have given their notes. From the net earnings of the business 20 per cent is to go to surplus; 20 per cent to apply on paying for the stock until it is paid up. Mr. Dix has accepted an honorary advisory relationship so that the new owners may have the advantage of his long experience in the business, but this gives him no control of the conduct of the business or of the disposal of the earnings.

S. A. B.

Illiterates of the United States

Of the eleven most enlightened nations of the world, the United States has the largest percentage of illiterates.

"Germany and Denmark have but two illiterates in a thousand; Switzerland has five; Netherlands six; Finland nine; Norway and Sweden ten each; Scotland sixteen; England and Wales eighteen; France forty-nine; the United States sixty.

"The Legion is unsparing in its characterization of these conditions. It offers such statements as these:

"There not being any people in Norway who cannot read and write but those suffering from certain mental or physical defects."

"And this: 'The only German illiterates are mentally defective people or idiots.'

"And this inquiry, 'Should the richest nation in the world lag behind other enlightened nations in stamping out illiteracy?'"—*Bridgeport (Connecticut) Times*.

Excessive Use of Drugs

Some doctors do not use opium derivatives.

It will doubtless prove a surprise to our readers to learn that more opium is used in the United States per capita than in any other nation in the world. China is supposed to be the homeland of the opium users, yet 17 times as much is used in the United States per capita as in China.

According to Doctor Alexander Lambert in the *Journal of the American Medical Association*, the United States uses from 12 to 72 times as much per capita as any other white country. The average age of the drug addicts is remarkably low. In New York City it was found to be just above twenty-three years. This means that new users start at a very early age.

It is doubtless the wealth of the country that makes this possible. Many times the normal quantity of opium is produced and is then smuggled into this country and sold. Therefore there is need of international agreement.

Some estimate that the legitimate medicinal use is perhaps 7,000 pounds of opium and its derivatives per year but many eminent physicians and surgeons maintain that we do not need any at all.

Thus Doctor John Dill Robertson in a letter to *Current Opinion* states that for ten years he has used no opium nor opium derivatives in any operation, that during the past four years he has not used it in the treatment of the 1,000 patients in the Municipal Tuberculosis Sanitarium of Chicago, nor with the 40,000 patients in the dispensary. He adds:

"It has required much more work to get along without opium, but the extra work has been well worth while. During the last four years there has been an improvement in the condition of patients, and a drop in the death rate at the institution that I can attribute to nothing except the discontinuance of the use of opium. . . . I believe the opium poppy should be rooted out of British India and all other places where it is now grown, and that all the seed in existence should be destroyed."

Many medical men finding it so much easier to operate with the use of opium will be reluctant to agree with the above opinion, but even if they be left out of consideration, even if in medicinal use of opium and its derivatives including morphine, its use be continued, there is a wide difference between the 7,000 pounds for medicinal use and the 3,000,000 pounds actually produced and consumed.

This is one of the last acts of the late Congress, to pass a resolution directing the State Department to approach the other nations of the world to negotiate treaties concerning the drug traffic, and this resolution has been signed by President Harding.

We do not think that there is among our readers a single addict, but there may be needed preventative measures. Many drug addicts have been made from the too free use of opium derivatives to deaden pain so that the habit in time becomes established. It is interesting to note that some reputable physicians at least are of the opinion that morphine and other derivatives of opium can be entirely eliminated with benefit to the patient and a lowering of the death rate.

S. A. B.

LETTERS AND NEWS

Cleanliness in the Church

There is much in your worthy columns of great interest, and the HERALD is a welcome visitor in my home, but there is a subject I would love to see written on that I have no remembrance of seeing one word about. Tithing and stewardships are explained and the need of that system is urged upon the people, which I very much agree with, and I can see no other solution to the world's troubles than that, but I wish some one would write an article once in a while on church cleanliness.

I am grieved to go among the Saints and notice so many of our churches so badly in need of soap and water and brooms and scrubbing brushes. I visited a good-sized branch not long ago where the quarterly conference was being held, and after the Women's Department was through with their meeting the janitor came and began brushing the floors for conference. Also the whole building from front door to the upstairs where meals were served was so deplorably dirty I thought it was no wonder that some remarked they would not care to bring their friends to such a place. I heard one sister who has visited all over the church say it was noticeable in our church buildings in so many places that there was such a ground-in dirty, dingy aspect she positively refused to take her friends to some of them, and one that she mentioned was in a very prominent city and a very large branch.

Now Saints, this "pair of shoes" is only intended for those they fit, but let me say to those they do fit, Put them on and wear them to clean in, and take some change out of the branch treasury and purchase some soap, brushes, and other necessities and get busy. The bishop will be better helped by clean churches where people will delight to come than by having those puny pennies left in the treasury even if he did get some of it for gospel work.

Cleanliness is next to godliness but do we go to sleep after reading it? I hope I have exploded a "bomb" and I shall patiently await the report.

Yours for a cleaner church,

A COLABORER.

Three Widows Each Give a Dollar a Week

Since reading an article written by a Brother Munro some time ago in which he gave us a plan whereby, if complied with, the church would be put on a splendid financial basis if 20,000 of our members would pledge themselves to give one dollar each week for one year, I and a few others were very desirous to be of that number. Three of us (all widows earning a living) decided we would make the effort and started the first week in January. Since then a few more have joined us, each one believing it to be a splendid plan and wanting to help do our bit. And right here I wish to say that all the dollars I felt I could spare to the Lord's storehouse never seemed to be missed. It has always left me with plenty. I am a widow past the half-way mark. I do not yet own my home but have quite a large installment to meet each month besides other obligations, but I plan to meet my one dollar per week to the Bishop just the same as I plan to pay or meet any other bills and obligations, and so far have had no great difficulty.

Now as the brother states, if one fifth of the membership of the church will rally to the needs and make this one offering we are sure it will make everyone in the church feel so

good when the Bishop's report comes out next year that the number will be doubled another year.

Our leaders cannot in the sight of a just God be held responsible for work not done when the lay members deliberately tie their hands for want of means to go ahead and sit back and say as some do, "Well, I am not going to pay money that I work hard for into the treasury to be foolishly used," or as some will say, "squandered," for we are sure our leaders know there is harsh judgment hurled at them whether it is due them or not. "Somebody said thus and so." Saints, are we keeping ourselves clear from harsh judgment by One who knows every minute of our lives? Should we not then close our ears to idle rumor and say within our hearts, "I will do all I can to help bring about better conditions in this wicked world, and instead of trying to pick the mote from my brother's eye, I will remove first the beam from my own eye and try to vision man in his human and fallible state"? We know there has been only one Christ Jesus who doeth all things well, and instead of dragging others down, let us come back to them with kindness, love, charity, and of our substance and try to help bear one another's burdens.

A SISTER.

A Tribute to a Father

As springtime approaches, filling the air with the scent of sweet flowers and the song of the birds, my mind wanders back in fond memory to my father who passed from this life on April 24, 1921. Montraville O. Matthews dwelt in his country home in the northern part of Maryland.

This memorable day, I remember, found my father making preparations to attend the Sunday school session and the services that followed. Having no church building within fifty-seven miles of his home, the services were conducted in a brother's house. The Sunday school service was held at 9.30 a. m., having an intermission of fifteen minutes before the 11 o'clock service.

On account of father's old age and failing health he was not able to officiate in his office as priest as actively as he desired, and being the only one who held the priesthood among that little circle of Saints, the duty rested on him. During the intermission between services he asked the little group of Saints which they desired to have, a prayer service or a round table meeting. His nephew, Stewart Matthews, spoke up and said, "Talk to us this morning, uncle. I could listen to you all day." My father smiled back a recognition of the compliment and drew from his pocket a Compendium of Faith and Doctrine, his Bible, and the Saints' Hymnal. Having been troubled with a weak heart the last few years of his life, he was very careful not to exert himself beyond his strength. He took the three books and started to rise to his feet when he felt a shortness of breath which he had experienced many times before and sat down again saying, "Wait a minute." He bowed his head with his hands over his face as if in prayer and remained in that position. It seemed only a minute. Some reaction of the heart caused him to throw himself back. Those who were watching, ran to his side and laid him gently down and in less than five minutes he drew his last breath. Calm and peaceful, and with no struggle, his soul went forth to meet its God. Reverently the three books were taken from his hands. The words of admonition were never uttered. God in his infinite mercy and love said it was enough and called him forth to a rest of peace and happiness. In his seventy-sixth year he laid his armor down, having given his life's service to the cause of Christ.

In his early twenties father was ordained to the Aaronic

priesthood and was the means of converting many into the fold of Christ. He reared to manhood and womanhood twelve children and saw them all baptized into the kingdom of God. My mother also was converted to the faith through my father's teaching. She went to her reward six years ago.

Many missionaries have been entertained under my father's roof. Among those I can recall are A. H. Parsons and H. E. Moler.

In a little green cemetery in the country town father was laid to rest beside my mother, while his twelve children with sons-in-law and daughters-in-law stood with bowed heads in reverence to one who had served them all his days, even when they could not care for themselves.

I thank God for the memory of my parents. I realize their influence for good has been an anchor of protection to my soul, and while we miss them sadly we know that they "rest from their labors and their works do follow them."

Ever praying for the cause of Christ,

MRS. IRA W. HUMES.

PHILADELPHIA, PENNSYLVANIA.

Elder D. T. Williams writes that Richard Bullard was ordained to the office of evangelist on the 21st of March at the Enfield Branch, London, England. There was a very fine spirit felt throughout the service, both prior to and continuing in the ordination.

Seven Reasons Why I Am Going to the Young People's Convention

Reason Number Seven: I Need the Church and the Church Needs Me.

After all, my reasons for attending the convention are summed up in the feeling that I need the church and the church needs me.

I need the church to direct my religious life, in fact, to give a purpose to my life as a whole. I realize that if I am to serve in any respect it must be through some institution. The church I believe to be organized after the pattern of Christ, and its purpose, as I understand it, is to serve. If I am to serve successfully it must be in connection with others. The church furnishes this common ground. I want to attend the convention so that with the other young people I can be awakened to the significance and message of the church to-day.

The church needs me because without individuals an institution can do nothing. The church needs me because I am one of the young who must take over the burden from those who have carried it for years. If we as young people do not take this burden when the older ones are compelled to lay it down, the church will fail. In a word, I am going to attend the convention to receive only that I may better give. I am convinced that without the church I shall not succeed, and without me and hundreds of others like me the church will fail. What a fine opportunity to blend these two interests into one. Please don't let anything keep you from meeting me at Lamoni in June.

Lamoni the Place

June 3 to 16 the Date

Trying to Advance

Trying to advance along any line seems to meet with great hindrances. The greatest of all who have ever lived on this earth, Jesus Christ, when he was here suffered persecution even unto death on the cross because he wanted to help man to a higher plane in life. One's soul must be valued at a great price for there is going on daily a battle for its possession, a fight between right and wrong. God wants the people to be spiritual and intellectual and he is willing to help them with his Spirit, while on the other hand Satan desires that we do not advance, save only in things that will injure others and prove detrimental to the soul's salvation. We cannot serve these two masters. We must decide which one we shall serve. We cannot be neutral. Christ commanded us in these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." We will not become perfect in an instant of time but it is a steady growth. As Paul says, "Let us go on to perfection."

Peter also confirmed the former statement that we are to add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and charity to all—even our enemies if we have such. If we love God we will keep his commandments and if we keep his commandments we will become perfect. It is not impossible to become perfect, but some people say it is. Yet we have faith enough in Christ to know that he would not command us to do something that would be impossible for us to do. The trouble lies with us. We fail to comply with the teachings of this glorious gospel.

May we as members never say there is nothing to do in this work. Let us judge our lives by the standard and then ask ourselves the question, Is there anything for me to do? and Is there still room for advancement? and Am I going to do it? After we make this investigation we will all find room for improvement. Then let us as a people say as with one voice, "I will do my best." Then this work will advance with more rapidity and we will get nearer to that Zionian plan to become the pure in heart.

GUELPH, ONTARIO.

J. R. HOCKADAY.

Bon, Norway

(Excerpts from letter of Elder E. Y. Hunker.)

The past month has been a busy one for me, for I was in a new location, endeavoring to organize the work there and at the same time I was locating a future home for my wife and me here. Now that we are here and settled in a couple of rooms I have completed a system of work which I hope will put life into the branch here, as well as draw outsiders to our meetings and arouse an interest in our work. It is a system which means every night in the week spent away from home, but nevertheless I hope the results will justify the work.

The young people here have been sadly neglected by our people, which, no doubt, accounts for the fact that we have no young in the work. They have been attracted by the liveliness of the "Salvation Army." Because our people have never done anything to attract them they would not come to our services.

After studying the situation and giving due meditation and prayer, I realized that something must be done to interest them. I have organized two guitar classes for them, one for the very young and one for the more grown-ups. This has already aroused an interest, and some of those who are taking guitar have started coming to our preaching services. In addition to this, I am beginning an English class to-night

for each Monday night; then there will be choir practice on each Friday night. Tuesday and Thursday nights are for the two guitar classes; Wednesday night for prayer service. Saturday night is employed every two weeks for a bazaar for the grown-ups. The proceeds go toward paying for the church building here. The young folks have been denied the privilege of attending, so I shall organize a similar meeting for them on the Saturday nights between, the proceeds to go toward the buying of a piano, which we most certainly need. Then on Sunday evenings we have preaching services. I aim to organize a Sunday school, too, after I have won the confidence of the young and have had enough personal contact with them through the other meetings to break the ice of embarrassment.

In all of this work I have tried to approach the matter from a psychological viewpoint, as Brother Floyd McDowell would say. I have adopted the different classes because I can reach and interest different people with each, and I hope to draw them all together so that they may have the opportunity of learning the restored gospel of Jesus Christ.

On Sunday evening, the 18th of February, we had a very fine, uplifting, and spiritual prayer service. Preaching services had been announced, but as another denomination was putting on a big feast in their church, there were only our few Saints present, seven in all. I had been strongly impressed in the afternoon that there should be prayer service instead of preaching. Arriving at the church and finding only Saints there, I felt more strongly impressed than before, so after saying a few words, I requested that we have a prayer meeting. Assent was readily given, and the Spirit of God was with us in power, to the edification and unifying of the Saints. For the first time since coming to Norway I had liberty in praying, even to the extent that it was as if in my native tongue, and I was made to realize that if we live humbly and close to God, his Spirit can loosen our tongues so that we can speak to foreign peoples.

In preaching I have generally enjoyed a goodly degree of the Holy Spirit, though at times I have found it hard to keep from wandering into the English language, especially when I wanted to express some thought that came on the spur of the moment. I feel that God is indeed blessing me in the study of the language and in the foreign accent. Many people here think I am a Norwegian, though from a different locality with a different dialect.

I realize I am weak and but human and need the moral, spiritual, and material support of the people of God; but it is my desire to give my best to the promulgation of the gospel in this foreign land.

Germany

(Excerpts from letter of P. Muceus on his visit to Germany.)

Your letter was received while in Aalborg, and upon your suggestion I went to Germany to look over the mission and to learn to understand the situation as it existed there.

I have found more interest among the Saints in Germany than I have seen in any other field I ever have visited. Through the interpretation of Brother Carl F. Greene I spoke at all the places to the Saints and received the very best of attention and was also wonderfully blessed in my efforts. All seemed to be pleased with my short addresses to them and for the greeting from the church in America. The Saints are feeling well in the work, and seemed to take a deeper and more serious and earnest interest in the work than the average member in America.

Gomer T. Griffiths Urges Missionary Work for All

He also writes of old-time friends in the work.

I thought that perhaps a few lines would be of interest to my friends. I am still in the land of the living and intensely interested in the Lord's work as ever, as there is nothing in this world to compare with it. It is the grandest, best, and biggest thing known to man, or in other words, it is the "pearl of great price." While there are many things to discourage us in the great warfare, everyone of us must be willing to go through Gethsemane and endure the crucial test. The saying of the Savior on the mount, "Blessed is he that endureth to the end," should ever ring in our ears, and the admonition of Paul that "To him that worketh is the reward" should ever be kept in mind. Therefore there is no time for the Saints of God to sit in idleness with folded hands when there is so much to do. Millions are wandering in darkness, many of whom are honestly seeking for light but are denied the joy of the gospel in its fullness because of negligence and lack of effort to reach them with the true plan of salvation.

As a people, we throw the responsibility upon a few missionaries of getting the gospel before the world, contenting ourselves with the thought that we have done our full duty when we have paid our tithing, attended the services, etc., losing sight of the fact that the Lord has said that he that is warned should warn his neighbor.

I desire to point out some of the methods by which we may all become missionaries. There are so many of our people who take the church papers—the *HERALD*, *Ensign*, etc.—those splendid periodicals which contain such wonderful sermons, fine articles, and beautiful testimonies of the divinity of the work and the evidences of God's power operating among us, who after reading and feeding upon the good food contained therein many times use these valuable papers to start the fire with, allow their children to tear them up, and put them to other uses or abuses, while their neighbors who know almost nothing of the restored gospel might well be enjoying the good things contained therein and perhaps be led to the knowledge of the truth and be brought into the fold of the Good Shepherd if the Saints would only take the trouble to hand these precious jewels to their neighbors and friends. Moreover, they could be dropped in the seats of automobiles or handed to the passer-by with a prayer on our lips that God would bless the effort thus made. Why can we not manifest the zeal that is displayed by those of the sectarian world in this regard when we have the same opportunity as they to get our literature before the world?

The ministry and laity of the church could distribute millions of tracts annually if they would but manifest the zeal that characterizes many of the sectarian churches. The missionaries and others when traveling could leave them in railroad stations, on trains, in street cars, etc., and in many other ways reach the honest in heart with literature that would win many precious souls to Christ and his gospel. The address of the pastor, missionary, or publishing house should always be on such matter, so that if further information or literature were desired it could be had. There are very many people in the church to-day who were converted to the restored gospel through reading our literature alone without ever having heard a sermon preached, and this is evidence of the value of the methods herein referred to. I might say that the Utah Mormons are on the job when it comes to distributing literature, for their representatives, both men and women, go from house to house and are willing to endure slurs and insults to get their counterfeit before the people. What are we doing who have the genuine article?

In a recent *HERALD* there was a notice of the demise of J. R. Gibbs. I was acquainted with this brother for thirty-one years. He certainly was a noble character and in the years gone by was very active and by reason of his consistent life he was beloved not only by the Saints but by the people of the world as well. He kept an open door and a warm welcome for the servants of the Lord, and the ministry always felt at home with him and his family. Most of the ministry who shared his hospitality have crossed the great divide and gone to their eternal rest. He possessed poetic ability and composed a number of hymns, some of which have been published in the *HERALD*. On his deathbed he composed a few lines for me which I appreciate very highly, in which he expressed his deep affection for the writer. He was so weak at the time that he had to have his daughter write the words as he gave them, but he insisted on writing his signature himself. A royal friend and faithful servant of God has passed on to his reward. Peace be to his ashes.

I wish to call attention to the death of Sister Amelia Davis of Llanelly, South Wales. It does not seem the proper thing to let her name go down without notice. Sister Davis had kept a home for the missionaries for about forty years or more. It would have been very hard for the missionaries had it not been for this good woman who shared her hospitality with them. Notwithstanding she was poor in this world's goods and had to work hard for her living, she never turned the servants away from her door so long as she had a loaf of bread that she could divide with them, and this she did ungrudgingly. Surely such a true and worthy Saint would not be denied entrance into the paradise of God and will be greatly missed by those who remain upon this mundane sphere, especially the ministry of God.

A few weeks since we were called upon to officiate, in company with Brother John Martin, at the funeral of our young and beloved sister Merle Baker, formerly Merle Serig, daughter of L. A. Serig, pastor of the church in Wheeling. The traveling ministry will remember her smiling face and pleasing personality. It was a delight to her to prepare meals for them and minister to their wants in various ways, and while she was not given to many words she demonstrated her love for the work and God's people by loving deeds of kindness and generous hospitality. She was suddenly stricken with pleuro-pneumonia and died within a few days, leaving a husband and young baby, her father, mother, and a number of brothers and sisters to mourn their loss. How true is the saying that "In the midst of life we are in the midst of death," as she was only twenty-five years of age when called upon to yield to the summons of the grim reaper, which proves that the young must be prepared as well as the old for the great event that must come to all of us sooner or later.

Presiding Patriarch F. A. Smith and Apostle J. F. Curtis have been with us in three or four of the districts the last few weeks and their efforts to build up and encourage the Saints have been greatly appreciated by all. They have preached some very interesting and edifying sermons. Our people love to hear spiritual men talk to them as it stimulates them to hold to the gospel rod more tenaciously. Brother McGuire was present at the Lock No. 4 conference and church dedication and delivered the dedicational sermon which was greatly enjoyed by all present. Brother McGuire wields a wonderful influence with the Saints by his kindly disposition and unsophisticated manner. It is pleasing to note that the Saints have implicit confidence in him and his integrity.

We are confident that the Lord's work will be triumphant

in the end, and although men and devils may seek to impede its progress, let us remember that God is at the helm and he will pilot the good old ship of Zion safe into the harbor by and by. Therefore let us stick to the ship.

Support Zion, Not Secret Orders

[The accompanying "manifestation" was sent by Brother Richard Bullard, now laboring in England. In transmitting it he said that as he was engaged in matinal prayers, pleading with the Lord in behalf of his people, he found himself speaking by the Spirit in prophecy. He arose and wrote what clearly developed as a message. We present it to our readers as Brother Bullard wrote it, without comment, letting our readers judge as to the import of the message.—EDITORS HERALD.]

Hearken, my people, unto that which I will speak unto you, for I will not hold my peace, for my Spirit has been grieved because of the willful disobedience of those who have departed from the ways of the Lord.

To those who have paid their vows and taken solemn oaths at shrines where I have no place and that which I have no delight in, even that which is known as Masonic Order, also that of more recent organization known as the Klans, neither of which has or can have part in the work I have committed to you, my people, but will prove to be a serious detriment to my work and the ultimate loss of those who engage their time and allegiance thereto.

Is the history of the past nothing to my people? saith the Lord. Have I not declared that the ruin and downfall of my people Israel was brought about through their departure from my ways and the joining of their interests and loyalty to shrines of heathenism which I forbade? Was not my beautiful temple destroyed because of this, and the wealth, sacrifice, and labor of my people brought to naught, and my holy name dishonored, and the place which I had honored with my presence defiled, so that the destroyer to whom my people had paid tribute made ashes and ruin of the place which my soul had delighted in; but because of its defilement I could no longer permit it to remain.

Are the desolations recorded of Jerusalem, Kirtland, and Nauvoo no warning to my people? Will my people continue to rob me of that which is needed for the building of my Zion and prepare a shelter and place of refuge for my faithful people in the day when these secret organizations, to which some of my people have sworn allegiance, shall rise in their anger and vengeance and bring bloodshed and desolation upon the world, such as has never been known, and from which my people shall hardly escape?

Think you I can walk in crooked paths or give consent to that which I have repeatedly declared against? My course is eternal without change, and the provisions I have made for my people sufficient to meet every righteous claim made upon it.

Heed the counsel of my servants, the Presidency, to unite your forces in righteousness in preparation for the building of my Zion, which can only be accomplished as you become pure in heart, that I can work with you, and the day of Zion's glory shall dawn upon you, and my strength shall be granted you for the work you are called to do.

Hasten! Hasten! Again I say hasten to establish equality through my law of stewardships. Uphold the hands of those whom I have placed to direct in this matter; work together in love and unity; bear with each other when weakness manifests itself; and be kind hearted; for when love is not the ruling power among you, your work is vain.

Prove me, O my people, by sacrifice, and my residence shall

be with you, and my Spirit shall direct, and I will raise up men who will become strong in my hand for this work; for Zion's redemption is near. Work with me according to my law, and victory shall attend you.

Tempt not your Lord by further delay. Come out of Babylon as I have commanded, lest my hand in severity be felt and mourning and sorrow fill your hearts and homes.

Heed, unite, work in love and sacrifice, and your joy shall be full, saith the Spirit.

An Inspiring Conference at Des Moines

The annual conference of the Des Moines District was held at Des Moines from February 9 to 12. There was a small but enthusiastic delegation of members present at the opening prayer service, all responding to the kindling influence of the Spirit, making it a one hundred per cent service in point of those taking part in its activities.

District President Henry Castings, who was sick with a cold, was administered to at the conclusion of the service, he receiving a great blessing.

Most of the time during the day was occupied in institute work, which included a problems meeting, lectures, and talks.

The usual Friday night program was in charge of the Department of Women, and the Temple Builders, Orioles, boys, and women gave a splendid entertainment.

Sister Lenor Christy assisted in the institute work, her work being of a highly educational character.

President F. M. McDowell lectured to the priesthood, assisted in presiding, had charge of a young people's prayer meeting, and preached two inspiring sermons during the conference.

Brother L. G. Holloway delivered a powerful sermon Saturday night in which he called attention to the sacrifices made by the ministry and members for the work. Every heart was touched when he mentioned the parting scenes at the home of Brother D. T. Williams when he left for his difficult mission across the sea.

The business of the conference was transacted in one meeting for all departments, including the sustaining of all officers in the district presidency, and heads of departments.

Brother Castings and his associates are laboring hard for the success of the work in the district, and together with the missionary force and local help have succeeded in opening and maintaining eighteen missions in the various parts of the district.

Special services have been conducted at Dunreath, Runnells, Vandalia, Perry, Boone, Rhodes, Sandyville, Dumont, Hastie, Winterset, Webster City, and Levy during the past eight months.

Des Moines District represents, in the main, a band of Saints who are loyal, faithful to duty, and consecrated to the work of the Lord. There are a number of young men in the priesthood who are making good in every way and are of great assistance to the older men. C. E. McDONALD.

Mr. James R. Houghton writes to the Presidency that his work at Harvard for an advanced degree in music is going along very nicely. About April 1 he was appointed to the position of baritone soloist of the Harvard Glee Club so he will sing in Symphony Hall, Boston, April 5, and on April 14 with the Harvard Glee Club in Carnegie Hall, New York. From there they proceed to Philadelphia, Buffalo, Detroit, Cleveland, Canton, and then return to Cleveland for the sixth evening of the week April 16-21.

Work Opening Up in Saint Paul

This is to let all the Saints know that missionary work is beginning to open up in Saint Paul, Minnesota. The nearest branch is on the other side of Minneapolis, at Queen and Fifth Avenues North. Elder William Sparling is our pastor, while Elder C. A. Kress as assistant pastor is in charge of the mission work. They are conducting cottage meetings in Minneapolis two or three times a week, and Brother Kress comes over to Saint Paul on Sunday nights to hold meetings in the home of Sister Freeman. We have just organized a Sunday school there which meets just before preaching services at present, at 6.45 p. m. Her home is at 587 East Lawson Street.

We would like to know if the Saints have friends or relatives living in Saint Paul who would perhaps be interested in the gospel, and with whom we can make an opening. If there are any such, will the Saints please write to Brother C. A. Kress, 2219 Fifth Avenue North, Minneapolis, or to Brother Carroll Olson, 1923 Grand Avenue, Saint Paul, Minnesota.

Yours in the faith,

CARROLL OLSON.

David Pycock at Lowbanks, Ontario

This being my first letter to the HERALD it gives me much pleasure to report to the Saints that Lowbanks has still a few Saints alive and trying to build up the work in this part of the Lord's vineyard while others here are not so much alive.

We had the pleasure of a visit by our district president, Brother David Pycock, for two weeks, who by the Spirit of the Lord gave a wonderful outline of the gospel plan as taught by the Apostle Paul which strengthened the Saints and caused others not of the faith to make an investigation.

Our Sunday school is progressing very nicely. We have good attendance of about fifty per cent nonmembers.

We also had Brother Pycock to organize us in the Religion work of which we hope and pray that we may have God's Spirit to lead and direct. That we all may keep ourselves in such a condition that the Spirit might dwell within us is my prayer.

Yours in gospel bonds,

E. U. BEAMSLEY.

A District Reunion

Sawyer, Idaho, on June 15 to 25. Say, folks, we want to remind you of the seventh annual reunion of the Reorganized Church of Jesus Christ of Latter Day Saints for the Spokane District. This reunion is to be held on the same grounds that our First Spokane District Reunion was held in the year of 1916.

Now don't say you can't afford to go—you mean you can't afford to miss it; and you will say so too when we get through telling you what we, everyone, are doing, and have done for the coming reunion. First, the time and place was decided upon on the business floor of the last reunion, as follows: To be held at Sawyer, Idaho, from June 15 to 25, 1923, inclusive. From that date the reunion work has been under progress, and here are a few of the things done to date: The grounds have been partly fitted up; abundance of light arranged for; twenty sacks of potatoes and lots of milk and new garden vegetables have been pledged, including access to one acre of ever-bearing strawberries. A nice fat beef, and two if we need them, have been pledged by a couple of real live-wire brethren. A large ice house, well filled with A-1 ice is at our disposal; between 650 and 700 quarts of home-canned goods in glass jars have been put up for the

reunion, this including all kinds of berries, pickles, vegetables, and fruits of all kinds, a sack of sugar, all of the beans we want to use and a number of other articles of value to the interest of all. All are welcome—that is to mean that a man with a family of any number who has only a dollar to give is just as welcome as a person alone who might have \$50 to give to the support of the reunion. Give what you can spare and use what you need. We all eat at one big eating tent this year—this will save the sisters and mothers a lot of work.

Several speakers will be there, and a large number of Saints are planning on attending the full time, even some are coming from Montana and the coast. Two railroads and a good highway pass by the grounds. For further information write to

CHARLES C. CRABB,

Secretary-Treasurer Reunion Committee.

LEWISTON, IDAHO, Box 627, April 2, 1923.

Faith: "Epochs of faith are epochs of fruitfulness: but epochs of unbelief, however glittering, are barren of all permanent good."—Goethe.

Children's Day Programs

Begin now to complete arrangements for observance of Children's Day. We offer this year three specially written cantatas for our own people. All of them were tried out last year, but only one, "Zion redeemed," was published in time to be used. The others were improved and developed so one may be assured of their practicability for a school of any size.

ZION REDEEMED

By Mollie Davis

This cantata is distinctly Latter Day Saint in theme, has various interesting drills, songs, and mass situations. It is comparatively short, and easily presented. The costuming to represent the nations can be done with little expense, and the effect is good.

Price, 10 cents each, 75 cents a dozen.

LANGUAGE OF THE FLOWERS

By Madge Craig Siegfried

Requires 25 or more children and is one of the most beautiful affairs one can imagine. The costuming, to represent flowers, is one of the most effective features. The music is nearly all new, and the drills most colorful. This one was presented in Lamoni last year and with excellent results. It is highly recommended for the good lesson it teaches.

Price, 15 cents each, \$1.20 a dozen.

ZION BUILDERS WE WOULD BE

By Edward D. Moore

Adaptable to small schools or large ones. The theme is carried throughout and includes demonstrations as well as drills. The characters include chorus of children of all grades, several beginners, primaries, juniors, intermediates, Orioles, Temple Builders, and Boy Scouts.

There is a new building song, with words by Frank A. Russell.

Price 10 cents each, 75 cents per dozen.

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

Independence

The speakers Sunday were: At the Stone Church, Pastor R. V. Hopkins in the morning and Walter W. Smith at night. Walter W. Smith was the spokesman in the lower auditorium to the young people at 11 a. m. At Liberty Street the 11 o'clock hour was given over to a junior service, while in the evening Doctor Harrington delivered the sermon. Bishop Ellis Short spoke in the morning at Walnut Park and Pastor J. A. Dowker occupied in the evening. At Englewood Elder J. E. Warne spoke in the morning and Lyman Fike at night; at Second Independence Elder U. W. Greene both morning and evening; and at Enoch Hill Patriarch Ammon White spoke in the morning.

Sister Ruth Lyman Smith is steadily improving and was able to be taken to her home at the close of the week.

Elder F. M. Sheehy who was for many years an active member of the Quorum of Twelve is seriously ill at his home.

Miss Elizabeth Logsdon, of Kirtland, Ohio, who has been in training at the Sanitarium and would have graduated May 29 of this year, died of tubercular meningitis after an illness of two weeks. Services were held at the Stone Church Monday, April 16, at 2 p. m. The members of her class acted as pallbearers. After the services here the body was taken to Kirtland for burial.

Elder F. H. Edwards, secretary of the Quorum of Twelve, is still in Nebraska.

Elder Walter W. Smith, church historian, expects to go to Saint Louis Thursday to work in the Jefferson Memorial Library. He will also speak for the Saints in that place next Sunday.

The Independence Dramatic Club who have been making a special study of one-act plays this past winter showed the result of their study in a presentation of last Saturday evening which was of a remarkably high class and the three plays were also very much above the ordinary. Miss Gladys Newton, director of dramatics in Zion, is president of the club. The proceeds are to go for the benefit of the General Conference pageant.

The musical director for Zion, Harold C. Burgess, has been busy all the past week in the young people's meetings in Kansas City Stake, where Elder C. E. Wight, president of the Lamoni Stake, was the speaker. On account of his enforced absence, Orville James conducted the choir practice Thursday evening and the music at both the morning and evening services at the Stone Church Sunday.

The special class in better parenthood met as usual at 3 p. m. with Walter W. Smith in charge. They have been meeting for the last two months and will continue to do so until the summer vacation.

At the quarterly conference of Zion the statistician reported net enrollment for Independence as 4,545.

Bishops McGuire and Keir and I. A. Smith returned to Independence the early part of last week, the former two from Lamoni, the latter from work in the East.

At the adjourned session of the April conference in Zion Monday night an amendment was offered to the substitute to strike out all after the word "Resolved," and to add the original motion modified substantially by eliminating the third paragraph and extending the second to read, "Officers of the departments" instead of "heads of departments."

The time from 8 to 10 p. m. was taken with three speeches. At 10 p. m. adjournment was taken until next Monday evening, April 23, at 8 p. m.

It is interesting to note the high character of the discussion at this conference. There is very little of personality and much of careful discussion of principle. If nothing else is accomplished, these sessions are certainly proving educa-

tional and that to the largest class that has ever assembled in Zion and probably with the greatest interest. From 8 to 10 p. m. both evenings the time was given to a discussion of the principles involved by those who had made careful preparation for that purpose. If these sessions are continued a few weeks longer they should prove decidedly beneficial and informative to all. A few would like to cut short the discussion but there seems practically no disposition on the part of the officers or of the body to be hasty in so doing, nor to curtail the length of the speeches.

First Chicago Branch

No, First Chicago has not gone out of business. We have been too busy to write, that's all. Events are happening so fast we do not have any time to waste. Brother Paul M. Hanson visited us recently, and all who heard him and had an opportunity to visit with him were greatly benefited spiritually. Come again, Brother Hanson.

Brother E. A. Curtis, our missionary supervisor, gave us a series of meetings which were greatly appreciated. They had a special message for our people as well as the nonmembers. Two splendid young men were baptized who promise to be valiant workers in the future. We are looking forward to another visit by Brother Curtis.

A fine Easter program was rendered by the Sunday school Easter Sunday, the church being very prettily decorated. In the evening the choir rendered "Redemption's song," by Frederick B. Holton. This surely was enjoyed by all present. The choir is doing splendid work under the able direction of Mrs. Ruby I. Newman, who is our director of music. We have had very good sermons of late by the local brethren, who are all working together for the good of all. Altogether we have much to be thankful for, and invite all traveling and visiting members to meet with us as occasion may permit. Our branch is located at 4416 Gladys Avenue.

CORRESPONDENT.

Bisbee, Arizona

Easter Sunday was our banner day for attendance so far this year. A very interesting Easter program was rendered in the evening to a full house. One very impressive feature of the program was a tableau near the close, taken from an outline in one of the late *Stepping Stones*.

The pastor has been kept quite busy of late administering to the sick, there being considerable sickness in the homes of the Saints.

The branch has been considerably benefited by the presence of Brother M. D. Agent from Los Angeles who has come to sojourn among us. We appreciate his assistance very much.

The visiting officers have been doing some very good work of late, which shows itself in the increased spirituality and unity among the membership. The officers are kindly received in most of the homes and their efforts are appreciated. All branches need more of this house to house visiting upon the part of the local priesthood. It is the Lord's way, and the Lord's way is best.

E. R. DAVIS.

From Fremont District

The main event in this last week was our two-day meeting at Tabor, which was a very enjoyable affair. I think it was the best one of our series so far, and Brother Garver will know something of what I mean when I say that. Brother Putnam was with us and gave us two illustrated lectures which were enjoyed by all, but more than that—much more—

was the contributing effect of the Holy Spirit which seemed to be with us all through the services. The attendance was the best, also, of any of meetings we have yet had.

The week before this meeting, Sister Chase and I sent letters or cards to all the scattered members whose names had been given to us, and several whom we had never met before were with us. The preaching was done by Elders A. Allen, B. S. Lambkin, Charles F. Putnam, and A. M. Chase.

The need for pastors is one, no, our greatest need. Pastors who will be leaders, and who will endeavor to develop the local men. Unless our work does develop these men, it is not better than that of our co-religionists who pay others to do their thinking and work along these lines, or so it seems to me. Unless Zion is manifest as the spontaneous manifestation of the condition of the inner man of the Saints, it does not seem to me that any form or system of administration will ever succeed in bringing them to that happy condition.

Ever laboring and praying for this consummation.

Sincerely, A. M. CHASE.

Cameron, Missouri

John F. Sheehy writes parsonage is paid for. Now for new church.

Sunday, April 3, was banner day for Cameron. Early morning prayer meeting found twenty-five young people engaging in prayer and testimony. Sunday school followed with a record attendance. At the sacrament service every seat was filled and five priests were called upon to pass the bread and wine. I visited and administered to the sick and administered the sacrament in the afternoon. Met with the elders at three o'clock and organized groups, dividing the branch into seven groups with an elder, priest, and deacon appointed to each group. Last year we had four. Men holding the priesthood have moved in and we have a fine group of men representing the church here. I am proud of them. Religio at 6.45 and sacred concert at eight o'clock. The choir present the cantata, "The living Christ." We have some wonderful talent in Cameron. I had just one hour to myself Sunday and during that time ate dinner.

The church was filled Sunday night. Over four hundred jammed inside. Many were turned away.

To-night we are to hold a rally service. We owe \$700 on the parsonage. We want to raise that before we tackle a building or remodel the old one. We expect to raise the \$700 to-night. We will. All are ready to work, for all see the great need of enlarging and it must be done at once.

(Later—April 4, 1923.) Last night we held our rally. I just want you to know that it was a success. We expected to raise it. I wrote you about the rally yesterday. I wrote that we would. Now I am glad to write this morning and say, "We did." It is done.

In January we bought the parsonage for \$3,000. Last night we had a balance of \$700. We raised \$711.

We now feel more confident of getting busy on the real job and building a new church, or at least remodel the old one. I asked for a show of hands of all that were ready to "go ahead" with me on the big job and they were all ready.

Human Progress: "Nature seems to have discovered many ages ago that the way to make any race of animals or men strong and hardy was not to shield them from their enemies, but to give them power of resistance against their enemies."
—G. T. W. Patrick.

Artland Branch

Canadian Saints like plain language.

While renewing my *Ensign* for the coming year I thought perhaps a few lines from the Artland Branch would not seem amiss, as it is so seldom we see a communication from these parts. I cannot brag or boast of any great strides we are making toward the perfect one, but believe we are gaining. It seems to be in harmony with many of the other branches. Some have on the armor and are on the march while others lag behind. What a consolation it would be to see all doing their best. It seems to me that the church is making wonderful progress in many ways and I rejoice in the thought. But we also know it has taken effort. What wonders we could do if we would all pull together.

In my younger days if I could have had the privilege of education as many are having to-day it would have been my greatest ambition, as long as it was in harmony with the gospel. But many times I fear that our periodicals are spoiled by education or by the extremely large words that are used to express the sentiments needed. The majority of our people have very poor education. So many of the words sound like a foreign language to them. They would have to keep the dictionary ever before them to understand what they were reading about. These are some of the remarks I have heard along this line. One brother, a teacher in Sunday school class, said, "I do not take the interest in reading the *HERALD* I did a few years ago, for some of the pieces are beyond me." Another brother said, "There are three writers whose articles I seldom read because I can't understand them." I might mention others.

The Savior's teaching can be understood by all and if the ambition in writing is to edify and build up, the more simple and plain we can write the better or more good we can do. My ambition is to see the work roll on till it fills the whole earth.

Yours in the faith,

SENLAC, SASKATCHEWAN.

MRS. H. A. HARTSHORN.

Grand Opening

Graceland Broadcasting Station

K F F V

Graceland College is pleased to announce that her broadcasting equipment is now installed and that the official opening will occur Saturday, April 21, between the hours of 7.30 and 9 a. m., Central Standard time.

All members of the church, and especially Graceland College students and other friends, are requested to "listen in" between the hours of 7.30 and 9 on the above date.

A program of music and addresses will be given, which it is believed will be of interest to all who take the time to "tune in" for K F F V at that hour. The wave length is 360 meters.

If those who expect to listen in will drop a card or letter to the President, Graceland College, Lamoni, Iowa, at once, arrangements will be made to broadcast information which will be of interest. It is desired that all should know all others who are listening to the same program. It will be like a large family all assembled together. If you will send in your name and address it will be of very great interest to all your friends to know you are hearing the same music and the same addresses they are hearing. Will you please drop the president a line to let us know you will "tune in"?

Remember the date, April 21, 7.30 to 9 p. m.

REMEMBER MOTHER

Mothers' Day this year is May 13, the second Sunday in the month. It is a day not only to remember Mother, but one on which she would have visible and appropriate evidence of our love and respect for her.

We have just printed a beautiful new gift book that is a delight to the soul. It is printed on rich India-tint paper, covered with a beautiful two-tone "morocco" cover stock, all printed in an appealing brown and illustrated with photographic half tones. It is tied in brown silk cord.

In the front is a place for your personal message to Mother and a place for her photograph, or if preferred, paste in your own.

The contents is made up of beautiful and original poems and prose contributions by our own writers, all printed in large, clear type so Mother may read easily and often.

It is an ideal gift book for Mother for any occasion, but is especially appropriate for this season.

The price has been kept very low so everyone can buy one for Mother.

Price: Fifty Cents

For Mothers' Day

A new collection of recitations, songs, a musical reading, and a playlet from which to select your program for Mothers' Day. Issued in response to an insistent demand for appropriate material for the occasion.

It contains 32 pages of high-class material, appropriate for use by either children or adults in the observance of Mothers' Day. Of the 25 contributions by "Our Poets" 12 are suitable for rendition by children and 13 for adults or older young people.

Some of these have not hitherto appeared in print, while others have been appreciated but not generally available.

Every library should have a dozen or more copies of this new booklet on hand so the committee on special-day observance may have material with which to work out in advance the plans so essential to successful rendition.

Plan to observe Mothers' Day appropriately this year. It is not too late, even yet. Mothers' Day this year is May 13.

10 Cents Each; 75 Cents a Dozen

Herald
Publishing
House
Independence
Missouri

Mother-
Heart
Mine

MISCELLANEOUS

Bishop's Agent for Eastern Montana

To the Saints of Eastern Montana District: Having received the resignation of Brother J. W. Vail as Bishop's agent of your district, we have appointed Brother M. E. Wilcox, Box 174, Glasgow, Montana, as his successor, effective May 1, 1923. Brother Vail is moving outside the district, hence the necessity for the change.

We solicit through Brother Wilcox an expression of your continued financial support of the Lord's work. All are called to assist according to the gifts of God unto them. May we each be faithful to the opportunities and responsibilities confronting us.

Sincerely your coworker,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Observance of May 6 in Interests of Young People

To Stake, District, and Branch Presidents: Greeting: It has been decided to set aside Sunday, May 6, as a special day to be observed in the interest of the young people of the church. In so far as this does not interfere with plans which you have previously made, we respectfully urge that as far as within your jurisdiction the services be arranged with this theme in mind.

Should this Sunday be your regular sacrament Sunday, we suggest that a special effort be made to get the young people to participate in the sacrament service. There could be perhaps as well a special sermon for the young people on that day, or a program prepared by the young people themselves.

In order that we may have throughout the church a unity of purpose, we suggest further that the theme for prayer, testimony, and discussion on that day be somewhat along the following lines: "What can the church do for its young people? What can the young people do for the church? Has the effort of our branch been a success in this respect? What shall be our plan for the coming year to meet these needs?"

Finally, in view of the coming Young People's Convention at which representatives will be present from throughout the church, we suggest that special prayer be offered for the success of the convention and that a special effort be made to interest the young people of your branch to attend. Many districts and branches are helping with the expenses of young people to this convention. Why not you?

Respectfully submitted,

F. M. MCDOWELL,
For the First Presidency.

Conference Notices

Northeastern Kansas, at Fanning, May 18 to 20. Reports should cover period from October 1, 1922, to March 31, 1923, and should be mailed to R. L. Tilden, Fanning, Kansas, by May 8. This will be our annual business meeting for election of officers. A good attendance is desired. James A. Thomas, president.

Conference Minutes

KIRTLAND.—At Akron, Ohio, March 24 and 25. District President T. G. Neville was in charge, associated with G. T. Griffiths, J. F. Curtis, and F. A. Smith. Bishop's Agent L. Lewis reported receipts of tithing for the year 1922 as \$4,592.41. William Sherman was recommended for ordination to the office of elder, and was ordained Sunday afternoon. District officers elected were: T. G. Neville, president; Edna M. Rhodes, secretary; Charles Romig, chorister; L. H. Lewis, Bishop's agent. Sunday school officers: J. Biggs, superintendent; Herbert Rhodes, assistant; Beulah Williams, secretary. The Saints were privileged to have F. A. Smith, G. T. Griffiths, and J. F. Curtis in attendance and enjoyed the association and sermons of these brethren. The attendance was large. All meals except breakfast were served at church. We all feel blessed in our efforts for the conference. Edna May Rhodes, secretary, 741 Longview Avenue, Akron, Ohio.

SOUTHERN OHIO.—At Columbus, Ohio, First Church, March 10 and 11. Presided over by the district president, A. E. Anderton, assisted by G. T. Griffiths, J. F. Curtis, and F. A. Smith. Minutes of previous conference read and approved. Report was had from Elder J. D. Shower. Statistical report showed each branch as having reported, with a net gain of three. Quite a loss was made by transfer. This will help the next report as the membership now shown represents more nearly a working membership than heretofore. Bishop's Agent J. B. Williams reported showing a total of tithes, oblations, offerings, and auditorium fund for the year to be \$4,099.72. Form Four was adopted by the district to be used in carrying on the work of the Sunday school and Department of Recreation and Expression. The conference adopted new book of rules to

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

Far West Stewardships	361
Program of the Lamoni Meetings	361
What Can Be Done When We Will	363
Divorce Problem	363
Christian Scientists Do Not Oppose Sheppard-Towner Act	364
Buy Your Books Through the Herald Office	364
Blue Pencil Notes	384

ORIGINAL ARTICLES:

Stewardships in Far West Stake, by J. A. Koehler	365
--	-----

OF GENERAL INTEREST:

A Jewish Homeland Is Bound to Come	372
Harnessing the Jordan	372
Demand That the Government Use Your Money to Find a Substitute for War	373
Concerning College Work	373
Practical Cooperation	373
Illiterates of the United States	373
Excessive Use of Drugs	374

LETTERS AND NEWS

Mrs. Ira W. Humes—J. R. Hockaday—E. Y. Hunker—P. Mucous—Gomer T. Griffiths—Richard Bullard—C. E. McDonald—Carroll Olson—E. U. Beamsley—Charles C. Crabb—E. R. Davis—A. M. Chase—John F. Sheehy—Hubert Case—Mrs. H. A. Hartshorn—Mrs. J. L. Myers.	
---	--

MISCELLANEOUS

	383
--	-----

govern all deliberations of the district. Conference adopted the common treasury or budget system for the district with Bishop's agent to act as the treasurer. Following officers were elected: A. E. Anderton, district president; G. H. Kirkendall, vice president; Sarah E. Batchelder, secretary; Mabel Bailey, chorister; J. B. Williams, Bishop's agent; Sister Edna Zieschang, district supervisor of Department of Women. Very peaceable and instructive business sessions were held throughout the conference. The preaching was excellent. Sacramental services Sunday morning with the Spirit of God manifested in prophecy, tongues, and interpretation. All went away feeling encouraged and strengthened. Time and place of next conference left to district officers. Sarah E. Batchelder, secretary, The Plains, Ohio.

Radio Comments

W P E

Radio Program for April 22, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

- Cornet solo: "Not ashamed of Christ," by H. P. Danks. Mr. Glen Sinclair.
- Baritone solo: "The palms." Mr. Frank Criley.
- Violin solo: "Ninth nocturne from Chopin." Mr. Ammon Fry.
- Soprano solo: "He shall feed his flock," from Messiah by Handel. Miss Marcine Smith.
- Prayer.
- Baritone solo: "Beautiful isle of somewhere." Mr. Frank Criley.
- Sermon: Elder Roy V. Hopkins, pastor in Zion.
- Soprano solo: "One sweetly solemn thought," by R. S. Ambrose. Miss Marcine Smith.

One of our friends inquired, "Why should we have a radio broadcasting station?" As it happened one of the radio bugs was there, too, and before long the friend was more than satisfied. Has it ever occurred to you how many who would not think of entering a Latter Day Saint church will listen to one of our radio programs? Or have you considered what type of people listen in on regularly broadcasted religious programs, and how many of this type we reach? And again, have you ever thought what the radio world thinks of the church which was first in the Middle West to realize the possibilities of radio?

Of course there are many more reasons, but these may help you to see that we are making a request worthy of your attention when we ask for your comments and suggestions.

Blue Pencil Notes

The man who thinks that he can rationalize all things having to do with God and revelation may have a laudable ambition. At least it is a free country and a very free age. But such a man has a hopeless task. It is so vast as to be out of proportion even to his conceit. Speaking on this subject the irrepressible Reverend Sam Jones used to say, rather crudely: "A man can bite an apple; but he can't bite a pumpkin."

I would not give much for a God who could be quite well understood and explained—rationalized—by any man that I ever met or heard of. Such a God would be much too limited to administer the universe successfully; and I have a very great and I trust permanent interest in the universe. I would not give much for revelation if it were confined entirely to well-known and easily rationalized processes, like sending a night letter by Western Union—which may not be a very good illustration since we do not entirely understand the vital principle of the carrying agent employed in sending a telegram, much less a revelation from an Infinite God to a finite people.

It is perfectly proper to desire to analyze, understand, explain. It is proper to seek the reason for things, the significance of doctrines and laws, the motive back of commandments, the divine purpose concerning the future, even the nature of God and revelation; but we must do so with some understanding of our own limitations, the size of the task, and the extent to which we are likely to be able to succeed.

The vaulting ambition of man's intellect leads it to be impatient of a God who defies comprehension. But ponder the magnitude of the task. Snowden says: "One omnipotent, eternal God is an *infinite mystery*, but it is a mystery that swallows up and digests and explains all other mysteries. The mystery of our existence and all the mysteries of finite existence are swallowed up in the one ultimate and irrevocable mystery of God, and at last we rest on an explanation that cannot be explained."—The Personality of God.

We are approaching the *infinite* mystery. We push our investigation into things, their origin and nature, back and back until at last we come face to face with the fact that, as Kelvin concluded, "God has reserved a place for his own appearing at the beginning of all life." Created things presuppose a Creator. Then some impertinent person inquires, "Who made God?" But as Professor Larkin, Director of Lowe Observatory, says: "The question who created the Creator is totally without meaning within all limits of human mentation as it now functions. The word *Creator* is the set limit to the

boundary of human thought."—Within the Mind Maze, p. 380. As Snowden says, "There must be an end to mystery somewhere." God is the infinite mystery that swallows up all other mysteries, an explanation that cannot be explained. Yet people try to explain him and all his ways, and where they cannot explain they reject. A man who could not administer the civic affairs of Paris or London is atheistic because he cannot comprehend the God who administers the affairs of the Universe; the Universe, of which Larkin writes: "Whether the universe is finite or infinite may never be known. . . . If finite, then it is now known to be so large that men's minds are unable to think of the vast dimensions." A man who could not design the Union Station in Kansas City is atheistic because he cannot understand the Great Architect who pillared the Pleiades.

Knowledge of God comes by intuition—and by means which man is not yet able to rationalize. Religion brings its comforts and its assurances by means which none can analyze. Lodge says, "The ways of science are not the *only* ways of discovering truth." Quoting Snowden again: "Our belief in God and in his personality is much older than our reasoning and proofs in connection therewith. We do not prove the existence of God and then believe in him, but we first believe in him and then construct arguments to confirm our belief. Destroy all our intellectual arguments for God and we would believe in him still."

No man knows how he assimilates bread and meat, oranges, carrots, batter cakes, and transforms them into nerve cells that feel, muscles that propel him about, optic nerves that see, brain cells that think. When that riddle is solved we may with more optimism attempt to delineate all phases of spiritual nutrition. At present "there are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

No man sits down to starve because he cannot explain how grass became beefsteak, or black loam and water and sunshine became grape juice, or how these in turn may build in him nerves to perceive sensation, brain cells to ponder the sensation, muscles to execute the orders of the will—or more wonderful still, a heart to stand still in fear or leap to love. So no one need sit by, in the church or out of it, agnostic, waiting a full rationalization of God and his methods of giving revelation; but approaching the throne of grace may ask for and receive with grateful adoration that which God gives, growing thereby spiritually with Paul or Jesus in ways most glorious, yet often as inexplicable as they are wonderful. Let us call faith to the aid of reason; revelation to the aid of observation and discovery. The effort to measure God with the yardstick of human reason fails. The yardstick could only measure a three-foot God.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, April 25, 1923

Number 17

EDITORIAL

Fundamentals of Prosperity

The spiritual message of a business man.

If the Christian religion is all that it claims to be it should have offered to men fundamental principles of conduct in all fields of growth and endeavor, including business. We believe that it has done so. Why then the often accepted pronouncement that business cannot be successfully carried on along Christian lines? Because, as the Lord said, "The light shineth in darkness, but the darkness comprehendeth it not."

The message of Christianity has not been comprehended or appreciated by business men in general. But once in a while there arises a prophet in the business world as well as in the spiritual world who clearly sees that as a matter of fact business cannot be permanently or successfully carried on excepting by observing the fundamental rules of life promulgated by the Christian religion. When one arises who speaks clearly and at the same time wins the respect and the attention of the business world his pronouncements are worth listening to.

As many of our readers know, Roger W. Babson is president of Babson Statistical Organization. He is more generally read and listened to than most other writers and lecturers on business matters. With considerable interest, therefore, the average reader should turn to his book, *Fundamentals of Prosperity*, to discover the particular things considered by this man as fundamental to real prosperity. It ought to be good for the souls of business men and workingmen as well to read his book. And it is refreshing to us to find that his conclusions are exactly in accord with the position taken by the Christian religion, which finds the basis of prosperity in character.

Integrity

The first fundamental he catalogues is that of integrity. Long ago in commenting on the Bishop's annual report so eagerly scanned by the Saints to discover what may be the assets, the liabilities, and the annual expenses of the church, together possibly with a curiosity to see which elder's family has spent the most money, we remarked that the great-

est asset of the church never appeared in the Bishop's report or on his books excepting indirectly. The greatest asset of the church is found in the manhood and womanhood of her members. So Babson concludes that prosperity depends upon security, as of course does all constructive enterprise, and that security does not repose in steel doors and burglar-proof vaults, but must in the last analysis always be found in the integrity of individuals.

To illustrate his point he tells about visiting one of the largest banks in Chicago. The banker showed him his new safety deposit vaults, guarded with heavy steel doors and up-to-the-minute electrical devices and mechanical contrivances calculated to protect depositors. While they were inspecting the vault a depositor came in and rented a box and placed in it his securities in the form of stocks, bonds, and mortgages representing his fortune. The clerk in charge of the vault took a key from the rack and gave it to the man who had rented the box. The man put the box in one of the compartments, locked the door and put the key in his pocket and went away happy, trusting in the enormous steel doors of the vault. It did not occur to him how easily the shabbily-dressed, underpaid, stoop-shouldered clerk could have made a duplicate of that key before giving it to him and in a moment's time have rifled his strong box of his fortune and left him penniless. The point was that the safety of the depositor was reposed in the integrity of the clerks and officials of the bank rather than in the steel doors.

The author goes farther to remark that the average man who purchases securities in bonds or stocks does not even take the trouble to see whether or no they are properly signed and countersigned, and even should he do so, he has no way to determine whether or not the signature is genuine. He depends upon the integrity of the men with whom he deals. There is no value in deeds, mortgages, etc., as such. The value rests first in the integrity of the lawyers, clerks, and stenographers who draw up the papers; secondly, in the integrity of the officers who sign the documents; thirdly, in the integrity of the courts and judges which would enable us to enforce our claims; and finally in the integrity of the community which would determine whether or not the orders of the court would be executed. So Babson

concludes, "Our whole civilization rests upon the assumption that people are honest. With this confidence shaken the structure falls. . . . The cornerstone of prosperity is the stone of integrity." And he adds, "While fifty-one per cent of the people have their eyes on the goal of integrity our investments are secure; but with fifty-one per cent of them headed in the wrong direction our investments are valueless."

With him we can agree that integrity is fundamental to prosperity in business, in spiritual realms, in all human development and soul culture.

Faith

We are very happy to note that the next fundamental catalogued by Mr. Babson is that of faith. Where people have no faith there is no enterprise. Nothing is ventured, nothing undertaken. He agrees with the biblical writer who said, "Where there is no vision, the people perish." And he adds, "Statistics teach that where there is no vision, civilization never gets started."

The tangible things which we prize so highly, Babson assures us, such as buildings, railroads, steamships, factories, power plants, telephones, airplanes, etc., are but the result of faith and vision. He says, "Faith and vision do not come from the wealth of a nation. It's the faith and vision which produce the wealth. . . . So I say, the second great fundamental of prosperity is faith." There must be faith in oneself, faith in the powers of nature, faith in humanity, faith in truth and in sound principles. But Babson goes far beyond that to say, "It is one thing to talk about plans or policies, but a plan or policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble, to-day, is that we are trying to hatch chickens from sterile eggs. . . . I have referred to the fact that the security of our investments is absolutely dependent upon the *faith*, the *righteousness*, and the *religion* of other people."

Industry

The third fundamental of prosperity, according to Babson, is industry, in other words, hard work. He agrees with the Book of Covenants doctrine that the idler should not eat the bread of the laborer, and is very sure that a community of idlers will soon have no bread to eat. He recounts his experiences, studying the early training and ancestry of seventy-five of the greatest business men in America—manufacturers, merchants, railroad builders, and the like. In this group five per cent were sons of bankers, ten per cent were sons of manufacturers, fifteen per cent were sons of merchants, while over thirty per cent were sons of poor preachers and farmers. Min-

isters' sons were quite out of proportion to any other group in the number. Babson's conclusion was that from a pious parentage they had acquired the fundamentals previously mentioned, integrity, faith, vision, and with these they had learned to work because of necessity due to the family's meager income.

Industry rather than genius is necessary to success in business, and responsibility for the great inventions and improvements that have been given to society, "A man may be honest and wonder why he does not get ahead; a man may have vision and still remain only a dreamer; but when integrity and vision are combined with hard work, the man prospers. It is the same with classes and nations. Integrity is a dry seed until put in the ground of faith and allowed to grow. But faith with work is prosperity."

Babson notes that most of the able men in our great industries came from the country districts. The reason, he thinks, is because the country boy is trained to work. Statistics, he declares, indicate that very seldom does a child brought up in a city apartment house amount to much, while the children of well-to-do people are seriously handicapped. He adds, "The great educator of the previous generation was not the public school, but rather the woodbox. Those of us parents who have not a woodbox for our children to keep filled, or chores for them to do, are unfortunate." He ends his third chapter with this statement: "I especially desire to emphasize this point because of the position of certain religious enthusiasts who think only of the lilies of the field and forget the parable of the talents. It is a fact that the third fundamental of prosperity is industry."

Cooperation

The fourth fundamental is cooperation. The author comments on the fact that in any ordinary room there will be found a great variety of articles coming from almost every State in the Union and some from foreign nations. While to take even one article in common use, a pair of shoes, we would be astonished if we attempted to trace the leather through its journeys and its manipulations by many hands until finally it emerges upon the sales counter, a pair of shoes of leather, with certain cotton materials added in the form of shoelacings and lining, and metals in nails and eyelets. Not only have many different localities contributed to produce the shoe, but many industries and a very great number of people. Thus at every turn we see the fruits of cooperation and realize our dependence upon other men. "Civilization is ultimately dependent on the ability of men to cooperate." "The willingness to share with others—the desire to share with others

is the great contribution which Christianity has given to the world."

Thus Babson would introduce into the business world certain indispensable spiritual factors. He holds that our business house has been built upon the sand. An immense structure has been erected on a foundation utterly inadequate to support it. It is a splendid and imposing and fabulously rich material superstructure; but underlying it there are not found those spiritual and moral qualities of life and character to make an adequate foundation to support the superstructure. It is a wonderful superstructure built upon the sand. A foundation must be put under it, and his message to the business world is, "To your integrity add faith, to faith industry, and to industry cooperation." Peter's exhortation to add to our faith virtue, to virtue knowledge, and so on is differently worded; but both cover the same fundamentals and lead to the same conclusion.

If we are to trust this astute observer, Christ did not fail to give to the business men fundamentals upon which to build and by which to govern life. But business men have quite too generally failed to appreciate that which is given. Babson's call to this generation is frankly one of repentance.

ELBERT A. SMITH.

Young People's Day

The attention of the young people is again called to the announcement which appeared on the first editorial page, April 11, signed by F. M. McDowell for the First Presidency. This announcement has been repeated in the Miscellany department last week and again in this issue.

Since the day appointed is May 6 this will be the last general announcement in the HERALD. If you have not already made your arrangements it is not yet too late to set aside Sunday, May 6, as a special day for the young people of the church. Let a special effort be made to have the young people participate in the sacrament and other services of the day and let the coming young people's convention be made a special matter of prayer.

Many districts are making plans to help their young people to attend. There are certain to be hundreds in Lamoni on those early days in June. The program so far as is now determined was published in last week's issue in the editorial pages. If you have not read it carefully turn to it now, and read and reread and then proceed to make your arrangements personally or through your branch or district to be present.

We note from *Autumn Leaves* that California is expecting to send twenty-five. There are a number coming from beyond the seas as well as delegations from the various parts of Canada. From Iowa and Missouri hundreds are expected. But it is not the numbers alone that will make a successful meeting, but the spirit of devotion and consecration that each one brings with him and that is developed in that environment.

Therefore again is the call sent forth for May 6 to be set aside as a special day of prayer for all of the young people of the church. S. A. B.

The Work Among the Orientals

We have had several items lately showing the way in which Christianity has spread among the Chinese in recent years, also as showing the devotion of the Chinese converts. As long ago as the time of the Tae Ping Revolution this disposition was indicated, but the last decade has shown a remarkable increase in the number of professing Christians in China.

In our own experience we have had some splendid examples both of Japanese and of Chinese among the students at Graceland College. One of these, Brother Prescott A. Foo, has now entered the mission field in Hawaii and is devoting his time and energy to work among the orientals in that land. But to consider rightly the work in our church in that land we must refer to the time about thirty years ago, in 1890, when G. J. Waller and Elder Hawes began the work in Honolulu. Brother Waller labored energetically and successfully to build up the Honolulu Branch. He was also busy in his secular work, but still so great was his energy and enthusiasm that about 1902 he started work among the Chinese.

About this time a revelation was given directing that tracts be printed in the Chinese and Japanese among others. Elder Waller translated a tract into Chinese. The matter was written up in the church papers, and in the General Conference of 1906 the Sunday school and Zion's Religio-Literary Society each appropriated the sum of \$500. The purpose was to establish a mission, erect a building among the Chinese, and to have a missionary regularly stationed there. A promising young Chinaman had recently been baptized. In fact there are a number of excellent members in the Honolulu Branch to-day who are of oriental descent. But the church did not find itself in a position at that time to undertake this mission, so it could not be pushed.

However, Brother Waller continued his efforts among the Chinese until he left Honolulu for Cali-

ifornia in 1916. He also had the work well started among the Japanese and Hawaiians. Incidentally, he was soon put to work in California and became president of the San Francisco Branch and has labored in other places as his business has taken him to others of the islands of the Pacific.

After his departure from Honolulu the work among the orientals was permitted to lapse, and it was not again undertaken energetically until quite recently, though others of the missionaries were quite interested in this part of the work, and Brother and Sister McConley were particularly interested in the oriental people. But it seems that the regular missionary work among them was discontinued for six years and therefore the work lapsed. However, there are good members of the church both in Honolulu and Hilo of the oriental races and also on the island of Maui.

It is interesting to note that in addition to those who are still in the islands, among those whom Brother Waller interested is a young Japanese brother working acceptably in a bank in Kansas City, a young Japanese sister who is a stenographer with a prominent shipping house in the same place, a young Japanese brother who has good prospects with a firm of Honolulu architects, a young Japanese boy doing good work as superintendent of the Hilo Sunday school, a young Japanese acting as secretary of the Japanese Sunday school.

Among the Chinese is a sister who is a school-teacher in Honolulu, another who is a public-school teacher on the island of Maui, both of whom are good members of the church; a young Chinese boy who is secretary of one of the Chinese Sunday schools; and an elder who is active in the Honolulu Branch, and who has a niece who acts as secretary of the Sunday school, and another niece who is principal of a school on the island of Maui and who is also a Sunday school worker and solicitor for the Bishop's agent. The last three or four above mentioned are only part oriental, but are splendid workers and they are to be named among those whom Brother Waller has interested.

Naturally the effects of such a work cannot be measured alone by the number of converts as there are many, possibly hundreds, who became well acquainted with Brother Waller and the church through his Sunday school work, but who were not baptized because of the discontinuance of the work.

Work among the orientals is not easy, but Elder Waller has expressed the opinion that if the work had been continued during the past six or seven years we would have some strong branches both of the Chinese and Japanese at the present time. Elder Foo and his wife and Brother and Sister Henry

Inouye are now working very energetically, and as a result there are now several Chinese Sunday schools organized. Brother Waller is, we understand, again taking a great and active interest in this work, though not able to devote his full time to it, leaving that with the brethren and sisters named above.

Elder Gomer Reeves is also helping with this work. Elder and Sister E. B. Hull have their time very fully taken with the work of the Honolulu Branch, and so are able to give comparatively little time to the orientals. While the missionaries sent by the church have performed a wonderful service, the hundreds of good members in that branch are largely a result of the persistent effort and energy of Elder Waller.

It is true that but a comparatively small start has yet been made in the work among the orientals, but it should prove of interest to our readers to know at first hand something of what is being done. This is by no means a discussion of the work in the Hawaiian Mission as a whole. There are many energetic workers in that field among whom is Brother Carl Hoffman, to whom reference has already been made, who organized a Sunday school near the barracks of the military camp. He acted on his own initiative and after it was started reported it to the proper officers. He is himself a private, but gained permission to start this commendable work.

But the work among the orientals is again being pushed and we trust will be energetically upheld by the church—to their blessing with a knowledge of the truth and the blessing of the church.

S. A. B.

Preach Good Reading

We have suggested that the minister should preach good books at the family fireside and the reading of the church periodicals. But this is not his whole privilege. He should also, occasionally at least, present properly from the pulpit the value of good reading, in fact the necessity of utilizing this method of quick information, if we are to inform ourselves and be prepared to move forward as we should.

Good reading does not mean alone the purchase of books. There are good public libraries in most of the cities to-day. There are good state libraries in most of the States to-day. From such a source we can secure as a rule good novels and a few other good textbooks. Then we can from the public library and from adequate means of exchange among ourselves secure other good books.

But no home should be without the three books or the periodicals of the church.

S. A. B.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Stone Church at Plano, Illinois

Memorial sermon by Elder F. M. Cooper at the fifty-fourth anniversary of its dedication; delivered November 15, 1922.

The venerable Stone Church of Plano has its history in common with other like structures erected to the worship of God. At a conference held in the year 1866 a committee was appointed to arrange for the building of a house of worship in the village of Plano.

Since the year of 1861 the Latter Day Saints had worshiped in buildings not their own. One of cherished memory was the old academy where both religious and secular education was dispensed for the good of the community. This old community building was a waymark in the progressive march of Plano's moral and intellectual development. It suffered the fate that comes to all material things, yet its record for good stands out as a cherished fact in our local history.

Chapel Built

During the winter of 1867 and 1868 the building committee were busy getting the material together for the erection of a suitable chapel in which to worship. Be it remembered that the church membership here at that time were few in number and comparatively poor. Their faith and zeal were equal to the task. They purchased the greater part of the stone at the quarry near Batavia, Illinois, and hauled it the approximate distance of twenty-five miles during the cold winter days. Frostbitten ears and toes became a part of the program to which these pioneer toilers were subjected.

There are but few here now who were acquainted with those men who labored for the good of other generations more than they did for their own. Personally I remember some of them. Their names are household words to some of us to-day. For the activities of their lives stood identified with Christian virtue and they moved upon that exalted plane of existence, above the type of humanity whose ambitions are based upon selfishness and whose potentialities are lost in the absurdities and abuse of material life.

Among the noble men who wrought so unselfishly in the construction of the "Old Stone Church" were Samuel Reynolds, George Schiedecker, Silas Rogers, Robert Heavener, Daniel Rogers, and Byron Lamphere. They have all joined the great majority on the other side of life except the last named. The

man who supervised the building of this chapel was Brother John Earnshaw. This good brother also assisted in laying the corner stone of the chapel at Independence, Missouri, April 6, 1868.

And Dedicated

Fifty-four years ago to-day this church was dedicated to the service of God. To us this means a place for an open Bible and an unfettered pulpit. In these principles we recognize the right of all men to adjust their conscience to that which, in their best judgment, is true and divine. On this basis all men are equal in the enjoyment of their God-given rights, and in the finality all men must answer to their Maker as to how they exercised those rights in this world. For virtue brings a reward in the increased value of life itself while vice cheapens and lessens the value of life to its possessor. These are the fundamentals that determine the human status in relation to destiny. The law of compensation is present in every life, for "whatsoever a man soweth, that shall he also reap."

We would be happy to tell you what the dedicatory program was as carried out here fifty-four years ago to-day. We do not know at this time who sang, or prayed, or who it was that delivered the address on that auspicious occasion. Alas! a missing link is gone from the historic chain that modifies the beauty and significance of this service.

Some Who Were There

But we do know some of the active men of the church who were here in that day. Elders Isaac Sheen, Mark H. Forscutt, William W. Blair, and Joseph Smith, with others, were prominent in the activities of church life in Plano during the year of 1868 and its associate years.

Isaac Sheen

Elder Sheen was editor of the first paper published by the church which we represent on this occasion. It was entitled the TRUE LATTER DAY SAINTS' HERALD. Brother Sheen was editor of this little church paper for a number of years and was considered quite an able writer and controversialist of the higher type. His aim seemed to be to both give and to receive, in comparative discussion, whatever of light and truth this method of study might disclose. As a boy I studied his debates with interest and avidity, and to this day can trace some of my deepest convictions to the argumentative and logical deductions of Elder Isaac Sheen.

Mark H. Forscutt

Elder Mark H. Forscutt was another outstanding church figure in those days. He was as great, if not the greatest, pulpit orator that ever occupied this

stand. He possessed the erudition, the keen intellect, the artistic vision, the logic, the sympathy and passion that goes to make a great speaker. There have been but few his equal in the history of the church. With it all he was a poet of no mean ability. We are still singing his hymns, and other generations will sing them when we too are gone.

With his wonderful and well-developed gifts let us not forget Brother Forscutt's ability as a composer of church music. In every department of church life in which Elder Forscutt was an actor he shines a fixed star in the firmament of our church history. In every phase of his artistic life this noble man was a real contributor to the moral and spiritual treasury of the Christian religion. At this distant day we are happy to think of him as that broad-minded man whose vision of life covered the ground of universal human need and hope, the complete expression of which is found in the beautiful words of Alfred Tennyson:

O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all
And every winter change to spring.

William W. Blair

Among the men of that day we recognize Elder William W. Blair—under God—as one of the builders and fathers of the church. He was a strong as well as a good man. He left his impress upon every vital function of the church. There is not a basic principle in the constitutional law of the church upon which he did not speak with power and authority. He was a master builder. He was not a compromiser, but a builder out of the gold and silver and precious stones of gospel truth. His mind was radiant with the light of God because he lived and moved in touch with those eternal forces which crystallize and reduce to concrete reality the experiences of spiritual life. His, perhaps, is the highest achievement that can be attained by Christian experience as it is the triumph of the spiritual over the material, the awakening of the soul into the new and everlasting life the finality of which is found in the perfections of Jesus Christ.

Brother Blair lived in a moral and spiritual atmosphere which is not the product of earth but of heaven. In that sublime realm he was one of the stalwarts of the church. His moral courage was equal to every task and to the performance of every duty. The keynote to his life was, "Is it right?" and when his conscience answered in the affirmative he was found in the breach, battling for those eter-

nal principles of gospel truth which stand forever associated with the highest and best interests of the human race. When it came to principle, all men were alike to him, for he reasoned that it is through the educational process of divine truth as found in gospel principles that mankind is enabled to reach the highest state of being. He was fixed in the fact that freedom from superstition, from moral and social evil, is contingent upon believing, accepting, and living in the individual life the principles of the Christian religion. These principles, enthroned in human motive, affection, and activity, are the things that alone constitute the true Christian.

In the tests that prove what men are Elder Blair was shown to be honest in business, moral in deportment, spiritual in social activity, and strong and decided in those things that make for a better world and a higher order of society. Throughout his entire ministerial life I never heard his personal integrity questioned. Those who dealt with him from every angle of contact and knew him best are the ones who fully appreciate his worth. Like the true soldier of Christ he died with his armor on. On the train homeward bound from the General Conference he was called to the "Saints' Rest" in the better life. Elder Blair was a typical Latter Day Saint and though dead he speaks to us in the noble and exalted life he lived and in the lasting impress he made upon the literature and history of the church.

Joseph Smith

The last one in that galaxy of noble men of whom I will speak at this time was Joseph Smith, the son of Joseph Smith, who—under God—was the human instrument in founding the church.

I knew Joseph Smith better by contact than I did any of the good men of whom I have spoken. I still have in my possession over half a hundred letters that Brother Smith wrote me in my missionary days. As a correspondent he was without a peer in my experience; and what he was to me in that regard I believe he was to every contemporary missionary in the field. In our religious curriculum we hold it to be a self-evident fact that no man in this life can become inerrant either in his personal or official capacity, hence we must have fixed standards of gospel truth to determine the correctness of what is said or done.

We hold that a divine principle represents more divine authority than would a world full of teachers who teach contrary to the truth. With this concept we hold the law of common consent as the basis of Christian democracy and the bulwark of religious liberty.

It happened sometimes, under my observation, that when a number of controversialists appealed

to the President for advice and his advice and counsel did not agree with their divergent views—which it was impossible for it to do—they would make him the storm center of attack; I with the rest. It was in these things that I first discovered the goodness and greatness of the man. Attack him as you would, his love and kindness to you were just the same. One might even challenge his personal integrity, yet to that individual he was personally the same good brother and friend. He represented the stalwart oak that stood unmoved by the storm of fevered passion, while the small trees and those of heavy tops and shallow roots were falling around him.

In Joseph Smith I saw the strong man blended with meekness, patience, kindness, and love. Resentment seemed to have no place in his being. He forgave, as he hoped to be forgiven, did good for evil, and lived by the golden rule with an exactness in a human life that was marvelous. His attitude toward all men was one of unswerving kindness, love, and friendship. The three things that dominated the life of Brother Joseph—as we called him—are represented in the three graces, faith, hope, love; but in that beautiful life the greatest of these was love.

I knew him as a man, as a preacher, as a counselor, and interpreter of the laws and usages of the church, and I knew something of his social side of life. I saw him presiding over the highest tribunal of the church—the court of last appeal—but in the finality of his every act, attitude, or decision, as a man and a Christian he ever stood four-square. The very spirit and genius of that good man impelled you to love him. His justice and fairness impelled you to have confidence in him. His was a judicial mind enriched by the study of law and Christian attainment. His sense of justice was profound and deep, modified, perhaps, by mercy and love.

If Joseph Smith erred in his administrative life it could only have been on the side of mercy. His beautiful life in its social, moral, and spiritual aspects, was, in its prime features, the product of the religion of Jesus Christ. In his broad sympathies, in his justice, love, and mercy; in his humility and unassuming nobility of character; in the purity of his home life, and in the loyalty of his citizenship; in his fidelity to the trust the church imposed in him—these are the things that demonstrate the power and utility of the gospel in teaching men to know, and to live the right life in this world.

For fifteen years Joseph Smith was an honored citizen of Plano. There is no place where one could have greater freedom in extolling the virtues of that good man than Plano, for, while here, he stood not only for law and order, but for every civic virtue that has place in Christian civilization. Brother

Smith was absolutely free from ostentation and pride and was the great commoner among all. He had a very remarkable memory for faces and voices and names.

His indeed was a beautiful home life. After death had terminated his life on earth, his devoted wife said that the sound of his cane on the floor had been music to her. It will be hard to surpass this beautiful tribute in the domestic circle of life.

Such Men Inspired Us

As we contemplate the lives and characters of good men and women who shine out as bright stars in the firmament of human existence, and whose influence still lives in the forces that make for good to-day, does it not help us in our struggle and aspiration to come up higher in our endeavor? When we think of the rights of man, in terms of civil and religious liberty, our minds revert to a Chatham, or a Burke, who fought the battle of democracy across the sea and whose triumph in the British Parliament made final Washington's victory at Yorktown.

Do not such reflections fire us anew for love of liberty, the rights of man, and for the ideals of a New Day that means a better world in which to live? In the finale, when Jesus said to Peter, "Put up thy sword," does it not disclose the spirit and genius of the Divine Man of Nazareth? The one Supreme Mind whose vision covers the entire scope of human need and human possibility, possesses the power to supply that need in every life and give the attainment of that possibility to every soul.

The victories of Jesus Christ are those of love and good will to men. This world is bathed in tears because of man's inhumanity to man, but in the final eschatology our Savior will wipe those tears away, and the nations of earth will transform the arts of war into the arts of peace—will learn war no more—for the conquering love of Jesus Christ in the souls of men must win humanity to God and heaven.

A rough estimate has been made of the population of the world, ascribing to Europe 400,000,000; to Asia, 910,000,000; to Africa, 180,000,000; to North America, 120,000,000; South America, 38,000,000; Oceania, 8,000,000. Religiously there are estimated as Roman Catholics 272,860,000; Orthodox Catholics, 120,000,000; Protestants, 171,650,000, a total of 564,510,000, professed Christian; Jews, 12,000,000; Mohammedans, 221,825,000; Buddhists, 138,000,000; Hindus, 210,825,000; Confucianists and Taoists, 300,830,000; Shintoists, 25,000,000; Animists, 158,270,000; unclassified, 15,280,000. This gives a total of non-Christians of one billion. The estimate is probably made by population rather than by enrolled church membership.

Spiritual Development and Free Will

By S. A. Burgess

No man can be compelled to do right. We must work out our salvation; for there is no easy, thoughtless road to the truth.

In the years that are past young people on many occasions have raised the question, Why do we not have an exact formulary or statement of right and wrong? It would be so convenient to know just what we can do and what we can't do and not have to worry about it.

This feeling comes from the quite natural one of mental inertia, that we do not want to think more than we have to. The children of Israel, when they fell away from the gospel plan, were given a set law of what they could eat and what they could drink and what they could do on the Sabbath day, and then the men in power added the smallest detail of these laws, prescribing just what could be done under varying conditions.

A very little thought, however, will show that if we are told just what we shall do and what we cannot do, that we become practically automatons. There is no intellectual or spiritual development. It is for this reason that the Apostle Paul emphasized so many times that we are not under the law but are under grace. We must decide for ourselves. We cannot do right by simply doing right acts without thought, for righteousness is something more than an overt act. Righteousness is of the soul and comes from within. There is more real development in having a right intention and trying to do that which is right, even if we do not perfectly succeed, than there is in performing formal acts which are designated to be right, without thought or effort on our part, even if those acts be socially better.

We are here upon a probation; we are here for the purpose of development. It does seem so easy to leaders at different times to work a reform by laying down set laws for developing the people to do that which is designated as right. Yet we learn that before the world was (Genesis 3, Inspired Version), that Lucifer offered to save mankind and promised not one soul should be lost. That looks at first like efficiency. But because he would have taken away the free agency of man, he was cast down and became the Devil, even Satan.

It may seem easier to some if we were told just how much we should eat and drink, just how much we should go to church, just how many times we should pray and just what attitude we should take; just how much we should contribute to the poor, so that we could go through it in a mechanical way and be at peace.

But such is not the plan of God, since he would

have us to become his sons and daughters, knowing that which is right for ourselves, because we have proven it, and then choosing that which is right. A mechanical preparation does not fit us for new conditions. A mechanical preparation does not fit us for the kingdom of God and its new environment; while the development of character through testing and proving, through the yearning of the heart and the seeking for that which is holy and through striving after that which is best, does give us such an understanding of the good as is applicable to any new problem which may confront us.

It becomes thus easy to understand what the Master meant when he said that it is not that which goes into a man that corrupts, but that which proceeds from the heart. Periodically for over twenty years we have heard the question raised with regard to certain particular foods or drinks, as "Do not whisky and tobacco corrupt a man?" We know for a certainty that the vile stuff that is sometimes put in our bodies does corrupt our bodies.

But the basic thought, the principle that the Master was teaching, was that it is out of our hearts, out of our desires, out of our will, that we do either good or evil. That which we eat or drink, or how many times we bathe, these outward acts are all but of passing importance and do not help us to become really better. But that which proceeds from the heart, our intentions, our desires, our hopes, our wants, are a measure of the man. Of course this measure, that which proceeds from the heart, the desire for corrupt things that do in the outward act corrupt the body. And in the wrong desire the soul is already corrupted. The immorality, therefore, is in the wrong desire and the wrong attitude.

Righteousness can never be compelled.

As a passing instance of this attitude on the part of students we may note the instance on the part of some that the only way for the redemption of Zion is that all property must be owned by the group. Of course this means in the end control by a few individuals and it has always proven so in the past. It does seem to simplify the problem tremendously after we make a race of children who would consider anything that they have and own belongs to the "tribe" or group. This has been tried out and proven out among barbarous and semibarbarous people many times. Of course this would require real conversion on the part of those adults who first turned over their property, but after that a man becomes only a legal trustee. He can be compelled to do that which is considered to be right; he has no choice.

But others urge that the use of private property in itself is not an evil, that for a man to possess

OF GENERAL INTEREST

Rumor and Confidence

"The Reign of Rumor"—that describes the situation which I have found throughout the mines and factories of America—and, for that matter, of western Europe as well. Of that reign the cause—also the result, is the worker's unbelievable ignorance of his employer's plans and purposes, his aims and his ideals. That unbelievable ignorance is unequalled by anything I know—except the employer's amazing ignorance of the plans and purposes, the aims and ideals of his employees."

The above is taken from *Mainsprings of Men*, by Whiting Williams. Mr. Williams has spent several years investigating factory conditions, and in doing so has worked in different factories and foundries so as to gain a first-hand knowledge of actual conditions.

In this fourth article on "Fear and faith" as published in *Scribner's Magazine*, he emphasizes the great value of the worker being taken into the confidence of his employer, and the employer also knowing the ideals and hopes of the workers. Back of most trouble lies the intense desire, deep growing and universal, for demonstrated worth as a man, and especially for demonstrated worth as a workman. A man wants certainty of employment. He wants an opportunity to do the work for which he is prepared.

But to-day another difficulty confronts us in addition to the reign of rumor. That trouble is that we try to live our way into our thinking. We think as we live and from the standpoint of the manner in which we earn our living rather than thinking independently and let our thinking direct our living. Hence there follows a greater sympathy between men

physical and mental talents and use them for the public good means a conversion. For a man or woman to have to consider earnestly that with which the Lord has blessed them, their receipts and expenditures, and then consider not only tithing but surplus, how much can be spared for the common good, such a person goes through a spiritual experience which is developing. It requires continually the process of conversion and of devotion to the great cause, and it will doubtless in time also bring with it as great a condemnation as that which confronted Ananias and Sapphira, if they promise and do not fulfill. For he who knows that which is right and does it not shall truly be beaten with many stripes.

But if one is compelled to give and has no right of choice, there is no growth. Where one is compelled to do right, there is very little if any consideration of duty or sense of responsibility or interest in principles or results.

This would appear to be basic in the philosophy of the gospel of Jesus Christ. We are not under the law. There can be no exact law given to do this or do that. There must be the conversion from selfishness to unselfishness, from wrong desires to desiring that which is morally good for all.

employed in the same line of work, even though not associated and divided by many miles, than there is between neighbors.

The coal miner has a greater sympathy for men in similar work in Africa or Europe than he does for the ordinary reader living in the same county. Hence there is a tendency that even the reign of rumor may be displaced by a class conflict, unless we can find common experiences and common emotions to act as a bond to unite men on more than on level of education, intelligence, and training.

A partial step is found in that men do sympathize more closely in the same industry than they do in others. Thus there is more sympathy by railroad executives and understanding of the interests of the employees, and a closer sympathy of the laboring man, even though on a strike, with the railroad executive, than either or both feel for the right demands of the general public. It is something gained that within industry there should be developing this sympathy between the executive and the working man, between the man who labors with his brain principally and the man who labors principally with his hands. But this sympathy should be extended farther in social consciousness, and lead to a better understanding of the public and with the public.

But as yet we are largely under the reign of rumor, and this is a natural result of the habit of trying to draft men's cooperation through fear of punishment instead of securing it by the promise of satisfaction. Too many depend upon compulsion rather than on leadership.

"The normal worker under normal conditions wants a larger share of the satisfactions of doing his job much more than he wants a larger share of the satisfactions of managing the enterprise which furnishes the job.

"In other words, he wants not less work but more work—not a larger share of management—as a full regular enjoyment both of the economic and of the accompanying spiritual rewards of work."

But when a man is driven, his self-respect causes him to take a keen delight in making a needlessly grouchy foreman think he is working, when he knows that he is not. It then follows that the foreman must think the men are working in order to save his own face as foreman; while the men feel they have to know the opposite in order to save their own. "For there is not one amongst us but will direct—and should direct—all the energies of our being against the threat of him who assumes that the only way he can secure the energies of our hands and heads is to do his utmost to displace us from the captaincy of our souls."

These articles of Mr. Williams show a deep insight into the moving spirits of men, their desires and hopes, which influence them not only in the factory or foundry, but also in the shop, at the desk, and probably even in professional life. They are the mainsprings of men, not simply the result of trained ability.

S. A. B.

Prices Again Rising

The return of higher prices to some indicates prosperity. Very few seem able to see clearly what wages and income really mean in terms of purchasing power. Money wages are not the real wages. Mere prices standing alone are not an indication of either good or hard times.

It is interesting to note, however, that Irwin Fisher's price index on the wholesale prices of 200 separate commodities show the following rise and fall:

With 1913 taken as 100, the high prices of May, 1920, would be valued at 247, or the dollar have a purchasing power of 40.5 cents.

January, 1922, was the lowest prices since the war, 138, the dollar having a purchasing value of 72½ cents. For each of the three weeks January 20 to February 9, the average index has been 158 or a purchase power of 63.2 cents.

The Missouri Association

An organization of the business forces of the state to unity of action for the state.

There is justification for the belief that a new era has dawned for Missouri. The organization of The Missouri Association is a significant achievement. It means more than appears upon its face. For, back of the organization itself lies the feeling which inspired it, the feeling that the time has come to inaugurate a movement for the expression of statehood, and for coordinated action for the advancement of the State. It is a product of the development of State pride, a State patriotism, which is something more than an emotion, which is, on the contrary, a call and an urge to labor for the promotion of Missouri's progress. But an urge, however strong, is ineffective unless specific direction is given to it, unless machinery is created for its application to concrete accomplishment, unless the forces of achievement are brought together for collective action toward the consummation of common purposes.

The aim of The Missouri Association, as stated in its constitution, is "to coordinate the business forces of the State in one organization in order to secure prompt unity and harmony of action in the proper consideration of questions especially pertaining to the material interests of the State at large." The term "*business forces*" is to be construed broadly. It contemplates more than a union of chambers of commerce, though that is a part of its plan. It is to take in agricultural bodies, bankers' associations, and other societies organized for the promotion of material interests, besides individuals, corporations, and partnerships that may be disposed to join in the movement for State progress, and, incorporated with it, and to aid in the accomplishment of its purposes, is the Missouri Press Association, out of which the idea came and which is to be credited with the establishment of the organization.

The creation of this body gives to Missouri an instrument it has never had before. For the first time it is now possible to bring all local and regional economic organizations of the State together for the collective consideration of the general welfare of Missouri, to decide what is best to be done for the promotion of that welfare, and to take the steps necessary to that end. For the first time it is now possible to form a definite program of action, supported by all the diverse interests that will enter into the organization, for the stimulation of a broader and deeper concern among the people of the State in the progress of Missouri, in its material and social enrichment, and in its reputation as one of the leaders among the commonwealths of America. For the first time it is now possible to devise a plan and obtain the means for bringing the attention of the country and the world to the resources and the manifold attractions of Missouri as a region in which to live and labor.

All this and more, the Missouri Association contemplates, and provides within itself the means of accomplishment. How it is to operate, in what directions it is to begin to exercise its energies, remain to be determined. The fact of interest and importance at the moment is that the organization, the agency of accomplishment, has been created. A start has been made and Missouri, we have no doubt, will gladly rally around the standard that President Hull and his associates have raised.—*Globe-Democrat*,

Negro Health Week

It is becoming more and more apparent that no man can live to himself. Those who dwell in palaces in the wealthy part of the city can neither afford to ignore conditions in the country nor still less conditions in the city slums. Though epidemics may have far the larger part their start in the dirt and disorder of the slums, once started, they take the children of rich and poor alike.

It is for this reason that great interest should be taken in the Negro health week which was concluded the first week in April. Monday was set aside for hygiene; Tuesday to swat the fly and destroy the breeding places of flies and mosquitoes and the danger from rats. Wednesday was tuberculosis day, the signs of tuberculosis, how the disease is spread, and that early treatment can effect a complete cure. Thursday was children's health day; Friday sanitation day, and Saturday general clean-up day, while the first day of all, Easter Sunday, was given over to health sermons and lectures.

In connection with this campaign, literature was distributed particularly with regard to tuberculosis which carries off a great many among the colored people and which lays the basis for spreading the contagion to the white race. Health rules were given concerning ventilation, bathing, and personal cleanliness at all times. To keep well, the following rules were submitted:

- "1. Ventilate every room you occupy.
- "2. Wear loose, porous clothing suited to season, weather, and occupation.
- "3. If you are an indoor worker, be sure to get recreation outdoors.
- "4. Sleep in fresh air always; in the open if you can.
- "5. Hold a handkerchief before your mouth and nose when you cough or sneeze and insist that others do so, too.
- "6. Always wash your hands before eating.
- "7. Do not overeat. This applies especially to meats and eggs.
- "8. Eat some hard and some bulky foods; some fruits.
- "9. Eat slowly—chew thoroughly.
- "10. Drink sufficient water daily.
- "11. Evacuate thoroughly, regularly.
- "12. Stand, sit, and walk erect.
- "13. Do not allow poisons and infections to enter the body.
- "14. Keep the teeth, gums, and tongue clean.
- "15. Work, play, rest, and sleep in moderation.
- "16. Keep serene. Worry is the foe of health. Cultivate the companionship of your fellow men.
- "17. Avoid self-drugging. Beware the plausible humbug of the patent-medicine faker.
- "18. *Have your doctor examine you carefully once a year. Also consult your dentist at regular intervals.*"

The symptoms for tuberculosis are of interest to all, especially since if discovered early by a proper medical examination it may be cured.

Suspicious Symptoms

"*Continued weariness, loss of weight or energy without apparent cause; very suspicious if there be slight cough.*"

"*Hoarseness or huskiness of voice, if at all persistent and not otherwise explained.*"

"*Cough or expectoration, even if only a little in the morning, if continued over two months.*"

"*Frequent attacks of 'bronchitis,' 'grip,' or fever.*"

"*A temperature below 98 degrees in the mornings and above 99 degrees in the afternoons, persisting from day to day, with rapid pulse, is very significant of tuberculosis.*"

"*Blood spitting is caused by tuberculosis nine times in ten.*"

"*Pleurisy*, or stabbing pains in the chest, is caused by tuberculosis about seven times in ten.

"*Night sweats* or low blood pressure as observed by a physician, very suspicious.

"*The tubercle bacillus* in the sputum is a positive sign of tuberculosis, but the diagnosis should be made long before the bacillus can be found."

S. A. B.

Eight-Hour Day Most Efficient

According to a report recently published by the Federated Engineering Society, there are about 300,000 wage earners still working on the two-shift system or 12-hour day. Half of these are in the iron and steel employ. The Engineering Society took this question up and appointed a committee to investigate it, starting their work in 1920, and have now published the results of their investigation. They find the eight-hour day makes for greater efficiency. Many of the copper foundries went on the three-shift system twenty to thirty years ago and practically the last of them in 1919. The output, it was stated, was increased 166 per cent per man and the total increase in production was 29 per cent per man in 1921 as compared to 1913. Approved equipment accounts for part but the engineers state it was primarily because of the change to the eight-hour shift. The oil refineries, flour mills, rubber plants, cement plants, paper, glass, sugar, chemical, and other continuous process industries have gone over to the three shifts of eight hours each and have found it profitable to do so.

It has also made for a better feeling and has greatly decreased the work of the grievance committee, and in many cases this committee has almost ceased to function. The human factor must be considered. It has been found that men gravitate, not to the twelve-hour mills where they can work for longer hours, but to the eight-hour mills where they are willing to take decreased remuneration if that is necessary in order to make the change. But in many cases there has been no accompanying decrease of the individual wage but there has been an increase in the efficiency of the factory or foundry.

Another factor is that it improves the human output as the men then acquire gardens, buy their own homes, and become better citizens. The evidence is conclusive that the leisure is used to advantage. It decreased the labor turn over. Industry as a rule is finding the twelve-hour day to be a poor producer. Shorter hours mean better homes, better fathers, better childhood, better morals, better citizenship, and an increase in culture. This does not mean a flight from work. It means diversity of operations as the hours are put in to advantage at the home and in the home garden. It does not mean that working hours should be decreased indefinitely. It does mean that humanity and reasonable hours are found better in economics as well as in social development. It means a saving of civilization worth many times any possible cost.

This report is now published, *The Twelve-Hour Shift in Industry*, 302 pages, \$3.50.—*Christian Century*.

S. A. B.

Purity of Heart: "The purified heart implies a quickened personality, an awakened intelligence, a resolute will, a ceaseless purifying of our affections and ambitions, laying aside weights which hamper, and besetting sins. It means the whole man roused to spiritual passion, dowered with the hate of what God hates, and the scorn of what God scorns, the love of what God loves. This is to cling to God with our strength, as the branch clings, in living union with the tree."—Divine.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

"Precancerous" Conditions

(From pamphlet, *What We Know About Cancer*, pages 20, 21, 22, 23.)

One factor which during the last ten years has proved to be of great importance in the origin of cancer is the element of chronic irritation. As the various theories of the parasitic origin of cancer have been disproved, the element of chronic irritation has been found to become an increasingly important factor in the incidence of cancer in one region after another. This fact has made it possible to give prophylactic treatment for the purpose of preventing the occurrence of cancer, a procedure which is exactly as rational as the prophylactic use of antitoxins in many of the infectious diseases, and in fact is perhaps a more effective life-saving measure. This prophylactic treatment consists of the removal by a minor operation, often under local anesthesia, of lesions such as keratoses, moles, fissures, chronic ulcerations, and indurations, and the benign tumors, which so often precede the development of cancer itself. This prophylaxis further demands the avoidance of sources of chronic irritation, such as, for instance, the removal of an ill-fitting tooth plate which causes irritation of the gum, or the repair, at as early a date as possible, of the deeper lacerations of the cervix which occur at childbirth.

The more important lesions which may be regarded as of precancerous significance may be summarized as follows:

1. *Pigmented moles* have long been recognized to be the starting point of that most fatal form of malignant disease, the so-called melanotic sarcoma. Not all moles, of course, undergo that transformation, but all must be held to contain that inherent possibility of development, and on the slightest sign of increase in size, irritation, or induration, they should be widely removed by radical operation. Pigmented moles on the hands and feet are especially liable to repeated trauma, and thus to malignant change.

2. *The senile keratoses*, or scaling patches of heaped up squamous epithelium, so common on the face and exposed parts of the body of those of advancing years, are among the most common starting points for cancer of the skin.

3. *Chronic ulcers and fissures of the skin* due to old burns and scars, the effects of Roentgen rays and radium, tuberculosis of the skin, and old syphilitic lesions often cause cancer. To this category belongs the "Kangri" cancer of Kashmir (squamous cell carcinoma of the abdominal wall), occurring at the site of chronic ulceration due to burning from the Kangri basket, or hot stove, carried against the abdominal skin within the clothing of the natives.

4. *Gallstones* are accompanied by chronic irritation of the gall bladder, and in a certain percentage of cases carcinoma of the gall bladder occurs.

5. A certain proportion of *ulcers of the stomach* are known to become the site of cancer of that organ, and a history which can be interpreted as evidence of previous ulcer is obtainable in certain cases of gastric cancer.

6. *Erosions and lacerations of the cervix* of the uterus, the almost inevitable result of childbirth, are the most common factors predisposing to cancer of the cervix. While it is customary for the physician to repair immediately the more serious lacerations of the cervix, less extensive lesions can be detected only at a later period after involution has oc-

curred. The routine examination of all women for cervical lesions three months after labor has been advocated, that these lesions may be immediately repaired, and the predisposition to cancer avoided. It is advisable that all women who have borne children, as they approach the menopause, should have a vaginal examination and an inspection of the cervix at reasonable intervals until the menopause is well established, and the normal atrophic changes have taken place. Deep lacerations should be repaired, and superficial lesions, if resistant to local treatment, are sufficient indication for amputation of the cervix. The hyperplastic endometritis which accompanies fibromyoma of the uterus is also believed to be one of the most important predisposing causes of cancer of the fundus.

7. *Cystitis* of one form or another often precedes cancer of the bladder, and the irritation of Bilharzia parasites or of specific chemical irritants, such as anilin, are recognized as producing changes in the bladder mucosa which may go on to carcinoma.

8. Carcinoma of the buccal mucous membranes—the lip, tongue, cheek and jaw—have long been associated with one or another source of *chronic irritation*. In this country the most common source of chronic irritation of the buccal mucous membranes is the use of tobacco. It is significant, also, that in other countries, as the Orient, cancer of the buccal mucous membranes appears to arise most directly as the consequence of the chewing of other irritants, such as the buyo leaf of the betel nut. Syphilis is also a recognized predisposing factor to cancer of the mouth, and the chronic hyperplastic condition of the buccal mucous membrane—leukoplakia—has repeatedly been observed to progress into carcinoma while under treatment. The irritation of ill-fitting tooth plates, or the chronic irritation of pyorrhea alveolaris occasionally can be recognized as forerunners of cancer of the alveolar processes.

9. *Kraurosis and leukoplakia of the vulva* are forms of superficial lesions, benign in origin, which exhibit a definite tendency to subsequent malignant change. Suitable treatment and close and continued observation to detect the early signs of the development of cancer must not be neglected, in order that radical operative treatment may be instituted during the early stages when the disease can thus be cured.

10. *Involution changes* of a physiologic nature appear to predispose to cancer in certain organs, notably the female breast, and the male prostate. In the breast the involution phenomena which give rise to the condition commonly known as chronic cystic mastitis show an incidence of carcinoma estimated at from 10 to 25 per cent, while in the prostate chronic prostatitis and hypertrophy precede the symptoms of carcinoma in a notable proportion of all cases.

11. *Many tumors which are essentially benign* in character have been shown to be capable of malignant transformation, especially in the later years of life. These include papillomas, adenomas of the thyroid and of the intestines, villous tumors of the bladder, papillary and cystic tumors of the ovary and of the breast, polyps of the uterus or the rectum, and, in fact, all tumors in which the epithelial elements are in preponderance.

In all of the foregoing conditions the possibility, if not the probability, of cancerous transformation has been shown to be a serious element in prognosis. There can be no question that the cure or the removal of all such lesions is a vital indication. Removal of the predisposing causes of cancer, and the early recognition of cancer, when it is present, are the two measures which give promise at the present time of yielding the greatest results in reducing the mortality of the disease.

What Everyone Should Know About Cancer

(Prepared by a Special Committee of the American Society for the Control of Cancer.)

(From A Handbook for the Lay Reader)

Why has there been so much talk about cancer of late years? There are several reasons. The disease is very frequent, causing one death out of every ten after the age of forty, and moreover, it is apparently steadily increasing throughout the world. Familiar to the earliest physicians, it has persisted through the ages of medical progress; but while an immense fund of knowledge has been accumulated there is much still to be learned. Only too often the utmost skill of modern medical science fails to save the patient and people have therefore come to dread it as a hopeless and incurable affliction. Fortunately the facts warrant a more hopeful view, and a systematic effort is now being made to tell people generally what is known about cancer and particularly to describe the warning signs so that this insidious disease may be more frequently discovered and successfully treated in the early stages while a cure is still possible.

In the two years and a half that the United States was engaged in the great war about 80,000 soldiers were killed or died of disease. During the same time cancer caused the death of 180,000 people in this country. While these soldiers who made the supreme sacrifice did not die in vain, a large proportion of the deaths from cancer represents a needless waste of human life.

The Frequency and the Increase of Cancer

Cancer is indeed one of the most important causes of death. In the continental United States the annual mortality from all forms of the disease is estimated at about 90,000. It is probable that if all these deaths were correctly ascertained and certified, the total would reach 100,000 for the year 1920. The mortality rate for cancer is somewhat below 85 per 100,000 per annum. As a group of diseases, cancer ranks with pneumonia, tuberculosis, and kidney disease as one of the five or six causes of death which stand second only to heart disease in the Census Bureau's annual report for 1917.

The mortality from cancer is apparently on the increase throughout all civilized countries. In the United States the annual increase in the cancer death rate is approximately 2½ per cent. It is almost exclusively a disease of adult life, for of the total number of deaths from cancer at all ages, about 95 per cent occur after the age of 35 is reached.

Cancer appears in a variety of forms, affecting practically every organ or part of the body. The most important forms for both sexes is cancer of the stomach, which including the liver, accounts for about 35,000 deaths per annum. The number of deaths from cancer of the female generative organs is about 13,000 per annum; from cancer of the female breast about 8,500 (a very high frequency, for it occurs in only half the population); from cancer of the mouth and tongue about 3,500, from cancer of the peritoneum, intestines, and rectum combined about 12,000, from cancer of the skin about 3,500, and from cancer of other organs or parts about 14,500.

Cancer is especially frequent among adult women. Of all deaths over the age of 40 one in thirteen among men is due to this disease, but among women over this age one out of every eight is fatally attacked. Between the ages of 35 and 45 three times as many women as men die of cancer; between 45 and 55 twice as many. This excessive mortality among women is apparently due to cancer of the breast and the special organs of generation. Yet these forms of the disease like others are usually curable by competent treatment in the early stages.

Excluding cancer of the breast and of the female gener-

ative organs the relative frequency of all other forms of cancer combined is about the same in the two sexes. The civilized and particularly the white races are more liable to cancer than native races, such as the North American Indians or the orientals. Cancer of the uterus, however, is apparently more common among Negro women in this country than among white women. Cancer of the breast and cancer of the ovary are more frequent among the unmarried than among the married; in contrast, cancer of the uterus is more common among married than among single women.

The Need for Educating the Public

But, quite aside from statistics, the disease occurs so frequently that there is hardly a person who has not known of its occurrence among his or her immediate relatives or friends. Another reason for interest in the subject of cancer is that after the disease reaches a certain state it is incurable and invariably fatal. It is important to remember, however, that if it is discovered in an earlier stage, the cancer can be removed with a very great probability of a permanent cure. This fact does not seem to be generally recognized, and it is for this reason that physicians, health officers, and others who are interested in public health and welfare work are so anxious to show that much more than is being accomplished at present can be done to cure cancer in its early stages. Even though scientific knowledge of the origin of cancer is still in many points imperfect, the practical knowledge of how to arrest its onset and save the patient in individual cases is already in many respects satisfactory. Some physicians believe that possibly three quarters of the deaths from cancer and all the attendant suffering could be prevented if all members of the medical and nursing professions as well as the public were adequately instructed in what they each ought to know about this disease.

The campaign of education in regard to tuberculosis which has been conducted for the last twenty years in America has resulted in a very great diminution in the number of deaths from the disease, largely because people have been taught not to delay in consulting a physician. It is perfectly possible to produce the same results in cancer, if all patients suffering from the disease could be taken to a physician and could have the cancer removed while still in an early stage. Practically without exception cancer is at first a local disease; that is, it begins in a little spot all by itself and for a long time may have no effect on the rest of the body. This means that in theory it would always be easily curable if the first spot could be recognized and removed in time. In practice it is difficult and in some cases impossible for even the physician to recognize it soon enough. The second practical difficulty is to get the patient to consult a physician immediately after he or she recognizes that something is wrong. If all cases that came to treatment were early cases a great many more patients would be cured. The problem, then, is to get the case into the hands of a competent medical adviser while it is still in the early and curable stage, or even more fortunately, while the patient exhibits merely those conditions which are now widely recognized as predisposing factors in the causation of cancer. No matter how great his skill or how modern his knowledge the physician cannot help a patient who does not come to him. People must therefore be taught to recognize the disease when it begins and to realize that early surgical removal, or the application of other modern remedies which are sometimes useful in competent hands, is the only hope of cure but that the chance for cure is very great if the patient is wise enough to act promptly.

Why Do People Delay Going to a Physician

Unfortunately, statistics prove that the average cancer patient after discovering something wrong, waits weeks, months, even a year or more before obtaining medical advice or treatment. Why is this? Probably one reason is that the patients do not realize that cancer starts from such trifling beginnings, or if they do have a suspicion that they may have cancer, they ignore or conceal it either through fatalistic despair or false and fatal modesty. The old-fashioned idea that cancer is a "blood disease" still exerts a wide and baleful influence and must be overcome by spreading the modern knowledge that practically all forms of malignant growths are at first confined strictly to the locality in which they originate. The thought that cancer may be hereditary also makes one infected with this disease desire to conceal it, but heredity has not been proved to be an important factor in the development of the common types of cancer.

Above all causes of delay is the unfortunate absence of pain in the beginning. Usually there is no pain to force attention while there is still time enough to apply the remedy, and by the time the symptoms are so marked as to alarm the victim it may be too late, for the invading cancer will probably have obtained a foothold from which it cannot easily be dislodged. If indeed the early symptoms of cancer caused half as much trouble as a toothache, many more lives would be saved because the patient would be driven to consult a physician in time. The fact that people generally are not familiar with the symptoms of cancer, other than pain, makes it difficult to increase the number of cures, for unless prepared to recognize the signs that mark the beginning of cancer people are helplessly open to its ravages. A little knowledge in this case is not dangerous; it is essential. It is the purpose of this handbook to give the essential facts that should be familiar to everyone.

How Cancer Begins

Cancer is a very curious disease which is due to the running wild of certain parts of the body tissue; for example, a few cells in the breast or in the liver or in some other organ grow beyond the natural limit and invade the surrounding tissues, then we have a cancer. This cancer often does not give any notice of its presence until a long time after the trouble has begun, because the cells composing it are the same, or nearly the same, as the cells from which they started, and therefore the body does not recognize the fact that a cancer is growing until it becomes of considerable size. The origin of cancer has been aptly compared to the situation in a family seated at a dinner table when a supposed relative arrives and is given a place—the newcomer eating all the food and finally the family itself. This is just what a cancer does. It starts very quietly, is very small at first, but gradually grows and destroys the very tissues that feed it, until ultimately it kills its host by the destruction of some important part of the body. But in such a case, the cells of the body itself are the parasites, there being no external parasite, so far as we know, introduced from the outside to cause the cancer.

"Intellectual egotism may be as grave a sin as physical selfishness."—H. G. Wells.

Fellowship: "Fellowship is an active comradeship between personalities, men or women or both, who unite with one another in a common worship, or battle for a common quest, or play their game for the honor of a team, or pool their separate thoughts in constructing and carrying into effect a single plan, or who simply share the needs and desires of a common humanity."

LETTERS AND NEWS

Lees Summit, Missouri, Getting Ready for Work

Bishop R. May in a letter to the First Presidency.

It is now three weeks since I last reported the conditions and progress at Lees Summit, therefore I will now report for the past three weeks.

From the present outlook everything looks good. The membership seems to be quite jovial over the present conditions and hopeful for the future. There was a very spiritual meeting following the sacrament Sunday, April 1. I occupied in the evening. There were about one hundred and thirty present. This was the first evening service for our people at Lees Summit in many months except when the stake conferences were held there. There were quite a number of outsiders present. Owing to the decorating of the auditorium we will have no further evening services until Sunday the 22d. At that date we hope to commence a series of meetings to last a week or more. We expect to start with a grand rally, which will really be the beginning of regular and full Sunday services and midweek meetings as well as all auxiliaries.

As perhaps you know there is a pipe organ in the recently acquired church, and according to Brother Goullee who learned the art in London the organ is in good condition. But there is no one here who can play it; at least they will not venture it. Brother Goullee has played on it several times at the morning services. The choir loft as used by the other people only seated ten singers. I am rearranging the platform so that it will seat about forty singers. The former congregation sold the seats with the building, but took the pulpit and the rostrum chairs. We are having a new and finely finished pulpit made. It will be ready for the opening Sunday after next.

The main floor is seated with first-class semicircle benches sufficient for two hundred persons, but with the choir loft and platform, independent of the rostrum, chairs could be placed in different places on the floor to accommodate in all about three hundred.

I have in mind that when we make this new start the people of Lees Summit and surrounding country will know we are there.

College Professor Fairly Presents Our Church

Elder John Blackmore writes from Pittsburg, Kansas, to First Presidency.

It is with pleasure that I forward the weekly letter to your office. The branch in this city seems to be in a very good condition. We have had good attendance at the meetings of late. Yesterday we had a special day's program, it being the nearest Sunday to the 6th of April. I preached last evening on the subject of the restoration of the gospel. I was pleased with the attendance all day.

I wish to speak of an incident at the college here that occurred last week in the American history class. [Brother Blackmore, pastor of the branch, is a student in that college.] The professor while lecturing made a clear distinction between the Reorganized Church and the people of Utah. He mentioned that he was well acquainted with many of the Reorganized Latter Day Saints, and that they were not connected with the Mormons of Utah, though they believed in the Book of Mormon. He had read a portion of that book

and it was not the bad book that most people considered it, and that the people with their headquarters at Independence were not the Mormons that McMaster's History represents. I suppose that the professor spoke of the distinction for fully a quarter of an hour. I was naturally pleased. As this was given before a class of eighty college students, most of whom would be teachers in the future, I think that it is impossible to estimate the value of it.

Of course he knew who I was, for we are fairly good friends, walking home often together of an evening, so that may have influenced his discussion of the subject. I am sure in my own mind that it influenced the amount of time that he gave to it. If all college professors would do the same I am sure that great future results would be in our favor. This may be worth a little space in the HERALD as showing that even the colleges do sometimes speak in our favor. I believe most of the students of the class know who I am and what I represent, so that a personal touch was added to the statements of the professor.

We were pleased with a visit from our district president, Brother Harrington. He stayed over one Sunday with us, and his sermon was enjoyed very much.

In Re the Subject of Education

The following letter sets forth the reaction of one of the ministry to a recent article on education. It suggests the thought that possibly the apparent division on that subject may be the result of mutual misunderstanding. Those who stand for education may not always have made it perfectly clear that they also recognize the imperative need of "spirituality" as they must do, or why stay with the church at all; while those who contend for "spirituality" have failed to make it clear that they believe in education, as they must if they believe in the acquisition of knowledge in any degree at all by either study or observation or experience. As a result, we are constrained to believe, quite needless misunderstanding and fruitless argument has resulted. The letter referred to follows:

"PRESIDENT ELBERT A. SMITH,
"Independence, Missouri.

"Dear Brother: I am writing to let you know how deeply your article on 'Education,' under the heading of 'Blue Pencil Notes,' in the last number of the HERALD (March 21) has impressed me. What you set forth requisitions all the powers of body, mind, and spirit for the advancement of the kingdom of God, but in such a way that one feels that in responding one will have the favor of Heaven attending. There is no feeling that the truth contained in revelation is to be displaced by rudimentary learnings of men. Such a position as you set forth will find expression in Zion's highest development.

"The uneasiness that has been in the church for a number of years respecting education has not, I think, been caused by a belief on the part of anyone in ignorance, or because of opposition to learning. I know of no one in the church really opposed to education. As I view it, there has not been a proper estimate placed upon the sacrifices and labors of those who have toiled through the heat of the day; of many who have performed their work under most difficult circumstances, which has created a feeling that the earlier men of the church, nearly all up to the present, were being regarded as without vision, and that now apparently without appreciation of the foundation laid, the glory of Zion is to be made to shine out of the church by a study of subjects which are very important in their place but nevertheless secondary as active spiritual forces. (Continued on page 400.)

Scripture Text Calendar for 1924

So many of our patrons were delighted with the Scripture Text Calendars offered last year that we are not only offering the same proposition with a better price this season but able to make the announcement now so plans can be made early to sell them to friends and neighbors who only need to be shown the calendars in order to buy them.

The size of the calendar is 9¼ by 16 inches, and the art work done by a new process which gives a most beautiful effect.

THE ORIGINAL COVER DESIGN

We call attention to the originality of the cover design of the Scripture Text Calendar for 1924. This theme so famous in the annals of art, so oft repeated in the works of the Great Masters, is yet ever new, and here appears framed in a unique border design of harmony and proportion, with the central theme, the Madonna and Child, itself standing out in attractive colors.

A CALENDAR, AND MORE

Not only is the Scripture Text Calendar a complete calendar, clearly indicating all the dates in 1924, but it is a devotional aid, giving a Scripture verse for each day of the year, and the Sunday School lessons for each Sunday, while the Golden Text of the lesson is given on each Saturday for the Sunday directly following. (These lesson texts are not for our own lessons, so may be disregarded.)

A MINIATURE ART GALLERY

Besides these devotional features, this calendar contains twelve reproductions of the works of some of the world's greatest artists. All of these pictures represent what is best and most refined in the realm of religious art.

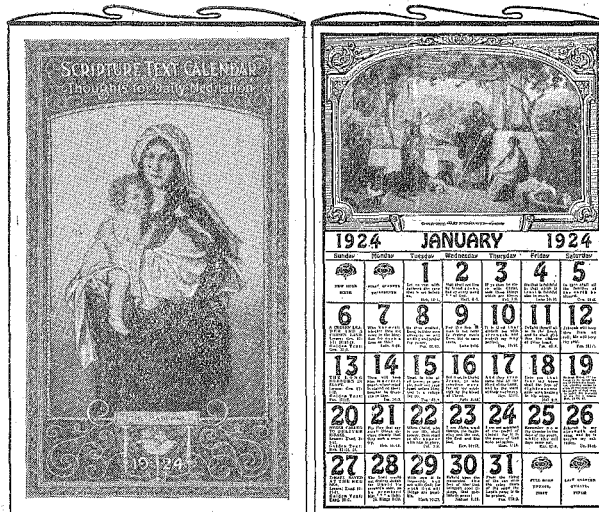
THE PAINTINGS AND THE PAINTERS

The names of the artists presented with the pictures speak for themselves concerning the high quality of these masterpieces.

- January—Christ with Mary and Martha—Hofmann.
- February—Master, Is It I?—Schmitz.
- March—He Is Risen—Deschwanden.
- April—Christ Weeping Over Jerusalem—Limont.
- May—Jesus and the Woman at the Well—Hofmann.
- June—The Widow's Mite—Hugo Mieth.
- July—Daniel's Answer to the King—Riviere.
- August—And They Followed Him—Wehle.
- September—Christ Blessing Little Children—Schmid.
- October—Golgotha—Mathauser.
- November—Christ's Entry Into Jerusalem—Plockhorst.
- December—The Star of Bethlehem—Blake.

THE GEOGRAPHY OF THE PICTURES

A map of Palestine in the times of the New Testament is attractively printed in colors on the back page of the Scripture Text Calendar. On this map the locations of the Bible scenes depicted in the twelve pictures are reached by twelve "Routes,"—a touch of realism.



WORLD TIME TABLE

The Scripture Text Art Calendar also contains a standard time table of the world, by means of which it is easy to tell the exact time in various parts of the world at any given hour. Do you want to know what time it is in Paris, or, Calcutta, or some point in China when it is noon in Washington, New York, Boston or Montreal? The Standard time table will show you. You will soon learn to consult this Scripture Text Art Calendar so often that it becomes indispensable.

EVERY HOME SHOULD HAVE ONE

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home. It teaches morality and good citizenship and the lessons thus learned will follow through life.

SPECIAL OFFER TO CHURCHES—AT REDUCED PRICES

As both a very praiseworthy and highly profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of churches and Sunday schools, Young Men's Christian Associations, and other religious societies, the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually both church and community. It blesses both those who buy and those who sell. Twelve members can easily sell 250; twenty-five members should quickly sell 500. Order now all you can use.

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 "	32.00	60.00	28.00
250 "	40.00	75.00	35.00
300 "	46.50	90.00	43.50

Larger Quantity Rates on Application

The retail price is 30c each. Terms, cash. Calendars are not returnable.

IDEAL HOLIDAY GIFT

To individuals who desire a quantity for personal use as Holiday Gifts, we herewith quote smaller quantity rates:

Single Copies, 30c; 5—\$1.40;
12—\$3.00; 25—\$5.75; 50—\$10.00.

HERALD PUBLISHING HOUSE
Independence, Mo.

(Continued from page 398.)

"The calling of the New Testament twelve fully supports your thought of the ministry giving chief attention to the things peculiarly belonging to their ministerial offices. In order to build up and carry on the church, these men were called from the common ranks, who understood the real problems of the people, talking with them over their tables, living their lives, having a point of contact with them—such men by the teachings and spirit of Christ becoming useful and distinguished in the church. It is a matter of everything proceeding in its order.

The world has ever been pretty well filled up with theories, philosophies, and learning—our work as I see it is to give to the world the benefits of a divinely bestowed priesthood which is intimately and indissolubly associated with revealed truth and the powers of heaven. Human existence is such that most people are in great need of sympathy and cheer and uplifting forces, such as a knowledge of God and the possession of the Holy Spirit alone can give.

"In my opinion, the ones who will best succeed in advancing the educational interests of the church will not be those from whom one never hears a recital of a wonderful spiritual personal experience, nor an inspiring unfolding of the prophecies relating to the present age, nor a cheering expounding of the resurrection, nor a positive portrayal of the divinity of Christ, but those who move forward in accordance with your article.

"I have written more than I at first intended, but again I feel to make known a feeling of security inspired by your writing."

Sister Burton Urges Subjects for Prayer Meeting

A sister writes me thus, "Why do you not write something for the papers? Do you not know that there are hundreds waiting for a word of encouragement?" My answer is that I do not feel to have anything to offer that would be as good as what we get each week and the space in our periodicals is so limited it should be left to the best writers. I often feel like giving a gladsome comment on things I read but remember that the time of the "staff" as well as the space in the papers are both too precious for chit-chat, and so desist.

But I will mention one sermon that I read a week or more ago that was to my mind unusually good. "Preparedness" was the theme, and Cornelius Clifford was the speaker. It pointed out an even path through life that would avoid contention. Perhaps it was my frame of mind that caused me to drink in the sermon in the manner that I did, for I then said in my heart, "I hope the Lord has a thousand elders in the church of just such sentiment as he, and who will preach in like manner and would bring the Saints back to the position that we used to hold when the Spirit of God was poured out upon the worshipers in far greater degree than at the present time." I now feel encouraged that this time will come—am sure it will if we as Saints speak only of the beautiful, the good, and the true. See the good in others and the bad in ourselves only.

Last night our branch prayer meeting was real good. The Spirit of the Lord was with us, not in any unusual manifestations, but in diffusing the influence of love and harmony.

Our branch president gives out a subject either on the Wednesday night, or the Sunday following for the Saints to study out, and speak of. It is a good idea as it holds all in the same line of thought. Last night the subject was co-operation.

Another feature of encouragement in our prayer meeting is promptness. The Saints are learning the benefit of prompt action, that it kills a meeting to wait. I learned that lesson

in the islands where one has to be prompt or not be heard at all. If there comes a waiting time in the meeting of sufficient length for one to breath twice the meeting is dismissed even if it be before anyone has spoken. It more often occurs that one or two will be standing waiting for turn to speak, and I verily believe that it was on account of their unvarying promptness that caused us to always have spiritual meetings. Try it, Saints, everywhere and see if it does not work wonders in that direction. Do not wait till you get to the meeting before deciding whether you will say anything or not. Go with the intention of saying something and with a prayer in your heart that the Lord will give you something edifying provided you have not already a thought in mind.

E. B. BURTON.

Wales

Sister Richard Baldwin writes from Llanelly, Wales, of interesting work in music and with Temple Builders.

I am acting in several offices in the branch, but have assistants to whom I am giving just as much of the responsibility as I can shift upon them in order that they may become efficient.

I am organist and chorister of the branch. Every Sunday night we have a song service, for which Sister Laura Mason learns one new hymn, and so each week the Saints add one more to their collection of hymns. As they do not read music, this seems to be as fast as we can safely go, but I feel they do extremely well. I have tried to make this feature interesting, and each new hymn we have learned has been prefixed with history, story, or anecdote regarding that hymn. For instance, the first one we learned was Number One in Zion's Praises, and I read to them the revelation from which this hymn was taken, and told them the reason it had to be given. They have been wonderfully interested in these stories.

Each fortnight we have a chapter of Temple Builders meeting at the church. They are studying story-telling, learning to make their own clothes, and learning how to play. We divide our two and one half hours' time into three periods, forty-five minutes for the story-telling lesson, forty-five minutes for sewing, and one hour for games. The game period may seem too long, but I have found that these girls did not know what play was, had never had any in their lives, and I have pitied them, and have desired to teach them how to play, and we have just glorious times together.

I think I have told you all that I have done during the month except some things that cannot be reported, such as a great many visits to our Saints, making custards and dainties for our sick, and inviting the Saints to our home to dinner. We try to give one day each week to playing host and hostess.

Walthill, Nebraska

(Excerpt from letter of Hubert Case, April 2, 1923.)

Our conference was a good one at Walthill. Brother Edwards was there. His humility, kindness, and splendid advice was well received by all, in and out of the church. His sermons were so out of the ordinary that it was a real relief as well as a treat to all present.

So far I haven't baptized any this year, owing to so much sickness in my family and the fact that I got into my field so late. I hope to do so, however, before long. I baptized 105 the last stretch between conferences, and I believe I had their faces turned Zionward.

The Purpose of Various Organizations in Zion

On April 17 the general superintendent of the Department of Women called a meeting of representatives of various clubs and organizations in Independence for the purpose of a better understanding of the objectives of the different organizations. Each president or director present represented the various activities reported in part as follows:

The Laurel Club

Mrs. Joseph Sturges, president of the Laurel Club, states that it is largely a financial club which raises money in different ways, as by dues of \$1 a year, social members paying \$3 per year; socials, entertainments, etc. They are getting ready for a bazaar to be held the latter part of the year. They have just spent \$225 for dishes for the diet kitchen at the Sanitarium, furnishing equipment for 60 trays. At present they are interested in the "Clean up" movement in Independence and appointed four committees, giving each a certain location or piece of church property, for the beautifying of which they are responsible. They are going to give a prize for the group making the greatest improvement. A survey has been made of the property as it now is, and after Clean Up Week another survey will be made to determine the winner of the prize. The club is interested in helping any good move it can.

Social Service Bureau

M. A. Etzenhouser, in charge of the Social Service Bureau in Independence reported its aim is to help every individual in Zion: (a) Physically. People should have better housing, better conditions in the home. Their work is in conjunction with the Public Health Department in charge of Miss Barnett. (b) Mentally. Many are not working or doing that for which they are best fitted. This bureau aims to help them find the field for which they are best adapted, or place them where their capacity permits. (c) Morally. They try to look after the interests of the young, to help those who morally fail, that they might make adjustments with their fellow men and God. In other words, they are dealing with maladjustment's.

Nursery

Mrs. Jessie Morant, house mother of the nursery, says they aid in caring for children whose parents, if they have any, are unable to care for them properly, either because they find it necessary to work and be away during the day, or where there may have been a loss of father or mother in the home. Children are given the environment of a real family and made to feel they are individuals in the community. They become more interested in their personal appearance, in school work, as their grades in school are much better, showing that such care is proving to be a great benefit to them.

Patroness Society

Mrs. E. L. Kelley, president of the Patroness Society, stated that was organized to help the Sanitarium in every way possible. They are still devoting their best interests to that end. They particularly help to supply bed linens and other supplies needed by the workers at the Sanitarium. They are trying to get one worker in every group. This arrangement is to be made through Mrs. Anna Murphy, superintendent of the Department of Women in Zion.

Hospital Day and Baby Week

Miss Gertrude Copeland, superintendent of the Sanitarium, said that at this time they are especially interested in Hospital Day and Baby Week. Baby Week is to be held May 7 to 11—Monday to Friday. Examination will be made of chil-

dren under preschool age. Hours from 10 to 12 and 2 to 4. These examinations will be free. Follow-up work will be done by Miss Barnett of the Public Health Department.

Hospital Day for Sanitarium

Mrs. A. L. Yingling, member of the executive of the Department of Women, also representative of that department on the General Sanitarium Committee, said they are especially interested in activities for the benefit of the Sanitarium, trying to interest all in the church in the Sanitarium, trying to supply the needs of the Sanitarium. At present Independence is the only place that has not raised its quota of the ten-thousand-dollar Sanitarium Improvement Fund, hence a Tag Day is to be held May 12. We have one free bed but should have more in the maternity department of the Sanitarium. Last year twenty-seven took advantage of this Free Bed Fund so at present the fund is almost depleted. They would like to have the personal interest of all in the Sanitarium.

Dramatic Club

Mrs. S. A. Burgess, who represented the Dramatic Club as their literary critic, says their ideals are high. Their aim is to raise the standard of dramatics in the community and church, to help to find proper dramatic expression, furnish recreation and programs. They are putting their greatest efforts on the conference pageant which is to be originally written by church members, the theme to be based on church history. There are forty members in the Senior Club and forty in the Junior Club. The club will be glad to help anyone along this line.

Seminar

Mrs. S. A. Burgess also represented the Seminar, a group of graduates, people who have had four years of college work or its equivalent, who meet and report the results of their special study and who continue their research work and report. Its purpose is that each one may be informed on the research and special studying done by each other, its special aim being a better understanding of the problems of Zion and of cooperation to that end.

Music Club

Mrs. Vera Thomason, president of the Music Club of Independence, reported their aim to be to stimulate interest in and help others acquire proper knowledge of music. They will furnish free music lessons where needed. Scholarships are given.

Pen and Ink Club

Mrs. Eva Short, president of the Pen and Ink Club, stated their purpose to be the encouraging of writing by our own people. They are putting out papers written by our church people. In other words, they secure articles for our church papers so we will not have to copy from outside papers. They are putting out a great many stories and expect to write plays and work in conjunction with the Dramatic Club.

Young Mothers' Club

Mrs. F. H. Esgar, president of the Young Mothers' Club, said this club was organized mainly to provide recreation and relaxation for young mothers. They have done much sewing for the Children's Home, but at present are interested in providing for the Baby Room at the Sanitarium, making such things as baby clothing and little bed linens for the newcomers. They donated two baby beds.

Independence Institute

Mrs. W. W. Smith, registrar of the Institute of Arts and Sciences and director of the Kindergarten Department, says

the institute was founded especially for those who wish to study but must work. It has a devoted corps of workers, some specialists in their line. Teachers show their love for souls and give that which they can. At present they have better courses to offer than when first organized. She told of the new building to be occupied by the institute.

Kindergarten

Mrs. Smith continued that the kindergarten work progresses rather slowly in Independence but they hope some day to have kindergartens in all our local churches. To accomplish this they purpose first to establish such a department in all our churches here and thus interest the community so they will demand kindergartens in the public schools.

Parent-Teacher Association

Mrs. R. D. Etzenhouser, president of the Parent-Teacher Association of the Columbian School, (represented by Mrs. Morant at the meeting) implores all to unite our sympathies with the Parent-Teacher Association in the Columbian School that the standard of the school might be raised in every way.

Public Health Nurse

Miss Barnett, public health nurse, is interested in the health of everybody in Independence, particularly the children. She wants to help the community to have more sanitary homes and is interested in bedside care in the home. Upon call, she will visit such homes where there is illness. At present this department is interested in infant welfare work. Miss Barnett also told of the clinic to be held Baby Week. Examinations will be followed up where future care is needed. Especially this summer they want to help the children who enter school or kindergarten this coming fall that they may be more physically fit.

Pastor in Zion

R. V. Hopkins, pastor in Zion, is very much interested in the purposes of the different organizations and urged that the people be better posted on their workings and thus avoid so much misunderstanding. He desires that the organizations work together, keep together, and pray together. Otherwise we can never accomplish the work the Lord wants done in Zion. The time to get together and keep together, he advised, is when we are starting.

Mrs. Glines presented a blackboard outline showing the plan of organization for work among the women in Zion. This plan is so complete that any organization may get in touch with every woman in Zion quickly and easily through the superintendent in Zion, Mrs. Anna Murphy.

All members of the general executive and all members of the Zion executive were invited to be present.

MRS. C. B. HARTSHORN, *Secretary.*

Through the South

Perhaps a few lines from Florida would interest some of your readers.

I left home the first week in January, coming to Pensacola assisting my brother and J. Charles May in getting a series of meetings started in the courthouse.

After helping bill the town and in other advertising schemes and assisting a little with the singing in the first few services I fired one shot with light artillery and left the "siege guns" to continue the fight.

After three or four weeks of meetings six were baptized and a number of others no doubt will be in the future. From

all reports there was some "mighty" good material brought into the church.

From Pensacola I went to Funiak Springs where a few struggling Saints remain faithful to the cause, and I hope to baptize some there as I go back through there on my way home.

The next stop was at Perry, Florida, where Brother and Sister J. A. Vickery and son, Master Hale, reside and operate a sawmill. I can say unreservedly that they are of the faithful few, true as steel, though they have lived for years isolated from church privileges and the companionship of Saints. We did not hold any services at Perry as we thought the time was not opportune, but hope to open up the work there later.

I then went to Palmetto, Florida, fifty miles south of Tampa. There I found another noble and true family, that of Brother F. H. Hillstone. Sister Hillstone's mother, Sister Brollier, lives with them and no doubt deserves some of the credit for the faithfulness of the rest. The Brolliers are known extensively in the church. They are all right, too. We held meetings in the home of Brother Hillstone for about four weeks, baptized four and are hopeful of more in the future. Our fight there was long and stubborn as there were much prejudice and opposition. I am glad to say, however, there will always be a home in that community for our ministers even among the outsiders.

I visited with Brother Bobby Brollier a few days in Saint Petersburg. Bobby is surely a live wire. He is tenor singer with the Scotch Highland Band—and one of its greatest assets. In fact, I think he is the strongest drawing factor in the band.

Tampa was the next place at which I stopped. While I did not do much public preaching there I think it was the busiest time I ever spent. There are several fine Saints in Tampa. Four fine people were baptized by Brother Morley and others are investigating.

I made a short stop at Alturas where Brother Thomas Leytham from Iowa lives. We held two meetings in the schoolhouse which were well attended.

I came to Saint Cloud from Alturas for some meetings, after which I will go to Jacksonville.

The work in Florida is advancing if we can hold all the ground gained.

Hopefully,

N. L. BOOKER.

Home address, Biloxi, Mississippi, Box 300.

About Indian Books

In the issue of the HERALD of April 4, there was printed a letter from me to the Presidency giving the names of a list of books that contain much information of value that may be used in the restoration of the Lamanites.

I am now prompted to request the Saints everywhere, especially those living in cities, to go through the bookstores, both new and second hand, and printeries, and if you find any of these books or other books containing information of value, that you write Walter W. Smith, Box 255, Independence, Missouri, who is general church librarian, and he will tell you whether the book is needed or not and then you can put your hand in your pocket and buy that book and send it to the church library so that we can get it to read. We are out here on the reservations and cannot get at the libraries, neither have the money to buy them, so if you will put the material in our hands we will do our best with it, and perhaps we shall discover something of great importance and do a great work.

Your brother,

A. H. CHRISTENSEN.

Warrington, England

With your kind permission, I would like to relate the following experience in our work at Warrington, England.

On March 4, 1923, a brother here named William Munton Rowe was confirmed into the church of Jesus Christ. He was formerly a member of the local Salvation Army and a prominent bandsman; in fact, every member of his family, father, mother, sisters, and brothers are highly associated with the Army, some of them holding the rank of captain, lieutenant, etc.

He is the only one that has broken away from this organization, and despite the fact that many attempts were made to reclaim his services for the army, he finally decided to unite with the Saints, and consequently has become the black sheep of the family.

He passed through the painful experience of losing his father by death, and stood firm to his covenant amidst the many trials of being the only Latter Day Saint who was immediately concerned, with the great army funeral accorded his father who had been a member for about thirty-eight years.

Then came the great trial of his youngest child, Gordon, being stricken with pneumonia, and lying at the point of death. The brother being young in the faith and not knowing of the many blessings offered to the Saints through the word of God, I instructed him regarding the healing of the sick, and his faith was very strong about it. He at once asked that his child might be blessed and also anointed, so we at once attended to it with no apparent result, for the following day Doctor Grant, of Warrington, sent for the father, who was at work, and told him he had exhausted his talents and could do no more for the child; that they might expect its death any moment as its heart was completely done.

You dear fathers and mothers can imagine the feelings of this poor father and mother, and in their extremity I again asked them if they had faith in God and would once again appeal to him through the ordinance for the sick. They said yes, so I at once went for another elder who, being young in the eldership, looked at me with dismay and questioned the wisdom of the procedure, seeing that the child was beyond human aid. I said, brother, we can but do our part and leave the result in the hands of God. We went and anointed the child, and prayed for God to be merciful to this poor mother and father, and inasmuch as our brother had promised to serve him, would he manifest his fatherly love and save his child, so that the relatives would not say it was the judgment of God upon him for deserting the army, for this was indeed the spirit that was manifested towards this brother. We left them with the impression of the Spirit upon us that God would bless the administration.

The next day the doctor was astounded and began to take a remarkable interest in the case. The medical chart which is used in these cases when a local nurse is sent to attend to them, showed that for three days the child's temperature rose and fell with regularity between 97 and 103 or thereabouts, but on the morning following the anointing it was at something like normal, 98, and so continued until the child was out of danger, although the pulse and respiration remained abnormal. The doctor's testimony was to the effect that, I perceive that you people are religious and have done your part, and I have done my part. There is, then, left only that God shall do his part. Continue on and relax no effort in nursing, and although I am satisfied that the child should die, yet I have a feeling that it will live.

The child lives, and is now playing about as babies do at

fifteen months old and eating its normal food. God be praised for this great testimony to his power; and I feel, as the presiding elder of this branch, that this dear brother will keep on growing in the faith of the Lord and become a great power in the hands of God for the building up of the church here. He is known to Apostle Gillen, whom I introduced to the man before he became a brother in the church. He has also associated with the Saints at Chatham in Canada, and Apostle Gillen chatted with him about the Chatham Saints. The brother has great talent in musical work, and is a valuable asset to me along these lines.

We belong to one of the big branches of the Manchester District, England, where the church in this far-away mission has the largest representation, and I have worked for Christ for twenty years in this part, and with the help of a few devoted men and women of God we have succeeded beyond our expectations in raising up for Christ a valuable branch of the church along with all its departments in active condition, and we are striving to release the responsibility of mission effort here by saving the young to the church so that others in need of mission help may be fed. We have three acres of ground for the youth of the branch to have recreation amidst conditions conducive to spiritual growth, and we are also building up a band of musicians for outdoor mission work. We own our church building and it is free from debt, so that if ever a branch had ideal conditions, then this branch in far-away England has succeeded in obtaining them.

I am blessed with the best men as associate ministers any president could desire, so that I am free to push forward in leadership and give service to the district as one of the counselors to the district president. To say my joy is unbounded is to praise God in a very small way indeed, but to cooperate with him and assist to work and build with him is a privilege that many of us miss by aiming at objects beyond our reach. We have succeeded here because we tackled problems that lay at our door every day, and God has indeed blessed the work.

We have just come away from conference and had the pleasure of meeting Apostle D. T. Williams. I say he is fine, and makes a mark on the hearts of young people that they won't rub out very soon. God will surely bless his work and prosper his mission.

Fraternally yours,

April 5, 1923.

WILLIAM HENRY CHANDLER.

Pawnee City, Nebraska

Am pleased to say while renewing my subscription that it seems to me the HERALD is getting better. Especially do we appreciate the counsel of our President as he more often expresses himself through our paper. It seems that we get nearer to him and he to us. I have just read his sermon on the essentiality of loyalty and wish we might all read it every week until we are grounded in what loyalty to our God and his kingdom or Zion means. We must be loyal to all the principles, to Christ, and the leaders. He has appointed them; one and all should be ready to give all we have to the building of Zion. As it is, one waits for another, seeming to want some one else to start it. Then if it seems all right and we have had our fill of worldly affairs we may join in. Unless we are willing to be led, our leader cannot lead.

My prayer is that we may humble ourselves so the Spirit may direct us in all things.

Your sister in gospel bonds,

MRS. J. L. MYERS.

Publicity Work in Salt Lake City

(Report of Local Publicity Agent.)

We have three local papers in Salt Lake City including the *Deseret News*, which is the official Mormon publication, and each of them publishes announcements of our services weekly, free of charge.

We have a brother who prints three hundred copies of our church announcements each week, and our workers take a definite territory and distribute weekly. By this means we hope to bring people to our services. We have a sign on our lawn in front of the chapel whereon one brother prints weekly the time of service and the preacher's name and subject. I asked a stranger one day how it was that he came in, and he frankly said he was going to the Baptist Church, but saw our sign and came in. All this is a new venture with us. We hope God will bless us with results for his glory.

Our resident minister, Elder V. B. Etzenhouser, is an energetic elder and desires and helps to push the work along. Brother Roscoe Davey is an energetic and painstaking missionary and labors hard to bring souls to Christ. We study church history Friday nights and have a Sunday school well attended. Our superintendent does his best for the work, and in Sister Hart we have an energetic chorister.

Yours truly, GEORGE CUMMINS.

Beautiful Pageant at Macon, Missouri

Easter Sunday at the Latter Day Saints' church was a glorious day.

One of the most spiritual meetings was that of the young people's prayer meeting at eight o'clock in the morning. The Lord tells us when we assemble in his name he will be there and that to bless.

Sunday school at 9.45 with a good attendance and sacramental service at eleven o'clock, with one of the largest congregations since the organization of this denomination in Macon.

The evening program was something unusual and presented to a packed audience. There was considerable sentiment in the opening song by the congregation: "Tell me the story of Jesus." A short talk was made by Brother W. B. Richards, inspiring and impressive. The little folks did exceedingly well.

A pageant, entitled "Easter dawn," presented by the Temple Builders was one of the most beautiful productions ever presented in Macon. It was played around a picture in the garden of Gethsemane, composed of ferns, palms, potted plants, roses, sweet peas, and rocks, placed here and there to give the most effective setting to a natural scene. There was Joseph's tomb, banked with blooming flowers, plants, and cedar branches.

Each character was well characterized. There were angels appearing from different parts of the church and disappearing in a similar manner.

Sister Eva Welch, as Joanna, rendered the solo, "Oh, to be more like Jesus." There is so much sentiment in this song and if every Latter Day Saint would strive to be more like Jesus what rich blessings would be theirs to enjoy and many would be added to the church daily.

Mr. Fred Miller, taking part of Peter, sang, "There is no love to me like the love of Jesus." If we could only realize love paid the ransom for us and we had the love in our hearts for our fellow men that Jesus had for us we would gladly lay down our lives for the gospel.

At the close of the pageant Sister Alene Moss acted "Rock

of ages" before the cross, as the quartet sang behind the scenes, which was most beautifully rendered and left a deep impression upon the audience.

"Easter dawn" is certainly a spiritual pageant. Sister Elsie M. Barraclough is to be congratulated upon writing such a wonderful play, and the Spirit certainly must have rested upon her when writing as it did upon each character when taking part. As the crowd was gathering and being seated the girls could be seen kneeling here and there behind the scenes in humble attitude to their heavenly Father for his divine guidance. God hears and answers our prayers when we humble ourselves unto him in faith, believing; for this pageant was a wonderful success and brought people to the church that could not have been reached through any other source.

The Spirit of God like a fire is burning; the latter-day glory begins to come forth. God's promises are sure and the prayers of the few faithful Saints in Macon and elsewhere are being answered.

Pray for the onward progress of the work and that we may preach this gospel in our everyday lives, that the world may know of a surety that it is the true work of our Lord and Savior Jesus Christ.

Elder John Harp Passes

For seventeen years an elder, John Harp has labored as a missionary of the church in the Southern States of Louisiana, Alabama, Florida, Oklahoma, Arkansas, Kentucky, Tennessee, and Texas. Especially has his service been devoted to the work of the church in Texas. He liked the South, and his genial disposition won for him many friends. His wife writes that he possessed the gift of healing and many were healed under his hands, also that he never lost an opportunity to tell the gospel story and was always willing and ready to defend the cause when an attack was made upon it.

On April 1 of this year, after a lingering illness of seven weeks, he passed peacefully away at Lamoni in his seventy-fifth year of life. To his first marriage of 1869 there were born nine children, seven of whom survive. He moved with his family from Kentucky to Lamoni, Iowa, in 1880, where he made his home for over thirty years. A few years after the death of his first wife he was married a second time and went to live in Pearsall, Texas, but returned to Lamoni in August, 1921. He was spoken to by prophecy through Brother Ammon White who told him that his missionary work was finished and that his work was accepted by the Lord and that the angels were rejoicing that he would soon be called home. He was nursed through his last illness by his children, his son-in-law, Moroni Shippey, and his wife. His last admonition to them was, "Be faithful children." Throughout his illness he was never heard to complain, but bore his suffering with patience to the end. A favorite hymn of his was "The saints shall wear robes as the lilies," which was sung at the funeral service.

A Word for the Indian

Since our last letter to you from Washington, District of Columbia, there have been several new members added to our Sunday school, which makes us feel very much encouraged.

Among the new ones are Brother and Sister Madison from Independence. Mr. Sloan is often a visitor and we are very happy to have him. We are all becoming very much interested in the Indians and their fight for justice.

The work that Brother and Sister Madison have been able

to do for them since coming will have far-reaching effects. Friendships have been made which will mean much to the church when it is ready to send missionaries among them.

There have been a great many Indians in Washington recently and the church could do no more effective missionary work anywhere than by having some one here to meet them and to assist them in the fight they are making. The Indians will win their fight in time because fair-minded people everywhere are becoming aroused to the injustices they are being forced to suffer. But when they win their fight they will not be indebted to us as a church for any assistance.

We of the church who believe in the Book of Mormon see a great future before this people in the building of Zion. And if we are permitted to help them then, we must prove ourselves worthy by our help to this people in their time of need. This thought is conveyed to us by the book of Nephi, chapters 9 and 10.

A. F. J.

Independence

The fourth session of the conference in Zion adjourned Monday evening, the 22d, after over two hours of discussion, without coming to a vote on the three propositions before it. The attendance continues large, the main auditorium full and the gallery well lined with interested people.

The weather was threatening but it seemed to make no difference with the earnest Saints who feel that there is much at issue in the resolutions before them. The discussion seems about equally divided and is conducted in good order and feeling. There were five speakers at the last meeting and three at the previous session. No attempt was made to force the vote. Next session will be on evening of April 30.

The three resolutions are as follows, presented in the order given as a main question, a substitute, and an amendment to the substitute.

The original or main question, submitted over the signature of President Frederick M. Smith at the January conference and deferred for action till the April conference, is:

"To the Conference in Zion; Greeting:

"In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear then for action by the conference, and we suggest the adoption of the following rules of procedure:

"(1) The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

"(2) The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations, the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

"(3) In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers."

The substitute offered to take the place of the above is as follows:

"Departmental Elections and Business

"Resolved, That the Saints in Zion in conference assembly shall, at the annual meeting in January, elect the heads of departments of Zion. The right of nomination lies primarily with the body because of membership, and not with any individual or part of the body by virtue of office, but we hereby extend to the heads of the general departments of the

church and the pastor in Zion, in consultation with the First Presidency, the privilege of also submitting, by their joint action, nominations for these offices.

"Local departments in Zion shall continue to hold meetings to elect local departmental officers, and to act upon questions of local departmental concern. Rules and regulations for the conduct of such meetings shall be determined by the local departments, as has been their privilege heretofore."

An amendment offered to the substitute, moved and supported by the Presidency, is as follows:

"Resolved to amend the substitute by striking out all after the word 'resolved,' and inserting the following:

"The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion. The department heads in Zion shall then after consultation with the pastor in Zion and the First Presidency, and after due consultation with the pastor of each congregation involved, nominate the heads of departments in the various congregations, subject to ratification by the conference."

The following from Walnut Park were indorsed for ordination: Gland A. Smith, elder; Harold Carpenter, Bernard Hurshman, and Guy Reynolds, deacons.

Elder A. E. McKim, manager of the Publicity Department, entered the Sanitarium Monday to prepare for an operation. He plans to look after necessary work from there.

Brother G. N. Briggs, President of Graceland College, was in Independence the first of the week looking after the college interests with the Presiding Bishop and others.

Elder John F. Garver was in Independence from Wednesday to Friday in connection with his work as editor of the *Ensign* as well as one of the Quorum of Twelve.

Bishop J. A. Koehler, of Far West Stake, came to Independence on church business Wednesday of last week.

On Tuesday afternoon there was held an important meeting in the council rooms of the general church headquarters. This meeting was called by Mrs. Dora L. Glines, head of the Department of Women of the church, and consisted of representatives of the various clubs and associations in Independence. A very enthusiastic and informative meeting was held of which there is a report elsewhere in this issue.

At the meeting of the young people in the Department of Recreation and Expression at the Stone Church Friday evening, L. E. Hills was the principal speaker. They are studying the Book of Mormon and asked him to explain his ideas of Book of Mormon archaeology. Later he will give further lectures.

Next Sunday at all the churches in Zion there will be sermons concerning the acquisition and use of the Swope property for a center for young people's activities as well as for school purposes. On the following Tuesday evening at the Stone Church there will be a meeting to discuss ways and means concerning the same proposition.

The Sunday services at the various churches in Zion included sermons by the following: Stone Church, A. B. Phillips and H. O. Smith; Second Independence, James F. Keir and M. H. Siegfried; Walnut Park, Joseph Luff and Edward Rannie; Liberty Street, J. A. Becker and F. A. Smith; Enoch Hill, J. V. Roberts and J. F. Curtis; radio sermon by R. V. Hopkins.

If weather permits, the party planning to visit Far West next Sunday morning, will leave the Stone Church by auto at 7 a. m., hold services under leadership of Walter W. Smith at Far West, have a basket dinner, visit the historic spots, and return amply early in the evening. If weather and roads

are not good, the trip will be postponed two weeks. A goodly number are planning to attend.

There is much interest in the young people's convention and the home-coming at Lamoni. A number are planning definitely to attend, including six from one Sunday school class at Liberty Street. These girls will attend with their teacher as chaperon, Miss Estella Wight.

The funeral of Sister W. H. Mannerling, who has been ill at the Sanitarium for over a year and who died recently, was held at the Stone Church Sunday.

San Francisco, California

All is going nicely with this branch. We are making a little headway of late. Seven persons have recently been baptized here and more are interested. Strangers and visitors are always at our meetings and many hear the gospel for the first time. Our attendance is good and the services are spiritual. Last Sunday, among others, we had three sailor boys in our congregation. One was A. Dutton from Independence, another J. B. Hess from Winthrop, Arkansas.

We have just passed through a grand treat of two weeks' lectures by Apostle T. W. Williams. We hired a hall in Native Sons Building in a down town busy district, and with extensive advertising drew a good crowd averaging about 250 at each lecture. Many strangers attended every night. We are all much pleased with the results and hope to feel the benefit at our church services.

We had a priesthood meeting Monday evening, at which Brother Williams presided. It was a very enjoyable meeting and we received much needed instruction. Elder Savage, our missionary supervisor, was with us. He is traveling among the branches in the district.

The committee reported that at our lectures the collections taken up and contributions paid all the expenses and left us \$125 besides. This we have set apart to be used in a similar manner later on when Brother Williams promises to return and renew the effort. We are all feeling jubilant over the affair. May the truth prevail. GEORGE S. LINCOLN.

J. W. A. Bailey in Marshall, Missouri

Elder J. W. A. Bailey has been holding a series of meetings here for four weeks, closing April 15.

He is truly a forceful speaker, putting his whole soul into his sermon, showing that he is sincere, also presenting his subjects in a clear, logical manner, always holding the ideals of Christ before his audience.

His talks along national lines are a wonderful proof of the divine authenticity of the Book of Mormon, proving that it is the true American history.

There have been far more people attending these meetings than any other missionary services held in our church at Marshall. Those of good social standing, also business men, as well as those of the common walks of life. We consider the twelve that he baptized a good addition to our church.

LEVI PHELPS.

Sarnia, Ontario, Branch

As church historian for the Sarnia Branch, I take this opportunity to say a word in connection with the progress of the work of the "Saints" in this community.

We have had two very successful series of meetings here during the last six months, in which a great deal of interest was shown. Elder J. R. Grice, of Saint Clair, Michigan, was with us for a period covering five weeks. His sermons were

MISCELLANEOUS

Observance of May 6 in Interests of Young People

To Stake, District, and Branch Presidents; Greeting: It has been decided to set aside Sunday, May 6, as a special day to be observed in the interest of the young people of the church. In so far as this does not interfere with plans which you have previously made, we respectfully urge that as far as within your jurisdiction the services be arranged with this theme in mind.

Should this Sunday be your regular sacrament Sunday, we suggest that a special effort be made to get the young people to participate in the sacrament service. There could be perhaps as well a special sermon for the young people on that day, or a program prepared by the young people themselves.

In order that we may have throughout the church a unity of purpose, we suggest further that the theme for prayer, testimony, and discussion on that day be somewhat along the following lines: "What can the church do for its young people? What can the young people do for the church? Has the effort of our branch been a success in this respect? What shall be our plan for the coming year to meet these needs?"

Finally, in view of the coming Young People's Convention at which representatives will be present from throughout the church, we suggest that special prayer be offered for the success of the convention and that a special effort be made to interest the young people of your branch to attend. Many districts and branches are helping with the expenses of young people to this convention. Why not you?

Respectfully submitted,

F. M. MCDOWELL,

For the First Presidency.

Conference Notices

Clinton, at Coal Hill, five miles east of Eldorado Springs, Missouri, June 1 to 3. This is a coordinate conference of all departments of church work. First meeting, June 1, at 9 a. m. H. E. Moler, president.

Eastern Montana, at Andes, June 13 to 15. This will include our annual Sunday school convention and business meeting. Please let the district officers, president and secretary, have all reports in promptly, in order that we may have time to go over them and be able to hand in our report also. We are planning a good program for one evening and an effort is being made to have one of the Twelve with us at this time. Further information will appear later. Earl Wilcox, secretary, Glasgow, Montana.

Kewanee, at Savanna, Illinois, June 9 and 10. We will meet with the youngest branch in the district. This will be the first time the conference has been held so far north in this district. It is hoped and desired that a very spiritual, profitable session may be enjoyed. Reports should be sent to the undersigned as usual. Notify B. F. Sartwell, of Savanna, concerning your attendance. George Sackfield, president,

very instructive and his prayers were beautifully rendered. During this series of services five persons were baptized. Before Brother Grice left, the Department of Women held a very successful bazaar and tea, and we had a very pleasant social evening together.

Elder H. A. Koehler, of Boston, Massachusetts, later conducted services here for a period of two weeks, then left for London, Ontario, where he continued with his valuable work. We all enjoyed Elder Koehler's services very much, and are eagerly anticipating a further series of services from him in the near future.

We are also looking forward to holding institute meetings in Sarnia about the first week in May. Our little branch here is steadily growing, and the interest seems to be very good.

JOHN A. C. SWAINSON.

Matherville, Illinois. M. E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Spring River, at Joplin, Missouri, Saints' church, Twenty-first and Annie Baxter Streets, May 11 to 13. Reports should cover period from November 1, 1922, to April 30, 1923, and should be mailed to John C. Virgin, 114 South Roane Street, Webb City, Missouri, by May 4. This will be our annual business meeting for election of all district officers. An excellent program has been outlined and each department of the church activities within the district will be well represented. John C. Virgin, secretary.

Reunion Notices

Chatham, Ontario, at Erie Beach, July 20 to 30. John C. Dent, secretary.

W P E

Radio Program for April 29, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Program arranged by Mrs. Pauline Becker Etzenhouser.

Trio: "Elegie," by Massenet.
Miss Lillian Green, violin.
Mrs. Etzenhouser, piano.
Mr. Ammon Fry, cello.

Soprano solo: "My Redeemer and my Lord," by Dudley Buck.
Mrs. Harold C. Burgess.

Trio: "The cross," by Barnell.
Miss Lillian Green, violin.
Mrs. Etzenhouser, piano.
Mr. Ammon Fry, cello.

Contralto solo: "How beautiful upon the mountains," by Harkell.
Mrs. Samuel A. Burgess.

Prayer.

Soprano solo: "My faith in Thee," by O'Hara.
Mrs. Harold C. Burgess.

Sermon: President Floyd M. McDowell.

Vocal duet: "I waited for the Lord," by Mendelssohn.
Mrs. Harold C. Burgess, soprano.
Mrs. Samuel A. Burgess, contralto.

Conference Minutes

SOUTHERN ENGLAND.—In London, England, Saint Leonard's, January 28 and 29. Business session at 6 p. m., Saturday, in charge of J. A. Judd with Bishop Charles Fry and Elder Daniel T. Williams associated. Ushers of the London Branch were chosen as ushers of the conference, with power to choose assistants. Minutes were read of the previous conference. The following reports were had: district president; Bishop Fry; branch presidents, J. A. Judd of Enfield, J. W. Worth of London, A. T. Trapp of Gloucester, and F. Wilson of Exeter; elders' reports from J. A. Judd, J. W. Worth, L. G. Folkes, Frank Wilson, A. T. Trapp, J. W. Foster, S. S. Ireland, and Dover E. Judd; teacher, John Doble; priests, T. Nicholls of Exeter; statistical reports from Enfield, Gloucester, and Exeter; and treasurer's report. Election of officers resulted as follows: J. A. Judd, president; A. T. Trapp, counselor; Dover Alma Judd, secretary; Sister E. E. Judd, treasurer; Sister Doris Clark was recommended to the church chorister for chorister appointment; J. A. Judd, historian; recorder to be associated with the district secretary; D. A. Oakman and W. Worth, auditors. The time and place of the next conference was left to the presidency. The conference expressed their appreciation of the services rendered by the retiring secretary, Dover E. Judd. Sunday school on Sunday at 2 p. m. An interesting address was given by Sister B. Edwards. Fellowship meeting at 3 p. m. in charge of J. A. Judd, Apostle D. T. Williams, and J. Worth. The Spirit was present among the Saints and an interesting meeting was the result. Bishop Fry addressed a priesthood meeting at 4 o'clock on the subject, "Church polity." Sermons were had from John A. Judd and Daniel Williams. On Monday evening a social was held in Enfield. The attendance was not up to the mark expected, considering the number present the night before. However, a very interesting program was greatly enjoyed.

Our Departed Ones

TOUSLEY.—Sarah W. Tousley was born at Cincinnati, Ohio, November 13, 1841. Married J. M. Tousley, October 16, 1866. Baptized April 29, 1884. Died at Reasner, Iowa, March 23, 1923. Leaves two sons and two daughters. Her husband and one child have preceded her. Funeral from South Side Saints' Church, Independence, Missouri. Sermon by I. N. White. Interment in Mound Grove Cemetery.

JENSEN.—Anna Hinderks was born at Tichelwarf, Province of Hanover, Germany. Married John Jensen, June 5, 1877. Baptized at Burlington, Iowa, in 1876. Was a member of the Maple Grove Branch. Died

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:
 Fundamentals of Prosperity 385
 Young People's Day 387
 The Work Among the Orientals 387
 Preach Good Reading 388
 Blue Pencil Notes 408

ORIGINAL ARTICLES:
 Stone Church at Plano, Illinois, by F. M. Cooper 389
 Spiritual Development and Free Will, by S. A. Burgess 392

OF GENERAL INTEREST:
 Rumor and Confidence 393
 Prices Again Rising 393
 The Missouri Association 394
 Negro Health Week 394
 Eight-Hour Day Most Efficient 395

HEALTH DEPARTMENT 396

LETTERS AND NEWS 398
 R. May—John Blackmore—E. B. Burton—Mrs. Richard Baldwin—Hubert Case—Mrs. C. B. Hartshorn—N. L. Booker—A. H. Christensen—William Henry Chandler—Mrs. J. L. Myers—George Cummins—George S. Lincoln—Levi Phelps—John A. C. Swainson.

MISCELLANEOUS 406

at her residence in Stewartville, Missouri, March 12, 1923. Leaves husband and one brother. Funeral from the Saints' church in charge of John Davis. Sermon by John F. Sheehy. Interment in Maple Grove Cemetery.

FICKIE.—Lester H. Fickie was born May 26, 1893, at Topeka, Kansas. Married Lucy C. Meineck, June 1, 1917. Baptized two years ago. Died March 6, 1923. Funeral from the Saints' Church at Mount Washington, Missouri, in charge of H. A. Gould. Sermon by I. N. White. Interment in Mount Washington Cemetery. Leaves wife, one son, and one daughter.

THOMAS.—Vaughn Melvan, the son of Brother and Sister Vaughn H. Thomas was born December 16, 1922, at Independence, Missouri. Died February 15, 1923. Besides his parents he leaves his grandparents, Brother and Sister E. W. Thomas and Sister E. W. Travis. Funeral at the Enoch Hill church, conducted by W. D. Bullard, sermon by George Jenkins. Interment at Mound Grove Cemetery.

BOYD.—Vester B. Boyd was born at Fulton, Kentucky, March 22, 1887. Died at the home of his parents, Doctor and Mrs. A. M. Boyd, 1135 South Dodgeon Street, Independence, Missouri. Surviving are three children, Virginia Lee, Mary Dean, and Vester Lucille, his parents, and brother Truman. Baptized by J. W. Adams. Funeral at the home of his parents, conducted by A. H. Parsons, sermon by George Jenkins. Interment in the Mound Grove Cemetery, Independence, Missouri.

HAWKES.—Henry Thomas Hawkes was born at Worcester, Massachusetts, February 22, 1850. Moved with his parents to Minnesota when but a child. Married Emma Richardson. Baptized, with his wife and eldest son Alfred, while living in Otter Tail County. Died at the home of his daughter, March 26, 1923. Leaves two sons, Alfred, of Orion, Kansas, and William, of Minneapolis; one daughter, Mrs. J. M. Johnson, of Orion, Kansas; one sister, one brother, nine grandchildren, and two great-grandchildren. His wife and one child have preceded him. Funeral services conducted by J. B. Sites. Interment in Lakewood Cemetery at Minneapolis.

DAVIE.—William Davie was born in Scotland, in February, 1841. Moved to Arthur, Canada, when eight years old. Married Jane Thomson, July 25, 1883. Baptized July 24, 1887. Died April 3, 1923, at the home of his son Malcolm, near Dundalk, Ontario. Funeral from his home. Sermon by W. A. Smith. Interment in Shelburne Cemetery. Leaves seven children: Mrs. Hubert Miles, Maggie Davie, Malcolm J., George, J. W. Wenely, Charles, and Isaac.

WALDEN.—Jerusa Donohue Walden was born in Taswell County, Illinois, September 17, 1843. Married Asa A. Walden, April 6, 1860. Baptized by her husband in 1864. Died at Independence, Missouri, March 23, 1923. Leaves one son, A. A. Walden, Kansas City, Missouri; one daughter, Mrs. Thomas Twyman, Independence, Missouri; five grandchildren, one great-grandchild. Funeral conducted by Joseph Luff, sermon by George Jenkins. Interment in Mound Grove Cemetery.

RIPLEY.—James Ripley died at River Philip, Nova Scotia, March 27, 1923, at the age of ninety-one years and four months. He and his wife, who preceded him twenty years ago, were baptized September 24, 1897. Five sons and four daughters survive. Funeral sermon by the Methodist minister, the Reverend F. J. Scoates.

HOLMES.—Delliah J. Holmes was born in Indiana, March 4, 1858. Baptized in her childhood. Died at Hollister, California, March 21, 1923. Leaves one son, J. Clyde Holmes, and one daughter, Mrs. Anna Bell Hawkins, both of Hollister, California. Her husband, Moses Holmes, preceded her several years. C. W. Hawkins officiated at the funeral.

HOLLINGSWORTH.—Donald Richard Hollingsworth, one of the twin boys of Brother and Sister Hollingsworth, of Emporia, Kansas, was born August 30, 1922. Died April 7, 1923. Funeral sermon by James Baillie.

Blue Pencil Notes

The Wielder of the Blue Pencil had a dream in the daytime. He fancied that the Angel of Clear Vision moved among the Saints with the magic wand that dissipates motes and beams. The Angel of Clear Vision soliloquized, "I perceive that blindness in part hath happened unto Israel." Then he touched the eyes of all insincere men and dissimulators and scales fell from their eyes. With great surprise and consternation these men saw themselves for the first time in character.

So they all exclaimed: How foolish we have been! What place has hypocrisy in religion? All that religion has to offer comes from God; and God gives nothing to hypocrites. And most of them repented forthwith and amended their ways; while those who did not repent left the church and went into politics, where they were scarcely noticed.

Next, the Angel of Clear Vision touched the eyes of all sincere men with the magic wand that dissipates motes and beams, and scales fell from their eyes. With great surprise they for the first time saw their fellows in true character. And these said two things that seemed to me as logical as they were singular and refreshing. First each one said: How changed the brethren look! How greatly they are improved! I see that they are very fine and lovable, even though they have differed from me in opinion. True, they still have defects of temper and judgment, and some traits that sadly need amending; but now I see that the same is true of me also. And seeing their very evident desire to do right, why should I speak evil of them or quarrel with them? If they can bear with my defects until I can remedy them, shall not I also cheerfully bear with them until they grow in grace and knowledge of the truth unto the likeness of Christ?

And secondly, after the Angel of Clear Vision had touched the eyes of all sincere men, with the magic wand that dissipates motes and beams, each one said: It is singular, but now I see certain things as in the white light of God. Why, for example, should we quarrel or bicker one with another? What place has quarreling and bickering in religion, since love is the vital principle of religion? Where there is no love, there is no religion; and where there is love there is no quarreling. There may be a defense of principle and a difference in judgment, but it will be with an even temper and in such spirit as should always clothe men who are gentlemen after the Order of the Son of the Carpenter.

So then a hush came over the assembly under the big tabernacle and the gavel fell and the presiding officer said, The General Conference is now in session. And a strong breeze passed through the tabernacle over the people, and it was as though a great fresh wind from off the ocean of God's love had blown the mists away. So from that hour the business went on in tranquillity. Men defended their be-

lief with great firmness, but not with pugnacity or that mulish tenacity sometimes mistaken for manliness; and no man bemeaned or contemned or insulted any other man; for all saw that religion must begin at headquarters, and that *only* a congregation in which Christ dwells in fact can send out missionaries to preach Christ to distant peoples.

So the Angel of Clear Vision with the magic wand that dissipates motes and beams returned to the Great White Throne to report progress and ask for more time. Brethren, do you believe in dreams?

E. A. S.

The Inch Worm

(Written for the Pen and Ink Club.)

The man who from Earth's lowly sod
Presumes that he can measure God,
With naught but Reason's measuring rod,

Is like a worm upon some knoll,
Whose arching back has set its goal
To measure Earth from pole to pole—

Not recking of the season's change,
The deep morass, the desert strange,
The heaven-abutting mountain range,

Or the chill-hearted glacial heap,
Or moon-led tides' uncharted sweep,
Or ancient terror of the deep.

Poor worm! The next fool thing, I wot,
Will be for him, from his low spot,
To teach all worms that Earth is not.

ELBERT A. SMITH.

Alone

By R. E. Hubricht

Alone we must travel life's journey
Though we march on abreast with the throng.
No other can feel our heart's anguish,
Nor its joys, as we journey along.
In each soul an ego is planted,
Each sees a vision its own.
Alone we must stand in life's conflict;
We begin it and end it alone.

Though millions are treading life's pathways
As trodden by millions before,
And after us millions may follow,
And after them yet millions more,
Alone each heart beats in its bosom,
Each soul lives a life all its own,
For fullness of joy and of sorrow
Can be known to that one soul alone.

Though millions are living and dying
While the long moments endlessly flow,
Unto each there is given a portion
Which no other mortal can know.
Alone each soul finds in Gethsemane
Tears, sweat, and blood all its own.
Like the sweat drops of blood from the Master
When he prayed in the garden—alone.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, May 2, 1923

Number 18

EDITORIAL

National Hospital Day

Remember the Sanitarium, which is our own institution.

May 12 has been set aside as National Hospital Day, and in a thousand cities throughout the land the people will be asked to consider the services that the hospitals render, and hundreds of thousands of dollars will be contributed that the great ministry of healing may be carried on.

No doubt in your city there will be a "hospital tag day," and we would not for a moment suggest that you should refrain from helping this good work in your own community. However, we would call your attention to our own church hospital or Sanitarium, and suggest that you remember it too at this time. Experience has shown that we must depend on each other in carrying out the program of the church, for little help is proffered from outside. The Lord has especially enjoined us to minister in this field, and the Saints have responded nobly to the task.

Many need the care that only the Sanitarium affords, and oftentimes these are without means. Our charity must be broad, and the rich and poor receive alike. This is possible only to the extent of the means supplied, and this is your opportunity. If you are not solicited at home, or if you are, please remember the Independence Sanitarium; and your remittances by mail, addressed Independence, Missouri, will be most happily received and carefully used.

F. M. S.

Grateful to Graceland

Much has been said, much is being said, about education, and strange as it may appear, there seem to be some of the church members and even officers who fail to see the advantages likely to come to our ministers from a systematic course of study. It is therefore gratifying to us when those now at work write us of the strength and benefit which have come as a result of the course in religious education at Graceland College. Here we present an extract from a letter written by a young man to one of the instructors in the religious education course:

"I am trying to work out a social interpretation of the first principles. I have worked out an outline for the first three, faith, repentance, and baptism, but am bothered with the fourth, laying on of hands. I have outlined the first three from the point that back of them is a dynamic principle of life, or of progressive life. I had reached the point in my religious experience that I could not be satisfied with just an authoritative acceptance of the principles. I felt I must get back of the Bible and find if possible, 'what good are they?' I have come to the conclusion that God has instituted the ordinances and sacraments for our good. They are just the thing for our development. He does not demand obedience for obedience' sake but our spiritual progress is the objective. I thought for a time that you fellows at Graceland had ruined me because of some of the ideas you gave me, but I find that it has meant my development. If I hadn't come up against some of those ideas, I should have become fossilized."

We are pleased to see this expression.

F. M. S.

Ministers Should Advise What to Read

It is time that a drive was being made for better reading by all of us, but the frequent plea is made, lack of means. That represents one advantage of a budget. It would show us how much money is spent by most of us on that which does not profit.

There are few who do not expend enough on moving pictures, on lighter forms of entertainment, to easily subscribe for the SAINTS' HERALD or to purchase a good copy of one of the books of the church. But our primary purpose is not simply to sell these books; the great purpose is to encourage the reading of that which will bring happiness to-day and will prove a lasting joy, and which will also fit us for better service both here and hereafter.

The preacher should be primarily a man of books. Books and study, biographies and history, are in large part the tools of his work. It is probably for this reason that more sons of ministers are found in the list in Who's Who in America? than is the case with the sons and daughters of any other profession. The ordinary minister does not have much money, but he does have books. That is quite a logical rea-

son why the minister should be our adviser, and help us in the choosing of our books.

Of course he will begin with the Book of books, the Bible, but if given the opportunity he will by no means stop there. He attempts to spread through his sermon a portion of what he has gleaned, but when he presents the printed word he multiplies his power for good.

S. A. B.

An Economic Aspect of Prohibition

Years ago the railroad officials recognized that to safeguard the lives of their passengers they must protect their employees against the liquor traffic, hence engineers and others were forbidden on penalty of dismissal to partake of intoxicating liquors. On the part of these men there was some opposition on the grounds of personal liberty but the rule was enforced and had practically the unanimous support of the public as well as of most of the men concerned because it was recognized that safety for themselves and safety for the public was involved. Thousands of lives had been lost in railroad accidents because of drink.

Later on, some employers of labor saw that accidents to workmen could be lessened by forbidding their employees to drink. Personal liberty, so called, would not permit these men to run their machines while under the influence of alcohol, thus endangering their own lives and the lives of their fellow men. In some plants accidents have been decreased 75 per cent under prohibition, yet despite this fact men of supposed reputable position and ethics prefer their gratification to the welfare of humanity and unite with the worst interests in the country to fight prohibition. This accounts for the bitterness of the attack on behalf of the law. It may well be suggested, as is in a booklet shown by the *Manufacturers' Record*, that civilization can only be founded by the yielding somewhat of personal liberty for the benefit of society or the community. The man who wants full personal liberty must go to the desert or to some remote point where no other human being is found, for contact with others demands a mutual concession.

It is perhaps not surprising that President Stone of the Brotherhood of Locomotive Engineers should go so far as to suggest that the death-dealing qualities of the liquor now being consumed by the smart set may after all prove an advantage. The theory evidently is that they are parasites and breakers of the law. However hard may be the consequences to themselves, if they persist their departure may become a blessing to the country at large.

S. A. B.

An Appeal to the Scandinavian Saints

Sandhedens Banner is published by the church in the Norwegian language for the benefit of our Scandinavian Saints and especially the Scandinavian Mission. Its publication is a source of considerable expense to the publishing house as the subscription list is so small that it costs considerably more to publish than is received.

Elder Peter Muceus is the editor of this paper and suggests that there are many Scandinavian Saints in America who are not taking the *Banner* and most of them are well to do and could well afford to do so and that also they would be pleased to make some contribution for the expense of the paper in order that it might be sent to the Saints in Norway and used for missionary work there.

Elder Muceus has published this statement in the *Banner* several times but it has not reached all of the Scandinavian Saints, hence we are making this appeal on behalf of the *Banner* and the work in Norway to our Scandinavian Saints in America, that they will support the paper first with their subscription, and those who are able to do so will contribute through donation so as to permit a wider distribution and make it possible to continue its publication.

Those who are already subscribing can also help by paying up past due subscriptions and also those who are able to do so contribute to its support.

S. A. B.

Britain's Third Workless Winter

Great Britain is just finishing a third workless winter with more than one million men out of employment. This includes not only the laboring men but also clerks and other brain workers. Little by little the household goods have to be sold to provide the bare necessities of life. There are men who have always paid their way and cannot think of indebtedness.

Some bitterness is expressed with regard to conditions in the rural district and in Germany because of the activity of industry there as compared with the unemployment in England. This represents nearly 14 per cent of workers totally unemployed and to it must be added about 8 per cent to express in terms of total unemployment, those who are partially employed. This would mean that the whole labor force of the country is suffering a loss of more than 20 per cent.

This unemployment is caused in part at least by the fact that nearly three fourths of the gain in male population in 1911-1921 had entered into the metal trades and that nearly all of this increase is

represented by unemployment. This accounts for nearly half of the men unemployed. But to it must be added the women, boys, and girls whose service is need for family support.

S. A. B.

More on the Need of Pastoral Work

The matter of the local work of the church is rightly receiving a great deal of thought at present. Whereas the church has but a few hundred missionaries it possesses several thousand local members of the priesthood. What a tremendous work indeed would be accomplished if every man felt his personal responsibility and magnified his office, not only assisting as he can in his home branch and at the regular services, but visiting those who are not so conveniently reached, the scattered Saints, and even going out to do some missionary work for the church, warning his neighbor near at hand as well as a few miles away.

We are just in receipt of a letter from one of our scattered Saints who is trying devotedly to live the religion of the Lord Jesus Christ and bring up the family in righteousness and through sacrifice to support the institutions of the church.

Regarding what I would like to see done in our branch and in this district, and of course I am apt to think of other outlying districts as this one, is first, the priesthood needs laboring with and instructing, not by a missionary but a pastor, or I might say patriarch, not in a spirit of faultfinding but love and encouragement. They are good men, but they are not doing their duty as I see it.

I would hate to see more baptized there until the Saints themselves are awakened. There are plenty there to have Sunday school and other meetings. I believe Brother Fred M. Smith hears from his missionaries every week. Now if some one, perhaps Brother Fred A. Smith, required a report from the membership of meetings attended, sacraments, prayer meetings, etc., not of numbers, but names, about once a month, not less than every three months, then they would know just the condition of every member; and those inactive, either members or officers, could be visited by a traveling pastor. The branch presidents could report to the district and the district to the one in charge of that work. That might look like a big job but no bigger than the one Brother Fred M. Smith has on hand. This traveling pastor should be supported by the church, not only living expenses but traveling expenses, and he should visit all scattered Saints, administer the sacrament to them if advisable, feed and encourage them, and if the situation was favorable, arrange for a real missionary effort.

When Brother Ammon White visited our branch some years ago, he put life into the majority of the Saints that beat strong for about two years. Now had he or some one of like ability been able to visit them even every six months there is no telling the heights they might have attained. Then we could think of missionary work. Then they would be willing to sacrifice that finances could be provided. It is hard to touch the purse when the heart is not sufficiently in the work.

I believe our district president is self-sustaining. He was

for a while. If we must economize let us not economize and starve those that we already have.

I want to be a helper and when I see a careless or inactive Saint I always feel I must try that much harder that the work might not suffer.

This letter again emphasizes the need of active work on the part of our local men in visiting and instructing of the Saints. It is, of course, the design of the church to keep in as accurate touch as this writer suggests with the spiritual condition of the membership, but experience has shown that it is difficult to secure a written reply to an ordinary letter. It is not easy to secure reports from members of the priesthood, so it would probably be found difficult to secure such reports as are here suggested, though efforts have been made in that direction.

The method therefore appointed has been through the visitation of the officers whose duty it is to visit each family, pray with them, learn their difficulties and spiritual condition, and so help each family and each individual, and eventually the whole church to draw nearer to our Elder Brother, Jesus Christ.

The church is anxious to extend what help it can through its missionary force and through its pastoral force. It is probably true that there is need for such sermons as this writer suggests, especially on the part of evangelical ministers, those who can visit from home to home. It is also true the missionary can use each home as the headquarters for a new missionary effort.

It may be noted in the HERALD of March 7 that one of our high priests, George E. Harrington, is trying to do this very thing, visiting from home to home and looking up those who are scattered or located away from the branch with which they are affiliated. The church and its general officers are more than anxious to help those in need. Its means, however, are limited considering the wonderful opportunities which confront us. The general officers can only move forward as means are placed in their hands.

But it is well that scattered members do all in their power not to backslide. They should keep in touch with the church through a study of the books of the church, the work of the department of religious education, and the church periodicals both weekly and monthly.

The members should themselves take part in the warning of their neighbors. If they are thus interested and at work, they will have but little time to forget our splendid privileges. Then it is the part both of the district officers and of the local officers of the branch to make an effort to visit them from time to time.

We are well aware of the pleasure of meeting Sunday after Sunday with the Saints, but might it

not be well for some of those who have accepted the ministry of Christ to use any convenient means of locomotion in striving to visit some of the scattered ones, and to hold services even though it be with one or two families on the Lord's Day? Such an effort may well become the means not only of strengthening the children of God, but also as a missionary effort to warn those of the neighborhood.

S. A. B.

Right Marriage Is Best Cure for Divorce

To-day marriage is too lightly treated.

Perennially the question of divorce is raised and this question is naturally brought into the foreground in view of the extensive discussion to-day in many different periodicals of the increase of divorce in the United States, the comparison by States and causes, and the fact that the United States has a larger percentage of divorces than any other white nation in the world and probably only Japan challenges the United States in the pro rata number.

One item printed recently, figuring seven children to every ten divorces, showed that in the last few decades 5,000,000 had been affected by the nearly 2,000,000 divorces.

It may be questioned if this percentage of seven children to ten divorces is not too low, but after all it brings home to us the fundamental cause of divorce, and that is the extreme carelessness with which marriage is many times entered into. The difficulty is not with regard to divorce; the difficulty is in the social attitude toward marriage. This is shown by the fact that so very large a percentage, if not a decided majority, of divorce cases concern those young in years and those who have been married but a short time.

When practicing at the bar we were repeatedly struck with this fact. Entering the court room on default day we were many times amazed, until we became accustomed to it, to see the large number of quite young girls who were presented. But it seemed that in almost every case it was the young girls who were securing the divorces, while the coarse-featured older women were there as a rule as witnesses and not as principals.

To reduce the divorce rate there can be no better remedy than greater care in the carrying out of the laws on marriage. It would seem at times that these laws have been made extremely easy in the hope that by placing them low enough it would make illegitimacy almost impossible. But if that were the end, it has not been achieved, nor is the question of illegitimacy solved by the mere matter of forcing the parties to go through a ceremony

which in their case has but little meaning and practically no sanctity.

Fatherhood and motherhood is the most wonderful privilege in the world, creators with God of the habitation for a human soul. Then the care of that soul and body in the family. It is indeed one of the great privileges of life, the association that is possible in right marriage relationship of parent and children—thus trusteeship for God.

If a man indeed chooses as a companion one whom he loves as Christ loved the church, more than his own life, more than his own comfort, so that he feels it a pleasure to sacrifice and deny himself for the loved one, and measures the success of his life in the happiness he can bring, he is certainly laying the basis for a successful family on which alone can be built a successful church and state. And if the girl or woman selects as her companion one whom she can truly reverence, respect, and honor, one who is indeed only another self, one with whom she will consider it a pleasure to labor—not simply for her personality, but for the personality and fullness of living of the family—she is indeed ready then to sacrifice if need be, to find in life a joy not possible when this which should be sacred is treated as frivolous. Such worthy relationship, entered into in the right spirit, and the right purposes laying the basis for the family, such marriage stands in but little danger of the perils of the divorce court.

It is for that reason that the church should give its first and principal stress to the right instruction of its young people in the ideals of life and also in the practical affairs of life, so that each is prepared to do his and her duty to each other and to the family as it grows.

Therein is the great duty of the church, to teach righteousness. The evils of divorce are only a secondary consideration. The church's attitude on the sanctity of marriage is far more important than any position that she can possibly take on divorce. For Zion and the brotherhood of man can never be better expressed than in a group of happy homes.

S. A. B.

After years of dreary days and silent nights, members of the leper colony of Porto Rico on Cabras Island can now listen to the voices of the outer world. A radio receiving set recently was installed there, and thirty-six new radio fans daily are enchanted with the marvels of science. The radio set was made possible by an anonymous gift of \$100 which came from New York, to which were added local contributions.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Departments

By A. Max Carmichael

The work of the departments seems to be unusually in the limelight at the present time. This is most likely due to the action of the late general Sunday school convention and to the somewhat fragmentary promotion of the forms of organization for the departments by the general officers. This promotion was due largely to the insistence of local workers that some statement be made, upon which a working basis of organization might be had. It has been thought well to review and discuss the work of the departments at this point in their development.

A Little of History

It would be well for us first to get a historical slant upon the present situation of the work of the departments. We want to insist that historically the departments did not arise to create certain forms of organization which might be considered fundamental, unchangeable, and constitutional. The departments did not arise to satisfy somebody's demand for an organization outside of and helpful to the church. In general the departments arose each in its turn to answer the need of using for the first time or stressing with larger emphasis certain methods of teaching or promoting religious development which had not been heretofore used or properly emphasized. It was found, too, that certain parts of our church membership were not being given proper attention.

The Sunday school work arose first. It arose largely in answer to the demands of the growing feeling that religion could best be promoted among children by the instruction of those of different ages and capacities in separate classes and apart from adults. The more progressive element felt that the children were being neglected. Something had to be done they felt. In order to get this done, the more progressive element felt it was necessary to adopt some form of organization outside of the church which would carry on this method or form of religious instruction. They naturally would assume the traditional form of Sunday school organization which they found in other churches. No one of those men who had part in the formation of our early Sunday schools living to-day would assert that the main thing they were trying to do was to establish a form of organization or an association, the

organization of which they considered fundamental, unchangeable, and constitutional. The thing we wanted, they would say, is that the children should receive religious instruction that was adapted to their ages and capacity.

Pastors in their sermons were failing to see that they could not adapt the sermon to the children and adults at the same time, that the same sermon was unadapted to the promotion of religious growth equally in the minds of children and adults. Our pastors, like the pastors of all other churches, were failing in this regard. Like other churches we had to establish schools of religion for children. It is true that oftentimes a pastor was unsympathetic, refused to come at ten o'clock when the Sunday school started, and waited to make his appearance at eleven o'clock, his own time for promoting religious instruction.

Adults Attend

It is interesting to note that the method used by the Sunday school became so effective and so interesting that adults attended the Sunday schools in such frequent numbers as to demand that adult classes be started. Thus we find coming to prominence in the literature of the Sunday schools of all the prominent churches the adult class movement. Adults began to find that the topic matter that could be discussed in such classes could be peculiarly fitted to their needs as adults in the Christian welfare. Another interesting thing is that Sunday school superintendents began to interest pastors in the Sunday school movement by having them teach the adult class. Thus we are having worked up in the various churches of Protestant Christianity men's Bible classes taught by the pastor of the church. We hail the day of the larger and larger attendance of adults at Sunday schools. It is bound to increase.

The method of adapting religious instruction to the ages, capacities, and needs of people is bound to prove more effective than the attempt to promote religious development with all ages of people present at the same time all the time. But, alas, it was not true that adults always attended Sunday school. The young man of twenty can readily remember the day when mother got him ready for Sunday school and she and father trailed along afterwards at eleven o'clock, and it is true even yet to-day that men in our leading quorums never put their heads inside of a Sunday school. We expect we could commence at the top and count quite a number who seldom if ever attend.

We are promising our Sunday school workers a better day. Even members of the priesthood are going to find that the instruction during the Sunday

school hour can well be adapted to their needs as members of the priesthood. No doubt in the very near future pastors will find that the Sunday school offers an opportunity for class instruction of priests for their duties as visiting officers. If not held during the Sunday school hour, it will be held at other times, thus using and usurping the various methods and forms of religious instruction which the Sunday school arose to meet. Of course, we must admit that historically the church under Joseph the Seer's day did have class instructions for the quorums and oh, how glad we are to admit it! May such grow by leaps and bounds.

For the Entire Church

As the adults have been taking considerable interest in Sunday school and as the sprinkling of adults at Sunday schools has increased, we have begun to feel to-day that the Sunday school is a movement of the entire church. As a consequence the youngster growing up to-day feels that the Sunday school is as much for father and mother as it is for him. Visiting priests have begun to urge the fathers and mothers of their districts or groups to go to Sunday school. But the eleven o'clock hour on Sunday is still largely an adult meeting. The songs, prayers, and sermons are largely given with adults in mind.

That this is a fact is more largely recognized by our mothers, we feel, than it is for our pastors. As proof of this, we would say that we are being asked constantly by mothers in our travels whether the children should be forced to stay at the eleven o'clock hour after being in the Sunday school. Mothers are recognizing that it is much easier to keep them in Sunday school than it is to keep them there during the eleven o'clock hour. Many pastors are frankly admitting that the eleven o'clock service is largely for adults, and such pastors are beginning to promote junior meetings at the eleven o'clock hour in separate parts of the church building. How glad we should be for this! And shall we have to organize a separate department or association helpful to the church to promote this junior meeting? Not so, if pastors will see the need, we feel.

We feel that we are in a position to-day to use that method of promoting religious instruction without necessarily creating a new department. That shows progress. But there are certain factors in the situation which might make it best that the church pastor permit the Sunday school department to promote the junior meetings, and that one factor is that we might still be permitted to use the teaching ability of women. The church might feel itself obligated to refuse women the privilege of

giving sermonets to the children. We do not feel that it would; but it might. The Sunday school would not. This is a problem, of course, for the future to solve.

Yet, would it be wise to attempt to promote the religious growth of children in every instance by separating them from adults? We should say by no means should they always be separated from adults. Such would be a dangerous practice. To put children of the same age by themselves in large numbers with only one or two adults around lacks some of the elements of a natural environment. God put children in families of say four children of different ages with two adults to control. Thus, the Sunday school method has its limitations.

We by all means must have general meetings in which folks of all ages attend. Only by this means can children gain an appreciation of the adult point of view. Children would need to listen to the religious comments of adults, especially their prayers. It is an essential factor in their religious growth, but the thing that religious promoters should remember in meetings of this kind is that the children are present, in body at least, and that we should attempt to make them present in mental attention by having the adult conversation and prayer within the understanding of the children, and that the children should be encouraged to participate along with the adult, and that the adult should show an appreciation of that participation no matter how childish it might be.

Especially in the sacramental service do we feel that the children and adults should be together. Only rarely, if at all, would we advise sacramental service for the children apart from the adults. It might be all right once in a while to have young people have a separate sacramental service, but quite frequently should children and adults be together in all kinds of service, prayer, singing, preaching, etc.

The Religio Arose

As the Sunday school restricted its content of instruction to the Bible quite largely, there began to grow a feeling of the need for instruction in the Book of Mormon, especially for the young people who begin at this age to take an interest in its claims. We find here in Lamoni that the young people in the college have a much larger interest in the Book of Mormon than do our juniors, for instance. Too, along about the same time the church people began to feel the need for some especial meetings for the young people in the way of entertainments, programs, etc. There is no doubt that it is the task of the church to answer both of these needs. Consequently, the Zion's Religio-Lit-

erary Society arose. In organization it copied its older brother, the Sunday school. We would stress here again that the Religio arose not to satisfy somebody's demand for a certain form of organization which might be considered fundamental, unchangeable, and constitutional, but to fill some definite lack in our former system of religious development, to-wit, class instruction in the Book of Mormon and the supervision of the entertainment of the young under church auspices. To-day the administration of the Department of Recreation and Expression, the successor of the Zion's Religio-Literary Society, is stressing the need for the supervising of the social and recreational life of the young of the church under church auspices.

Boy Scouts

The use of the Boy Scout movement and the rise of the Oriole and Temple Builder movements, came about not as a means of fostering the Boy Scout movement as such or as a means of giving some women the opportunity to show how good organizers they could be in getting up such movements as the Oriole and Temple Builder movements, not as a means of creating or fostering an artificial organization towards which we may indoctrinate the loyalty of the early and middle adolescents; these rather came about as an attempt to give some help to local leaders who were interested in supervising the social, recreational, and instructional life of the early and middle adolescents under church auspices.

It was beginning to be recognized that the promotion of religious development was something over and beyond mere knowledges of the Bible and Book of Mormon. It was being recognized that if we were to promote the religious growth of the early and middle adolescents, we must interpret their entire legitimate life in terms of purposeful religion.

President F. M. McDowell himself who was the greatest factor in the adoption of the use of the Boy Scout movement holds no brief for the Boy Scout's movement itself, we venture to say. He wanted the boys of the church supervised and helped in their recreational and expressional life as well as in the life of biblical knowledges. He knew that local leaders would demand some help in this regard. He knew that local leaders would demand some direction. After looking over various things being done for our boys by our Christian brethren, he doubtless thought that the Boy Scout movement would offer the largest help to local leaders in their endeavors to help growing boys.

Oriole Girls and Temple Builders

The same can be said of the Oriole and Temple Builder movements. Have you noticed that we re-

fer to the Oriole and Temple Builders as movements, not as organizations? They signify a movement in religious development; they are an expression of a means of promoting religious growth. We are not after loyalty to the Boy Scout movement as such; we are after loyalty to Christian ideals and practices. In fact, we do not care whether a pastor uses the Boy Scout movement or Oriole movement so long as he is fulfilling all of the needs in the religious development of the young, so long as he is doing in his own local what we feel the Boy Scout and Oriole movements give organized expression to. It is the process, not the organization, we are fostering.

Department of Women

The Department of Women arose not only to secure a participation by the women in Christian functions of a manual or remedial nature, but also to secure their joint participation in the study of their own particular problems as women and mothers. This department has never lost sight of this purpose. It has probably changed its form of organization more often in less time than any of the others, but that has not been worrying those who are attempting to make the organization a means and have always seen clearly the end or purpose of the movement itself.

Department of Music

The Department of Music arose in order to stimulate a larger use of the art of singing in promoting religion, and also to secure a better use. The Department of Health arose because it was felt that matters of promoting health among church membership was not receiving the attention it should as a religious duty. Medical science has developed so many facts during the last few years, appertaining to the preservation of health, that as children of God we have not kept the pace with that which is our duty to do. We have failed thereby to preserve our health as well as we might otherwise have and thus have failed to that extent to promote the kingdom of God on earth.

The general departmental heads are all united in the feeling that they hold no brief for their own organizations as such. They administer an organization merely as a means to put across certain forms or methods of religious development. Loyalties to the organizations as such, they hope are passing things. Every one of them is quite ready and willing that the church in its own organic form should administer these functions which the departments are now administering. They are hoping, praying, and preaching for that day, and yet they are all aware that that day has not yet come and

that it would be very unwise to insist upon it now.

Recognized of the Lord

The departments have not been without their recognition of the Lord. The efforts of the Daughters of Zion to promote an orphanage was given specific recognition by the Lord and the church in conference assembled in 1906. (Doctrine and Covenants 127: 3.) About ten or fifteen years ago at Coldwater, Michigan, Brother J. W. Wight speaking by the Spirit through the gift of tongues and the interpretation thereof said that the Sunday school and Religio were helps and governments to the church recognized by the Lord.

In 1873 the Lord speaking to the Saints through the Prophet Joseph Smith, said, "Behold if my servants and my handmaidens of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith." (Doctrine and Covenants 117: 12.) Although the history surrounding the giving of this revelation is not fully accessible to us, we believe it was said specifically with reference to the attempts to establish Sunday schools as well as ladies' aid societies, mite societies, singing clubs, and young people's societies throughout the various branches of the church that were beginning to be made at that time.

The office of Sunday school superintendent has not been mentioned in the Bible, Book of Mormon, or Doctrine and Covenants, neither has the office of friendly visitor, nor Boy Scout leader, nor director of religious education nor branch chorister nor the committee on archæology. All the holders of these offices must admit that the office they hold was started by the church or departments in legislative assemblies.

But none of them are worrying about this as they know that the thing they are doing is a part of the organic purpose of the church, an obligation which the church is constitutionally bound to perform. We are commanded over and over again to teach. (Doctrine and Covenants 38: 5; 43: 4; 85: 21.) Teaching involves purpose, content, and methods. The things which Sunday school superintendents, Boy Scout leaders, and branch choristers are performing are but parts of the teaching process, those parts of the teaching process which pastors in the past have not recognized.

It is possible that our methods and forms of teaching can become so stereotyped and traditional that we think that the only forms and methods of teaching possible are those which we have been practicing. This would incline us to feel that the command to teach would include only those forms and methods

of teaching which we have been practicing and to believe further that any emphasis laid upon the different method of teaching lies outside of the command. We begin too soon to confound the traditional form of expressing our teaching process with the sum total processes of teaching.

While the particular offices which Sunday-school teachers hold is not mentioned in the Doctrine and Covenants, they can feel that that which they are doing is specifically commanded. In fact, they might all admit that the particular office they are holding would be unnecessary if the church would recognize its full duties. The form of organization which the departments might take is very minor compared with the processes of promoting religious development which they are fostering.

Closer to the Church as the Head

About the only development in forms of organization that the departments desire is an elimination of organization. Let the church take up these processes of promoting religious development as fast as it will. It cannot be done yet. Too many obstacles stand in the way. This elimination of departmental organization can only come about very slowly. It can only come about as the church itself takes up the full expression of these processes in its administration. None of the general heads of departments stand ready to give up their departmental organization, but one of their outstanding duties, they feel, is to persuade the church to take full advantage of every means of promoting religion.

They are very, very happy in the feeling that many of our pastors are more and more recognizing the value of the work of the departments and are recognizing that the departments are fulfilling some of the legitimate functions of the pastors. We might parenthetically say here that we are using the term *pastor* to apply to all the local priesthood. The local priesthood are everywhere gladly assuming the supervision of the work of the departments. May this increase by leap and bound! Some day they may take over the functions of the departments minus the intervening organization of the departments. Let it speedily come.

Yet we would not have it come so fast that we would lose much that we have already gained. There is a very grave danger that this may be true. The departmental heads feel that it is their duty to protect their own organization in so far as that organization is necessary to protect the processes of promoting religious development that, up to date, they have been efficiently using. We would encourage local pastors to remember that the departments have arisen outside of the church largely because the church itself has not used the processes of religious

promotion which certain progressive people felt were necessary. They can hardly blame the departmental workers of being somewhat jealous of these processes. The departmental heads certainly could be chided for being jealous of any form of organization, but it would at least be wise for them to be jealous of the processes of promoting religious development which their departments are designed to foster.

Women as Teachers

Frankly, one of the most serious obstacles to the departments going back fully into the hands of the church at the present time is that we fear there would be an elimination of women as teachers. To some the use of women as teachers of religion, especially in the way of conducting classes or giving sermonets to children, is unconstitutional and, therefore, not to be done. The author, of course, does not agree with the conclusion; neither does he agree with the premise that women cannot constitutionally be teachers of religion. If the Lord has not specifically said that women can teach, it may be explained by John 16: 12: "I have yet many things to say unto you but ye cannot bear them now," or by Doctrine and Covenants 51: 8: "Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth." Might we not some day be in a state of mind that we would be able to receive such from the Lord?

But the Lord has already given us a precedent in the matter of ordaining women. From Doctrine and Covenants 24: 2 we quote: "And thou [Emma Smith] shalt be ordained under his [Joseph Smith's] hand to expound the scriptures and exhort the church according as it shall be given thee by the spirit." We feel that this is constitutional precedent enough to have women teach within the Sunday school. It goes even farther than the departments are doing to-day. It gives women the right to be ordained. While she is not to be ordained to any specific office, she is to be ordained for the privilege of performing the ordinary function of the priestly office, that of teaching.

Organization of Departments

Let us discuss the organization of the departments. The statement concerning the organization of the departments as made in the HERALD of November 8, 1922, and reprinted in leaflet form to be sent out to departmental workers was most largely an attempt to state the various forms of local departmental organization as they now are. In our examination of local and district departmental organizations we have found quite a variety of forms of organization.

We have seen in the changes of the past three or four years an attempt to follow the spirit and principle of coordination. Naturally as coordination was a principle rather than a rule and as no definite form of organization to be put into practice was being promulgated, the forms of organization instituted in locals to express this principle varied quite materially. This is quite natural, not at all to be feared nor discountenanced, provided the spirit and principle of coordination were being put into practice without jeopardizing the fundamental principle of common consent.

The whole question is not a matter of what form of organization to adopt but rather how much cooperation in promoting the religious growth of one's community, branch, or district we can secure among the membership. We wish to urge that we are not stressing forms of organization; we are stressing the spirit of cooperation and the need for it among our workers in promoting all phases of religious development. We want the departments to be cooperative movements with the church. There is always some overlapping of functions and, therefore, we need very much the spirit of harmony among workers to eliminate any friction which might be due to jealousy over overlapping functions.

What do we mean by the spirit of cooperation between the departments and church? In any given community or district we should want a complete program of religious development promoted. The religious interpretation of no one phase of human activity should be left out.

To amplify this further would involve a statement of the full curriculum to be used in promoting religion. Suffice it to say here that we feel that in many branches and districts several phases of human activity are not given religious interpretation by pastors, family visitor, Sunday-school teachers, and others. In the second place, this cooperation would mean the fullest expression of each individual in promoting the religious development of himself and others. In the third place, it means the working together harmoniously of people of different abilities in specialized functions.

It can readily be seen that this cooperation cannot be put across by any loose form of organization in which people do not feel themselves responsible to one another.

Hindrances to Cooperation

In many branches and districts there are conditions which do not permit of the largest expression of cooperation. One of these conditions is the unwillingness of church membership to cooperate. Various reasons may be assigned for their unwill-

ingness; one, we feel, is a misunderstanding of what the departmental heads are trying to do.

Secondly, we feel that they fail to appreciate the larger phase of religious promotion; speaking figuratively they fail to see the town for the houses; they see only a woman's class or a Sunday school or a branch prayer meeting. Consequently, they are jealous of their own activities and functions. The Sunday school superintendent becomes immediately jealous of his own school. He does not want to stand responsible to anyone else. A branch finance deacon is jealous of his own rights and does not want to stand responsible to the branch president or to work cooperatively with the branch librarian in buying books, for instance. Too, people are jealous of each other's abilities. This probably is the greatest source of jealousy in the church. It takes a mighty big man to prefer his brethren.

In the third place, there is a fear of the centralized administration which is necessary to give full account of the reciprocal responsibilities of one member or department to another, needed to put over the principle of cooperation as expressed above. We hear the most about this point, but we do not feel that it is the most fundamental obstacle to the fuller spirit of cooperation. Our second point expressed immediately above, we feel to be the greatest. It is evidenced by the great amount of quarreling we find in some branches.

In the fourth place there is in some communities a misunderstanding of the contribution of the departments. This can be said particularly of the Boy Scout work, the work of the Department of Women, and of the dramatic expression as advocated by the Department of Recreation and Expression. Obviously it would not be fair to the Department of Women or to the Department of Recreation and Expression to permit those members of the church who have no sympathy for these departments to vote on their business. As a reason for the unwillingness of the membership of the church to cooperate, this fourth reason stands out with the least volume, we believe.

There is another reason why in some communities we cannot have as large an expression of cooperation as in others. This is because there are many people outside of the church interested in our departmental movement. Often many outsiders are members of our various departments. For instance, there are many local Sunday schools who have quite a large membership of outsiders, and in a few of these the outsiders are prominent workers. In some of our own Boy Scout troops and even our Oriole groups, there is quite a sprinkling of non-Latter Day Saint members. Obviously not as large a spirit or form

of cooperation can be manifested in such communities between the departments and church. These outside members should be permitted in this case to vote in the departmental business, and hence it would not be wise to have the business of these departments done in the main business meeting of the church itself. This, we feel, is a legitimate obstacle to fuller cooperation. We should be glad that the outsiders are there, and they should be made welcome.

Too, in those communities where there is a frequent change of the personnel of the branch presidency, not as large a degree of cooperation can be had. A high degree of cooperation can only be administered by a continuous personnel. Also, where there is a frequent change in the population or membership of the branch, a large degree of cooperation is impossible. No one knows what will be the attitude of the incoming members; hence, it would be unwise to organize under a system demanding too close cooperation for the present.

Of course, where a local organization of a department exists in a community where there is no other form of church or departmental organization, there can be no form of cooperation expressed in that community.

The Great Need Is Cooperative Spirit

Restating ourselves, we have said that the large question in departmental work is the cooperative spirit among the workers. We have also stated reasons why as great a spirit of cooperation cannot be had in some branches or districts as in others. It is consequently up to the general administrators of the departments to be able to advise and suggest various forms of departmental organization suitable to the various degrees of cooperation that are being manifested in our local churches and districts.

As we have found in looking over the various communities of the church, organizations which already give expression to various degrees of cooperation, we have in our article in the HERALD of November 8, 1922, attempted to give concrete expression of various cross-sections of these local departmental organizations already existing in the order that they permit of a larger manifestation of cooperation. Besides stating cross-sections of the forms already existing, we have also attempted to state a form which would give an even fuller spirit of cooperation an opportunity to manifest itself. This received a cursory description under the subtitle of Form Five in the HERALD of November 8, 1922. As yet, we have not felt it wise to advocate the adoption of this form of organization by any local.

A larger degree of cooperation cannot be devel-

oped in a branch or district overnight. It is naturally a slow process. Human growth of any sort comes about much more slowly than a revolutionist would desire. We are urging departmental workers to develop the spirit of cooperation and an appreciation of the work of the departments and to speak of changes in forms of organization only when these changes are necessary to give manifestation of the spirit of cooperation which the workers have promoted.

As we said before, the work of the departments is not that of promoting an organization but rather that of using certain special methods of promoting religious growth. Teacher training meetings are much more important than meetings to explain forms of organization. Meetings to learn how to teach religion are much more important than meetings discussing whether the Sunday school librarian shall be nominated on the floor of the business meeting or appointed by the superintendent.

At Present Each Community Is a New Problem

To some, as departmental heads, we may have appeared to be urging a progress toward forms of organization, permitting larger cooperation, and to others we may have appeared as holding back. This is quite natural. Our advice must change for each community as the factors affecting the form of organization possible differ in each community. Leaders of local and district departments must weigh carefully their own situation. In some places we have advised not adopting more cooperative forms of organization; in others we have advised it, but we have always advocated the stimulation of a larger spirit of cooperation. The form will come when the spirit comes.

The very fact that we have had to advise differently in different places is the keynote to the reason why we have asked that changes be not made without obtaining the advice and consent of the administrative officer who has the larger field under his oversight. There is quite a tendency in the church to feel that changes in organizations of themselves denote progress. In other words, if the local officers can get a change of organization from that where the Sunday school workers nominate all their officers in their own business meeting to that where all these officers are nominated in the branch business meeting by the branch president, they feel that they have brought about progress. It may be that they have and it may be that they have not.

They have not if they have outrun the real understanding and desires of the people, and have not eliminated or taken account of the obstacles which stand in the way. It is true that the changing of

the form itself may promote the real spirit of progress, but this is true only when the new form of organization but slightly outruns the present feelings and attitude of the membership. The form itself could be held out as an incentive or stimulus to progress in thinking of which the people are capable. Again, very often local workers who are organization-minded are apt to not see the illegitimate or legitimate obstacles which stand in the way of the change.

These can be brought to their attention by the district administrative officers who have the larger view in mind and can look at the local situation without local prejudices. This is but another attempt to give concrete expression to the spirit of essential responsibility and proper cooperation which we are hoping will come more and more. It is also a concrete expression of the centralization of administration which we feel necessary to give the best expression to this larger cooperation.

Intelligent Supervision Is Essential Factor

In the article in the HERALD of November 8, 1922, something is said regarding the right of nominating departmental workers. In fact, it may appear that this is one of the chief factors entering in to make the difference in the forms of organization. The difference in the forms of organization may appear to be but differences in powers of nomination. Here again is stated the letter of the difference, rather than the spirit of the difference. Perhaps it may be a mistake to speak of giving any branch or district president the right to nominate, until we are assured that he is thoroughly imbued with his task of supervising the work of these departments.

Supervising does not mean his assigning the departments to some specialist and then letting that specialist do as he pleases without having any responsibility to the branch or district president. This means that the branch or district president must know something about the departmental work and should have had some experience in it. If with this he has quite a bit of sympathy and appreciation for the work of the departments we then can begin to ask him to supervise. For him to be able to supervise, the officers of the department must be responsible to him. This responsibility comes by virtue of their being a part of his staff, by virtue of his having the initiative in putting them on the task.

We shall have to admit that too often branch and district superintendents are assuming the power to nominate without actively supervising. That is a mistake. The giving of the right to nominate is but a means of giving expression to the responsibility to

supervise. This in turn is permitting the centralization of the supervision of our work.

Why should we want a more centralized supervision of our work? Is a centralization of supervision necessary to obtain the larger cooperative effort which in turn is necessary to promote the largest amount of religious development? We believe that it is. If you will recall what we said was meant by cooperation between the departments and church, you will feel with us, we believe, that this cooperation cannot be brought about with several people or departments acting in any community independently of one another and without any responsibility to the other.

In any given community how can we secure a complete program of religious development, if there isn't some one who stands at the head whose business it is to look over the entire field and see whether every phase of religious development is being promoted? Are we sure that the leader of the prayer meetings, the leader of the Sunday school, the leader of supervised play each acting in his place, independently of the other, will feel the responsibility of looking over the entire field to see if any phase of religious development is being left? We can readily answer in the negative. Again, are we sure that in a given community where the departments are acting independently of one another that every member of the community is being given the fullest opportunity to express himself religiously?

I have seen the departments and the church in a given community, acting independently of one another overload some one man and fail absolutely to use others. Especially do they fail to use people where their special talents permit them to be the most worth while.

If there stands some person or body of persons whose specific duty it is to look over the entire field, study all the needs of the people, and study all of the workers to find out where they can best work, and then attempt to fulfill all of these needs and to make an equitable distribution of the available workers, we certainly can expect better results. This person or body of persons set apart must have supervision over all. All the workers must in some way stand responsible to this main supervisor.

Real Common Consent Needed

We cannot yet have this kind of cooperation in its entirety in the church. It is far from being the *common* consent of the people. We do not expect it to be the common consent of the people for some time. In some of our branches this kind of cooperation cannot receive the consent of the majority, let alone the common consent. True, only the consent of the majority is necessary to put such cooperation

into existence on paper by resolutions, etc., but we shall never make the progress necessary in these hastening times until all are willing.

Even though we have tried to build up for minorities certain ethical attitudes and practices of subservience to the consent of the majority, the minority can never work whole-heartedly with the majority. We who see the need of this kind of cooperation and are willing to work under it with an intelligent common social will, must never be satisfied until this form of cooperation receives the intelligent and free-will sanction of all. We must work for the *common* consent.

This can only be done by the educative process. It cannot be done by any attempted ecclesiastical coercion. All must be educated to see the need of using these strong cooperative measures. All must be educated so that seeing the need, they will willingly unite their efforts under one head, working for one purpose, that one purpose the intelligent and free-will social purpose of all, each person in his place contributing to that purpose.

We are sure that when the great bulk of the people see the need for unified supervision, when they see the obstacles which are illegitimate, they shall then enter into this unified supervision and remove the obstacles with no feeling of coercion, but as their own free act.

What a grand day it will be when we can do that! Our wills will not be opposites but parallels, merging into one grand common will. Yes, we must work toward common consent, not from it.

Did you ever stop to think that as long as we have majorities and minorities, we do not have common consent? We vote in order to determine what the consent of the majority is. We know on the start that we do not have common consent. We can have common consent in only two ways: of those ignorant, and of those intelligent. Only the latter is to be thought of.

The question then naturally arises how we can hope to have the common consent of the intelligent when the field of action is so wide and varied about which intelligence is necessary in order to make decisions that we cannot hope to have all the members so intelligent upon all things as to agree always upon a common course. That is a large expectation indeed, and is very far off. We shall for a long time have to have majorities and minorities. Nevertheless we must work toward the goal. The task shows how necessary is a full program for the development and education of all of us.

The Immediate Step Is Each One to His Own Work

But what is our immediate step to approach it? First we must imbue everyone with the zeal to do

his own task the best possible. Oh, that we could get every branch visiting officer to say that he would with the help of God be the best visiting officer possible, who to prove his own earnestness would make a thorough study of the art of visiting, who would read all the books possible which would help him to increase the religious lives of those whom he visits, who would study very carefully the needs of every family, and every person in the family that he visits, who would visit a family or a member of a family any time in order to accomplish his task. Such a priest would be so busy that he would not be worrying much about the deacon getting his work done. He would be so interested in his own task that he would say to the deacon, "You go at your task, and I will go at mine, and we will make an accounting to some common person in whom we can place our trust, the president of the stake, or, in financial matters, the bishop of the stake."

Oh, that we could have bankers and farmers within the church who would promise to bank and farm the world into Christianity, who would say to the other members of the church, "I am going to be the best banker, and the best farmer possible. I shall learn all I can about my task; I shall study it in every detail possible. Every time I loan money or plant my seed, I shall have Jesus in mind, I shall feel that I am doing it for him, and I want to do it the best possible." If such were the facts the banker would say to the farmer, "I do not know just when is the best time to plant; you decide that." The farmer would say to the banker, "You know the best time to call in loans; I cannot help you decide that. We are both working for the same end. We shall both of us make an accounting of our work to the Bishopric."

Such two men would be quite willing to trust each other. They would also not worry about who was put in as Sunday school librarian. In their desire to do their own job well, they would be quite willing to say to the local pastor on full time, "You make the best pastor you can. Be on the job all the time. You take time to look around to see who would make the best Sunday school librarian, and you go right ahead to get that person on the job. Don't stop to ask me what I think, as I don't know much about it. I am trying to do my own task well. Just as long as you, Mr. Pastor, account to the same person or officer as I do, whom we both are willing to trust, we can do better by working hard at our own jobs, each an expert or specialist in his own line, and yet each coming under common supervision, so that each does not overrun the other, and each can be sure that the other is not a shirker." Together they shall say

whether they will continue to trust their common supervisor.

A Work for All

When our people once get the right idea of the great message of our church, they will feel that it is just as much concern to God, his work, and the church, as to whether Mr. Latter Day Saint Cashier of a savings bank makes a proper loan or liquidation, as it is as to whether Mr. Priest makes the proper visit to a family. When they get this view of our work, they will not be worried so much about this nominating and appointing business. If any of our pastors are really anxious for the privilege of nominating, they will feel that they must be an expert at that job, just as much as Mr. Latter Day Saint farmer must be an expert in planting seed. Neither the pastor will be overly exercised about advising Mr. Farmer, nor will Mr. Farmer be much exercised about scrutinizing all Mr. Pastor does.

Thus each in his place will be contributing to the common purpose, and as each brings his expert knowledge to the common school, the school of the prophets, if you please, we will thereby develop a *common* will. God grant that the day may come quicker than we yet think. I pray for it much.

In that day shall we feel like cringing before our chief priest, as our common supervisor, or shall we each be glad that we have a common supervisor, in whom we have commonly placed our trust by our vote, who we expect shall look after us all to see that each does not play unfair to the other. A common purpose, a common supervision will be demanded. It shall be our only safeguard against each expert taking advantage of the trust that is placed in him by the others.

True, common consent under such conditions has a new thing to watch, the expert. Perhaps the greatest danger to democracy to-day is the expert, the expert that would force his will upon others rather than educate others to his views. It is often the easier course for the expert health physician in a city to force his desired course of action upon others. He must be subjected, of course, to some common supervision. A banker may feel himself an expert, and may wish to compel the farmers of his community to come to his terms, but we must have common supervision, which supervision in turn is subject in the last event to the will of majority.

Ideals of Social Cooperation

What a great responsibility for the majority! Can it afford to decide on matters involving expert knowledge, without itself having a great deal of knowledge? If each in that case looks into the question at issue with open mind, unprejudiced, know-

ing that expert knowledge is necessary to properly solve it, we shall have no fear, but if each member of the majority decides without study, the majority's decision will take us backward. If each member has thus given his best study to the proposition that must now be decided by common voice, what need he fear that he may disagree temporarily with another?

It will generally be the case that the majority will defer to the decision of the expert. The majority will do so as long as the expert keeps their confidence, and the expert will keep their confidence so long as he gives no signs of becoming an autocrat, or of attempting to impose his ideas upon the majority.

—What are the signs of an autocrat? First, an autocrat attempts to keep us all ignorant. He says, "Do not read the Bible!" "Do not go to school!" Then, if he cannot keep us from going to school and learning a little about his task as an expert, he organizes his forces so as to keep us out of his "union," or gets us into a school of his own make where things are taught us "so." Who of us are guilty? May God keep us from such!

We are sure that the common supervision of our stake presidencies, high councils, and bishoprics with an appeal to general headquarters, whom we have the privilege of supporting or rejecting at intervals will keep us from the ravages of the autocratic expert. But may we all be experts in our line. We then shall be quite willing to trust the other, to let the farmer farm, the banker bank, the Sunday-school teacher teach, and not try to vote as to when the farmer shall plant, nor to whom the banker shall loan money, nor what story the Sunday-school teacher shall use in teaching loyalty.

Initiative? Who says that in that day we shall lack interest and initiative because we do not vote on who shall be Sunday school librarian? Our interest now is often too largely fear of the other fellow and failure to put our all into our own task. We shall indeed lack interest in the one thing, but it shall be greatly enhanced in our own task. In fact, common consent cannot come unless we begin first to show the greatest of interest in making our own contribution to the common cause the greatest possible.

It has always been more difficult for a man to keep than to get; for, in the one case, fortune aids, but in the other, sense is required. Therefore, we often see a person deficient in cleverness rise to wealth; and then, for the want of sense, roll head over heels to the bottom.—Basil.

Forms One to Five

By James E. Yates

The writer believes these present a danger to our progress.

Very much is being published by those who favor the so-called coordinating system as is being considered under the plan set forth as forms One, Two, Three, Four, and Five. Little or nothing has been published on the other side of the question. But there are two sides to every question, and the negative is not always the wrong side.

The writer therefore asks for just a little space in the HERALD to set forth a few of the reasons for believing that the negative position in this case is the right one; and he craves the kindly indulgence of those who believe that this new arrangement with all of its challenging innovations is an improvement over the old.

Reasons for Believing That the New Order Cannot Be as Helpful as Its Promoters Wish

In the first place it had not and has not the wholehearted support of the people in a fair understanding of common consent. When the general Sunday school and Religio conventions were abolished last October and their chief officers made practically appointive rather than elective, the news of such action came with startling surprise to the majority everywhere. It almost made them catch their breath in astonishment. There was probably no intent to do the business that would abolish the old system and set up the new order—to do it in a corner—but in the circumstances of its development it almost amounts to that. It is certain that there was no general understanding upon the part of the people sending delegates to those October conventions that they were to abolish all such conventions from now on and supplement such a new and complicated order as the church had never heard of before.

Secondly, there can be no question but that the new order, if generally adopted, will be of the most vital and far-reaching effect upon the entire church. It goes without saying that the promoters of the new order believe that the results will be for improvement but that is the point that is seriously subject to question.

No one will question but that the outstanding feature of the new order, in each stage of its development, is making for a stronger and stronger centralization of control. Its promoters believe such centralization of control and commanding supervision of all of the activities of the people to be very desirable. We believe such centralization of over-emphasized managerial functions tends to deaden initiative, to neutralize active interest in church

work, and at last to be a contributing element to spiritual ossification.

Note that these forms (1 to 5) gradually put the selection of persons for each and every office in church or auxiliary activities into the hands of one or a few persons. True, the people may "approve," but the spirit of the system that condescends to permit them to approve, and that would frown upon a voter who would dare to disapprove as being an obstructionist, savors too much of the mere mechanical in every such business meeting, to be in reality a wholesome expression of common consent.

Leads to Appointment Instead of Election

Then, too, it should be noted that one feature aimed at in the development of said "forms," and so stated, is that if the people can be trained to permit, the various officers may be appointed outright, each by the ones higher up. This is not a question as to whether the men thus choosing and appointing subordinate officers may or may not be good and wise men. It is to be taken for granted that they are. But the question is as to whether the system (viewed from the standpoint of promoting the best spiritual growth) is a wholesome one or not. We believe decidedly not. Any element that tends to cause the servant of the Lord to forget that he is also the servant of the Lord's people, rather than their commander and general official manager, is not to be encouraged.

Men will feel and show a certain deference to the man or to the people by whom they are appointed or selected for office, and toward the influence that possesses the greatest power to displace them and appoint or choose another in their stead. If that power be centered in one man, or in a small group under the centralization of control system, it is so very easy for men to fall into the error of walking upon the will and wishes of the people with hob-nailed boots, and of exercising lordship rather than the spirit of one who serves.

The argument is made that spiritual leaders should select all subordinate officers in order to secure men who are in sympathy with said leader's policies. But that sort of a leadership that proposes to drive its own will, rather than to be of the spirit that says to the people: "I stand to serve the Lord and you, what is your wish?"—"I desire but to know whom of those eligible for office *you* choose and they shall be my choice also," that course creates a loyalty to its leaders that no power can break. The former course dispels loyalty. Forms One to Five do not make for nor strengthen the spirit of loyalty.

A Burden to the Pastor

Again: These forms introduce the innovation of burdening a pastor with looking after and promoting strange and questionable clubs and societies as a very intricate part of his official ministerial duties; societies and clubs and orders that are entirely unknown to the gospel of Christ or to the church as revealed in the three standard books. It will not do to argue that because these various societies and organizations may be capable of doing some good that we should therefore burden ourselves by making them an official part of our church work. But that is precisely what this new order will do.

No one should object if some groups of the church members want to put in their time and energy promoting Boy Scoutism, Oriole hiking, etc., if they feel that they are thus doing some good. There may be a great deal of good in all of them, and in a thousand and one more of similar intent. But the fact that there is some good in such activities does not justify the mixing of these things up with the official work of the church, until the rising generation will soon not know the difference between the authority for Boy Scoutism and that of baptism for the remission of sins.

The new order if approved according to forms set forth will positively lead many (especially among the young) to believe that these various unauthentic organizations are a part of the plan of salvation revealed from heaven. Some are already believing it. Absurd? Who thinks so? Time will prove these statements true. Close observation of conditions now will prove the truth of my affirmation.

Furthermore: The Lord has set the priests, teachers, and deacons in the church to be the cabinet officers and subadministrators of the branch president or pastor. Forms 4 and 5 do, without scriptural authority, without any revelation from the Lord so to do, and absolutely without precedent in sacred history, place the responsibility of ministerial duties upon the sisters, by making them cabinet officers or subadministrators of the branches with the pastor and by placing upon them the responsibility of attending priesthood meetings and participating in various spiritual duties along with those who are ordained to such services.

An Innovation

These aforesaid forms as explained by promoters provide for the women's so-called "friendly visitor" making her official visits in conjunction with the ministerial visits of the priest and of the pastor. All of this procedure introduces an element of innovation and experimentalism that may look very harmless upon the face of it. But really dangerous

alterations of many gospel principles in past ages have at the first been equally as unobtrusive. Thinkers upon both sides of this issue must admit that grave dangers are lurking about us.

The heart and kernel of the issue that is raised in the presentation of these forms is that a flint spark has been struck that ignites a forum fire which must involve the entire church. And it must burn till it either clarifies the atmosphere, or else, if smothered, consumes with appalling destruction. The issue cannot be evaded. It must be squarely met. In simple words, here is the question: Is centralization of control, which can mean nothing else than strong central, individual, or small group power, a power that *can* control arbitrarily if it chooses, and that *could* repress fair expression—is that the safe and desirable thing needed in the church and for the various side organizations?

If so, then let us have it, and we can now do so without much effort. If not, then let us frankly say not, and say it too with all brotherliness and kindly regard to those who are zealous in believing that spiritual leadership should possess power almost equal to a military command.

Catholicism and Utah Mormonism furnish studies in a development of that kind of power. It has built a strong church machine in each case, but has driven out the Holy Spirit long ago. Cardinals are appointed from Rome to minister over congregations in America. The people have nothing to say in the matter. They have even forgotten that there was ever such a thing in the church as common consent. With their people the laity have only two functions left to them in the church. One is to go to the church and pray and the other to go to the priest and pay. Their priests also have two functions. One is to rule the mass and the other to collect for saying "mass." These facts cannot be gainsaid. Those conditions did not come about in a day. They are the product of many innovations and of a gradual departure from the "old paths."

The few matters touched in this short article cannot nearly exhaust our reasons for believing that the new order under discussion is not what the church needs at this time. But that we may not intrude too far upon the HERALD'S space with our negative views, may we add one thought and close.

The Coordination We Need

Brethren: Is not the kind of coordination that the church needs at this hour, that unity of purpose and fellow feeling that grows out of diversity of activities *unhampered by any supervision except that which stands to safeguard the limits and boun-*

OF GENERAL INTEREST

Historic Periods of Our Law

In an excellent article in the American Bar Association *Journal* the development of the law has been discussed from the historic point of view, the writer, Hugh E. Willis dividing the development of Anglo-American law into five periods: 1, the period of archaic law; 2, the strict law; 3, equity or natural law; 4, the maturity of the law; 5, the socialization of law.

The archaic or primitive period, he states, succeeded the period of no law in early English history. Its object was to secure the peace. Prior to this period, every man had been a law unto himself. Vengeance and self-help had been the order of the day.

The first step toward peace was to regulate vengeance by substituting composition for revenge. The avenger was bought off. Thus in the Hebrew law the like period was characterized by cities of refuge and provision for buying off the avenger. The period did not contribute very much to the law but laid the basis for development, yet so far as social classes and the larger units of nations are concerned the laws of England and of the United States, and in fact of the whole world, are still in their archaic or primitive period.

Strict law which followed substituted formal processes or remedies instead of regulating primitive self-help. The people thought that protection against tyranny laid in formality. It was a period of technicalities and an effort by set forms to attain security. This period is largely outgrown in substantive law, but in the field of adjective law in the United States the law is to a large extent in this period of formality, technicality, or strict law; and in substantive law much of it still holds over in the law of real property and consideration in contract.

The period of equity or natural law which followed in England in the 16th, through the 17th, and into the 18th century, went to the other extreme. There became such a revulsion against strict law that a system of courts which had almost no formal rule arose. Their end was justice. They attempted to identify law and morals, to emphasize duties rather than remedies. It is a reform period in that it remedied the most glaring difficulties of the period of strict laws.

Then the pendulum swung backwards again toward stricter law about the middle of the 18th century and through the 19th century in the period called the maturity of the law. The end of the law then became to secure equality of oppor-

daries of the constitutional law of the gospel of Jesus Christ?

The writer affirms that it is. He also believes that anything more or less than this straight-jackets men, puts the appearance of harsh rulership over the people, builds up a strong ecclesiastical machine that clanks as it runs, and ultimately drives the tender, loving Spirit of Christ out of such an organization forever.

None of us want such a condition. Let us therefore go slow with every unauthentic innovation—seeking always for the "old paths" that we may walk therein, and find rest to our souls.

tunity and security of acquisition. Security again became an end in and of itself but equity was not eliminated. Rights were emphasized rather than the correlative duties. Property in contract became the all-important consideration. "Individualism and freedom of contract were the universal 'cure-alls.' The law would probably have taken this development if there had been no other outside factors contributing to this result, but the development was undoubtedly accelerated and given momentum by the philosophies and economic theories of the day. This was the period of the 'natural rights of man,' of 'laissez faire,' the 'law of competition,' the 'law of supply and demand,' and of 'individualism.' Our bills of rights, the Declaration of Independence, and other immortal documents were written in this period, and that of course accounts for the philosophy and economic theories embodied in them, although this fact is sometimes forgotten."

The result was an overemphasis of legal rights and an unconscious dissatisfaction therefore arose leading on to the fifth period, the socialization of our law, which belongs to the 20th century and which is exemplified in Germany by von Jhering, in France by Leon Duguit, in the United States by Roscoe Pound. The overemphasis of rights in the previous period caused the question to arise of why individuals had rights. The answer was because such was the social interest. As the result other social interests than those which had been emphasized in the 19th century came to the fore. Individuals had rights and duties only because in this way the social interests could be secured and remedies were given as a means of enforcement of such rights and duties. The social interest is the fundamental thing. Unless rights, duties, and remedies further the social interest there is no sufficient reason for their existence. Social interests not only determine their existence but also their rank or importance, as the highest social interest should predominate.

"The end of the law has now become the satisfaction of as many human wants as possible; to make legal justice social justice; to give fair play between groups as well as between individuals. This has given us what has been called sociological jurisprudence." The law is in a process of change. Society has taken interest in the dependent members of the social household. Taxation is no longer based on the principles of equality but on the principle of ability to pay. That is, the tax return is no longer made the same per dollar but is pro rated in the income tax and in inheritance taxes so as to increase more rapidly with the higher incomes or inheritances. For this reason freedom of contract is being limited. Workmen liability laws, mothers' laws, and others in the interest of the social welfare are coming to the front. For the like reason zoning laws are being upheld that the law of the state protect not only the lives and property but also the health of the people, and furthermore that æsthetic consideration is of sufficient importance to make property rights subordinate thereto.

Square Blocks

"I think Square Blocks is the best the church has put out for many years and should be in the hands of all the membership. It should be loaned to such as will read it. It is full of meat that nourishes the soul, and will be of great help to the ministry."—Richard Bullard.

Square Blocks and other sermons and articles, by President Elbert A. Smith, is a book of over 500 pages and typical of the writings of Brother Elbert. Rich in thought, beautiful in style, and original in expression.

No. 817C Cloth.....\$1.75

HERALD PUBLISHING HOUSE
Independence, Missouri

Health Work Is Practical Christianity

In the Orient especially it is essential to missionary work, according to the following extract from the Independence Examiner, March 14, 1923.

Doctor Claude Marshall Lee, a great-great-grandson of John Marshall, the famous Chief Justice of the United States, and a grand-nephew of General Robert E. Lee, military master mind of the Southern Confederacy, is serving as a medical missionary at Wusih, in the interior of China. The fact became known a few days ago when Doctor Lee arrived in New York on a leave of absence. While China is the home of ancestral worship, Doctor Lee has not acquired the habit in his sixteen years' residence among the Celestials.

"Naturally I am immensely proud of my forebears," said Doctor Lee, "but my chief pride just now is in Saint Andrews Episcopal Hospital at Wusih, which I have come back to the States to boost. In these days the greatest help America can offer the Far East is in a medical way. It is Christianity of the most practical kind, and good international policy as well, to relieve the sufferings of the millions in China and give them the benefit of the best the medical science of the West affords. Institutions like Saint Andrews and others of its kind do more to cement firm friendship between Occident and Orient than anything else I know of."

Saint Andrews Hospital, which lies midway between Shanghai and Nanking, is the sole agency for modern hospital treatment in a territory with a population aggregating ten millions. Within its limitations it is perfectly equipped with a main hospital building, an operating room, a dispensary, a training school for nurses, and a home for the staff. With a capacity of sixty beds, a total of about ten thousand cases are handled annually; but the demands upon it are out of all proportion to its ability to serve.

Why Church Schools Are Opposed

The vote last fall in Oregon excluding church schools from the State has revived the question of the relation of the state to the child and the rights of the parents. There have been some extreme views expressed such as the suggestion that it is an attack upon Americanism and may result in the state prohibiting children going to Sunday school or attending any church to receive religious instruction. In America and in Great Britain religious freedom is guaranteed and is rather counted upon though it seems curious to some to see the Catholic Church making this demand in view of the fact of their own exclusion of others from the courts where they are in control.

Thus in the *Christian Work* the editor, Fredrick Lynch, emphasizes three distinct points. He makes it clear that he is not at all in sympathy with such restrictions on teaching, that parents should be free to have their children educated as they choose, to send to a parochial school or to other private schools. He expresses a sincere dislike for such limiting legislation but at the same time states clearly and very frankly that there is a cause for the prejudice toward the Roman Catholic Church in its attitude and may even give rise to such movements as those of rabid anti-Catholicism.

These reasons are first of all that the Roman Catholic Church has persisted in trying to secure a share of the public money for parochial schools. The Methodist Church, the Congregational and other Protestant Churches have their own schools, but no Protestant church has tried legally, directly or indirectly, to secure a share of the state funds. Naturally there is objection to the efforts made at various

times in various places, including efforts made at Washington, to secure appropriations for Roman Catholic Indian Schools, schools which are religiously distinctive in their nature. If a Protestant church would make a similar demand it would meet with similar opposition. That is one of the first causes of bitterness as un-American procedure.

Secondarily, a cause of objection on the part of Protestants has been the consistent attempt of Roman Catholicism to exclude the Bible and all religious instruction from the public schools. They refer to our public school system as godless yet do everything possible to prevent any religious instruction or even the reading of the Bible. Thus Bishop Garland is quoted:

"For one, I believe that the Roman Catholic Church is quite right in proclaiming that there must be a religious foundation for all education, but the time has come when, to be consistent, the leaders of that church must act on the principle it proclaims and give its public support to an effort that will insure some moral and religious training in the public schools. No great church, our own, the Roman Catholic, or any other, can afford to stand on the principle of the necessity of a religious basis for education and then by its influence and its vote deprive others of the same privileges and rights.

"That is one of the underlying causes of protest against present conditions, and I hope the day is not far distant when members of every church shall agree on some general principles that will insure moral and religious training in our public schools that will not be denominational in character."

In the third place he suggests that they should disarm much of their suspicion if they would frankly cooperate with the Protestants in all sorts of religious, social, and international movements where no question of doctrine is in any way involved. This is more of a Protestant nation at present than Roman Catholic. Great problems face the Nation. The Protestants have been trying to solve these problems and would welcome the cooperation of the Roman Catholic brethren but so far it has been found impossible to secure even the slightest cooperation.

A recent incident was the World Alliance at Copenhagen to confer on what could be done to foster good will among the nations. Every community accepted but the Roman Catholics, yet it would have meant much to Europe if they had acquiesced.

There are many of these moral and social problems which belong to the nation as a whole and are not concerned with theology, with church organization, with doctrine or with succession, yet the average Roman Catholic priest knows no Protestant clergyman among his friends. The difficulty in fact results from mutual ignorance and antagonism which acquaintance would probably dissipate.

In the *Colorado Springs Gazette* for March 26 there appear nearly two columns on the history of the church under the heading, "Reorganized Saints object to ancient polygamy slur." The subheading follows: "Mormon tenets of Adam-God worship, blood atonement, eternal progression. Excesses on church, says Reverend Calvin Rich; tells of early trials." Then follows a brief sketch of the church beginning with its establishment in 1830. The continuity of revelation is pivotal in its doctrine. The organization of the church and the anticipated present social work of the church are stressed. Finally the division when Brigham Young took the faction to Utah and the fact that the courts have held the Utah Mormon Church to be apostate and the Reorganized Church to be in lawful succession is presented. The article closes with a statement of the financial system and the aims of the church in expressing its religious ideals in terms of human life.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

What Everyone Should Know About Cancer

Cancer Not a Germ Disease

Considering that cancer is such a formidable disease, it is satisfying to know that certain fears about it are unnecessary. In the first place it is quite unlike disease due to germs, of which so much has been learned in the last thirty years, for no germ which is capable of causing cancer in human beings or in animals has been found.

Cancer Not Contagious

Cancer is, therefore, not contagious, and there is no danger in treating or in dressing a case. Ordinary cleanliness, however, requires that the soiled dressing or the discharges from a patient suffering from cancer shall be carefully collected and disinfected and the dressings burned—not because there is any danger of becoming infected with cancer, but because the discharges and dressings contain germs such as those which cause boils, erysipelas, and other skin inflammations.

As cancer is not contagious there is no reason to believe the stories so often told of "cancer houses" "cancer villages," or "cancer belts." The occurrence year after year of a large number of cases of cancer in a single house can usually be shown to be due to the fact that the house has been occupied by old people; since cancer is a disease of old age there will naturally be more cases of the disease in such a house than in one which has been occupied by younger people. Thus also, "cancer villages" will usually be found to be small country villages from which most of the young people have gone to the large neighboring manufacturing towns in order to obtain work, so that only the older people have been left.

As these old people are very much more likely to develop cancer, there is an apparent increase in the number of cases in the village. This has been shown to be true in some of the New England States, especially Vermont and New Hampshire. Hence, these two States have the highest cancer rate of any in the country, while the Western States, which are largely populated by younger persons, have a very low cancer rate. While, therefore, the general percentage of cancer in these New England States is increased, it will be found on examining the statistics that there is no increase in the number of cases which have occurred at the age say of 60, over the number which would usually occur at the same age in the general population of the whole country elsewhere.

In a word, the possibility of transferring cancer from one person to another by direct contact should be practically disregarded. In all the thousands of recorded operations for cancer there is no report of a case acquired from a patient by any surgeon or nurse. Cruel neglect of some patients has been known to occur because of groundless fear of "catching" the disease. This is doubly unfortunate since cancer in the incurable stages calls for the most patient and devoted care of the sufferer.

Cancer Not Hereditary

Cancer is not hereditary although much has been said and written about experiments with certain strains of white mice which showed that by inbreeding the occurrence of cancer in these animals was much increased. While there is no question that this is a fact, yet the increase can be obtained only in certain strains of white mice, not in all varieties, and has never been observed in white rats, guinea pigs, rabbits, dogs, or other animals in which cancer occurs. The

LETTERS AND NEWS

breeding conditions of the strains of mice above mentioned, about which so much has been printed in the newspapers, are so different from those which occur in the human race that no comparison is possible. Among the mice kept under observation, every parent either had cancer or came from a cancerous ancestor, and this is manifestly impossible in the human race. Therefore, there is no reason to worry because one member of a family has suffered from the disease. It does not at all follow that any other member of the family will have it. It has been shown, in fact, that according to the laws of chance if a certain number of cases of cancer are to be expected in a community, one family will naturally have two or three cases while other families will have none—and this is due purely to coincidence. In a family the members of which tend to be very long-lived, more cases of cancer will occur than in one in which the members die young; this is not because cancer is hereditary, but because it is predominantly a disease of middle and later life.

Even those students of heredity who hold the strongest views on the subject do not believe that cancer itself is inherited, but merely that a liability to the disease is passed on. While everyone should know the symptoms of this disease, people who have had much cancer in their families should take particular pains to inform themselves carefully about the disease and its prevention.

It is reassuring also to remember that life insurance companies pay no attention to a history of "cancer in the family" in determining whether or not a person is a good risk. Indeed, exceptionally careful studies of life insurance records have shown that there is no ground for apprehension even if both parents died of cancer.

Not All Forms of Cancer Are Increasing in Frequency

Even the statistics showing the increase of cancer must be considered in the light of all the facts and should not be seized upon as an occasion for extravagant and alarming statements. While the improvement in conditions of living has prolonged life ten years on an average, during the last century, this added length of life apparently increased the number of cases of cancer, since there are more people who reach the cancer age than formerly. This gives more cases of cancer in the population as a whole, though the relative proportion per age group may not be increased. Statistics show that there has been but little increase, for example, in cases of cancer of the skin, while the occurrence of cancer of the internal organs has apparently become much more frequent. This latter observation may be due in part to the fact that internal cancer is now more easily diagnosed, owing to the use of chemical tests and of the X-ray which frequently reveal unsuspected cancer from which the patient might otherwise have died before the disease was discovered, and in part, also, to the frequency of operations which reveal cancers of which we could not otherwise be certain.

The inaccuracy of our present-day school histories is well known to most careful students. As a result, the *Christian Work* quotes Harold Peat, urging that we should have a history written, setting forth the facts internationally and correctly instead of always emphasizing in every nation how we licked the other side. It is a little amusing to those who are able to do so to compare the two histories as taught to the children of two nations once at war, as each history glorifies its own side and depreciates the other. If the truth concerning war were once known we would realize its lack of glory, romance, and heroism and would learn to regard it as it really deserves and as it really is.

Two Thoughtful Letters by M. H. Forscutt

Elder D. J. Krahl passes the following letter and article to us for the HERALD, believing the sentiments worthy of wide reading.

It is difficult for one person to judge concerning the operations of the mind of another, and by no means an easy question for me to determine the actual mental and moral status of another person with such nice precision as shall justify a decision on my part that that person shall, under this condition, speak, and under that condition, keep silence.

I know that some teach that it is the duty of each to speak on every occasion in public fellowship meetings; but while I would not antagonize their teachings, I would meekly suggest that either our numbers in those meetings must be limited, and the time to be employed be adjusted accurately to the limit, or the length of each speech be such that their aggregate shall not exceed the time allowed for such meetings, otherwise that duty will be a difficult one. E. g., from 6 to 7.30 on Sunday; opening and closing service 15 minutes and sacrament 15 minutes deducted leaves but 60 minutes for, at least, that number of persons. If therefore not a second be lost, nor a stanza sung, nor an administration of any kind be had for the sick, or for confirmations, or for blessing of children, you will readily perceive the difficulty there, and that is the longest meeting.

As to whether you or I should speak in an especial fellowship meeting, my opinion is—and you are welcome to its expression here—that no other person unless possessed of our experience, having our judgment, and occupying our platform, can determine for us, unless it may perchance be that the presiding officer of the meeting, at the time, shall have the Spirit (and in such degree) that "searcheth the hearts, trieth the reins and revealeth the things of God," and that Spirit manifest His presence and operation upon us to that officer in charge. You are, I hope, sufficiently acquainted with me to understand that my general rules of deciding questions of this sort for myself, and for others when and where I have the right to do so, are but two in number; and they are both resolvable into one word "love." First, Am I prompted to speak by my love for God, whom I would thus publicly and gratefully acknowledge? If so, I should speak. Or, second, Am I prompted to speak by a consciousness of duty because I feel within me the Spirit moving on my spirit and that urges me to rise, or to kneel—or, because I have an experience to relate that I think will strengthen and encourage others? If so, I should speak.

One of the best, probably the best, because most comprehensive and clear, as a definition of duty and privilege, and one that will suitably apply to the government of self, and the uses of prayer and testimony in fellowship meetings, is that given by Paul in 1 Corinthians 14th chapter, and for sacrament meetings in the 12th chapter of the same epistle. One thought further: one may have nothing definite to impart, but may need that special light or strength or courage be imparted to him; it is then his right and his blessed privilege to ask the support he needs, and request the prayers of God's people.

Yours very truly,

MARK H. FORSCUTT.

Adaptability

Spiritually. In spiritual things either perceiving alike already, both or each moving in the same lines of thought, dwelling on the same plane of spiritual experience, or the

one must be spiritually the other's superior and be so recognized, or this adaptability is certainly lacking.

Morally. The moral law, moral obligations, the perception and conception of *what is* morality, of what is moral excellence, must be understood by both alike, in the main, or else, as before, one must be and be recognized as the superior, or there is not moral adaptability.

Socially. Full agreement in reference to the social compact, as to privileges and prohibitions of neighbors, and of neighborly interference. Views in reference to the family connections of each, as to whether and when and how far they may interfere with, give counsel to, or be sought unto for counsel, in regard to the social relations, or one and his or her family must be first honored, or there will not long be social harmony, a lack of adaptation.

Domestically. Rights of husband and wife, government and education of children, nature and degree of corrections to be given, if needed, by whom to be given, handling of finances, home life, what it involves, the home itself—there must either be general agreement on, or one fully submit willingly to the other in, or there is not adaptability.

Personally. Involves all the foregoing, besides fatherhood and motherhood, and the delicate relations leading thereto. Size, dimensions, virility or sterility of both enter in here. Thousands are divorced, millions unhappy because physically, personally (I ought to be plain, but dare not be further than to say that) sexually they are married who are not adapted to each other and non-adaptability here is the cause of much crime and many ruined homes by reason of crime where crime was a result of nonadaptation, rather than of criminal intentions.

MARK. H. FORSCUTT.

Young People's Meetings at Flint, Michigan

Since our young people's campaign of last year we have been looking forward to a similar series of meetings for 1923. In January we appointed an arrangement committee. They were fortunate in obtaining the services of Elder C. Edward Miller, now pastor in Toronto, Ontario.

We held union prayer services, and committees were appointed to attend the prayer meetings at the three churches during the two weeks previous to the beginning of the meetings to keep before the Saints the coming campaign and the necessity of their support. These efforts resulted in the spirit of unity which the Lord recognized, saying that if we continued therein our efforts would have his blessings—our meetings would be a success.

Our campaign began Sunday, March 11, with a good union prayer service, in charge of Brother Miller and two of the local young men. The first week our faith was strengthened by doctrinal sermons. The second Sunday night Brother Miller gave an illustrated lecture on the Bible. During the remaining evenings of that week we went with him on his missionary trips to Hawaii, South Sea Islands, and Australia. The third week was illustrated lectures on the Book of Mormon which made us appreciate the book more than we had ever before.

Besides the slides for his lectures Brother Miller has a number of song slides which we used for community singing. The last evening he lectured on "The American Indian—his past history, his future prospects." At the close we sang the Indian song which begins, "Oh, stop and tell me, Red Man," and a young Indian lady, Sister Denman, who has just moved to Flint, sang two songs for us in her native tongue.

We were deeply impressed by the humility and sincerity of our speaker. His sermons and lectures and our personal talks with him instructed us and gave us a determination to

find our places in the gospel, and wherever those places are to fill them efficiently. The young people of Flint shall always think of him as a "Father in Israel."

Apostle Paul M. Hanson was with us during the last of the campaign, and talked to us at the union sacrament service on Easter Sunday. The thought he left indelibly impressed on our minds was that we should not seek to do extraordinary things but seek to do ordinary things extraordinarily well.

All the meetings were well attended, and though they were in charge of the young people, the older people assisted in every possible way. We were made to realize more fully that unity brings success in this work.

We pray that this spirit of unity may continue to exist among us and throughout the church.

SILAS C. ROBERTSON.

The Sacrifice that Workers Make

[Not infrequently we learn, sometimes quite casually, of instances of quiet, sacrificing devotion to the work of the church which causes us to the more patiently and uncomplainingly struggle on under our own burdens, for it is heartening to know that the cause has the royal devotion of the many who, while the malcontents are voicing their complaints, are quietly and steadily carrying the burden of *helping on the work*. Recently a district president added a "remark" to his report, as follows:—F. M. S.]

"I have not been to — for a year or more. Have tried to finance my own way in going over the district, and many times have walked 24 or 25 miles and sometimes through mud and water to get there. My last trip to — cost me about \$30 and received by donations about \$6. Maybe I am not worth more. I work three or four days a week and have a family of three besides self to look after. I am trying to hold down the jobs of district president, district superintendent of Sunday school, and president of two branches. I am not discouraged in the least; am even optimistic—most of the time. My losses, my misfortunes, and trials I count as all gain, and in casting up accounts feel I have lost nothing by the sacrifices. To care for one of my church jobs I walk twelve to fourteen miles twice a week after the day's labor. Please do not get the idea I am complaining, far from it, for I have much to thank God for. My sympathy goes out to you for the great responsibility resting upon you and my prayer is that God will continue to give you strength to bear your burdens and trials with fortitude and complacency."

Bishop Zimmermann Visits Jerusalem

Bishop John Zimmermann, wife, and daughter Lillian, of Philadelphia, visited Jerusalem, from the 14th till the 20th of March. We were agreeably surprised when Bishop Zimmermann and wife rapped at our door on the afternoon of the 15th. O my! but it's good to meet a Latter Day Saint from home. The bishop preached for us on Sunday afternoon of the 18th, his theme being "Love." He explained that it was the basic principle of the Christian religion. "If we are permeated with love we will be drawn to Christ," said the bishop with all the sincerity of his soul. The discourse was well received. Sister Lillian Zimmermann contracted the Palestine fever, and as a result was confined to her bed during their six days' stay in Jerusalem.

Sister Passman and I certainly felt homesick after the bishop and family departed; in fact, we experienced the most severe attack since leaving the United States. I trust we shall be able to shake it off soon.

HARRY PASSMAN.

Some More Good News

Those planning to attend the young people's convention at Lamoni will be glad to know that arrangements have been made to offer a scoutmasters' training course throughout the convention. The class will meet each day, and each man enrolled will be expected to complete the course as outlined in the ten days. Scoutmaster A. E. Bullard, of Lamoni, will have charge of this course. If you are interested in leading the boys of your branch you can't afford to miss it.

F. M. MCDOWELL.

Central Chicago

On March 18 Elder John Petterson, of the First Chicago Church, preached an interesting sermon to the children, the subject being, "The bread of life." Several loaves of bread were on display, all looking very much alike, but on being cut some contained such things as a ball, deck of cards, etc. These represented the frivolities of life that are of no real value. One contained the Bible, the bread of life representing the real spiritual food that helps us in this world and hereafter.

It was certainly an impressive service to all present and many thoughts were indelibly impressed on the minds of the children. The service was interspersed with appropriate songs by the children. This was a new departure among us here but we feel it was profitable.

On March 25, H. P. W. Keir preached a practical and instructive sermon, using as a text Matthew 11:28-30. He showed very clearly that there is no spiritual rest without meekness and humility and that there are set laws that govern and control in nature and that as surely as these laws are broken we suffer, so in the spiritual realm there are similar laws and that breaking them brings similar results, that in God's plan there is nothing left to chance but that happiness, faith, peace, are all results of our attitude toward these laws—not by accident.

April 1 being Easter and sacrament service, a short Easter program was given during the Sunday school hour followed by the sacrament service. At 7.30 the choir rendered a splendid cantata.

On April 8, Patriarch F. G. Pitt preached to us for perhaps the last time for the present as we understand he and his wife are to go to Kirtland to labor in the near future. On this date also Central Chicago Choir gave their Easter cantata at the First Chicago Branch at 11 a. m. and in the evening the First Chicago gave their cantata at our church. Everybody enjoyed this interchange of choirs and also the sociability this entailed.

A meeting of district officers was held here April 13 and 14 to discuss plans for the furtherance of the work in this district for the coming year. Many good thoughts were brought and discussed.

On April 15, A. Max Carmichael, general superintendent of the Sunday School, was with us and as usual stirred up much thought and enthusiasm with his practical suggestions for interesting and helping Sunday school pupils. Oliver McDowell was with us at this time also. At the eleven o'clock service Lonzo Jones, of Graceland College, preached an impressive sermon on the need of our living near to God.

It does indeed seem as though we have had a feast of good things recently which encourages us to strive more diligently and earnestly to serve our Master.

HATTIE K. BELL, *Correspondent.*

Saint Louis, Missouri

The Saints in Saint Louis are rejoicing in the visit of Church Historian W. W. Smith and wife, who came on the 19th. Friday evening, at the Department of Recreation and Expression, Elder Smith gave the principal address, and he and his wife had the principal parts in the reception that followed. They also assisted in the reorganization of this department with the following classes.

1. An adult department, studying the Voice of Warning.
 2. A church history group.
 3. A young people's group studying the Book of Mormon.
 4. A radio group.
 5. Temple Builders etiquette class.
 6. Oriole Girls.
 7. Boy Scout.
 8. Class in dramatic art. This is a new venture, but with the energy and enthusiasm of youth should prove successful.
- The Sunday sermons both morning and evening were by Elder W. W. Smith who spoke on "Revelation, the comparative value of intuition and reason," in the morning.

There are several organized classes in the Saint Louis Sunday school, as that place is practically the home and starting place of this movement in the church. These classes hold meetings about once a week outside the Sunday school hour, study the coming lessons, discuss subjects of interest.

Last Sunday afternoon the adult women's class met at the church at 3.30, served supper and remained to the evening service. This is a large class of long standing composed largely of the grandmothers. Many of its members started in early girlhood in this Sunday school and have over fifty years of Sunday school experience, yet are ready for every new and good project.

District conference will meet in Saint Louis Sunday, April 28 and 29, with A. Max Carmichael as the principal speaker.

S. A. B.

Independence

On Tuesday night, the 24th, the closing concert of the Independence Music Club was given at the Junior High School. This concert was by the artist members of the organization, and was greatly to the credit of those participating. The club is composed largely of members of the church, and it gives opportunity for the development of musical talent which might otherwise lie dormant. Meetings are held monthly, and each active member is expected to take some part in at least one program during the year. In addition to the regular monthly meetings of the club, a series of high grade concerts, to which the general public is invited, is given each year. Several nationally known musicians appeared on this year's concerts. Those participating in this last artist-member concert who are more or less widely known to the readers of the HERALD, are Vera Morgan Thomason, president of the club, Laura Kelley Green, Mildred Redfield Connely, Pauline Etzenhouser, Bertha Burgess, Alice Burgess, Marcine Smith, Lillian Green, Zella Harder, and Florence Koehler.

Because of recent rains, the roads to Far West were in such bad condition up to last Sunday that the trip which had been planned by several of the young people's classes to that historic spot had to be postponed. The date has been set now for the trip to be made on Sunday, May 13. It is hoped that Saints from other places who can will drive over and meet the Independence young folks there at that time.

Apostle Paul M. Hanson returned last week from an extended trip through Illinois and Michigan in the interests of missionary work.

The Sunday services at the various churches in Zion in-

cluded sermons by the following: Stone Church, President F. M. Smith and Apostle Paul M. Hanson; Second Independence, President F. M. McDowell and J. M. Baker; Walnut Park, James F. Keir and Miss Elsie Barnett of the Sanitarium; Liberty Street, Bishop B. R. McGuire and President F. M. McDowell; Enoch Hill, M. H. Siegfried; Englewood, J. A. Becker; Spring Branch, Omer Cato; radio sermon by President F. M. McDowell. At all of the churches the morning sermon was on the theme, "The development of a community center for the athletic, social, and educational development of the young people of Independence."

President Floyd M. McDowell spent a few days recently in Independence, in meetings with the Presidency and Bishopric. As usual, he was kept busy while here. He preached three times on Sunday, and of course boosted the coming Young People's Convention. He returned to Lamoni Monday morning.

Bishop Israel A. Smith made a short trip into Nebraska last week on church business. He returned Saturday.

Apostles Gillen, Curtis, and Edwards spent the week-end in Lamoni, where they visited the class in Religious Education at Graceland.

President G. N. Briggs, of Graceland College, recently spent a few days in Independence.

Bishop A. V. Karlstrom, who lately returned from a mission to the Society Islands, and who has been in the Sanitarium for treatment since his return, is making satisfactory gains.

A mass meeting of the Saints of Independence is to be held in the Stone Church Tuesday, May 1, for the purpose of organizing to raise the funds necessary to complete the purchase of the Swope property, negotiations for which have been carried on for some time. Since this is a matter which has been widely discussed, it is expected that there will be a large attendance at the meeting.

Elder S. A. Burgess was in Saint Louis, Missouri, several days last week.

Elder F. M. Sheehy, who was reported through these columns some two weeks ago as being critically ill, is greatly improved. He is now able to get out and visit with his friends, and is much better than he has been for some time.

The entire third floor of the Sanitarium is now being devoted to mothers and their newborn babies, there being nine there at the present time. Brother and Sister J. Peck have a baby girl, born on the 21st; Brother and Sister C. W. Schofield have a baby girl, born the 23d; and Brother and Sister June A. Short have a baby boy, born the 25th. These are all of Independence.

Monday morning, April 30, Sister Asa S. Cochran, who had been failing in health for several months following an attack of influenza, quietly passed away at the age of seventy-eight years. For some time she had been living with her daughter, Sister Elbert A. Smith, at whose home a short funeral service was held Monday afternoon. The family then went to Lamoni where the public services will be held at the Brick Church Wednesday at 3.30 p. m. with sermon by Bishop Albert Carmichael. Sister Cochran has long been active in the work of the church. Her husband, Elder Asa S. Cochran was for many years a missionary and later served as a member of the Standing High Council.

The people of Independence are being most earnestly reminded this week of the needs of the Sanitarium. For some months a drive has been going on throughout the church in an effort to raise a fund of \$10,000 for greatly needed improvements and repairs. The Sanitarium has now been in active service for fourteen years and the floors particularly have shown the wear and must be replaced. Then the rooms

need repainting, doors are being widened, and a laundry is urgently needed. Beginning Wednesday morning the Sanitarium Patronesses will systematically visit every church home in Independence and every member will be urged to give an average of at least twenty-five cents. It is a big task to make all of these calls, but they feel assured that the Saints of Independence, who have ready access to the institution for emergency or special treatment, will not lag behind the Saints abroad in their liberality.

Brother Bernard Hurshman, of Walnut Park, while playing baseball last Saturday in a collision with another player broke his jaw. He was taken to the Sanitarium for emergency treatment.

On Tuesday night, April 24, a mass meeting of the two quorums of elders in Independence was held in the Stone Church, for the purpose of setting apart men chosen for some of the presiding offices in these quorums. The meeting was in charge of Elder R. V. Hopkins, pastor, assisted by Presidents Frederick M. and Elbert A. Smith, and Presiding Patriarch Frederick A. Smith. President F. M. Smith talked at some length regarding the purpose of quorum organization and the work of the quorum and its officers. Those set apart by laying on of hands for quorum offices were: E. A. Thomas, counselor to A. K. Dillee, president of the First Quorum of Elders of Independence; E. D. Moore, president of the Second Quorum, and E. E. Willard and W. L. Wehrli, his counselors. A. L. Sanford continues as counselor to A. K. Dillee.

The Temple Lot is being considerably improved this spring. The west end was recently plowed and leveled and the west and north sides are now being sodded. It is gratifying to see the civic pride manifested in this move. We need more of that same spirit to make our city what it should be.

At the latest session of the continued business meeting of the conference in Zion a motion was made to commit the whole proposition before the conference to a committee consisting of the Presidency, the pastor in Zion, and the pastors of the various churches in Zion to work out a basis of departmental representation. This motion was lost. Discussion of the matters before the conference, which have been previously fully reported in these columns, was resumed. Adjournment was had at 10.15 p. m. until next Monday evening at eight o'clock.

Visit the Sanitarium

The week of May 7-11 will be full of activity at the Sanitarium. This will be hospital and baby week throughout the country, and our own institution wants to interest a wide group of our people and the town people as well in the health of the children and our church hospital.

The four days, May 7, 8, 9, and 10, will be especially devoted to babies, and the Sanitarium has made arrangements with the physicians of Independence to examine all children under six years of age free of charge. Mothers are urged to bring their babies for examination at that time. To facilitate the work, those living in the first ward are asked to come Monday, second ward Tuesday, Third ward Wednesday, and the fourth ward Thursday. The hours for examination will be from 10 a. m. till noon, and from 2 till 4 p. m. each day.

Thursday afternoon will be Independence Day. The Patronesses will act as a reception committee and the Laurel Club will serve refreshments in the dining room at the Sanitarium. At 2.30 p. m. there will be a program of music and speaking. The speakers will be Mayor Capelle, Ex-Mayor Ott, the Reverend J. E. Wolfe, and Bishop B. R. McGuire. Friday afternoon's program will be in charge of the Young Mother's Club. At 2.30 p. m. there will be a lecture by Doc-

tor Shore, a baby specialist from Kansas City. The Reverend Lawrence Proctor will be a speaker on this same program. All the people of Independence are invited to these programs.

Radio Comments

MACON, MISSOURI. I hear you real often and you come in clear. I would like to have your program.—Russell Waller.

MARYVILLE, MISSOURI. Just a line to let you know I heard your concert on April 8, first time I ever picked you up. Only have a detector set, but you came in clear.—L. A. Myers.

EAST SAINT LOUIS, ILLINOIS. I received your station; you came in very loud. Hope to pick you up again.—P. Sweeney, Junior.

READING, PENNSYLVANIA. Heard your radiophone broadcasting station some time ago. The music and voice were very distinct and loud. I am using a short wave regenerative set with two stages of audio frequency, three stages of power amplification.—Richard Essick.

THURMAN, IOWA. In continuance of my appreciation of your good programs will say I enjoyed last night's entire program from start to finish, and especially good sermon and the sign-off above the average.—Mark Leeka.

OKMULYN, OKLAHOMA. I received your Sunday evening program very loud and clear on a No. 10 Crosley machine. "Where the oil flows; and the gas blows."—F. M. Klaber.

FRANKFORT, MICHIGAN. In response to your request for a card I report that your music is coming in with great strength and is very clear.—William C. Reynolds and party of three.

BASSETT, ARKANSAS. It is quite often that I go to church over radio in Kansas City and enjoy it very much.—W. M. Liddon.

WELLSVILLE, KANSAS. I want to congratulate you on your broadcasting; your modulations are the nearest perfect of any of the stations I got.—James E. Mallory.

OLATHE, KANSAS. We send this to let you know that we received your religious program Sunday at 6 o'clock. You came in fine and we like to hear the Latter Day Saints. You are doing great work.—W. O. French.

W P E

Radio Program for May 6, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Tenor solo: "Arise, shine."
Mr. Eugene Christy.

Mixed quartet: Gospel hymn.
Mrs. H. C. Burgess, soprano; Mrs. S. A. Burgess, contralto; Mr. H. C. Burgess, bass; Mr. George Anway, tenor.

Contralto solo: "Oh, may my walk be close with God," by Johnson.
Mrs. Velma Brocaw Nunn.

Mixed quartet: Gospel hymn.

Prayer.

Tenor solo: "The Good Shepherd."
Mr. Eugene Christy.

Sermon by Evangelist Ammon White.

Mixed quartet: Gospel hymn.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

C O N T E N T S

EDITORIAL:
National Hospital Day 409
Grateful to Graeland 409
Ministers Should Advise What to Read 409
An Economic Aspect of Prohibition 410
An Appeal to the Scandinavian Saints 410
Britain's Third Workless Winter 410
More on the Need of Pastoral Work 411
Right Marriage Is Best Cure for Divorcee 412
Blue Pencil Notes 432

ORIGINAL ARTICLES:
The Departments, by A. Max Carmichael 413
Forms One to Five, by James E. Yates 422

OF GENERAL INTEREST:
Historic Periods of Our Law 424
Health Work Is Practical Christianity 425
Why Church Schools Are Opposed 425

HEALTH DEPARTMENT 426

LETTERS AND NEWS 427
Mark H. Forscutt—Silas C. Robertson—Harry Passman—F. M. McDowell—Hattie K. Bell.

MISCELLANEOUS 431

MISCELLANEOUS

Orioles and Temple Builders

Only a very few days remain in which to complete your articles and forward to Addie Belle Chappell, Lamoni, Iowa, to be entered in the contest which closes May 10. A number of articles already are in our hands—we are anxious that your circle be represented. In sending articles, be sure that they are marked properly and that it is *plainly stated* just what you wish done with each one after contest is over. We are hoping to see a great many of you in attendance at the convention.
ADDIE BELLE CHAPPELL.

Northeastern Illinois Audit

The auditing committee has audited Bishop's agent's accounts and report for the period from June 1, 1921, up to and including October 31, 1922, and found the same correct. Jean C. Keir, J. J. Oliver, auditing committee. Reported by J. L. Cooper, president.

Reunion Notices

Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13. Let all who can come, and let us make this one of the best we have had. Those wishing further information can write to either the undersigned or to W. J. Williamson, McKenzie, Alabama. G. W. Miniard, McKenzie, Alabama.

Conference Notices

Southern Indiana, at Indianapolis, May 12 and 13. Jessie B. Mast, secretary.

Convention Notices

Southern Indiana, at Indianapolis, May 11, 1923. Sunday school convention. Jessie B. Mast, secretary.

Our Departed Ones

LOGSDON.—Elizabeth Mary Logsdon, daughter of Mr. and Mrs. Alva Logsdon, of Kirtland, Ohio, was born at Irondale, Ohio, April 18, 1898. Baptized November 30, 1906. Entered training in the Independence Sanitarium, September 6, 1920. Died at the Sanitarium, April 14, 1923. Leaves mother, father, two sisters, Martha and Gertrude; and four brothers, David, Albert, Clarence, and Daniel. Funeral from the Stone Church, Independence, Missouri. Sermon by J. A. Becker. Interment at Kirtland.

ESSEX.—Thomas Jefferson, son of Brother and Sister Arthur Essex, died at their home in Kansas City, Missouri, April 7, 1923, at the age of three years, three months, and two days. Leaves parents, two grandmothers, and one grandfather. Funeral from Eylor Brothers Undertaking Parlors. Sermon by J. M. Terry. Interment in Washington Park Cemetery.

Blue Pencil Notes

Fair Singer: I am only singing to kill time.
 Unfair Cynic: Yes, yes, but why mutilate the dead?

This philosophy of giving the other fellow "what's coming to him" is responsible for a great deal of our trouble. If God gave us all what might justly be coming to us we would be in — more trouble than we are in now.

"I would like to feel now and for future time, so long as I may be permitted to live, that when I shall finally depart hence, I shall leave a band of men and women associated together in a cause that we have held to be so sacred and for which so many have sacrificed so much, who will not allow internal dissensions to spoil the wonderful work that has been done since the angel brought the gospel message to earth."—President Joseph Smith at conference of 1909.

The preacher who rides a hobby is somewhat like a runaway auto on a down grade—those who are not going in the same direction at the same rate of speed are likely to experience a great deal of annoyance, if not real trouble.

"Three may keep a secret if two of them are dead."—Poor Richard.

"Love and Death once ceased their strife
 At the Tavern of Man's Life.
 Called for wine, and threw—alas!
 Each his quiver on the grass.
 When the bout was o'er they found
 Mingled arrows strewed the ground.
 Hastily they gathered then
 Each the loves and lives of men.
 Ah, the fateful dawn deceived!
 Mingled arrows each one sheaved:
 Death's dread armory was stored
 With the shafts he most abhorred:
 Love's light quiver groaned beneath
 Venom-headed darts of Death.
 Thus it was they wrought our woe
 At the Tavern long ago.
 Tell me, do our masters know,
 Loosing blindly as they fly,
 Old men love while young men die?"

—Kipling.

We still retain some of the crude cruelties of barbarism; but we have refined them and made them more terrible. Centuries ago when a poor unfortunate offended the emperor he was very quickly and expeditiously taken out and knocked on the head or perhaps knocked loose from his head, and his sufferings were soon over. The matter was quickly and sometimes very neatly attended to. Now, however, we sentence a man and give him time to think about it. What a terrible thing for a man to know that he is to be hanged and that the precise month, day, and hour have been determined and that there are perhaps several months intervening. One type of man, it is true, may sleep soundly,

even the last night before his execution, and arise in the morning to eat a hearty breakfast of fried chicken, strawberry shortcake, and other delicacies, and go to the scaffold with a smile. Such a creature was never intended for the scaffold. He was intended for the slaughter house. A real man, a human being, endowed with the wonderful yet terrible gift of imagination, does not die on the scaffold once, he dies a thousand times. Every hour, every moment is an execution.

We may still have need to read Victor Hugo's, *The Last Days of a Condemned Man*. This remarkable booklet begins:

"Condemned to death!

"These five weeks have I dwelt with this idea: always alone with it, always frozen by its presence; always bent under its weight.

"Formerly (for it seems to me rather years than weeks since I was free) I was a being like any other; every day, every hour, every minute had its idea. My mind, youthful and rich, was full of fancies, which it developed successively, without order or aim, but weaving inexhaustible arabesques on the poor and coarse web of life. Sometimes it was of youthful beauties, sometimes of unbounded possessions—then of battles gained—next of theaters full of sound and light—and then again the young beauties and shadowy walks at night beneath spreading chestnut trees. There was a perpetual revel in my imagination: I might think on what I chose—I was free.

"But now—I am a captive!—bodily in irons in a dungeon, and mentally imprisoned in one idea—one horrible, one hideous, one unconquerable idea! I have only one thought—one conviction—one certitude:

"Condemned to death!

"Whatever I do, that frightful thought is always here, like a specter, beside me—solitary and jealous, banishing all else, haunting me for ever, and shaking me with its two icy hands whenever I wish to turn my head away or to close my eyes. It glides into all forms in which my mind seeks to shun it; mixes itself like a horrible chant, with all the words which are addressed to me; presses against me even to the odious gratings of my prison. It haunts me while awake—spies on my convulsive slumber—and reappears, a vivid incubus, in my dreams!"

Thus the tortures of this man work day by day, one moment hoping for pardon, the next realizing the inevitability of the guillotine, until his diary ends just a few moments before the fatal hour, with this entry:

"Who knows but that I shall escape from it? That I shall be saved? If my pardon—It is impossible that they will not pardon me! Hark! I hear some one coming upstairs!"

The footsteps were those of the executioner. The hour had come; but it was merciful by comparison with the many hours that had preceded it.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, May 9, 1923

Number 19

EDITORIAL

Nonresident Members

*Their case rests with the district officers.
But how can they best be reached?*

Some time ago the Presidency wrote to all district presidents, calling their attention to the large number of names now carried on what is called the "Nonresident list" in nearly all districts, suggesting the great necessity of reaching such members who are not resident in any branch in the district, that they may be ministered to through personal visits or by correspondence. Some interesting letters have been received in reply to this letter. We quote below extracts from some of them:

From Elder E. A. Davis, president of the Eastern Iowa District:

The district president corresponds with and visits these members as far as time permits; one counselor to the president visits, and the other corresponds with or writes letters to these members at regular intervals. By this plan we hope to reach all of these members. In addition to the above, some of the local priesthood have volunteered service in visiting this class. Opportunity for missionary work is thus presented, but no missionaries are available except local ministry.

From Elder E. K. Evans, president of the Southern Michigan and Northern Indiana District:

The local priesthood in one branch help considerably in this line of work. To a limited extent I have tried to get others to do some such work, but there are few capable of presenting the work properly in a new place. Quite a number of them could do very well to simply visit and talk with these nonresident people, but there is an inclination to think if they go they must preach.

I have contemplated the idea of interesting a volunteer army of letter writers to whom I could assign certain nonresident members to whom they could write at regular intervals. To sort these out right, the age of each such member should be had so that a person of similar age might be selected to write them. I have not, however, very much hope in the constancy of many who might thus volunteer. If this fails, I may get a font of typewriter type and set up a circular letter occasionally, which I could print in the office and mail to them—but I do not think much of circular letters. They lack the personal touch. The personal visit to them is outside the question in this district, which covers so much territory.

From Elder J. O. Dutton, president of the Southern Wisconsin District:

I make it my special business to visit these scattered members, and I am glad to report that many times we find them alive in the work. Where they have the church papers and read them they are sometimes ahead of the members in branches where they have so much doing that they do not get much time to read. I assure you my heart has many times been made glad to visit some of the isolated ones and find them so much alive in the work.

Independence Campaign for Much Needed Community Center

On the back page of this HERALD we are reprinting a circular gotten out by the committee that is now conducting a campaign to raise \$25,000 toward the purchase of a twenty-acre property to be used as a community center in Independence. The effort on the part of the Independence Saints to raise such a considerable sum is of much more than local importance. The property will be an asset of the general church; it will likely grow and be available as a going institution for the benefit of those coming to Independence years hence as well as to those now here; and certainly it is an important part of our program of developing an environment in Independence that will approach the ideal of Zion.

The initial gift of \$30,000 for this property was made by Bishop Zimmermann and family of Philadelphia, and the Independence Saints are most appreciative of this generosity. They have thoroughly organized their forces, and this week every church family in Independence will be visited and urged to contribute to the needed fund. Other friends throughout the church have offered to help, and we have no doubt of the campaign's success, knowing as we do our people's willingness to assist in building up Zion.

If you feel the urge of helping, too, Bishop J. A. Becker, Independence, Missouri, is treasurer.

F. M. S.

He that converts his wealth into good deeds increases his possessions in the life to come, thus avoiding hiring criers at the wake, and the citizens say, the town needed a first-class funeral.

Mothers' Day

There are two Sundays of importance at the very opening of May. The first Sunday, May 6, is set apart for the young people of our church while the second Sunday, May 13, is set apart throughout the Nation as Mothers' Day.

We may honor her by wearing a flower in her memory; but we may honor her much more by doing something for her, letting her hear from us, seeing that she has flowers, doing something for her particular comfort and pleasure.

One of the things we may use has already been advertised in the HERALD. A small booklet neatly bound and dedicated to mother has been prepared at the Herald Publishing House and is now ready for distribution. Blank spaces are left for our personal dedication to our own particular mother and on the opposite page for her photograph.

Our mothers have done so much for us that we never can fully repay the debt. She went down first into the valley of the shadow of death in order that we might walk upon the earth. And then she has continued to cherish us close to her heart. As one little girl expressed it, "We should love her because she first loved us." She not only loves us back but she loved us before we knew how to appreciate or love her.

She has spent many weary nights with us when we were ill or otherwise restless. She has made our day her day and has made her pleasure secondary to our safe keeping and happiness during the days of our weakness when we needed her most. She has seen that we were fed and clothed and sheltered.

But more than that, she has been our first teacher and has established our habits and attitudes long before any public-school teacher has had access to our lives. She has laid the basis of our character even before we entered the beginner grade at Sunday school and has continued that teaching in our later years.

It is because of her that many of us are to-day members of the church of Jesus Christ and sons and daughters of God. It is because of her teaching and the ideals of her life and the ideals set by her companion, our father, that have held us safe in the hour of temptation. Not content with the care of our bodies, she has done much to give us our moral and spiritual concepts and to establish our habits of life.

And she has loved us whether we have fallen as a babe or have failed in adolescence. Even when we have succeeded and exalted ourselves in our pride, she has still loved us.

Much has been said of the mother love for the wayward son and daughter, but much more might

be said of the mother's love for the son and daughter who do not know they have failed and yet have failed in their self-conceit and failure to appreciate the value of the solid virtues and love of mother.

If the past year has shown our failure, if during the past year we have felt we were better or finer than our parents, now is the time for repentance. Now is the time for a meager expression of the great love we should have for her, to match her love for us.

After all, it is in the love of good mothers that we are brought by our next step next to the love of God and are best able to understand what the love of God means.

S. A. B.

The Status in the Departments

A very few of our readers have been disturbed by the action taken at the recent Sunday school and Religio Convention, even though the matters had been discussed previously in the HERALD and had been specifically announced by T. W. Williams, both in the *Autumn Leaves* and in the HERALD and also by A. Max Carmichael for the Sunday school in both of these periodicals. The subject was also discussed editorially. (*Autumn Leaves*, August and September, 1922; SAINTS' HERALD, August 2, 9, 30; 1923, pp. 717, 747, 824; daily HERALD and weekly, October 4 and 11.)

Shortly after the conference was over, A. Max Carmichael as superintendent of the Department of Religious Education gave a review of the different forms our organizations have already taken, and also suggested what he considered a more ideal form. But he did not suggest or recommend this form Number Five for immediate adoption any place. The forms there published were not a statement of the action of the convention. The action taken by the general convention did not directly affect the local Sunday schools or other local organizations.

The principal question is not one of form at all, but it is the problem of lesson content and methods. Teacher training, the value and even the necessity of trained teachers, the necessity of trained officers, the training of the teachers and officers, but above all else the content of our teaching and the actual application of teaching methods to a right presentation, the reaching of the class members, is far more important than is any outward form.

There is an opportunity for us to consider a closer working together, a closer cooperation in the work of the church. To do this thoroughly will take men of broad vision. It will take, in fact, a converted people.

But we must remember that the forms will not save us; nor will pedagogy alone save us, though

right teaching is more important than either buildings or form of organization. The present value of the forms is to set before us an ideal, and that ideal is cooperation.

S. A. B.

The Right to Strike and Injunction

The objection of the labor union to the use of the injunction is not as clearly understood as it should be. Every time there is a strike it is made to appear that it is in some way in and of itself illegal. It is quite true that society will soon have to protect itself and is endeavoring now to do so, as far as it affects public and quasi-public corporations, since the suffering of society at large is too great to permit of the industry being discontinued. But if this is to be done, there must be adequate provision for the producers, the men who do the work, who carry on these industries.

Labor has insisted upon the right to strike as a matter of self-protection. Much can be said which has not been said in defense of that view. The third party, however, the public or society, has been too long ignored by both sides.

But when there is a strike we have too often the spectacle of a sweeping injunction so wide that it should defeat its own purpose, as being at times so manifestly unfair. A recent instance arose during the strike last year when an injunction was issued so sweeping as to prohibit all possible acts and to leave no freedom of movement.

But when it comes to the enjoining of criminal acts, many people would think there could be no possible objection. There is no objection to the preventing of criminal acts and to the right administration of the law, but the law provides the method of dealing with criminal acts, namely, a trial in the criminal courts including the right of trial by jury. When criminal acts are prohibited or enjoined, it is at once a reflection, as though they were the purpose of the labor union. But in the second place it attempts to substitute the arbitrary ruling of a judge for a trial of the facts by jury.

For example the American Federation of Labor has issued a statement that in Milwaukee in 1906 some 250 members were arrested at various times charged with misdemeanors or more serious crimes, but not a single conviction was secured.

On the other hand, those who have followed the situation closely know that strike breakers and armed guards frequently do violate the law and create a disturbance to justify their continuance in service. It is stated in this case that 37 of these strike breakers were convicted and served sentences of from six months to seven years.

But later in the strike a further injunction was

issued, and under its provision six or seven of the strikers were punished or imprisoned for contempt of court. It is suggested that if the two hundred and fifty had been tried in like arbitrary manner they would also have been found, most of them, guilty of contempt and sentenced to be fined or serve terms of imprisonment.

The above sets forth in part labor's objection to the injunction. But it does not solve the whole question, because to do that there would be required a public opinion, which will convict strikers when guilty. There is coming to be a somewhat settled opinion that the courts, or some courts, are inclined to lean to the side of the employers, but on the other hand the employers and many public men question if a jury trial will convict, even in the face of clear proof.

The objection of the laboring men against injunctions seems to be primarily well taken. But if society is to uphold this objection they will have to express a greater willingness to convict of criminal acts when the evidence justifies.

S. A. B.

The Bible in Public Schools

We are informed that Bible reading is obligatory in six States, Alabama, Georgia, New Jersey, Pennsylvania, and Tennessee. In Pennsylvania at least ten verses shall be read without comment each and every school day. Six other States specifically permit Bible reading in their schools, and court decisions in six States are favorable to Bible reading.

In only three States have the courts definitely ruled against the practice. In six States, mostly in the mountain region, Bible reading is not in fact practiced in accordance with the recognized construction of the school law. In the remaining twenty States no action has been taken either to permit or exclude the Bible from the schools, according to *Religious Education*, the journal of the Religious Education Association.

Comment upon Bible reading is forbidden; still many beautiful stories and lessons might be presented from the Scriptures in nearly all of the States without infringing upon the rights of any citizen.

S. A. B.

The Anti-Saloon League of New York reports that the continued attack made upon its superintendent, William H. Anderson, and upon the league itself is reacting strongly in favor of dry enforcement. That is one of the reactions that is not adequately considered by those who favor the return of the saloon or at least the immediate weakening of prohibition laws.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Immortality

Radio sermon delivered by President Elbert A. Smith at Independence, Missouri, Sunday, April 15, 1923.

The Psalmist declares:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.—Psalms 8: 4-6.

While Shakespeare makes Hamlet to say:

What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Is this wondrous creature wholly material? Or is he also spiritual? Is he, as some teach, a mere "cosmic accident," interesting, but only an accident, without rational cause or purpose and of brief existence? Does he spring from nothing and at death pass to eternal oblivion?

Three Great Ideas of Christianity

There are three great ideas underlying the Christian religion: First, that of a personal God; second, the immortality of the soul; third, free agency, or freedom of the will.

The first presents a rational and loving creator and administrator of the universe; a person with whom man can establish relationships and maintain communion. The second assures time to develop these relationships and grow in this communion; also to develop those soul aspirations and remarkable endowments mentioned by the Psalmist and by the Bard of Avon. The third assures every man a chance sometime, somewhere, to make a considered and free choice between good and evil—to be the "captain of his own soul"—it is involved in every call to repentance and in every effort to learn and obey truth.

Materialism negates these doctrines, all and severally; but all three are essential to the Christian religion and equally vital and essential to any hopeful or wholesome outlook upon life. Some weeks ago I spoke to you on the subject of a personal God; to-day I wish to take up the second of the three doctrines named, that of "Immortality." I will use for my text words from Second Timothy one and ten: "Our Savior, Jesus Christ, who hath brought life and immortality to light."

Let us consider these two questions: What significance has immortality for man, individually and socially? How did Jesus bring it to light?

What Significance Has Immortality for Man?

Most things are perceived by contrast. The evergreen upon the mountain side stands forth vividly against the snow. The leaf is outlined by the shadow. So the image of truth is seen most clearly against the dark shadows of error—which is darkness or absence of light.

The absence of belief in immortality leaves only the creed of materialism, with annihilation at death. Such a creed leads inevitably to pessimism and despair. That fact was brought most vividly to the attention of the people of Kansas City recently in the debate between Clarence Darrow and Doctor Durant in the Academy of Sciences. Clarence Darrow, noted criminal lawyer, has seen the seamy side of life; and not believing in immortality, life for him has no compensations. During that debate he declared:

Can a person be happy in a madhouse? That is what life is. I take life as it comes, because it is a senseless, fool thing, that must be lived out because I have sense enough to not do such a messy thing as to put a bullet through my head.—*Kansas City Star*, March 18, 1923.

This is a bald, bold statement of the pessimistic viewpoint of a common man who does not believe in immortality. Philosophic and scientific schools of materialism express themselves in more cultured terms; but theirs is the same viewpoint, that of pessimism and despair. Hæckel, who believed the universe and all to be nothing but a mechanical contrivance coming by accident and having no design, and man himself altogether material, declared that, viewed in the light of eternity, man is "of no more consequence than the fly of a summer day." A fly cannot have responsibility; it is not worth while for a fly to have any philosophy of life or to attempt to observe any moral law. That, however, I will touch upon later.

Huxley wrote:

It flashes over me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell.

The creed of materialism, with annihilation at death has the worst hell of all for the thoughtful man. No wonder Huxley's soul revolted against it. It offers no hope for the individual; it offers no hope for the race. It is true that some have attempted to escape this logical conclusion by adopting an altruistic tone, and have said, "True, we perish forever, but the race continues, and as it goes on accumulates the good of all ages."

This brief and delusive comfort is due to that

which Fosdick terms a "short look" ahead, and is dissipated by a "long look" into the future. For it is certain and inevitable that at some time the earth will have become old and burned out, the race will have run its course, and the last man will go to his grave in a world of graves; and if man is mortal, that is the end of the show. If after all the terrific struggle, pain, suffering, and sacrifice of the race, that is to be the end, then like Judas Iscariot, it had been better for us all had we never been born. No wonder that one philosopher, thus believing, wrote:

Considering the immense and protracted sorrows of mankind, it would have been better if the earth had remained like the moon, a mass of slag, idle and without a tenant.

Darwin himself rebelled against such a conclusion, and said:

It is an intolerable thought that man and all other sentient beings are doomed to complete annihilation after such long-continued, slow progress.

The Road That Greece Traveled

For the common man who has lost belief in immortality Darrow stated the pessimistic viewpoint admirably. The natural revulsion from pessimism is to epicureanism. I mean by that, it is inevitable that men will seek relief and respite in sense indulgence, under some form of the philosophy, "Let us eat, drink, and be merry, for to-morrow we die." No other philosophy or system of ethics can spring from materialism.

Such was the history of Greece. Hyslop in his work, *Science and the Future Life*, says:

When skepticism and culture arose, they drove away the gods and the belief in immortality. . . . They gave themselves up to the delirium of terrestrial pleasure, . . . and ended in the debaucheries of epicureanism.—Page 342.

Exactly similar will be the reaction of the masses to-day, if they lose belief in the hereafter. And who can blame them? If in all eternity man has but a moment of conscious life, he had best make the most of sensation in that brief moment. If he shall choose to seek it in drunkenness, or gluttony, or licentiousness, who shall judge him, or even forbid him, because if there are no moral or spiritual values in the universe, one life is as good as another, and each man his own judge.

The Unintentional Confession of a Great Materialist

Hæckel, before referred to, the great apostle of materialism, in his Berlin lectures of 1905 declared that the "three central dogmas of metaphysics, which so many educated people still regard as the most precious treasures of their spiritual life—the belief in a personal God, the immortality of the soul, and the liberty of the will had been discredited by modern research and were no longer to be regarded

as true." But then he went on to make this remarkable confession:

As imaginative creations, they retain a certain value in the world of poetry. Here they will . . . still have a high ethical and social value in the education of the young and in the organization of society.

A more striking confession of the impotency and poverty of materialism could scarcely be imagined. Having no ideals of its own, it must still have recourse to truths that it would fain destroy in order to find spiritual values for young people in particular and society in general. Hæckel would deny the truth of those three doctrines and at the same time seek to retain their spiritual values. Why? Because he well knew that without them no admirable society could be developed, and that individually, young people in particular, in process of character development, would have no incentive to or reason for moral growth.

But these doctrines are either true or false; they are no mere poetry. Truth alone saves. These are true and great doctrines.

Immortality Interprets Love, Justice, and Service

Turning now to the image of truth emphasized by the dark shadows we have seen: the doctrine of immortality puts meaning into the universe. It gives the individual as well as the race something to live for and strive for. Let us see:

Love is the greatest emotion in human experience. It is godlike. The doctrine of immortality assures us that love may endure beyond the tomb. Atheism rises in final rebellion against its own creed at the grave of loved ones. Thus Ingersoll, at his brother's funeral, declared that in the hour of death hope sees a shining star, and listening love can catch the rustle of a wing. The loves that we have cherished in life, that have moved us so deeply, that have taken hold so powerfully upon every fiber of our beings, may continue beyond the grave.

Justice is the most noble theme the mind may dwell upon. The doctrine of immortality assures us that in eternity the inequalities and wrongs of this brief life will be righted. Justice in itself is no theme for a soulless clod to think upon; it is a theme for immortals. Man in the very act of thinking on it proclaims his immortality.

Service is the most splendid activity to enlist heart, mind, and body. The doctrine of immortality assures us a perpetuity of service worth every effort and sacrifice in preparation.

These three, love, justice, service, can only be considered in the light of immortality. Immortality alone gives them meaning.

In What Sense Did Jesus Bring Immortality to Light?

In what sense did Jesus bring life and immortality to light? First, we will say, by his influence throughout the ages. The belief in immortality is ancient and almost universal. John Fiske says:

From the earliest and most rudimentary stages . . . the conception of death was not that of an event which puts an end to human individuality, but an event which human individuality survives.—Life Everlasting, p. 36.

Such a belief, almost universal among primitive people, is not inconsistent with the most profound scientific and philosophic thought; witness for instance the defense of the doctrine by James, Lodge, Kelvin, Balfour, and others, or to go farther back in history, the position taken by the great Socrates. Socrates, waiting in his death cell for the moment to come when he should drink the poison hemlock, discussed this question with his associates, and when some of them used the simile of the harp and contended that when the harp is broken the music ceases, he replied to their argument, that man is neither harp nor music, but is the player, and when the harp is broken the player will find another instrument of expression. Plato credits Socrates with the declaration: "Beyond all question the soul is immortal and imperishable and will exist in another world."

But how is all this connected with the thought that Jesus brought life and immortality to light? In this way: Religion has always led up to the doctrine of immortality; and Christ has influenced religion in all ages. The people that I have the pleasure to represent do not believe that the mission of Christ began at his birth or ended at his death. In the first chapter of Genesis it is written, "God said, let us make man in our image." To whom was he speaking when he said, "Let us make man?" Who heard that sublime proposal? Who was to cooperate with God in making man? This question has vexed theologians, but the so-called Inspired Version of the Bible given to the world by Joseph Smith renders the text thus, "And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image."

Christ has been in partnership with God from the beginning in the work of making man. The gospel was preached to Adam; Christ was with the Israelites crossing the Red Sea, the statement being made:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; . . . and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.—1 Corinthians 10: 1-4.

His Spirit the Witness in All Ages

Jean Paul Richter says:

He being the holiest among the mighty, and the mightiest among the holy, has lifted with his pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages.

He does all this by force of ideas. Wherever you find a great, universal, persistent ideal that is good and true, there you see the influence of Christ. He "lighteneth every man that cometh into the world." In all ages his Spirit has been a most persistent witness to the soul of man that it is immortal.

Secondly, he brought immortality to light through the gospel. If you will read the first two verses of the sixth chapter of Hebrews you will find an enumeration of the six fundamental principles of the gospel of Christ. And one of them is the resurrection of the dead. Christ linked immortality to life through the gospel. He taught man to evaluate his own soul in the light of eternity and to act in the light of eternity. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?"

Thirdly, he brought immortality to light at his open sepulcher when he rose from the dead. Here was one who returned from the dead to demonstrate his power over death: "I am he that liveth, and was dead; and, behold, I am alive forevermore."

Lastly, he brought immortality to light through his life, and perhaps in that way more vividly than in any other. "He lived like an immortal man." Others discourse about immortal life—he *lived* it. He lived always in the view of eternity; and he lived always with eternity in view.

The Good Tidings of Great Joy to All People

Briefly to recapitulate, the doctrine of the immortality of the soul is essential to a wholesome and sane outlook upon life and to the orderly and moral development of the individual and society. Jesus brought immortality to light by the pervasive revelation of his spirit in all ages, by specific revelations contained in his written word, by his own life, and by his resurrection from the dead.

He saves us from the hopeless despair and pessimism voiced by Darrow, that makes the world a "madhouse" and life a "senseless, fool thing" that must be lived out. His message brings joy into life, and by comparison we can better appreciate the message of the angel at the time of the first advent:

Fear not, for behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord.—Luke 2: 10, 11.

"Always to think the worst, marks the meanest spirit and the basest soul."

What Is There in Religion?

Sermon delivered by Elder Charles R. Hield at the Minneapolis, Minnesota, church, November 19, 1922.

One day Lord Balfour of England, who had left the cares of his political office to go out into the open country to play golf, drove his golf ball into a bunker. Thinking then to have some fun with his little Irish caddy, he asked him for his advice in the selection of the proper club with which to drive the ball out of the bunker. The caddy advised him to use his "lofter." Lord Balfour took the advice of the boy and was able to raise the ball out of its bad position and land it safely upon the "green." Mr. Balfour then turned to the lad and said: "My boy, you certainly are a bright caddy, for were it not for your advice I no doubt would have used another club and not have been so successful in the 'drive.'" The boy looked up at him and replied: "Sh-ure mee Lourd, tuwood be a wounderful combination, a maan with yer skill and mee brains."

So I think it often is in modern life; we often think that our method of living is superior to those around us. The religious man is particularly prone to take this attitude in regard to his own individual religion. I do not wish to be dogmatic this morning, however, but shall merely try to bring to you some of the beauty, some of the happiness, some of the comfort, that I see in the religion of Jesus Christ.

The Mountain of the Lord's House

This picture which I will try to paint for you at this time, some might say is the result of a vision, others that it is a dream, but I prefer to believe that it is merely the result of my own past experience, my readings, my imagination, with what spiritual interpretation God may have blessed me with. If I were then to give you a text for this morning's address, I would quote the following from the second verse of the fourth chapter of Micah: "Come, and let us go up to the mountain of the house of the Lord."

This particular mountain which I have in mind is a very famous mountain. It is talked about all over the world, yet few see its beauty. It is like classical music, grand opera, and the great masterpieces of literature, painting, and sculpture—one has to live with it, has to feel its emotions, and perhaps know its history in order to appreciate its true worth. It is a matter of education.

People make long trips to see this massive structure. They have heard tell of its beauty, of its power to stir the human soul, of its control over the hearts and minds of those living in its environment. Great sacrifices are made to make this trip, and some even

give up their all in order to see this great peak of which they have heard so much.

Sometimes the Clouds Hide It

Yet alike with the music and the paintings, many are very much disappointed. Some come to the mountain when the clouds hang low over the valley, like the ceiling of a room. Everything seems dark, damp, and gloomy. The great mountain with its brilliant summit is hidden from view, and these people go away saying: "There is no mountain. We have been deceived by the narrations of its beauty. We could see no peak. We were not thrilled by its majesty." They go away and hold this opinion all their lives.

Others come when the clouds have lifted slightly, but yet they hang quite low, so that only the bottom half of the mountain is visible. They too do not remain long generally. They go away and say: "Yes, the mountain is there, but we could see nothing beautiful about it. It appeared to us a mass of gloomy rock. It is not worth living with."

Yet two days later, if you have the patience, or perhaps a week, the clouds lift, and you see the entire mountain in all its beauty and glory. You can see the big dark pines, the stretch of green grass, the patch of rocks, and then the dazzling brilliancy of its summit, as the white purity of its snow glitters in the sunshine. At first you look at it from curiosity, because you have heard so much about this great experience. Then as you see it from a distance you have a desire to see it from different viewpoints, and as you become familiar with its phases of charm, you sense that same feeling of attraction which has made the people of Switzerland love their mountains, which makes them desire to be free to live with their mountain unrestrained by complex governmental systems. Finally we find great joy in just sitting and looking at the mountain, which can be done for hours, all the time enjoying some new attraction.

Or Conceal the Summit

Another day as we look upon our mountain, we notice that the clouds are all gone from the valley, but there remains a small wreath or scarf of white clouds wrapped around the shoulders of the mountain. Those who do not know the outlines of the great peak are unable to distinguish the whiteness of the summit from that of the cloud. They will watch for long periods expecting the summit to float away, under their delusion that it is a shifting summer fancy. Yet those who have had the experience, who have become acquainted with the summit on other days, are able plainly to make out the top; they can imagine the outline of the sides as it goes

through the scarf of vapor; they know that it really is the firm, snow-covered rock of the summit and not a fleeting cloud.

In like manner is the church of God a matter of education. It is something that we hear much about, yet it is much like music and painting; it has to be studied to be appreciated. In religion also people go long distances to find the beauty and the comfort which they have heard tell of but have not experienced themselves.

Some however, come to the church of God, or to the mountain, on a cold, damp, and foggy time. The gloom and the clouds hang so low that they cannot see the mountain; they do not know that there is a God, and they go away disappointed; and for the rest of their lives they believe, themselves, and tell others that there is no mountain—no God.

Others come when the clouds have lifted some, but they see only the cold and massive forms of the base. They also go away; they know there is a God, but they see no beauty in his service; they do not obtain that thrill of joy that holds them to the service of God. They find their thrills through other channels.

Then there is the third group who have been patient; they have weathered the cloudy periods; they have had faith that ultimately they might obtain the view of the glory of God, and they have been rewarded by seeing the summit of his greatness on the days when the clouds have lifted. They see his glory; they study his outlines and his laws. As they become familiar with his form, they are able to see through the scarf of clouds that may hang around the shoulders, and know of a surety that it is the gospel of Christ that stands up so firm and solid at the summit, and that it is not merely a fleeting fancy. They know that it will not go away.

What of Religion?

To all comes the question sometime in life: "What is there in religion?" To some this question comes when they are overwhelmed in sorrow; to others when they are discouraged or are out of employment; to another when he is contemplating the beauties of nature, the trees, the flowers, the sky, the wind, or the rain. Another may have the question come to him through the life of a friend, perhaps in the life of a crippled playmate, or in the tender and sacrificing love of a mother; while to still another, the question comes in the lonely hours of the night.

If I could make you see my mountain as I see it, I believe you could answer the question easily. I wish that I could paint for you so that you could see that great peak as the sun gradually set in the west, that you could see it stand out in all its beauty and grandeur in the mellow pink as the darkness settled over the valley. As you stand in the dusk and

the growing darkness, and see the extreme beauty of that *higher light*, you would be filled with awe and reverence. You would have an experience you would never deny and never forget. Or in the morning I wish that you might see from the darkened valley the great streaks of white light as they come slowly into view in the east, see the snow on the summit light up and glisten as the first rays of the sun strike it, see the whole surrounding earth gradually change from darkness to light as the glory of the mountain increases.

The Glory of the Full Vision

How symbolical of the gospel of Zion! We can picture in our thoughts the beauty of the gospel as it *was* here on earth. Then we can see the beauty of the gospel slowly fade as the night came on. But there has come another day; the sun again shines upon the mountain in these latter days, and its rays of brightness and purity reflect upon all the surrounding area. It changes all our environment to a happy, wholesome place, filled with that mellow light that causes all to be beautiful, causes all nature to give you a thrill of joy as you contemplate it.

Yet that is not all there is in the gospel of Christ. Everywhere you see signs of the mountain. Even on the cloudiest days you know that the mountain is there. As you look up you realize that it is this great massive bulwark that is causing the clouds to stop there instead of sailing on, blown by every wind that blows. You see the green fields that are watered by these same clouds—the growing grain, the fruit, and the rich pastures that nourish their cattle and oxen. You notice the women washing their clothes in the sparkling water as it comes down from that great and brilliant summit; you hear the hum of the great factories that utilize the force of those same waters to turn the wheels of their mills, and to turn their dynamos in the manufacture of electricity to light their homes and to run their railroads. You enjoy the refreshing and life-giving qualities that come from drinking its pure waters; you can picture the small streams as they unite to form a great river upon which great ocean liners are borne, bringing the people of the valley in contact with all the world.

So it is in the gospel of Jesus Christ. We are made to realize that these streams of God's mercy and love are those that give us our daily food, our plentiful harvest, and our sparkling water. We recognize that in these waters we may cleanse ourselves; we may put on clean garments. We notice that our wheels of industry are fed from this the greatest of all resources; that by complying with the laws of the mountain (the laws of God) we are able to harness the streams of His mercy in such a

manner that we can have light in our lives, and in our homes, even when the darkest night may fall upon us. We find that as the currents run deeper by the joining of many lives, that we are able by its very volume to carry the message of our mountain to other lands; for the mountain is for all.

As We Climb

As we live with the mountain, we become dominated with a desire for activity, a desire to climb the mountain. The question then comes: "How can we climb this great peak and enjoy the beauty from its summit?"

There are three things that we must observe:

First. We must know that the mountain exists. We must have seen the vision from the valley; must have received that great emotion which the mountain is sure to bring to all who live with it.

Second. We must live with it. Too many come and find merely the cold, dark day—a day when they could not see the mountain, and they go away discouraged. We must have faith to live the gospel until we have mastered the principles. With the mountain we must harden out some of our flabby muscles and wills by climbing some of the lower peaks first, for the trip cannot be made to the top the first day or week. We must realize that the clouds are often to enrich our surroundings; we must breathe the air, drink the water, cleanse ourselves in its purity, and eat of the fruits of the mountain.

Third. We must not make the trip alone. To do so would be disastrous, would cause much wandering, would cause one to go off the path and perhaps be lost, or even perish in the attempt. Always take some one with you who has made the trip before, some one who knows the way, some one you know is honest, pure, strong, who can bear you up in your weaknesses, who can encourage you when you feel the effort too much.

The True Guide

This I believe to be the great mission work of Jesus Christ. We must beware of false guides, for there are many of them who might lead us into the wrong paths, to paths that lead only to a deeper abyss. Jesus Christ is the only true guide. He stands as such by our side, pointing out to us the beauties of the mountain, telling us of the requirements, how we must have *faith* in him and the mountain, how a life that has not *repented* of its sins cannot reach the top, how we must be cleansed in the water by *baptism by immersion*, how we must have *hands laid upon us* for the *confirming* of the *Holy Ghost*, that we might have strength to make the trip, in order that we might be comforted in our times of dis-

couragement; then he tells us of the reward we will have at the end of the course, of the *eternal judgment* that will be made at the summit when we have reached it.

Surely he is the guide that we want. He ever stands ready to help us, showing us by his strength of character, mind, and body that he will help us when we falter, that he will find us nourishment when we become weak. He has been to the summit and knows the glories at its top.

I love to read the Bible for the purpose of studying the lives of the different characters there, trying to find men who show by their lives that they have taken this trip with Christ. I have always thought if I could find such a man, he too should radiate the beauty of my mountain in his life, even under the darkest gloom. Such a man and such a picture I believe I can find in the fourth chapter of Philipians in the life of Paul.

Paul in a Roman Prison

We see him as he sits in his dungeon in Rome, imprisoned for being a Christian, not long before he was to be lead outside the city of Rome to be beheaded. You can picture him as he remained in those rude discomforts, writing a letter of cheer to the church at Philippi—writing although securely fastened by a coupling chain to a Roman soldier.

To appreciate the situation of Paul at this time, we must notice the period. It was in the time of the reign of the Cæsars, and it was the most dreadful of the Cæsars—Nero. It was in an age when the Christians were suffering one of their greatest persecutions. Nero took a fiendish delight in committing crime. He murdered his mother, killed his two wives, poisoned his rival, Britannicus, and had his old tutor, Seneca, bled to death. The Christians were forced to live in catacombs, or underground tunnels and rooms beneath the city, in order to escape possible death at the hands of the tyrant. Those who were taken alive were often painted with pitch and turned into living yet burning torches to illuminate Nero's garden parties. Or they were taken to the arena to be offered to starved lions in the presence of a frenzied mob of pleasure-mad people.

We can then better appreciate Paul's position as he spent day after day in that dungeon of the Mamertine prison. How galling, how maddening it must have been to be thus shut up, chained and bound by an enforced companionship to a Roman soldier—a man corrupt, cruel, foul, angry, and no doubt cursing the very fate that had withdrawn him from his pleasures, from his scenes of wild excitement, his lust and wine, cursing Paul by all his pagan gods,

and finding in the sufferings of his helpless stranger a hideous sport.

You can see Paul, however—how the beauty of the mountain is still in his mind, and he is able to overcome all these things. You can see his little cold, damp room, with a little straw in one corner for a bed. You can see him as he sits before a rude bench writing to the saints at Philippi. The chain rattles as he moves his hand wearily over the page, the gloom of the prison making it difficult for him to see. He was preaching in that prison to a greater congregation than could ever be gathered in the market place or on Mars Hill. He was preaching to all ages; for take away the books of Saint Paul from the Bible, and how great would be our loss. So he shows us the good that may radiate from a life that has seen the vision of God.

But the Vision Is Still Clear

You can notice the soldier as he sits contemplating his prisoner with great curiosity. He marvels at Paul's cheerfulness, for to him this man seems to have found the secret of happiness. The soldier bends over to see what this is that Paul can be writing, and reads with wonder these words, which are recorded in the fourth chapter of Philippians, starting with the 11th verse:

Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

How I wish that we all could see the glory of the mountain of God as Paul must have seen it!

His cheerfulness in the dungeon attracts others of the servants of Cæsar's household, and they come to him, and listen to his story of the gospel. I can picture them coming in to him with his scanty evening lunch, and stopping to hear him tell them about the saints at Philippi to whom he is writing. He probably tells them of Lydia, the first convert to Christianity in Europe; of the girl possessed with the spirit of divination; of the tumult that was caused when Paul commanded the evil spirits to come out of her, and of how he was cast into prison by the angry magistrates.

Then as Paul tells them how the prison walls fell down, he would burst forth into song again, singing that song which he sang then, which brings back to him the remembrance that God is watching over his servants. As he finishes, I can see that little band of slaves from the house of Cæsar standing with eyes full of tears, look into the face of Paul and say to him: "Give our love to the brothers and sisters at Philippi. Tell them that we have been hearing of

them, and that we have joined with you in prayer and praise on their behalf." And so Paul again takes up his pen, after he had closed his letter, after he had said "Amen," and adds another verse to this message: "The brethren which are with me greet you, all the saints salute you, chiefly they that are of Cæsar's household"—the 21st and 22d verses of that same chapter.

Surely, brethren, as we read these messages, as we contemplate these great truths, the assurance comes to us that there really is something in religion. We think sometimes that we have a hard time to maintain our religion in the face of the conditions of the world, of the persecution of others on account of our desire to live so that we may see the beauty at the summit of the mountain.

So I hope that I have been able to portray to you the beauty of the gospel of Jesus Christ as I see it; that I have also been able to show you the working of this same gospel in the life of a man. I trust that you may resolve with renewed determination to be active, to be continually strengthening your muscles for greater service. Let us not forget either that Christ is the true guide. He has been to the summit. Let him take you there.

My Mother's Prayer

By J. T. Curtis

I never can forget the day
I heard my mother kindly say,
"You're leaving now my tender care,
Remember, child, your mother's prayer."

Refrain:

Whene'er I think of her so dear
I feel her angel spirit near;
A voice comes floating on the air,
Reminding me of mother's prayer.

I never can forget the voice
That always made my heart rejoice;
Though I have wandered God knows where,
Still I remember mother's prayer.

Though years have gone, I can't forget
Her angel face—I see it yet;
I see her by the old armchair,
My mother bowed in humble prayer.

I never can forget the hour
I felt the Savior's cleansing power;
My sins and guilt he canceled there,
In answer to my mother's prayer.

Ah, praise the Lord for gospel grace,
We'll meet in heaven face to face,
That home in the millennium share,
In answer to my mother's prayer.

PASTORAL

The Successful Pastor---No. 2

By C. Ed. Miller

Objective—to build Christlike character.

Means—activity, perseverance, serenity.

Possibly very few persons will challenge the claims made by the author of Seven Laws of Teaching, that successfully to teach, these seven laws must be observed.

A successful pastor must observe certain laws; he must be possessed of certain attributes to measure up to his position; he cannot get along without them. They must be possessed by leaders in government, business, or religion.

Every movement, worthy of the name, must have an objective. The church has a major objective—to win souls unto Christ that they may come under his influence and build Christlike characters. But we must have minor objectives to reach our major objective. A wise pastor will aim to keep his flock busy doing something commendable. A branch must have activity; and desirable, attainable objectives will lead to activity—if—here is where the successful pastor steps in. He must necessarily lead and direct. What attributes must he be endowed with by nature or assiduously cultivate?

Notice the qualities possessed by Joseph the Martyr, revealed in the letter written to the Saints in Nauvoo while pursued by enemies, recorded in Doctrine and Covenants 109:2-4. "As for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life . . . it all has become a second nature to me. And I feel like Paul to glory in tribulation." Here are three outstanding qualifications possessed by the man chosen of the Lord to establish the kingdom of heaven in these latter days—*perseverance, discouragement-proof, serenity.*

What impression does Grant give you when he said: "We shall fight it out along these lines if it takes all summer"? He is going to persevere if it takes all summer; he is not a bit discouraged with past failures; he was camped before Richmond doing nothing (apparently), and that was what called forth the above remark. It was the answer to his mob of critics in high and low places. They were excited; he was serene; and serenity won!

That is a splendid attribute to possess to-day amid the restless, fussy, often senseless "running to and fro" of our modern, hectic life.

The Sphinx doesn't seem to have made much progress, except in decay. Yet it has called out this eloquent tribute: "This immense statue, cut out of the native rock . . . this huge mutilated figure has an astonishing effect; it seems like an eternal specter. The stone phantom seems attentive; one would say that it sees and hears. Its great ear seems to collect the sounds of the past; its eyes, directed to the east, gaze as it were into the future. In this figure, half statue, half mountain, we see a wonderful majesty, a great serenity, and even a sort of sweetness of expression."

When was Christ ever anything else but serene, even in the most trying circumstances? A great storm had come. The disciples were excited and afraid; the Master was asleep; they awakened him; his serenity smoothed out the mountain high waves and they became calm. Of course, that is what serenity is for!

Who ever heard of a great leader lacking in perseverance? No quitter ever made a successful pastor.

Returning last year from the reunion in a Ford truck, the pipe connecting the exhaust with the muffler slipped off. We didn't need to sound our horn, everybody a block ahead knew we were coming! I have had a greater appreciation of a silent, purring car ever since. A Hyatt roller-bearing pastor, capable of taking thrusts from any angle and still working smoothly, persistently, is what I consider splendid qualifications for a leader of God's people.

Our Loveliest

By James E. Yates

In a stern old world where men grow hard,
Where calloused souls increase,
How sweet the touch of a tender word
With love, and truth, and peace.

In a stern old world where foolish hearts
Lead folks to hide the best,
And smother passion's loveliest
Beneath a covered breast;

How wonderful the happy words,
(And yet how really rare)
That rend apart false coverings
To lay our choice loves bare.

In a stern old world where foolish hearts
Add to folly oft and again,
May we bare our passions loveliest
And pour it out for men.

OF GENERAL INTEREST

Great Canadian Women

There are many discussions and making of lists of the ten greatest books or the ten or twelve greatest men and women, and votes taken to determine such arbitrary classifications. Still it is of interest to note that in a recent list prepared by the *Border Cities Star*, of Windsor, Ontario, is brought out the fact surprising to some readers that among the twelve greatest women of Canada are to be named Mary Pickford; Madam Albani, prima donna; Nellie McClung, a novelist and writer for the women's movement; Agnes Laut, journalist and author; and Margaret Anglin, actress. Included in many of the lists was the name of Miss Agnes McPhail, Canada's only woman member of Parliament at Ottawa, according to the *Star* and the *Literary Digest*. Miss McPhail is again referred to in the *Literary Digest* as an eminent Canadian woman who submitted a list of types instead of individuals. Miss McPhail, as we have previously stated, is a niece of Sister Margaret Macgregor, and herself a member of the church.

S. A. B.

America and the World Liquor Problem

A review of a recent work on the international outlook and its relation to prohibition enforcement in the United States.

There has recently come to our desk a book published by the American Issue Press, and written by Ernest H. Cherrington, on the subject of the world movement against alcoholism. The book is a small one and takes up the fact that this is the new age on international cooperation. Prior to 1600, government was largely absolutism. From then to 1775, wars, treaties, and international conventions were mostly concerned with royal families under autocratic forms. But during the latter part popular government was seen as a tendency. There followed a period of individualism and nationalism, but now we are entering upon what should be the age of international cooperation, as the nations of the world are so closely interrelated.

As to the liquor traffic, Lloyd George is well quoted to the effect that England was face to face with three great enemies during the war: Germany, Austria, and drink, but the greatest of these enemies was drink.

Next is taken up the evolution of prohibition in America very briefly, and the enforcement of the constitutional amendment which, after all, is an international problem, as it involves international boundaries and the high seas. The international aspects must be considered, as the United States Government cannot extend its authority beyond its boundary, and its boundaries are too extensive to be effectively and continuously patrolled. The liquor interests are bringing a pressure to bear on small countries like Iceland, Norway, and Finland, such economic pressure being brought to bear by such countries as France, Spain, Portugal, and Italy. That raises the question, How far is it the concern of the United States Government, as it is international in scope? The Government has upheld small nations in their adoption of the fundamentals of the American Constitution. Why should they not in like manner support small nations with respect to new articles in that great charter?

The liquor question as well as the drug problem is the result of international or world organization. We are confronted with a world liquor traffic. To meet it requires an

international prohibition organization. The purpose of this world liquor traffic is to prevent the spread of prohibition through the world and also to secure the repeal or nullification of prohibition in the United States. To carry on such a merciless campaign, a million francs were appropriated last fall. Before prohibition was adopted, the opposition was principally from the state and national organizations, but today the opposition to the prohibition amendment is the result of a world-wide association of pro-liquor forces.

In the sixth chapter the direct question, Is world temperance activity not undue interference with the domestic affairs of other countries? is asked, and the assertion is made that it is not. The United States Government entered Central America to stamp out yellow fever, yet the liquor traffic is doing more damage than is yellow fever. The Christian churches of America are active in foreign missionary efforts throughout the Orient, Africa, and South America. To criticize the sending of prohibition workers would be as reasonable as to object to the sending of foreign Christian missionaries, for there exists a need that the truth about prohibition be sent to the other countries of the world.

Then comes the economic phases of the problem. In early days, labor might continue to work while under the influence of liquor, and muddle through with the simple tools of a shovel and a wheelbarrow. But to-day no man with muddled brains should attempt to operate one of the great electric unloading machines, nor even if he is an habitual user of alcohol. The work of to-day, the finely adjusted and great machinery of the day, requires a clear and active brain. This is true in coal mining, with the use of electric mining machines, in the manufacturing of iron and steel as well as in common labor. It enters practically every field of industry to-day.

With all of the productive devices of to-day adopted for safety, practically all phases of manufacturing in the United States will testify that none have proven so effective as the prohibition of beverage liquor traffic. The driving of an old-time mule and wagon was possible by a man who habitually used liquor, but such is not the case with the great automobile trucks of to-day. Such cannot be trusted to drivers who use drink.

A reason for prohibition in America, especially, is because of the highly organized character of industry, also the great use of automobiles; and statistics show that with one sixteenth of the earth the United States has about 10,000,000 automobiles against 2,000,000 for the rest of the world. Yet the very reasons for requiring prohibition for America will require a like provision for other civilized nations, especially if they are to compete.

Finally, now is the psychological time to strike. The adjustment following the World War is now taking place, reorganization and reconstruction through all the nations of the earth. The world liquor traffic is making a decided effort to establish itself, to become a factor in government revenue, disregarding the tremendous individual or personal loss far exceeding the amount of the tax. This pushing of the sale of liquor is even occurring in the Orient, where for long centuries total abstinence has been the practice. Steps should be taken to prevent their securing a like foothold there. Therefore, now is the time. What the nations of the world need now is knowledge and the practical demonstration that will help them to stand upon their own feet and solve their own problems. This is much more necessary than charity of food, clothing, and money. To help them, they should have the benefit of the experience of America with these struggles. Temperance reform from the first has been missionary in character, and altruistic; that is, to help the other man.

This presents especially America's opportunity to help the world to a firm foundation, and that which will help more than anything else is the exclusion or prohibition of the sale of such injurious drugs as alcoholic beverages.

S. A. B.

Child Labor in the United States

The United States Government has completed recently a survey on child labor under sixteen years of age. It would appear that over one million children 10 to 15 years of age are engaged in gainful occupation, 60 per cent of these being engaged in agriculture, the second largest number in manufacturing and mechanical industries. Of children 10 to 13 years of age, 378,000 are gainfully employed, 87 per cent of them in agriculture, 8 per cent in trade or professional service.

The largest percentage of children work in the southeastern States, in Mississippi, Alabama, and South Carolina, 24 to 26 per cent; Georgia 21 per cent. On the Pacific Coast the average is 3 per cent. On the other hand, if agriculture be eliminated the proportion is much larger for the northeastern and Atlantic States and slightly larger for the eastern North Central States, Ohio, Indiana, Illinois, Michigan, and Wisconsin.

The number as reported would seem at first glance to indicate a decrease from 1910, but this is principally because the 1910 census was taken in April and the 1920 census the first of January, at which time a much smaller number of children were engaged in agriculture. Still there would seem to be a decrease in most nonagricultural pursuits, the result of State laws and the effect indirectly no doubt of the two Federal child labor laws.

There is an increase in clerical occupations amounting to perhaps 1 per cent, as this was 7.6 per cent in 1920. During this decade Federal regulation was in effect for the first time. The first law was enacted September 1, 1916, and became effective one year later, but this law was declared unconstitutional June 3, 1918. A second law passed February, 1919, was declared unconstitutional May 15, 1922, but was in effect at the time of the 1920 census.

The number of States fixing a maximum working day of 8 hours for children under 16 had increased from 7 to 28. The minimum ages were strengthened in about half the States, either by raising the age or increasing the number of prohibited occupations. At the same time the compulsory education laws were generally raised, so that fewer children could leave school to go to work. There is quite a general decrease in the number of children between 14 and 16 engaged in mining industries. The same is true for the same ages in manufacturing and mechanical pursuits, as only one State shows an increase.

Two States, Ohio and Montana, place 16 as a minimum age for children in factories and stores. A majority of the States have placed it at 14 years of age.

As to educational standards, 11 States require the eighth grade or common school course as a minimum. These States are scattered from Washington and Oregon to New York and Vermont. Twenty States require physical examination of all children going to work. Three States place a minimum of 18 years for boys to go to work in the mines. Eighteen States require no physical examination.

The 8-hour day appears to be in effect in over 30 States. Only in Missouri and Georgia is there no regulation, while 48 hours a week for children under 16 in factories and stores appears to be the usual provision in the majority of the States. One State, Virginia, places 44 hours as the maxi-

imum number of hours. Night work is prohibited in over half the States in factories and stores, but 5 States have no prohibition.

On the other hand, very few States have any specific provision with regard to street trade laws as applying to boys. Only 7 States require a permit or badge, but the majority do not. Compulsory school attendance to 18 is in effect in 6 States, while 16 years appears to represent the average condition, or a little over half the States and area of the United States and more than half the population.

Compulsory part time school attendance laws requiring both attendance and establishment of part time schools making them compulsory are in effect in 18 States, while on the other hand 22 States have no compulsory provision.

The above synopsis gives a cross section of the present status and shows that much work yet remains to be done.

S. A. B.

Statistics of the Utah Church

Expenditures: Stake and ward purposes, returned from tithes to stakes and wards for maintenance and operation, \$928,859; expended for maintenance and operation of church school, \$771,490; for construction, maintenance, and operation of temples, \$168,371; for charities, \$273,657; for missions, \$613,461; total, \$2,757,838; special charities, fast offering, relief society, etc., \$597,295.

In the matter of church growth the record showed 19,703 children blessed and entered on the church records in the stakes and missions, 14,449 children baptized, and 6,376 converts baptized. There are 87 stakes, 863 wards, 24 independent branches, and 773 branches in the missions.

The social statistics showed a birth rate of 36 per 1,000, a marriage rate of 14 per 1,000, and a death rate of 8.3 per 1,000. There are 155,606 persons in the church who are married, and of this number 243 were divorced in 1922.

Mission Work

The missionary statistics show 1,775 persons on foreign missions, 2,252 home missionaries, a total of 4,327. There were distributed 286,702 copies of the Book of Mormon and other church books, 6,601,132 gospel tracts, while 153,437 gospel meetings were held in the stakes and missions.

There were 43,207 persons recommended to the temples during the year and 768,546 ordinances performed in the temples for the living and dead.—*Salt Lake Tribune*.

Kansas City, Kansas, has the largest municipally owned electric plant in the United States and supplies current to homes at an average of 4¼ cents per kilowatt, showing a profit of more than \$80,000 over all cost of operation, wages, depreciation, bonds, and sinking funds.

The Anti-Saloon League of Missouri about the first of April elected Reverend H. S. Post as superintendent in the place of Doctor W. C. Shupp who recently resigned. Doctor Post, who has been assistant superintendent in Illinois, is a member of the Congregational ministry.

A week-day school of religion is now well established in Salina, Kansas. Out of a possible 2,417 there are 2,167 pupils who come one day each week from the public schools for religious instruction. The plan has been tried in three other States in that vicinity as well as other points in Kansas. It makes the Bible a textbook in religion, religion of the heart, since the service is not confined to a formal, brief reading.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

What Everyone Should Know About Cancer

Predisposed Conditions

When we state that we do not know the cause of cancer, we mean that we do not yet know just what causes a small cell or group of cells to change their nature and take on the extraordinary power of growth which is the fundamental characteristic of this disease. But nevertheless a great deal is known about the circumstances concerning these new growths, when and where they take place and what conditions seem to favor the process. In other words, even though we do not know the cause of cancer, we do know a great deal about how it occurs and what is apt to precede it. For instance, cancer frequently begins in moles or pigmented warts which are irritated by the clothes or are made to bleed and are kept sore by repeated injury of any sort. Such pigmented warts and moles are perfectly harmless at first, and become dangerous only after they have been irritated in some way for a long time, especially if the person is of the cancer age; that is, above 45. It is wise, therefore, to have such moles or warts removed if located so that they are liable to be rubbed or injured. It has also been found that cancer frequently develops in the scar of an old burn, or in places where there is a chronic ulcer, as on the lip, tongue, or leg, and care should be taken to see that such ulcers are healed as quickly as possible. Ulcers on the tongue and cheek frequently result from a scratch from a poor filling or from the sharp point of a decayed tooth. A dentist should be consulted if such an ulcer does not heal within a few days, in order that the filling may receive proper attention or the point of the tooth be filed off. Smokers should be particularly careful about any sore on the lip or tongue. Such sores are commonly found in persons who use a pipe in such a way that the tongue or lips are chronically irritated by the hot stem, or who hold cigars in such a manner that the hot smoke continually strikes one spot. For this reason cancer of the lip and tongue is very common in men and is almost never seen in women.

All these irritants which have been mentioned do not themselves directly cause cancer; they give cancer a chance to begin. If a man past middle life does not smoke heavily, cares for his teeth, and keeps his mouth clean, he is very much less likely to have cancer than one who does not follow the simple laws of mouth hygiene. Syphilis also predisposes to cancer of the mouth.

Internal cancer in an early stage is very difficult to determine, because tumors, when they first start, cannot be discovered except by accident. For instance, ulcer of the stomach is sometimes a starting point for cancer, since the ulcer may possibly turn into cancer if not cured by proper medical or surgical treatment. So, too, cancer of the lower bowel is frequently preceded by chronic inflammation. Therefore persons who think they have chronic dysentery, ulceration of the bowel, or bleeding piles, should consult a physician to have these ailments properly diagnosed, and thus make sure they are not due to beginning cancer.

Any woman who notices a lump in the breast should at once consult a physician. It is very much better to be told that the lump is harmless and need not be removed than to wait too long, only to find that it has already developed into a cancer.

Early cancers of the womb give evidence of their presence by persistent bleeding, continuing between the periods. The form of cancer of the womb frequently starts in lacerations, following the birth of a child. Such tears should be carefully attended to by the physician at the time when they can be most easily remedied; that is, shortly after delivery.

Fibroid tumors of the womb very rarely turn into cancer but should be under the observation of a competent physician.

Symptoms of Cancer

Unfortunately the very smallest cancers give no symptoms unless they are on the skin or lip or tongue or elsewhere on the surface of the body, in which situations the earliest diagnoses can be made. Cancers the size of a pea or but little larger are often diagnosed and removed by a surgeon with an assured favorable result, if the operation has been properly done. In the stomach and internal organs, however, the cancer does not give rise to symptoms until it is quite large, and it is important, therefore, for anyone who has any disturbance of the stomach or intestines, loss of weight, or anemia, to go at once to a surgeon, because by modern chemical methods and by the use of the X ray, a diagnosis can often be made long before the cancer can be felt or seen.

One of the last symptoms of cancer is pain, which is caused by the growth pressing on the nerves as it spreads out through the tissues. When a cancer gives a great deal of pain, it is usually beyond operation. Bleeding is a common result of cancer of the intestines and of cancer of the womb, and is one of the most important symptoms.

Everyone should know, however, that when a lump appears anywhere on the body, a physician should be seen immediately. The lump may prove to be an abscess or a benign growth, for the early symptoms of cancer are not very different from the symptoms caused by harmless tumors. On the other hand, a mere lump may prove to be a cancer, and then, if it has been discovered early enough, it can be cured. Unfortunately, cancer attacks not only those who are in feeble health, but also, and with equal frequency, those who are strong and healthy and have never suffered from any other disease. For this reason it is especially important that healthy people should consult a physician if any sudden change in their well-being takes place, and particularly if there is any digestive disturbance or disorder of the bowels, for the stomach and intestines are frequent sites of cancer.

Kinds of Cancer

There are many kinds of cancer, and each kind acts differently and spreads in its own way through the body. Certain forms which arise in glands, such as the breast, are called carcinoma, and these spread slowly to places where there are small nodules of tissues, called lymph nodes, in which the cancer cells collect, forming these secondary lumps or metastasis, as the physician terms them. The true carcinoma does not often get into the blood vessels, and therefore it remains localized for a very considerable time, so that the surgeon has an opportunity to remove it if the diagnosis is made early.

Another kind of cancer, called by physicians sarcoma, frequently spreads to the blood vessels and consequently is much more difficult to cure, because this spreading takes place very early in the course of the disease, and the cells are swept all over the body, starting new little tumors where they are deposited.

While cancer grows through the very tissues which surround it, it does not have roots, as the advertising "cancer specialists" state. What are called roots are more frequently blood vessels leading from the cancer, or bits of fibrous tis-

sue; thus when a charlatan assures a patient that he takes a cancer out "by the roots," he talks nonsense.

Some cancers grow very slowly. Certain cancers may remain for ten or twenty years without spreading to any extent and without forming secondary growths elsewhere. Others grow very rapidly and are fatal within a few months. Many cancers remain localized for some time before they really start to spread out in the tissues, and if discovered and cut out during the local stage, the patient can be cured. In the following pages some of the principal forms of cancer are considered in fuller detail.

Cancer of the Breast

It is estimated that there are upward of 8,000 deaths in the United States yearly from cancer of the breast, the majority of which are needless and preventable.

This form of cancer more often attacks women over thirty-five, though now and then it is seen in younger women. It is distinctly curable when it is removed early. The chief symptom in the beginning is a lump or thickening anywhere in the breast or a thin discharge from the nipple and dimpling of the skin over the tumor.

No woman who has a lump in her breast, regardless of how small it may be, should fail to go at once to a competent surgeon or physician. It matters not where this lump may be, for cancer may start in any part of the breast or in the nipple itself. A woman should further seek prompt advice on the first appearance of a discharge from the nipple, for, if she waits for the late symptoms—pain, loss of strength and weight, drawing in of the nipple, and increase in size of the lump—the possibility of a successful operation is practically nil.

The early removal of such part of the breast as the surgeon may decide to be wise, is the only safe and curative procedure. A favorable result in these early cases is likely to be a permanent one; delay usually proves fatal. Not all lumps in a woman's breast are cancerous, but only competent surgeons are able to decide on this point. The woman herself never knows. Cancer of the breast is not painful in its early stages, but the early stage is the curative period. A small lump which is not cancerous may change into cancer. Therefore every lump, no matter how small, should be removed. If this were always done a large percentage of cases could be permanently cured.

Here is a typical story of successful treatment, so familiar to the physician but so often concealed from friends and from the public:

A woman discovered a lump near the nipple of her left breast. It was not sore; it was freely movable and no larger than a pea. This woman went at once to a competent surgeon who immediately performed a suitable operation. The microscope showed the lump to be a beginning cancer. There was no cancer tissue to be found elsewhere, and the growth had not at that time gone beyond the little lump itself. This was fifteen years ago, and the woman has remained cured and in all human probability will stay so.

Contrast this story with the following:

A woman consulted a physician for some trouble in the breast. Examination showed a widespread cancer too far advanced to offer any hope of cure. On inquiry the woman admitted that she had noticed a little lump in the breast two years before. Asked why she did not show it to her physician at that time she replied, "I was afraid it might be a cancer."

Early operations are without danger to life.

Delay results in death. Early recognition and early operation often result in permanent cure.

Cancer of the Uterus

In women, the uterus or womb is, next to the stomach, the most frequent site of the disease. In many ways it is the most dreaded form of this disease, for it attacks almost exclusively wives and mothers, at the most useful period of their lives. We are thus doubly impressed with the importance of controlling this type. A further special interest in cancer of the uterus is due to the mental and physical suffering that is attendant upon cancer in this organ on account of its proximity to the bladder and bowel. It also gives rise to the most distressing and offensive discharges. It is not to be wondered at, therefore, that the present educational movement for the early recognition of cancer began among those whose lot it was to treat cancer of the womb.

Uterine cancer occurs with greater frequency among women who have had children, so that it is probably true that the injuries and inflammation following childbirth are a causative factor in the disease, but we should not exaggerate this point. The fear of cancer should never keep anyone from motherhood. The evidence we have at present justifies us in recommending that women who have deep tears or pronounced irritation about the neck of the uterus should have these conditions corrected and should be kept under observation during the years between thirty-five and fifty.

The first symptom of cancer of the womb is, in the vast majority of cases, an irregular blood-tinged watery discharge. No pain is present, nor can any lumps be felt at this time. Of course it can be readily understood that this is a symptom that may also be due to many harmless conditions, especially if it occurs before menstruation has ceased. In women who have passed the period of life usually termed the "menopause" or "change of life," such a blood-tinged discharge is more often due to a beginning cancer. Every woman, however, over thirty-five years of age should consult a physician if there appears an irregular bloody discharge such as described. It is particularly important to have such an examination made if the bleeding follows upon taking a douche or after intercourse. Somewhat later the discharge becomes odorous. A rather free odorous discharge, even in the absence of blood, deserves a careful investigation. When, in addition to this, the patient has pain radiating down the legs it is almost always an indication that the cancer has advanced far. Do not wait for pain.

To make a positive diagnosis of cancer of the uterus an internal examination by the physician is necessary. It is the only means of ascertaining the truth. The woman who puts off or shuns such an examination because of a false sense of modesty is taking the most serious risk. Much has already been done to overcome these foolish prejudices, but they are still an important element in preventing the early recognition of this disease.

As in most other forms of cancer the best treatment is the early surgical removal of the organ in which the cancer is located, together with as much surrounding tissue as seems advisable. This is a serious operation and should be done only by those who have made a careful study of the subject and who have the facilities for giving treatment in the proper dosage.

Patients with uterine cancer can be divided into three groups:

1. Those who come at the very beginning of their trouble.
2. Those who delay three or four months before attending to this matter.
3. Those who put off treatment until they experience pain or have a bad discharge for almost a year.

The number of women in the first group can in many cases

be permanently cured. Even those in this group who have a return of the disease are usually given several more years of life free from pain or discomfort. In the second group the percentage of women cured is much smaller. In the third group, there are practically no cures and but little temporary relief from suffering and discharge. It largely depends upon the woman herself into which of these three groups her case will fall. If she is on her guard against suspicious symptoms and will not hesitate to undergo one or even several examinations in order that no important matter may be overlooked, then and only then can she have reasonable certainty of cure if afflicted with this disease.

Cancer of the Skin

Cancer originating in the skin is called epithelioma. Unlike cancers in general, the majority of these cases occur in men—about one half being located on the face. They most often develop after the age of forty, but may occur much earlier. Like all cancers, epithelioma begins so insidiously that its victim generally finds it impossible to say when he first noticed the little lump or scaling patch that is later found to be cancer. Unfortunately, cancer of the skin is entirely painless, and on this account the patient usually pays no attention to it until it becomes a more or less unsightly object.

Most skin cancers start as small, round, or flat-topped, slightly raised spots, which may increase in size very slowly. Sooner or later, sometimes after several years, there will be a scab covering the little growth or part of it. This scab is usually pulled off by a towel or finger nail, or in some other accidental way which will cause bleeding; then a new scab will form on the sore, which perhaps has meanwhile grown somewhat larger. The new scab may again be knocked or pulled off, and so on, the tumor all the while slowly spreading. Sometimes it heals up entirely at one side while advancing at another. If the growth is located near the eyes, it may damage the lids so as ultimately to affect the sight; if located near the nose—and both these regions are very common locations for epithelioma—the damage done may lead to great deformity, even though the patient later goes to the most skillful physician.

Sometimes the cancer shows a tendency to wild or exuberant growth from the start and forms a raised, reddish, cauliflowerlike tumor, which anyone at all concerned about his appearance will very soon call to a physician's attention. While most cancers of the skin spread very slowly, this is not always the case, for sometimes the spread is very rapid, and these rapidly growing neoplasms are particularly dangerous on account of their tendency to spread to the internal organs. Most epitheliomas remain purely skin troubles, but at least the possibility of a spread to internal organs is always present and is the principal reason for not neglecting them, even if the local damage and the disfigurement are not sufficient.

Little as we know of the causes of cancer in general, one factor stands out prominently in the production of epitheliomas, for in a large proportion of cases we find that there has been some long-continued source of irritation acting on a particular portion of the skin. This irritation may be due to the frequent injury of a mole by means of a razor in shaving, or by pressure from a corset, or it may be the result of constant picking at a little harmless, scaling, or crusted spot on the skin. The treatment of moles by "beauty doctors," or by the use of electricity or caustics—methods which do not assure the complete removal of the deeper parts of the mole—are responsible for some epitheliomas, because

LETTERS AND NEWS

A Sad Condition in Jerusalem

A fight between the Roman Catholics and the Copts in the Church of the Holy Sepulcher at Jerusalem.

The Church of the Holy Sepulcher in Jerusalem is looked upon as the Holy of Holies by many religious creeds, and many religious people have walked hundreds of miles to focus their eyes upon the Tomb of Christ, to kneel before it, and kiss this piece of gray marble that pretends to cover the spot where our Savior was once buried. Oh, what reverence is manifest when these people appear at the threshold of the building, kiss the marble pillars over and over again, while tears of joy run down their sunburned cheeks. This deep reverence is only exhibited by laity; while priest and Levite pass the splendid portals of this unique building uninspired by its historical past.

On Palm Sunday the Copts, who are a Christian sect from the valley of the Nile, held mass in their chapel behind the Tomb of Christ. Many Coptic visitors were present from Cairo, and they were doing their best to make the service an ideal one. They were in the midst of the service when the Roman Catholics entered the Holy Sepulcher and decided to hold a mass in front of the Tomb of Christ. It was necessary to move the benches from the far end of the building and pass in front of the Copts who were in the attitude of reverential worship. This disturbed the Copts, and their priests made an attack on the Roman priests, and a miniature war started. Each side summoned reserves, and these were directed to enter the battle at once. Clubs, fists, and feet were used with skill, which resulted in injuring many. One of the guides, called a Kawas, received several blows in the stomach and is expected to die. The church was crowded, and the women, seized with fright, shrieked as they ran for their lives. Children cried, men cursed and swore, while the priests joined them in hurling base epithets at their enemies. The patriarchs on both sides assumed the roll of captains, and their voices were heard above the clamor of the crowd as they urged their people to "Give it to them," "Break their

the traces of the original mole left behind are subject to constant irritation from the pull of the scar produced by the treatment. A pigmented mole should be left in peace as long as it shows no sign of growth, or it should be cut out with a knife. The resulting clear scar is usually less disfiguring than the mole and of course the possibility of the malignant development of the mole is forever removed.

In treatment the one guide should be thoroughness of removal. Any method which is capable of removing or destroying the tumor at once may be used. Cutting it out with a knife or a cautery blade does this effectively, and in most cases is the best method, but when the epithelioma is located near the eyelids or near the tip of the nose, the deformity that would be produced by a safe cutting operation may be so great that other methods of treatment should be considered. In such cases many surgeons prefer to use radium or the X ray, or to employ the methods of scraping and cauterization. These all give excellent results in the hands of experts. The cure of epithelioma of the skin is simple and certain if the case is placed in the hands of a good physician before the growth has spread beyond control.

bones," "Kill the dogs," etc. The police were summoned, and through their efforts chaos was changed to order. The Copts were compelled to leave the Church of the Holy Sepulcher and finish the mass in one of the adjacent chapels.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." HARRY PASSMAN.

A Word From Gloucester, England

It is some time since you had any word from Gloucester. We hope therefore to be allowed a small space.

We look forward each week to receiving the HERALD, as we derive so much encouragement in perusing its pages. We are particularly interested in any developments that take place which mark progress in the establishment of Zion, for the condition prevalent in this country causes us to look forward to the days when we shall realize in practice what we know, perhaps, in theory. To-day also it is a pleasing fact that special attention is being paid to the training of our young people which may give them a greater hold on the church.

What an asset, too, we have in Graceland. How much we should like to see many more of our boys and girls from the British Isles attend there. Some we know who have had that privilege, and now to-day are occupying positions of great responsibility in the church.

We regret that the work here has not made progress of late, and I believe in many branches in the British Isles circumstances have been such that it has been difficult to keep the work going. We wonder sometimes if ever a revival will come. We have had visiting here recently Apostle D. T. Williams and Bishop R. Bullard. The latter first came here last fall when he stayed a month. Our indefatigable brother aroused us and won our hearts, and although he is getting on in years is still active and giving good service.

We were glad to meet one of the new men of the Twelve in Brother Williams, but his stay was all too short. How we hope to see him again. We are at present without a meeting room, having had to vacate ours recently, so we are holding meetings in the homes of the Saints. It may be we shall have some difficulty in securing another place suitable. However we hope to continue in the good work.

Yours fraternally, A. T. TRAPP.

An Appreciation From Australia

[A few extracts from a personal letter from Robert Lamberth to one of the editors. Brother Lamberth is the editor of the *Bowraville Guardian* in New South Wales, Australia. He met John W. Rushton and Paul M. Hanson, when they were in that land.]

Knowing the pleasure one feels at any expression of appreciation for the journal he edits, I cannot resist the impulse to write to you and let you know how much I appreciate your fine papers. Practically ever since I joined the church, with a short intermission, I have received the SAINTS' HERALD and *Autumn Leaves*, and I can assure you that there was never a paper came to our home that is so zealously read and its contents devoured as the HERALD.

Until three years ago we were dairying, and as soon as the HERALD came I managed to get through it the same night. Somehow I could not leave it till it was read through, and later I would reread the articles that appealed most to me and digest them. Now I am a little more busy with my own writing and have not so much leisure for reading, but even

yet I read as much as possible of the work of the church. Oh, how my heart goes out to it! I wish I had the time to write on similar lines.

When I read Brother Rushton's articles, I think of the man and wish it had been my lot to have traveled with him on a mission tour. When Paul Hanson's name is on the printed page I feel I would like his kindly influence once again overshadowing our home. Thus the HERALD and other church papers bring back the memories one loves.

I cannot help here mentioning the feeling I had before I joined the church in Australia, which Sister Schenck mentions in "Social graces" about the little chapel by the roadside, how possibly the outsiders thought the Saints were a little narrow because they clung so close together. I thought that once. Since joining I have wished the Saints were more narrow, if it meant clinging closer together, grasping each other's hands tighter, and showing a bolder face to the world. We do cling together, but we have yet a lot to learn of the Master's lesson, "Love one another, as I have loved you."

Now, dear editors, go ahead, knowing that your paper gives encouragement to many, knowing that your pages are scanned eagerly for the good things of life therein contained. I pray that you may long be spared to dress up the good news in a helpful, convenient form. You are the men who are helping the good work and possibly do not see the result of your labors. I write to tell you to be of good cheer; the results are world wide and are appreciated by your humble brother. God speed you in your work.

Winning Laurels at Harvard

The *Dubuque Times* tells of the success of Brother James Houghton in eastern university:

"Mr. James R. Houghton, son of Mr. and Mrs. James W. Houghton, of East Central Park Avenue, Davenport, has been chosen the baritone soloist for the Glee Club of Harvard University. Mr. Houghton is spending his first year at Harvard and soon after enrolling was chosen to be a member of the chorus. Soon after, he was made a member of the college quartet, and his appointment as a soloist comes as an additional honor.

"Mr. Houghton is on a tour with the Glee Club at present, and last Thursday appeared on the same program with Frieda Hempel, the famous prima donna, and the Boston Symphony orchestra. The tour will include New York, Philadelphia, Buffalo, Detroit, Cleveland, and Canton, Ohio. Mr. Houghton will receive the congratulations of many friends. He has appeared before many tri-city audiences. At present, he is studying voice in Boston, prior to which he has been a pupil of Mrs. Amalia Schmidt-Gobble, of Davenport."

Many Indians Ready for Baptism

Elder Hubert Case writes most hopefully of great results among the Indians:

"I had a vision some three months ago standing at the corner of the most beautiful field of corn, just ripe, a golden yellow. I was ready to begin work gathering the corn. I was at the southeast corner of the said field, when I decided to go to work. I saw teams, many of them, bring corn to me. They came from the northwest. I was overjoyed to see them coming, but couldn't understand why they brought it to me. Well, I have been here at the southeast corner of the reservation. Last Sunday the teams started, and now they are coming from the northwest bringing full families for

baptism. I baptized four families the last three days, and there are as many as fifteen more who said they would come Sunday next for baptism. I saw Brother Burton, and he and I are to put the thing over the next two weeks and see if we can baptize at least one hundred. He was in a meeting at Walthill but will close it to-night for the big Indian meeting I have slated for to-morrow night. He came to see me to-day again, and we are to pull together for a few weeks at least."

Saint Louis, Missouri

At the Saint Louis district conference, April 28, 29, A. Max Carmichael, superintendent of the Department of Religious Education, was the principal speaker. He was one of the speakers on the program Saturday afternoon, delivered an address on "Prayer" Saturday evening, and spoke on "The young people, their hopes, opportunities, service, and life work" Sunday morning at 11 o'clock. As it was necessary for him to return to Lamoni, he left shortly after noon.

H. C. Burgess, general manager of the Music Department and in charge of the music in Zion, was also present and addressed the Sunday school on "Music and church work."

From 1 p. m. to 2.30 there were held separate meetings of the priesthood and of the Department of Women. This priesthood meeting was a joint one in charge of Elder George F. Barraclough, president of the district. He paid particular attention to the need for the reorganization of the various quorums of the priesthood, all of which have been inactive in recent years.

Among others in attendance at the conference were Jesse W. Paxton of the seventy, and S. A. Burgess, of the Herald Office staff, the latter being the speaker in the evening, emphasizing the necessity of unity in the church.

Preceding the evening sermon, an hour was devoted to an excellent musical program under the direction of E. C. Bell.

The conference adjourned to meet at Landsdown the last Saturday and Sunday of July.

Owen Sound, Ontario

It is some two years since I wrote a letter to you. I enjoy reading the letters, as it gives us an idea how the work is going on in the various parts of the world. It is peculiar, too, how all the branches all over the land seem to have the same problems to solve and the same difficulties to overcome.

Our church here in Owen Sound has been favored recently by a visit from Elder G. C. Tomlinson, of Saint Marys, Ontario, one of our beloved district missionaries. Truly he has brought blessings to all our homes by his kindly visits and counsel. He left for his home a few days ago very much afflicted. We can with truth say that he has worn himself out in ministering to others. He has left a bright spot in our lives. May God bless him is our prayer.

We are in our new church now. The basement is not yet finished but, being short of funds, we have decided to continue with the use of the upper part for worship until we can see our way clear to finish the basement. God has made good his promises to us here in connection with the building of our church. We could mention many of them. There is one yet to be fulfilled and that is, that "Many souls are to be gathered into the fold and kingdom of God in this place." We all believe that this opportunity is now at our door, and we are just ready for a revival of the latter-day message in the hearts and lives of the people of this community.

May God bless us in our efforts to spread this angel message and also to live it every day.

R. J. WILCOX.

Independence

Last Tuesday night, May 1, there was held in the Stone Church a mass meeting of the Saints of Independence for the purpose of considering the proposition of purchasing the Swope property of twenty acres, lying in the center of Independence, to be used as a community center for our young people and a home for the Independence Institute. The meeting was well attended and a number of the officials of the church spoke to the proposition. Those who spoke were B. R. McGuire, J. F. Keir, M. H. Siegfried, J. A. Becker, Paul M. Hanson, Frederick M. Smith. All were in favor of the proposed purchase. A motion was made and unanimously carried that the Saints favor the purchase of the property. An organization committee of thirty was named and voted upon. Following the singing of the campaign song, which was written by Alden Russell, benediction was pronounced by Bishop J. A. Becker.

Campaign Song

(Tune: "Somebody's Waiting for Me.")

"This community is needing something new.

We are here to start that thing and push it through.

We will lift; we will boost, though we are few;

Show the people what with teamwork we can do."

The organization committee selected on Tuesday night met the following night and organized. Walter W. Smith was selected as chairman, and John A. Gardner was named general for the campaign. There were selected by the committee eleven colonels and a large number of captains who will direct the work of securing subscriptions to the fund which is being raised. On Sunday afternoon last the committee and the complete campaign organization met in the basement of the Stone Church to plan for the campaign which is to start Thursday evening, May 10, with a big mass meeting and rally of the Saints at the Stone Church. It is hoped that the entire amount to be raised, \$25,000, will be pledged during the following seven days. Payments on pledges will be accepted now, or on the first of each of the four following months. Elder R. V. Hopkins, pastor in Zion, has been appointed colonel to take care of solicitations for subscriptions from Saints outside of Independence who may wish to help in the purchase. It is believed there are many Saints throughout the church who may want to help in this project, inasmuch as the property is to be used for the benefit of all who live in or near Independence.

On May 16 there will convene in the Nation's Capitol the annual meeting of The National Conference of Social Workers. This conference is of prime importance to students of social conditions and factors, and President Frederick M. Smith, Bishop B. R. McGuire, and Brother and Sister M. A. Etzenhouser expect to attend. The church should benefit greatly from having its leading officers and welfare workers in attendance at this important conference.

Sister Emily Detray Inouye, who with her husband has spent the past year in Hawaii, has recently returned to Independence for a visit with her parents, Mr. and Mrs. George DeTray. Brother and Sister Inouye have been enthusiastic and energetic church workers among the orientals of Honolulu, especially in the present Japanese and Chinese missions.

Elder Roy Budd, of the Quorum of Twelve, is spending a few days in Independence with his family, from whom he has been absent for some months on his mission to the Oklahoma Indians.

Elder A. Max Carmichael spent the week end in Independence. He was the speaker at the problems meeting at the

Stone Church on Sunday afternoon, the subject being: "Religious teaching of the child."

President F. M. Smith spent last Saturday and Sunday in Omaha and Council Bluffs, returning home Monday morning. On Sunday he spoke to the Saints in both places.

Elder James A. Gillen left last week for work in Cameron, Missouri, and in the southern part of Iowa. He is very optimistic over the possibilities for missionary work in every field he has visited since conference, and feels that there are great opportunities ahead of our missionaries successfully to prosecute the work.

Sister Ruth L. Smith, who a month ago had the misfortune to fall and break one of her ankles, is now with the aid of crutches able to get around some.

Elder T. W. Williams, who has been laboring in California since last conference, arrived in Independence Sunday afternoon. On Monday he left for Lamoni to deliver a series of lectures before the class in religious education, after which he will return here to work in the interests of the Department of Recreation and Expression until time to go to Lamoni for the Young People's Convention.

Last Saturday the intermediate class of the nurses' training school at the Sanitarium gave the graduating class of nurses a party and general good time, entertaining them in Swope Park. Several friends donated cars for the purpose, and the jolly crowd enjoyed breakfast and dinner under the trees in the big out of doors. A good time is reported.

Saturday afternoon, under the auspices of the Religio locals of Independence, there was held open house at the old Swope mansion. Free sandwiches were served, and many of our people enjoyed an outing and an opportunity to inspect the property. It is estimated that nearly two thousand Saints went through the building.

Services in the Independence churches Sunday were as follows: Sacrament service in each at 11 o'clock. Stone Church, problems meeting at 2.30, lecture by Elder A. Max Carmichael; preaching at night by Elder F. Henry Edwards. Second church, Elder J. F. Curtis. Enoch Hill, Young Ladies' Program. Liberty, Elder F. A. Russell. Walnut Park, Elder J. A. Dowker.

This week at the Sanitarium is Baby Week. The doctors of Independence have given their services gratis and are examining all children of the city under the age of six years. On Monday the Sanitarium was crowded to the limit with those desiring to have their children examined. This is a golden opportunity for those having small children to ascertain whether or not they are in good physical condition, and thus be better able to direct their future activities. It is a movement in the right direction.

The funeral of Sister Elnor Orine McClain, daughter of Brother and Sister William McClain, formerly of Paris, Tennessee, was held from the Stone Church Monday afternoon. The sermon was by Elder T. C. Kelley.

At the Monday night session of the continued business meeting of the conference in Zion discussion of the matter which had been under consideration for four Monday nights previously was resumed. At the close of this meeting an unsuccessful effort was made to adjourn until the next regular conference date, the first Monday night in July. Adjournment was taken until next Monday evening, the 14th.

President Elbert A. Smith and wife, who were called to Lamoni to attend the funeral of Sister Asa Cochran, Sister Smith's mother, returned to Independence Friday evening.

Sister Eunice Winn Smith, wife of Church Historian W. W. Smith, and director of the kindergarten in Independ-

ence, was operated on for appendicitis at the Sanitarium on Tuesday morning. At the last report, Sister Smith was doing well.

Kansas City Stake News

The stake through its young people's association has achieved success in the short series of meetings held April 8 to 15 for which Cyril E. Wight, president of the Lamoni Stake, was the speaker. Packed houses on both Sunday nights and splendid audiences each night between were there to listen. Brother Wight so vigorously and pleasantly set forth the message that with one accord they all said, "Delighted," when the last word was spoken. Nearly all filed by shaking hands with him and dealing out "God bless you," "You have made my duty plain to me," "Come again," "I'm coming to Lamoni in June," etc.

The following subjects were handled in the order named and disposed of with ability and conviction: "In the beginning," "Creative power," "The unfoldment," "Man—the image of his Creator," "The heart of our message," "A new earth," "A living faith."

It seemed to the writer that a title for his entire effort could be summed up in the word *Power*—a power in Omnipotence, a power in man, and when discovered by man it amounted to an endowment calculated to bring him nearer to God. His reference to the great Mississippi River as illustrating wasted energy as for the time of its existence, its power had not been utilized. It represented untold horsepower wasted. A few years ago a dam was built across the stream at Keokuk by which the wasted energy was harnessed and the blessing of distribution of power to thousands of people was had.

Brother Harold C. Burgess of Zion was musical director for the meetings and was, as Brother Tanner expressed it, a dynamic in expressing the music for the occasion and aided materially in keeping the audience cheerful by witticisms, often pointed, but calculated to bring out the best in musical effort by the congregation, which was rewarded by a beautiful response. A leaflet with a dozen suitable songs was used, some composed by our own church people. Brother Burgess came to us tired and worn out by heavy work at his place of employment, but testified that at the close he was much rested and refreshed.

Brother Wight was also weary on account of recent arduous work in other fields, but also went away stronger and in better condition than when he came.

The finances were furnished by offering and sufficient more was raised for the present need. While the effort was by and for the young people, older ones were not prevented from attending, several with gray locks coming who felt young hearted, no doubt.

Two prayer meetings were held, the time of each being filled with heartfelt prayer and testimony. One young married woman not a member, but who attended several of the meetings, testified that in her previous appeals to her heavenly Father the heavens seemed as brass, but that her experience now was, that audience had been gained with Him who dwells on high and that through the meetings understanding had come with consequent desire to be one of God's children indeed. The latter was voiced by several.

The work of the ushers is to be complimented. Just before the benediction, President Jellings, on behalf of the "Society of Young People," presented to Brother Wight a traveling bag and to Brother Burgess a fountain pen, each in turn making speeches of acceptance, which were with thankfulness for the splendid spirit actuating the gift.

At 2.30 the Department of Women was favored by the presence of General Organizer Dora Glines. Her theme was on adjustment to the circumstances in which we are placed. She said life was what we make it. Our attitude towards life determines what our life will be. Minds trained for frivolous and useless things will have no better reward. The church cannot rise above the level of the homes. Our trouble is parents do not do the things they ask their children to do. The women are organized for better services. The co-ordinating plan was also taken up by Sister Glines, answering questions concerning form Four. The priesthood dismissed their service and attended in a body the meeting of the women.

Brother T. W. Curtis was a recent speaker at the North-east Mission, preaching the last sermon of a series by Brother Higdon.

Council Bluffs and Vicinity

A two-day meeting was held at Carson Branch last Saturday and Sunday. On account of bad roads some were belated, and others could not get there, but nevertheless there was a good meeting.

The memorial service for Sister Hazel Marie Fay, which was to have been held in March, but on account of storms had to be postponed, was held on the 8th inst. This sister died with diphtheria, and no public service could be held at the time of the burial. Several of the teachers from the school the sister was attending attended and heard an excellent gospel sermon preached by Elder G. J. Harding.

Elder J. F. Mintun was called to Saunders County, Nebraska, on April 2 to baptize a lady who was seriously ill with cancer of the stomach, and while there her family, husband, and four children were baptized, and the youngest boy was blessed. On the 10th inst. he was again called to the same place to preach the funeral sermon of the sister who had been baptized, she dying happy to think she had been baptized, the family sharing in her joy in that regard while sorrowing at her departure. The secret of this baptizing comes from the instruction of one lone sister, the mother of the one who died. After burying the sister, there was held a sacrament service for those who had previously been baptized, one of whom, though baptized in early boyhood, a brother of the one buried, had never received the sacrament, and the mother had not been permitted to for many years. The funeral was held in the Baptist church in the neighborhood, the opening prayer being offered by the pastor of that church by request, and the music was furnished by the choir of that church. The church was crowded beyond its limits with neighbors and relatives.

Elder G. J. Harding held a week's series of services at the West End Mission last week, but it being a very bad time not as great interest was shown as otherwise would have been. On Sunday evening there was a crowded house, and some who had not heard before were deeply interested, and promised to return the coming Sunday. It has been decided to be best to hold services each Sunday night at the same place by the same elder. He is using a large chart to illustrate his sermons, and this has secured quite an interest.

Brother P. T. Anderson has been prevented from doing missionary work for several weeks on account of getting his teeth fixed, the fixing of which has caused him much pain and inconvenience otherwise. He expects to be out at his work soon, the Lord willing.

Last Sunday occurred the marriage of Sister Beulah G. Harrington to Mr. Harvel H. Jackson. Mr. Jackson is a grandson of Elder Alfred Jackson, of Dow City, Iowa, and

Sister Harrington is a near relative of the Harrington family who have done such service in the church in Fremont and Mills Counties in the past. The young people will make their home in Council Bluffs.

Elder T. A. Hougas was present at the Wednesday evening prayer service last week. He is expecting to spend the coming summer in the West on account of his health. His wife is now in the West and he is on his way.

The pastor, Elder O. Salisbury, has been absent from the city on account of business most of the time for the last two weeks. He preached last Sunday night.

We are expecting the presence of President F. M. Smith in the city the first of next month, and to receive of his ministrations.

Successful Meetings in San Francisco

Following is part of a letter addressed to the Presidency by Elder John A. Saxe, pastor of the branch at San Francisco.

The San Francisco Branch has just closed a very successful series of fifteen lectures delivered by Brother T. W. Williams. The lectures were a source of splendid instruction, both spiritually and educationally to Saints and their friends. The amount of good these lectures have done in unifying and drawing them closer together is inestimable. While on the other hand prejudice has been removed and a better understanding of our church ideals has been widely disseminated.

Our position among the churches of San Francisco is better understood and more highly appreciated by many as attested by the attendance which increased to the last meeting. The attendance at the last lecture was nearly three hundred, and that is an unusually large audience for a San Francisco lecture hall, especially on religious topics.

Brother Williams came here from Los Angeles on March 12. We immediately began an intensive campaign of advertising and publicity. Brother Williams supervised this work. We had printed five thousand cards which were distributed and mailed to practically every part of the city. Two hundred special letters to Saints were mailed to every known family of Saints in San Francisco. Many of these letters were sent by members to friends and acquaintances. One hundred one quarter size window cards were displayed in store windows and other suitable public places. We inserted large advertisements in all the leading daily newspapers and were given publicity in news items of these papers besides synopses of five hundred words of the Sunday evening lectures.

This campaign is the first real intensive effort we have ever attempted in San Francisco and the results are so gratifying in every way that we are much encouraged. We expect to have another series of lectures as soon as Brother Williams can spare the time.

We began our effort here practically unknown to the six hundred thousand inhabitants of San Francisco. A good hall, centrally located, was procured. The collections taken each evening defrayed all expense, including advertising, hall rent, and incidentals.

Californians, and especially San Francisco people, are not generally a church-going people, consequently we are very much gratified with the results and extremely proud of our speaker, Brother Williams.

This series of meetings has demonstrated clearly that such meetings can be successfully held if the proper effort is put forth in advertising.

All departments in the San Francisco Branch are functioning in their proper work. The priesthood are working har-

moniously and manifest a desire to be more useful in the respective offices.

We are hoping to inaugurate cottage or group meetings in the different districts of the city.

San Antonio, Texas

While renewing my subscription to the HERALD, I would like to say a good word for San Antonio. I seldom see anything from here, but it is not because we are asleep. We have a little band of Saints, and there seems to be a wonderful spirit of unity and love between all.

I think we have made good progress in the last year. Our president, Brother T. J. Jett, jr., is a fine man, deserving much praise. He and his wife give so much time to the work, and are always ready and willing to go when called or needed. Like most of us they have a family to care for. In the meantime, they make everyone feel that in them he can find a personal friend.

We are trying to build up our little branch here and get more centrally located so that we can care for the different departments and our young people.

In the last few months we have lost several members whose passing away has left us sad but with a renewed determination to take up the work where they left off and carry on as they did.

Those who have passed on that we have learned to love are Elder W. H. Davenport, Sister Johnson, Sister Droomgroll, Elder John Harp, and Sister Mannering who before her death left us for the Sanitarium.

We mourn but not without hope.

With a prayer for the church the world over, I am,

Your sister in Christ, HATTIE MINEAR.

KEARNEY, NEBRASKA.

Editors Herald: On April 8 we organized a Sunday school with thirty-three charter members. Elder W. E. Grubb was chosen superintendent. Elder Barraclough helped us to organize and he expects to be with us much of the time. We are meeting at the home of Brother William F. Godfrey on 1604 Avenue H, at 10 a. m.

* We are taking this means of letting the missionaries and Saints know where we are. We would be glad to have them stop at any time if they are going through Kearney. Brother Grubb has an auto paint shop over the White Eagle Filling Station on Twenty-First Street, Avenue A.

Yours in gospel bonds,

BLUEBELL GODFREY.

Radio Comments

In arranging the program for Sunday next, Brother George Anway has kept in mind the fact that that day will be known throughout the United States as Mothers' Day. The address will also be suited to the occasion. It is quite probable that a number of mothers and children who are unable to be together will nevertheless listen to the same program as it is broadcasted from W P E.

K F F V of Graceland now broadcasts at 1 o'clock every Sunday, and we understand that those in charge at Lamoni intend to use the best talent available so that it will be worth your time to tune in.

One of our crippled sisters listened in last Sunday as she lay in bed. Of course there are many others who are doing

the same thing, but the actual realization of her joy in thus hearing the message once more brought added appreciation of the power of radio.

The second of the broadcasting stations under the control of the church is now in operation at Graceland. Listen in for K F F V between one and two o'clock every Sunday afternoon and you will probably recognize some of the speakers. Last Sunday Elder Cyril E. Wight of the Lamoni stake presidency gave the address.

The extended broadcasting outfit will be installed at Independence within the next few weeks.

One of our correspondents suggests that we use some of the hymns which are intimately associated with the latter-day work, as the musical basis of our radio programs. That is a good idea. Let us know your favorites, and then listen in for them.

FANNING, KANSAS. We have been enjoying the Sunday evening services broadcast by your station, and can say with emphasis, Let the good work go on, as I believe we as an organization can reach more people in a week than the missionary force can in a year. The service is coming through so much clearer and stronger. P. S. We expect to have these services at our church here commencing Sunday.—R. L. Tilden.

CORNING, KANSAS. Got your program last night, commencing at 6 p. m. Came in fine. Wife and myself surely enjoyed the sermon and the music. Heard you sign off until next Sunday at 6 p. m. at which time the undersigned will be listening in.—J. W. Andrews.

SAINT PAUL, MINNESOTA. I heard your station this evening (April 8) very clearly and with fair signal strength.—William McIlvaine, Jr.

BELTON, MISSOURI. I enjoyed the talk by Elder Smith, the church historian, the violin solos, and song solos.—Frank L. McGuffin.

HOLDEN, MISSOURI. I picked up your call letters Sunday the 15th inst.—J. D. Bilyen.

SOMESET, KANSAS. I listened to your concert last evening broadcast from the L. D. S. Church. I will say it was complete in every way. The sermon was great. I have never heard one more complete on any subject. The subject the minister chose was completely defined.—E. C. Bowman.

W P E

Radio Program for May 13, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Instrumental number.

Contralto solo: "Write to mother before it is too late," by De Loss Smith.
Mrs. Velma Brocaw Nunn.

Instrumental number.

Vocal solo: "My mother's song."
Mr. George Anway.

Prayer.

Contralto solo: "My mother knows," by Flora Hamilton Calless.
Mrs. Velma Brocaw Nunn.

Sermon by Walter W. Smith, Church Historian.

Vocal solo: "Mother o' mine," by Kipling.
Mr. George Anway.

MISCELLANEOUS

Very Important Notice to Young People's Convention Visitors

As far as possible we are requesting that convention visitors equip themselves with a small supply of bedding, preferably blankets or bed linen. All who can will do well to come equipped for camping. This is especially true of those who are coming by auto.

Those coming through Chicago will do well to get in touch with Miss Ruth McNickle, 89 First Street, Battle Creek, Michigan. There is a possibility of securing special rates from Chicago to Lamoni and return. Write to Sister McNickle at once.

If you have not already done so, please notify the undersigned that you are expecting to attend the convention and what provisions you would like to have made for you.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

An Opening in Far West Stake

We are advised by Bishop J. A. Koehler, of the Far West Stake, Station F, Box 133, Saint Joseph, Missouri, that there is an opening for some wide-awake elder who desires to locate in one of the stakes. A ten-acre tract with a two-room house, barn, and other outbuildings can be purchased for \$1,400. Those interested can communicate direct with Bishop Koehler.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Scoutmaster Preferred

Young Latter Day Saint to spend his vacation at the Latter Day Saints' camp grounds, at Onset, Massachusetts, to take charge of boys of camp during the months of July and August. Preferably one who has qualified as scoutmaster who could also direct educational and social activities. Transportation, board, and lodging will be furnished by the reunion committee. E. L. Traver, 287 Powder House Boulevard, West Somerville, Massachusetts.

Conference Notices

Southwestern Illinois, at Tunnel Hill, June 2. On Friday night there will be a program. Those coming can write P. G. McMahon, Tunnel Hill. Those who come to Goreville write Charles Burklow, Goreville, Illinois. L. C. Moore, president.

Clinton, with Coal Hill Branch, five miles east of Eldorado Springs, Missouri, June 1 to 3. First meeting on Friday at 9 a. m. Election of district officers. Send branch and ministerial reports to Mabel Braden, 700 North Ash Street, Nevada, Missouri. Those coming to conference notify Elder Vere Davis, rural delivery, Eldorado Springs, Missouri. H. E. Moler, president.

Eastern Montana, at Andes, June 22 to 24. This corrects the dates which were sent in and published April 25. The Saints of Andes are looking forward with great anticipation to the coming conference as they are planning on the dedication of their church building. Elder Andes writes that they plan on meeting all trains which any of the Saints are likely to come on, but in order to make his work in that line simplified, write him and let him know just what to expect. Andes is located twenty-five miles south of Culbertson and about thirty miles west of Fairview, Montana. Those not acquainted with this part of Montana can rest assured of good roads at this time of the year, so if you have cars, load them with your families and friends and come along. Earl Wilcox, secretary, Glasgow, Montana.

The Kansas City Stake will meet in conference Sunday, May 20. Preaching service 11 a. m.; also juvenile service same hour; 2.30 p. m. prayer meeting; also at the same hour prayer meeting for the young people; 4.15 p. m., priesthood meeting; same hour, meeting of Department of Women; 7.15 p. m., song service; 7.45 p. m., preaching service. Monday night, 21st, 7.45, business session. J. A. Tanner, stake president.

Reunion Notices

Onset, at Onset, Massachusetts, July 21 to August 5, J. F. Spinnett, secretary, 875 Cranston Street, Providence, Rhode Island.

Conference Minutes

MOBILE.—At Mobile, Alabama, March 2, 1923. Prayer meeting at 10 a. m. Business session opened at 2 p. m. with Alma Booker, district president, in the chair. District presidency was chosen to preside with power to choose assistants. The organizations were completed with all necessary officers. Statistical reports from Mobile, Bay Minette, and Escatawpa Branches showing a membership of three hundred and thirty-five were read. District secretary's statistical report showed an enrollment of one hundred eighty-five isolated members not resident in branches. Vancleave Branch failed to report. Reports were read from presidents of Mobile, Escatawpa, and Bay Minette. Other reports were had from district president, chorister, superintendent of Sunday School Department, Departments of Women at Mobile and Escatawpa, and Bishop's agent. While all reports showed that the departments were active, there appears to be a very great need of leaders to carry on both local and district work. Bishop's agent's report showed receipts of \$249.39. Treasurer's report showed: balance on hand at last report, \$20.85; collected, \$8; paid out, \$25.93; balance 2.92. On recommendation of officers a budget of \$40 to cover expenses of all departments for next quarter was adopted. The conference voted to hold a reunion sometime during the summer. Reunion committee elected: Alma Booker, Frances C. Booker, N. L. Booker, D. W. Sherman, and H. M. Aebli. Motion prevailed that each branch president take a collection for reunion expenses as soon as the announcement of time and place of reunion is made. Motion prevailed that district president appoint two-day meetings in the branches at such times as he deems wise. Communication from T. W. Williams regarding Department of Recreation and Expression was read. Following officers were elected: Alma Booker, district president; W. L. Booker and Oscar Tillman, counselors; Edna J. Cochran, secretary; Mrs. Frances C. Booker, Sunday school superintendent; Mrs. Anna Hamilton, assistant; Mrs. Isabel Booker, superintendent of Department of Recreation and Expression. Conference adjourned to meet at Escatawpa, Mississippi, June 22, 1923, at 10 a. m. An entertainment consisting of music, readings, and stereopticon views was rendered on Friday evening. Preaching during the conference was by W. L. and Alma Booker.

MIDLAND.—At Birmingham, England, in the Saints' chapel, Priestly Road, Sparkbrook, March 31 and April 1. There was little business to transact, one of the chief items being the appointment of delegates for General Conference. F. Henry Edwards, Frank Holmes, and Blanche Edwards were appointed. The usual Sunday services were held, and altogether a very enjoyable and profitable time was spent. We were very pleased to have Bishop Fry with us during conference. H. Voas Meredith, secretary.

SOUTHERN NEW ENGLAND DISTRICT.—Semiannual conference convened in Providence, Rhode Island, April 28 and 29, with a splendid showing from each branch. The Sunday school and Department of Women were represented in the person of Lucie Sears. George Sinclair responded for the Department of Recreation and Expression, James Houghton for the Department of Music, and William Sinclair, M. D., for the Health Department. The speakers for the Sunday services included Bishop M. C. Fisher, of Boston; Apostle Edmund Gleazer, of Boston; and Missionary Arthur Koehler, of London, Ontario, Canada. The election of officers resulted in the selection of Doctor William Sinclair, president; Elder Edward Travers, first vice president; Elder Peter Whalley, second vice president; Mrs. William Sinclair, secretary; and Bishop Fisher, treasurer. Ratification was made of Edward Fox for district Sunday school superintendent, and Miss Lucie Sears for the Department of Women. Form 4 of the coordinating plan was adopted. Delegates for General Conference were selected. Interesting features of the gathering were the different renditions from Gounod and Haydn by the choir members under the able leadership of James Houghton, baritone soloist of the Harvard Glee Club. The oratorio *Gallia* by Gounod was splendidly rendered by the Attleboro choir. Organists Mr. Earl Bradshaw and Edward Joy occupied at the organ. Arthur Koehler, Frank Dobbins, press committee.

Our Departed Ones

ODELL.—Sophia Louis Odell, daughter of William R. and Mary Osner Odell, was born October 14, 1900, at Wayne, West Virginia. Moved with her parents to Holden, Missouri, in 1902. Baptized February 26, 1913. Graduated from Holden high school in 1918. Finished a business education in Kansas City. Died at Kansas City, Missouri, April 24, 1923. Funeral at Holden in charge of H. E. Moler. Sermon by C. F. Searcliff. Interment in Fairview Cemetery.

CHADWICK.—Adolph Chadwick, son of David H. and Emily Osner Chadwick, was born March 6, 1879, at White's Creek, West Virginia. Came to Holden, Missouri, in 1903. Married Mrs. Bessie Meadows, June 30, 1906. Baptized May 27, 1904. Died at Independence, Missouri, April 25, 1923. Leaves wife and five children. Funeral at Holden, Missouri; sermon by H. E. Moler, assisted by D. J. Krahl. Interment in Fairview Cemetery.

HEDRICKS.—Sarah Jane Hedricks was born in Missouri, March 13, 1845. Baptized March 4, 1839. Died in Newman, California, April 15, 1923. Interment in Oak Hill Cemetery at San Jose, California. Sermon by C. W. Hawkins.

BARTLETT.—Sylvester J. Bartlett was born March 1, 1847, at Glenburn, Maine. Baptized May 9, 1897. Ordained priest, December 3, 1899. Ordained elder, October 4, 1914. Died at New York City, April 7, 1923. Interment at Beardstown, Illinois.

KELLEY.—James W. Kelley was born May 21, 1849, at Astoria, Illinois. Died March 30, 1923, at Trenton, Missouri. Deceased leaves wife,

one daughter, and six sons. Was baptized by F. C. Keck and at time of death was a teacher, having been an active officer. He had spent most of his life in Trenton and had a wide circle of friends, who attested their love in their attendance of the funeral rites. Services in Saints' church at Trenton; sermon by Ammon White, assisted by J. D. Proffit. Interment in a near country cemetery.

WELSH.—Paulina Smith was born October 12, 1851, in Anderson County, Illinois. Married Hugh Paxton, January 2, 1870, who died October 8, 1893. To them were born five sons and three daughters. Baptized in January of 1900. Married C. P. Welsh in August, 1902. Died in an automobile accident near Wheatland, Missouri, April 12, 1923. Funeral sermon by H. E. Moler. Interment in Sumner Cemetery, near Wheatland.

HARP.—John Henry Harp was born in Marion County, Kentucky, January 6, 1849. Married Susan Kathryn Lampkins, January 29, 1869, who preceded him May 17, 1910. Eight girls and one boy blessed this union, two of the girls dying in infancy. He moved his family and parents to Lamoni, April, 1880, where he made his home until 1912. Married Ruth A. Gifford, of San Antonio, Texas, residing in Texas for ten years, returning to Lamoni in 1922, where he died April 1, 1923. Baptized August 7, 1878; held offices of teacher, priest, elder, and seventy. Sermon by Bishop A. Carmichael, service in charge of John F. Garver; interment in Rose Hill Cemetery. Leaves to mourn, wife, six brothers, one sister, seven children, twenty-five grandchildren, and eight great-grandchildren.

SARTWELL.—Nellie Vera Sartwell, daughter of Homer and Emily Sartwell, was born near Savanna, Illinois, August 19, 1893. Baptized at the age of fourteen years. Lived a faithful member of the church. Died at Watertown Hospital, Illinois, March 23, 1923. Funeral from the Saints' church near Savanna. Sermon by George Sackfield. Leaves father, mother, one sister, and three brothers. One sister has preceded her.

KILLS.—John Henry Kills was born in Minnesota in 1894. Baptized in 1921. Died April 2, 1923. His infant daughter, Lola Pearl, who was born March 11, died on April 11, and was buried in the same casket with the father. Leaves wife and two daughters. Funeral sermon by Calvin H. Rich.

HANLEY.—Gertrude Hanley was born at San Juan, California, in 1878. She came with her parents to Deer Lodge Valley in 1881. Baptized March 15, 1890. Married May 29, 1901, to Robert Hanley. Died April 25, 1923, at Anaconda, Montana. Besides her husband she is survived by a daughter, Lois, eight years old; her mother, four sisters, and three brothers. She was faithful to the end, and died with the hope of a glorious resurrection. Funeral services held in the Christian church in Anaconda. Sermon by Elder George W. Thorburn.

BECKMAN.—Roy Ernest Beckman was born July 19, 1902, at Saint Joseph, Missouri. baptized 1912. Died April 8, 1923, at Saint Joseph. He is survived by his mother, Mrs. Anna Turpin, two brothers, a step-father, one half-sister, and one half-brother. Funeral services by J. A. Koehler, at Fanning, Kansas, where the upright life of Roy had gained for him a large company of admiring friends. Interment at Fanning.

WHITING.—Hanna E. Laughery was born in Ohio, January 4, 1842. Married Wordon W. Whiting, March 20, 1868. Baptized in 1885. Died at the home of her daughter, Mrs. Dalphia Dudgeon, at Glidden, Iowa, April 23, 1923. Leaves seven children, twenty-two grandchildren, and six great-grandchildren. Her children are: William, Arthur, Mrs. Amos Toyne, Marvin, Asa, Zenous, and Dalphia. Her husband, Elder W. W. Whiting, and three children, Thaddeus, Sidney, and Bertha have preceded her. Funeral from Methodist church at Glidden. Sermon by Charles E. Butterworth. Interment at Glidden.

WHEELER.—Levi Wheeler was born at Junior Furnace, Ohio, September 10, 1850. Baptized fifteen years ago. Died at his home at McCullough, Ohio, April 29, 1923. Leaves two sons and three daughters. His wife preceded him ten years ago. Funeral at the Pine Creek Baptist Church. Sermon by Gard H. Kirkendall. Interment in Pine Creek Cemetery.

BARNES.—Irwin M. Barnes was born November 10, 1868. Died of pneumonia, at his home 920 Fourteenth Avenue, Rock Island, Illinois, March 2, 1923. Sermon by William Willets, from Saints' Church at Rock Island. Interment at Kewanee, Illinois. Leaves wife and a daughter June who is ten years old.

REES.—Ann Davis was born at Tredegar, Monmouthshire, Wales, October 3, 1837. Married Thomas C. Rees in 1855. Emigrated to America in 1868. Lived near Scranton, Pennsylvania. Moved to Lucas, Iowa, in 1879. Baptized in early womanhood. Died April 9, 1923, at the home of her daughter in South Ottumwa, Iowa. Funeral from the home. Sermon by E. B. Morgan. Leaves five children: Mrs. Mary Jane Hendra and Mrs. Eleanor Mitchell of Ottumwa; Mrs. Lizzie Jones of Malad, Idaho; Evan J. Rees and Mrs. Maud Marshall of Des Moines, Iowa. Leaves also eighteen grandchildren and twenty great-grandchildren. Two children have preceded her.

The *Central Christian Advocate* in noting the expense of enforcing the 18th amendment, some nine and a quarter million dollars, calls attention to the fact that fines and forfeitures during the past year have netted over eight million, and the form of property seized is six million, a total of over fourteen million dollars. In other words, dry enforcement is paying its own way, though certainly the law should be carried out regardless of relative expense.

THE SAINTS' HERALD


Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Nonresident Members	433
Independence Campaign for Much Needed Community Center	433
Mothers' Day	434
The Status in the Departments	434
The Right to Strike and Injunction	435
The Bible in Public Schools	435
ORIGINAL ARTICLES:	
Immortality, by Elbert A. Smith	436
What Is There in Religion? by Charles R. Hield	439
PASTORAL:	
The Successful Pastor—No. 2, by C. Ed. Miller	443
OF GENERAL INTEREST:	
Great Canadian Women	444
America and the World Liquor Problem	444
Child Labor in the United States	445
Statistics of the Utah Church	445
HEALTH DEPARTMENT	
LETTERS AND NEWS	
Harry Passman—A. T. Trapp—Robert Lamberth—Hubert Case —R. J. Wilcox—John A. Saxe—Hattie Minear—Bluebell Godfrey.	
MISCELLANEOUS	454

As a result of the independence movement of 1919 in Korea several Korean Christians were arrested, among them a Mr. Kim who was co-pastor of a church in Seoul, according to the *Central Christian Advocate*. During his three years' confinement he gained opportunity to preach to the prisoners and as a result converted sixty. But in seven months since his release he reports 213 new believers.



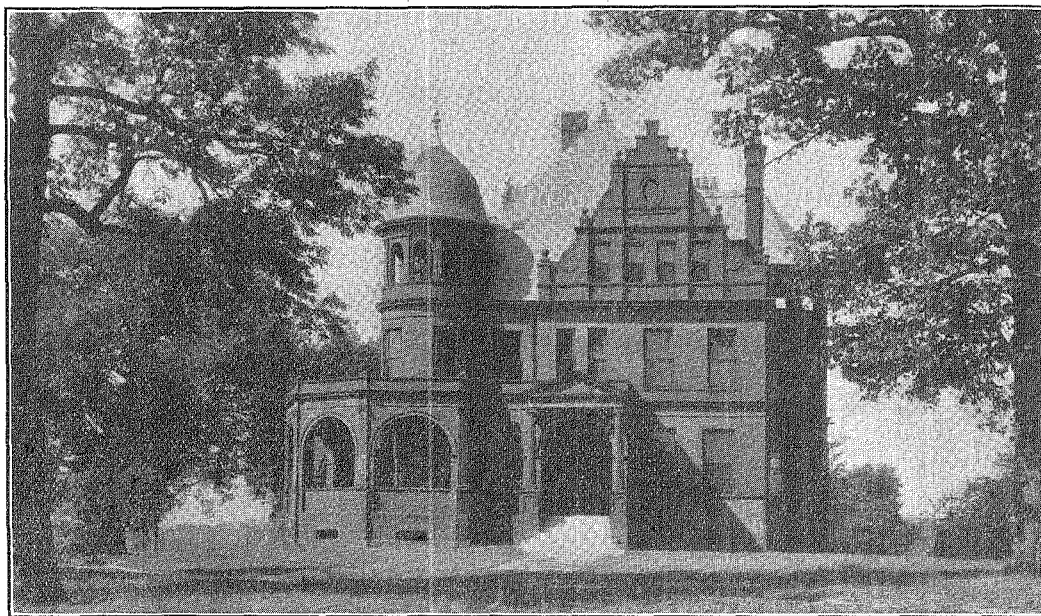
\$60

Complete with case

Remington Portable

The handy little helper of everybody who writes. Standard Keyboard and other standard features. Case only four inches high. Take any user's advice and buy one.

Special Terms to Missionaries
HERALD PUBLISHING HOUSE
Independence, Missouri



Independence Needs This for a Community Center

In enumerating the virtues of our city—its banks and its stores, its wealth and its aristocracy—we are forced to stop short just before we get to the question, "What are we doing for our young folks?" Most any city the size of ours has a public park, Y. M. C. A., Y. W. C. A., athletic fields, play grounds, wading pools, and other community efforts, to provide wholesome recreation for the boys and girls, but we, subject to all the danger of a big city at our door, have done but very little. The time has come to wake up and do something. The way is now opened by a very generous gift, and at a large mass meeting May 1st the Independence Saints voted unanimously to purchase the Swope property and campaign immediately for the funds.

\$30,000 Given by Zimmermann Family

Bishop Zimmermann and family, of Philadelphia, have offered \$30,000 toward the purchase of the Swope property, and a contract has been made for that place. The purchase price is \$50,000, which means that we have \$20,000 to raise, or, with \$5,000 for repairs, \$25,000 total. The property, which consists of approximately 20 acres, beautifully wooded and located in the center of town, also includes the Swope Mansion which originally cost \$100,000 to build and is still a stanch building. It has three floors and full stone basement, there being 16 large rooms and an auditorium that will seat 250 people.

A Real Community Center

The property is ideal for adaptation to our needs and will be used:

1st: As headquarters for all our young people's activities: Dramatics, music, games, reading rooms, dinners, parties, Boy Scouts, etc.

2d: For all forms of athletics: Gym, track, tennis, football, basket ball, volley ball, golf, etc.

3d: As a public park: Picnics, reunions, concerts, supervised play, etc., and,

4th: For the home of the Independence Institute with day and evening classes.

How We Can Raise the Money

Twenty-five thousand dollars is a lot of money to raise, but there are many of us, and if we will all pull together and each do his share, we will succeed. You will be visited the coming week by one of the teams, and we would like you to consider these points in making your pledge: This center is for all; it will benefit young and old now and for years to come; it will be held by the church, administered by the members, and fills a dozen urgent needs. You can pay your pledges $\frac{1}{4}$ June 1st, $\frac{1}{4}$ July 1st, $\frac{1}{4}$ August 1st, and $\frac{1}{4}$ September 1st, so plan to give as liberally as you can, taking the four months to make it up if need be.

Running the New Institution

This property will be an asset to the whole church as well as to the community, but the details of management will be left to a board elected by members of the association. We are going to start with a clear property, and small annual dues from a large number of members will care for the running expenses. All play will be supervised, and it is planned to have a manager resident there at all times. The Wallace N. Robinson gift of approximately ten thousand dollars will be available for a new gymnasium on the property, and all young people's activities will be equally fostered, and from year to year the facilities will be enlarged. This will be a great forward step. Let's go!

OUR YOUNG PEOPLE NEED:

- a social center
- a gymnasium
- an athletic field
- outdoor pageants
- vocational classes
- a place to play
- concerts

*\$25,000 Will Provide These Things
We Are Counting on You to Do Your Share
"Let's Show What Teamwork Will Do"*

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, May 16, 1923

Number 20

EDITORIAL

The Priesthood Journal

The March issue of the *Priesthood Journal* carries its valedictory, as that will be the last number published. It also carries the announcement that refund checks will be sent to cover unexpired subscriptions.

Several years ago Elder George E. Harrington as president of the Independence Stake started a little priesthood journal under the title of *Unity*. It was extended and turned over six years ago to the general church officers with President Frederick M. Smith and Bishop B. R. McGuire as editors. The name was changed to *One*. Then the style changed, and for the past year it has gone under the later name of *The Priesthood Journal*. As President F. M. Smith is now taking a closer supervision of the SAINTS' HERALD, the Presidency are using this official organ as their medium of communication, and it is hoped by weekly publication instead of monthly that the ends desired by the *Priesthood Journal* will be better achieved.

In closing his valedictory in the *Priesthood Journal*, President Frederick M. Smith writes:

We appreciate the support of the readers of the *Journal*, and would greatly regret the necessity of this valedictory did we not feel that through the HERALD columns we would still be reaching the readers of the *Journal*. The priesthood members should be regular and careful readers of the HERALD. So in bidding good-by to the readers of the *Journal* we hope to greet them weekly through the HERALD.

S. A. B.

The Thrifty Man Pays Tithing

The Postal Savings Society has issued a booklet on thrift in which they would not approve of the old saying, "Work as hard as you can and never spend a cent," for they recognize that one may defeat his efforts by spending too little as well as by spending too much.

They recognize three types: the tightwad who saves sixty cents out of every dollar of income; the spendthrift who saves nothing; and the thrifty man who saves twenty cents.

But giving also has its place in the program for "there is that withholdeth more than is meet and it tendeth to poverty." (Proverbs 17.) The tightwad spends one cent each for education and recreation and giving. The spendthrift spends forty cents for recreation and one cent for education and giving.

But the thrifty man for each dollar of income spends ten cents for education, ten cents for recreation, and ten cents for giving. This, it will be noted, is the normal tithe, ten cents on the dollar for giving.

The question naturally arises, Can a man of moderate means be acting thriftily if he gives away ten per cent of his income. Government savings experts, according to an item in the *Christian Century* say that he can. They say he is thriftier than if he gave only one per cent.

Again this is of interest in connection with the tithing plan of the church and is also of interest in regard to education as well as recreation. Even those who are moderately well-to-do have all of these factors to consider. According to the above estimate the thrifty man will save twenty per cent and provide for his necessities of food, shelter, and clothing from the remaining fifty per cent of his income.

Journal of History for April, 1923

A very interesting number including General Conference, biography of Sister W. W. Blair, a review of economic equality, and other items of general interest.

A resume of the General Conference of 1922 takes up nearly a third of the current April issue of the *Journal of History*, namely, the first forty pages. This includes individual photographs of the men called to apostolic authority, with a sketch of the life of each one. It also includes a panorama picture of attendants at General Conference including the leading officials of the church.

The second article, "The memoirs of Sister Elizabeth Blair," by her daughter, is full of interesting details, not only for those older in years but for the young as well. It pictures the sacrifice and devotion of the early days of the Reorganization yet the steadfast purpose and reliant faith in God. It con-

tains many touching incidents of the personal and family life of interest to the church.

As a part of his study, one of our young men, M. A. Etzenhouser, has made a careful study of experiments in economic equality of which he gives a brief resume of some thirty pages. He begins his discussion with Israel under the Mosaic Law, continues it with the Essenes and the early Christian community, the effect on these of establishing the monastic system. Plato's Republic, More's Utopia, and Campanilla's City of the Sun are briefly referred to as an introduction to the modern socialistic community of Cabot, Saint Simon, Baboeuf, Charles Fourier, and their successors in their various communistic ventures. Growing out of Fourierism there were a number of different organizations or phalansteries established in America, the most remarkable of which was Brook Farm in New England.

Robert Owen, the Harmony Society, the Separatists of Zoar, the Shakers, the Oneida Community, the Amana Society, are each briefly discussed, and the results summarized. The distinguishing feature is that as a result of the study, the writer concludes that the one element making for success is the religious foundation. We strongly commend this article to all of our students in the church.

The last twenty-two pages continue the autobiography of John J. Cornish, give extracts on the Nauvoo exodus, the first school in Jackson County, and land settled by the Latter Day Saints in Jackson County in 1831-1833, a large part of which lands were within the present city limits of Kansas City.

In writing the history of the past, the local historians are greatly hindered by the meagerness of the items reported—a list of officers elected, who offered prayer, the number of people baptized, but often the action adopted by the conference or what was done was omitted from the minutes. But whatever may be our difficulties in the past, this does not excuse our failure to note and record historical facts of general interest occurring to-day. That this should be done, and explaining just what items he wants, is the subject of a brief editorial by the general church historian, W. W. Smith.

As a result, there is not a page but what is filled with matter of general interest. S. A. B.

If at first you don't succeed, try, try again.

The greatest success consists not in never failing, but in rising every time we fall.

Yet consider that in trial and error, or trial and accidental success, something more than try, try again is needed in thought.

Young People's Convention

In a little over two weeks the old Graceland students will be assembling for the Home-Coming. In fact some have already left home.

Particular attention is called to the notice in the Miscellany department of the HERALD last week and again this week asking those coming to the Young People's Convention to come prepared to camp if they can, but at least to bring some bedding. This will almost certainly be the largest gathering of young people in the history of the church, and may be the largest gathering in one place the church has yet held. The work will no doubt center around Graceland College, where accommodations are naturally limited. Those who come prepared to camp will be able to remain near the center of interest, though many hundreds will be cared for in town.

In the early days of the Reorganization it was by no means uncommon for the Saints gathering to conference to sleep on the kitchen floor or on the hay in the barn loft. In our own memory, long beds have been made on the floor of two or more rooms to accommodate visitors. Certainly the young people are not possessed of less zeal to-day. Reports are favorable for a large attendance both from far and near. All who can are planning to go from Independence.

The Graceland Home-Coming includes not only graduates, but all who have had any share in the past history of Graceland, whether as students, members of the faculty, members of the Board of Trustees, as superintendents, or in any other capacity.

It is the present intention of the HERALD editors to report the Graceland Home-Coming, June 3 to 6, and the Young People's Convention, June 7 to 17, quite fully for the benefit of our readers and especially those young people who are not able to attend.

S. A. B.

To forestall college atheism, Doctor William P. Merrill suggests in the *Christian Advocate* that the remedy is in better religious teaching in the church. At present many young people enter college as Christians and graduate as either atheists or agnostics. The difficulty as he sees it is the rabid adherence on the part of the church to traditions utterly incompatible with the scientific spirit and methods of present-day instruction. He insists that the fault does not lie entirely with the college even if in the departments of philosophy and natural science there are men and women openly scornful of the church and the reality of religion but that it rests in part with the religious training of young people in the church.

What Is It All About?

"And God said, Let us make man."—Genesis 1: 26.

"Unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.

"Yet I doubt not through the ages one increasing purpose runs."—Tennyson.

There is an old song of more than usual inanity which says, "We're here, because we're here, because we're here." Whenever I hear that song it always seems to me that the next time it goes around I shall hear why we are here. But not so.

As a matter of fact, we find ourselves here. Literally we discover that we are here, some little time after others have known it quite well; just so soon in fact as we are able to distinguish between self and not self. In fact, the whole race finds itself here, and is as confused as a man who has fallen through a skylight and lost his memory at the same time. We recall nothing that preceded the plunge, and some one must give us each a name.

Looking out upon the panorama of life about us, we see kaleidoscopic manifestations of life in such varied multiform shapes that about all they seem to have in common is life—and what that is no one can say. We see the procession of being: the mystery of birth; youth and growth with romance and love; middle age with toil and care; old age; and at last, to further complex the riddle, the apparent finale, the last grim act of death.

With the aid of the telescope we look further afield into space and discover other wonderful worlds that dwarf our own, magnificent as it seems, to apparent insignificance. Like diamond dust the sky is studded with twinkling lights that prove to be suns, planets, stars, all moving on serenely in fixed orbits: "The earth rolls upon her wings; and the sun giveth her light by day, and the moon her light by night; and the stars also give their light, as they roll upon their wings, in their glory, in the midst of the power of God."—Doctrine and Covenants 85: 12.

Soon, if we are thoughtful, we begin to ask, What does it mean? Is there a purpose? Why are we here? Have we a duty while here? If so, what is it? Is our brief span of life the sum total of conscious existence?

What becomes of an intelligence which has left this earth? Whence comes the nascent intelligence which arrives? What is the meaning of our human personality and individuality? Did we spring into existence a few years ago? Do we cease to exist a few years hence?—Science and Immortality, by Lodge, pp. 36, 37.

Balfour says, "Creation, freedom, will—these doubtless are great things; but we cannot lastingly

admire them unless we know their drift."—*The Hibbert Journal*, October, 1911.

What is the drift? Is it something worth while, or to quote again from Balfour, is the history of the human race to be but "a brief and discreditable episode on one of the minor planets"?

Philosophy Considers the Problem

Philosophy has wrestled with these questions for ages. Many theories have been propounded, physical, spiritual, monistic, dualistic, etc., and some that defy classification even as they defy comprehension by sane men. Most well-thought-out systems of philosophy lead to some system of ethics, some rules of life, depending largely upon their theory of existence. A philosophy that holds that man came from a void into consciousness and at death lapses back into eternal nothingness can hardly do better than to advise him to get the most out of sensation while he is yet conscious, and each man must judge for himself as to what will give him most sensuous pleasure in the shortest time; while a philosophy that holds to the principle that the universe is meaning-full and orderly and man immortal and in some way related to the scheme of things, can but conclude that man should deport himself in a dutiful way that he may fit into the order of society and things in general. So we have had Stoics and Epicureans with variations. In fact, philosophy is a babel of voices, from out of which speak some strong and noble ones, well worthy of our attention. Yet after all is said and done, about all that philosophy tells us is that we are here because we are here, because we are here.

Science Attacks the Problem

Science has come to the task with her microscopes and telescopes, her retorts and crucibles, and her methods of observation, demonstration, and verification. She has labored on the problem with all the intelligence, courage, and devotion that mankind can bring to any cause. Some indeed may have given up the problem as insoluble, a riddle without an answer; as Hæckel, who concluded that in the universe there is no purpose and no objective: "The development of the universe is a monistic mechanical process, in which we discover no aim or purpose whatever—all is the result of chance."—*The Riddle of the Universe*.

Others, however, have still assailed the problem and some very wonderful facts have been discovered in many lines of investigation and research, and some truly great conclusions reached; as for instance, the conclusion that law is universal, the same everywhere, and eternal, that it always did operate and always will operate harmoniously and as at present.

These conclusions are stated by Lodge in a single sentence: "We must realize that the whole is a single, undeviating, law-saturated cosmos."—*Science and Immortality*, p. 58.

These conclusions of science are remarkable, indicating as they do that the universe is a whole, not scattered and unrelated fragments, and that it is orderly and purposeful; raising a presumption in our minds that back of it is a purpose and so One who purposes—back of the eternal and universal law, an eternal and universal Lawgiver—back of the clearly perceived administration of the universe, an Administrator. And still, for all this, science as yet can do little more than tell us that "we're here because we're here, because we're here." It has never answered questions of origin, purpose, or destiny—whence? where? why?

The fact that anything whatever—even a stone—exists, raises *unanswerable* questions of whence and why. . . . The nature of life and, consequently, death is unknown.—Lodge, in *The Substance of Faith*, p. 10.

Let us admit, as scientific men, that of real origin, even of the simplest thing we know nothing; not even of a pebble.—Lodge, in *Science and Immortality*, p. 26.

All things, all enigmas, all mysteries, shrink and subside in presence of ourselves—our personalities. These sentences: "He willed to go," "I made up my mind to do," "I determined to have," cannot be analyzed. There is no clew to solution, no vulnerable point open to *any* attack of science. . . . The nature of personality is unknown.—Within the *Mind Maze*, p. 353, by Edgar Lucien Larkin, Director Lowe Observatory.

Religion Puts Meaning Into the Universe

Religion alone puts final meaning into it all, since it invokes the aid of revelation. From behind the veil speaks the voice of one who knows the answer to the riddle. Though Hæckel, like a child with a sectional puzzle, who throws it at his feet in a jumbled heap and says, "The pieces can never be put together because it has no design," revelation assures us that there is a design and a designer.

Religion presents God first in the act of creation. "Let us make man." (Genesis 1: 26.) Second it presents him in the act of divine direction of human growth and development, man not made but in process of making: "Unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4: 13.)

It presents then for our consideration, a beginning, a forward movement, an objective. Man himself is the goal of nature, the climax of creation: "Made a little lower than the angels and crowned with glory and honor." For man himself the goal is the fullest development possible of his potential powers under the divine plan. After all that we have said about philosophy, it is only fair to add that Aristotle was not far from the religious ideal when he said: "Man is the microcosm and final goal

of nature"; and added, "The highest goal for man is self-realization."

Whenever a man, even one man, stands up on earth, the only erect, upward-looking creature, thinking, feeling, willing, you can, with religion as your interpreter, begin to understand the purposes of creation. When one such man begins to develop his potential powers, purposefully, along divinely prescribed lines, in love, justice, service, you begin to see the actual working out of the purposes of creation in *individual* development. And when further, two or more such men dwell and work together you have the nucleus of a *social* development intended from the beginning. To such an end the universe moves. Religion is the most powerful factor working toward that end.

ELBERT A. SMITH.

(To be continued.)

Language a Bar to Good Will

Difference of language often, unfortunately, proves a bar to social as well as to international good will. The reaction is so made that those who do not talk as we do have something the matter with them.

This is one reason why peace has obtained between the United States and Canada for more than a hundred years and why the federation of States has proven acceptable. On the other hand, in Europe, as is pointed out in the *National Geographic Magazine*, language very nearly provides a battle line.

There are not only the great general divisions between the English and other Teutonic tongues, the French, Spanish, and other Romance languages, the Russian and Maygar, but in fact there is a change in language such as to prevent understanding in many cases every few miles. The largest area in western Europe of one language is Germany, yet this is smaller than our single State of Texas.

Two hundred miles is a short distance to travel in these days; yet from any capital of Europe, with the exception of Rome, in a circle of two hundred miles radius you will find at least four different languages. This forms a very restricted boundary for the scientist or the business man. There are forty odd different languages in Europe and more variations of speech than one would dream of. Yet it is true that four fifths of the population speak languages that belong to the three groups above suggested, the Germanic, the Romanic, and the Slavic. But these differ within themselves too much for ordinary understanding.

This is one of the grave difficulties interfering with the peace of Europe, drawing as it does a quite arbitrary and yet radical boundary.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Parents, What of Your Children?

By Ralph S. Hall

Looking back through former generations, we find that child nature was crammed and the basis of psychology neglected. Now, the pendulum threatens to swing too far the other way; age and experience are pushed aside; youth, impetuous and eager, seizes the reigns, and there is a danger of parents being considered the necessary evil, tolerated by their offspring, but left hopelessly behind in the race of ever-increasing knowledge and new lines of thought and new methods of education.

Parents, how are you going to influence these fast-opening minds, some of which already know more than you do, and are being trained into ways of self-reliance, and new modes of thought not dreamed of in your childhood's days?

Moralizing on the virtues of a past generation is useless. Severity will but widen the breach between you and your child. What are you going to do?

Their Destiny Is in Your Hands

In your hands, for better or for worse, is the destiny of that girl or boy of yours. From its cradle, you can bend and influence that growing mind, that soul that is beating its wings for greater liberty. How? Simply by loving sympathy, wise help, kindly interest, and companionship in your child's daily life. What if you are tired or busy, or don't know as much arithmetic as Tom, or as much domestic science as Mary? Once a day, after tea, gather your flock together and listen to the story of their success or failure; judge quietly between teacher and child, look at work done, and to be done, and let your children feel that mother and father are proud of them. Mother's glad smile and kiss, father's "Well done, boy," and kindly grip, will forge a chain of love that will influence them through all time.

School-teachers in thousands are going beyond their specified duties in attempts to compensate for neglected parental duty and absence of parental influence. But I say, no one but you can fill your place; and you, not the teacher, will have to answer for the failure of your child's life.

As another factor in your child's spiritual growth, watch with solicitude the companionships formed at school.

Your child's friend as a stranger will give you a key to your child's character. Girls especially are rather apt to form sudden friendships, which are

easier dealt with when incipient than later on. But in any case don't arouse resentment and opposition by premature and ill-advised peremptory orders, but be tactful. Get to know your child's friend; and express approval or the contrary quietly and sympathetically, giving your reasons.

Apart from school life, encourage your children to take up a hobby; painting, music, carpentry, gardening, toy-making, scrapbooks, stamp-collecting, pressing flowers, wireless telegraphy, boat-building, doll dressing, etc., anything to fill idle hours, but be sure to show your interest in its progress.

There are two institutions of modern times which are exerting a tremendous influence on child life—the ever-widening stream of literature, good, bad, and indifferent, and the picture theater and its excitement and sensationalism. It is useless to inveigh against them; they have come to stay; and like all institutions, whether natural or artificial, they are potent for good or evil, according as they are used by you.

The Early Years Are Plastic

It is generally recognized that in spite of all dogma as to original sin, and in spite of scientific dissertations on hereditary taint, the average child comes from the hand of God innocent and plastic, ready to be molded by its natural guardians, in those most important five years, from cradle to school, when inherited bias can be counterbalanced by wise and loving care.

"As the twig is bent, so will the tree grow." Children in general, even those who have been neglected, have a quick eye for the beautiful and good; and the human soul, made in the image of God, turns to the evil only when good is withheld.

See, therefore, that your children have books worth reading; real adventures and life, rather than fiction of the penny dreadful type. As for moving pictures, go with your children; do not send them alone. Let them see your disapproval of anything that is equivocal and not in good taste.

Should this seem to sermonize, will you who have "done all these things from your youth up," forgive me, for the sake of those who have not?

If you cannot do it in one way, do it in another. Get it done.

The leader should never demand unnecessary exertion or sacrifice of his men; but he must have the strength of character to do his own duties thoroughly, to set the right example, and to require his subordinates to live up to the same principles.

Be very slow to condemn minor mistakes made in an effort at initiative. Commend the intention and show where better methods might have been used.

P A S T O R A L

Resident Members

Problems of the City Church and the Pastor

By J. A. Tanner, President of Kansas City Stake

During the past few years I have heard a number of comments and criticisms upon the city church and the city pastor, some of the comments being quite favorable while others took the nature of biting criticism.

A number of people outside the city seem to entertain the idea that a city church is made up of aristocracy and that its constituents are very proud and haughty and that its pastor partakes of that spirit and becomes one of them and finally is well grounded in the aristocracy. It is said that "distance lends enchantment to the scene," and it seems that the farther distant members are from the city the more enchanting the scene becomes to them.

Connected with these criticisms there have been several comments in the church papers and from private letters which state that visiting members attending the church in the city have never been recognized or spoken to and that they have gone out of the services very much disappointed and somewhat disgusted with their brothers and sisters of the city.

Several other criticisms are that the pastor in the city has a fine time, is always at home, gets the best that there is, is dined by his flock, and receives every attention that is necessary for his comfort and welfare and social entertainment, and because of this he is always obligated to his people.

Having been a missionary in the field for a number of years, also a district and branch president, in a local way, and president of the quorum of high priests, a quorum of men who, by virtue of their calling, are pastors, and being interested in them and their pastoral work, I feel that in a degree at least I am competent to offer a few suggestions upon the caption of this article.

There is not anyone who will ever know what all of the problems of the city church are, nor what the daily anxiety of the true city pastor is, until he has had years of experience in caring for this kind of work. I fully appreciate that from the standpoint of a missionary, coming into the city, going to some nicely cared-for home, going to a nicely kept-up church, made comfortable in every way, that the life of the city pastor looks fine, and I find no fault when they envy the city pastor and wish they could trade places with him. Probably years of experience would change this envy into a longing desire, based upon charity, to go back to the field of gospel missionary work again.

The main thing to be considered by the city pastor is the resident members. These may be classified as those who are well-to-do, the comfortably situated, the common, everyday worker, the worthy poor, the unworthy poor, and, finally, the parasite. To handle a condition of this kind and care for the membership and the work, get results, and be successful require—

First, the pastor should be a splendid student of human nature, so that he can very clearly and with correctness read people, keenly vision their individualities, discern their temperaments, read their personalities, observe closely their mannerisms, their tastes, and their dislikes, and

Second, that he should be able to take all of these features with their concomitants, ranging from the well-to-do down to the parasite, and so blend them through a process of utilization to make them one in Christ and get a unity of purpose, a unity of action in their growth to the stature of Christ.

Well to Do

Personally, I do not think that it is an easy task, and more than one person has been considered a failure as a city pastor, and probably myself with them, because of inability to meet the task. Let us consider a problem or two in this connection: With a church where some members are well-to-do, there is not anything that you may undertake from building a church to repairing it, or even beautifying it upon the outside and making its physical appearance attractive, but that a number of people will say what I have often noticed in a cartoon that used to run in the papers some years ago, "Let George do it." Not only is this true in the giving of means to do the work, but if they are called upon to supply help by coming to do the work, thus cutting down expenses, they say, "Let George pay for the help"; and so far as many of them are concerned George does. Upon the other hand, the well-to-do who have a keen vision of life, from a commercial standpoint, and who appreciate what it means to reach their condition in life, step by step, say as a matter of discipline and of good to the individual, "They should be educated to help out in any work for the good of the cause of Christ."

Comfortably Situated

Then there are the comfortably situated, who stand between the well-to-do and the common people, and who frequently feel that their obligations are heavy because others are failing to do their part and, as a rule, are contending that there should be an equalization of donation and help to the work by designating per capita what each one's share is, ac-

ording to his ability to pay. If this idea should be found to be correct, one can easily see what a task the pastor has to carry it into effect and to get results.

Everyday People

Then there are the common everyday people who, working for a wage, feel that those better situated in life indulge in many things that they themselves cannot; that their standards of living are much different and that they do not stint themselves in anything that they may feel they want in life, and, consequently they should carry the burden of the work and that the common people should help only as they feel disposed, and with what in their judgment would be right. Another problem, you see, that makes the pastor's task a very difficult one.

Worthy Poor

Then we take the worthy poor. We find here a class of people who, as a rule, have big hearts and are very generous and ambitious, and frequently are helping in the work beyond their means. Many times this class of people, because of their love for the work and their pride, permit destitute circumstances to cause them to suffer, and they will suffer for some time and never make their wants known. However, in a stake like Kansas City the pastor's burden is relieved so far as supplying these people is concerned, because of having a stake bishopric who is anxious to locate worthy people and see that they are cared for. But this does not relieve the anxiety and the care of the pastor, who must labor and work for the comfort and spiritual welfare of this class of people.

Unworthy Poor

Then we have the unworthy poor, a class of people, who, as a rule, are poor largely because of their mental attitude and their failure to qualify themselves to secure a lucrative position or that kind of work which is continuous. By virtue of their receiving a small wage and living from hand to mouth and having no credit, they are thrown upon the one resource of begging. Their mental attitude seems to be that the world owes them a living and it should pay it. But those who are members of the church lose sight of that slogan and seem to think that the church owes them a living, and, hence, they seek to collect.

Amongst this class of people you find a few who are honest. Some are tricky, dishonest, given to lying, misrepresentation, putting up alibis, and they always have a hard-luck story that would melt a heart of stone. In a way, many of these people are abnormal, are not properly balanced, have many hallucinations about themselves, feeling that they are always mistreated and are being dealt with un-

kindly. They see visions; have dreams; and always an interpretation indicating that they are mistreated and pointing out the ones who are their enemies and those who mistreat them.

This class, of course, the financial arm do not feel obligated to help. But they are members of the church just the same, and the pastor's burden is increased in trying to care for them and to bring about better conditions in their lives, and encourage them to look higher than their present condition and try to develop an ambition by which they may be able to vision these higher ideals.

In this connection we might add that because of the philosophy of our church, which advocates a gathering of her people, that many of this class of people gather to Independence through some means or other, and, when no longer cared for, naturally gravitate to Kansas City. Here they, as well as the worthy poor, are forced to seek for labor that takes them into places where the environment is very uncongenial. They are forced to seek cheap living places, hence get into rooming houses and other places where their environment is very bad, and take their boys and girls into an environment which is not conducive to their moral and spiritual development. So it is but a short time until a number of them go to the bad, and the city pastor finds himself obligated to go before judges of criminal courts, detective agencies, presidents of banks, and other institutions in trying to save the boy and girl, and sometimes to get a parole for them, when they are sentenced to the penitentiary. It may look easy, but one who has not had the experience of appearing before the character of people that we have just mentioned, would find it a most embarrassing proposition, and would not have any more show of accomplishing his purpose than a person who could not swim would have crossing the Missouri River.

The great problem in a stake like this is to know what to do for this class of people to change their environment and place them where they can be handled to better advantage. This people, instead of being able to modify their own environments and make it contribute to their good, find themselves in a condition in which they intensify the environment and help to make it contribute to their sorrow and chagrin rather than to their peace and happiness.

We might suggest that a number of this class of people are frequently brought into the church because of the kind of preaching they hear about the ideals of the church in its doctrine of consecration, stewardships, and caring for the poor. These things look very bright to them, and they readily accept of such teaching and come into the church, many times before they are converted properly to the gospel and its requisites.

Amusements and Recreation

Another problem, in connection with the others, is the different sentiments and tastes touching theaters, picture shows, other places of amusements, recreation, etc. Some think there is no harm in patronizing what might be called a good drama or a good picture show. Others think this is absolutely wrong and that they should not receive any patronage from church members. Still others think it is proper to go to these places without any discrimination being made as to the grade or character of the show, its location, or its presentation, while others feel that it is all right to go to these places if you have the powers of good discrimination and discipline so that you can say "yes" or "no" as the circumstances may demand. Some think that any kind of amusement or recreation is good for the individual, while others classify and think that there are very few that can be chosen, in a city like this, that will contribute to uplift.

To add to this problem we find, occasionally, ministers, passing through from their fields, when preaching say that it is all right to indulge in these things under proper conditions and chaperonage. Others preach against them and say it is absolutely wrong to go to any of these places even though with the proper chaperon. With this condition and the glowing attraction through advertisement of all of these various features of amusement, one can readily see the difficult task a pastor has in caring for one class of his members, known as the young people.

In connection with this, we have all the various opinions of the different classes of people with their likes and dislikes expressed upon the frills and fads of the times, and one can hear a public discussion or a curtain lecture or a piece of quiet advice upon this subject almost any time. Young people take advantage of the diversity of opinion and, hence, we find a variety of standards among them as to what is right and wrong in dress, in mannerisms, and in their social indulgences.

We are not trying to point out to the reader how we deal with and handle all of these problems, for if we did our story would be too long and, probably, would not find publication, but we are just trying to show you a few of the difficult tasks and problems that the city church with its pastor must solve, if it does its work and carries out its purpose in that which has been intrusted to it by its Author.

Visiting Members

Other problems that confront the pastor, outside of the resident members, are the caring for and looking after visiting members. This would be an easy task if all visitors would make themselves

known when coming into the city or when attending church service. Many do not do this. They come in about like some newspaper reporter would, or other public person who wishes to make a survey and observation touching the conducting of the service and cares but little whether he is known or not. In fact, they try to keep from being known, and sometimes before the benediction is offered, and other times as soon as the "Amen" is said, slip quietly out of the door and say nothing to anyone. But later they offer a criticism to some one about the aristocratic church they were in, and that it was a refrigerator; that they were chilled with the attitude of the people; that the members did not make themselves known or try to receive visitors or make them feel welcome or at home. This picture is no fancy, but it is an absolute fact among many facts of the same character. I have known members, whom I have met in other places, come into the congregation after the service had started, probably unknown to anyone else, and slip out before the close of the service, and afterwards upon their return to their own locality they found fault publicly and privately with the cool treatment they had received.

On the other hand, we have visiting members who, when attending the church, the first thing they do is to introduce themselves to the pastor, which is the proper thing to do, and if he is a wide-awake pastor and considerate of visiting members he very quickly turns them over to the other good mixers in his congregation, so they may receive proper attention and introduction and get acquainted with their brothers and sisters.

It might be suggested at this juncture that, because of the many impositions practiced upon city members and churches by unworthy members passing through the city, it would be a good plan for any visitors coming to church in the city to carry with them some form of identification, so they may receive proper and courteous treatment.

As a rule, many city churches have a standing committee whose duty it is to watch out for strangers coming into the house and to approach them immediately and take care of them. Frequently there are some ushers who are excellent in their work and who readily detect a stranger, secure his name, find out if he is a member of the church, and report it at once to the pastor. One can easily see that if a person comes in as a stranger, gets back under the balcony in the very rear seat or hangs around the vestibule, making no effort to approach anyone and keeping himself distant all the time, trying to evade recognition, that it is more than likely he will meet with coolness, especially in churches

where they are not fully prepared to look after and handle visiting members.

In connection with this class of people you find a number who move from other districts and locate in the city and may be there for months before their identity as members is known, and probably would not be known then were it not for the fact that some serious sickness or trouble has overtaken them and they need the services of a pastor. In this way the pastor of the church and of groups have located and found many members of the church who were cool and indifferent, but later warmed up to the work again and are now doing good service.

Feeding the Flock

Another great task of the pastor is to feed the flock. The Apostle Peter said:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

It will be seen by this instruction that the chief duty of the pastor is to feed the flock. To do this it is necessary that the shepherd knows the flock from the finest sheep in it to the scrawniest, underfed runt. This means that he must know the value of the food, its nutriment, and the powers of digestion and assimilation of each one, so that he may not be feeding the sincere milk of the word to those of excellent development and the heavy meat to those who are but babes in the kingdom. To do this properly, he must be very careful of his selection of matter used in his sermons, the presentation of the matter, and its arrangement. He must know how to reach the well-to-do, the comfortably situated, the common people, the poor, and all concerned with his pungent statements, with his logic, with his illustrations and word pictures; and, in fact, he should be an adept at times in drawing word pictures, for no argument reaches the people more effectually than the word picture.

He must know what kind of lectures to deliver and when to deliver them. He must be very careful in his selection of addresses and talks to various departments of his church, to the auxiliary societies and others, because in all his sermons, lectures, addresses, and talks there should be food for thought that can be assimilated and that will contribute to the gradual growth and development of the member. His sermons, lectures, etc., should all be of a constructive character. Any pastor who presents destructive matter, who leaves his people in a quan-

dary so that suspicion arises in their minds, and that suspicion is intensified by the secrecy of the pastor or his failure to explain further, injures his own efforts and makes his task far more difficult. Many times he goes down as a blundering failure.

Not only is this true so far as he, himself, is concerned, but it is true with reference to those whom he may select to occupy in the pulpit. When a pastor outlines his policy and carefully gets it before the people so that they understand quite clearly what the method of procedure will be for the year, it is very embarrassing to him at times to find some one, whom he has called upon to preach, upsetting his plans and retarding his work because of the antagonistic sermons that they have preached.

There is not anything that so quickly upsets the balance of the people as for a pastor to work them up to a high tension, constructively, and then to have some recognized representative of the church present that which is destructive, under the misleading intimations that he is moved upon by inspiration from on high in that which he is doing. People very quickly ask why the difference, and, if it is a work of inspiration, why should there be such a diversity of opinion and method of operation?

This is true also with reference to anyone making a lecture or an address or a talk before any of the departments of his church work. Many times the pastor desires to be courteous to and considerate of representatives of the church passing through his territory, so he seeks to have them preach or lecture for his people. They do not understand conditions, do not know of the problems the pastor is trying to solve; and many times, unwittingly to themselves, interfere very materially with the work that is being done. No doubt they would not do so could they understand the situation.

Again, in feeding the flock it is necessary that the pastor be a good judge of books, magazines, papers, and various other periodicals, so that he can recommend to different members reading matter that will be helpful to them, and at the same time will assist him in reaching his goal in the development of his constituents. More especially is this true in a city where there are large libraries, all kinds of bookstores, and especially secondhand bookstores. It is very easy for the unsophisticated to drop into many of these places and get hold of the wrong book or magazine or other reading matter, which would do more harm in one week than the pastor could do good in a year.

Pastor Must Be All Things to All Men

One can easily see, in the light of the suggestions in this article, that it is very necessary that a pastor must not only be cosmopolitan in his make-up

and study and vision, but metropolitan as well, and that all of this outside matter used in feeding the flock must be woven and blended into the warp and woof of the philosophy of Jesus Christ, so as to be of the greatest benefit to his disciples, so they may get the fullest benefit of truth, especially when the Spirit is working in its office work of "guiding into all truth."

Another problem for the pastor is the religious training and education in the department known as Sunday school. This work is one that largely calls for volunteers. One cannot draft superintendents, teachers, and other workers, but must receive them as they will. In doing this we find very frequently teachers who know but little about the polity and policy of their church and who are not familiar even with the doctrine and philosophy, and whose interpretation, to say the least, is very faulty. This is not only true of the teacher but, many times, of the officers of the school as well. The conscientious pastor who fully appreciates that the Sunday school is a part of his work and should be a contributing factor towards its success, is many times worried to know how to meet this problem and to better the condition, for in the charity of his soul he knows that the officers and teachers are doing the best they can, according to their limited understanding and learning.

We might give you many more problems, but will forbear and leave the matter with the reader by repeating a former suggestion in this article, that we are not trying to tell you how we solve these problems or how we handle them to get the best results, as it would make our article too long, but, in conclusion, we leave the matter to you to consider for yourself how you would handle them, if you were sent to the city and were made the pastor of a city church.

In all candor and frankness, in our experience a city church is not an aristocracy nor a church made up of proud and haughty people; nor do the well-to-do people in any sense whatever try to inject any aristocracy into the church, but we find them, as well as all other good members, very willing to help and assist the pastor in any good, worthy undertaking that he may launch; however, such undertaking must appear to them as plausible and probable and one that will give results, and this is not only natural, but sound and reasonable.

The city church as we find it is a cantonment in which all of the forces and various grades of members of the body of Christ are assembled and organized for the purpose of carrying out God's work of converting men and women to Christ and also of building up men and women in Christ. He or she who cannot vision the church and her problems

OF GENERAL INTEREST

Fact Versus Fiction

The attempted nullification of the Eighteenth Amendment by misrepresentation exposed, by Charles Scanlon, general secretary Board of Temperance and Moral Welfare.

FICTION. Prohibition was hastily enacted.

FACT. For more than 100 years Prohibition was intensively and extensively studied and discussed. No question ever decided by the American people was better understood.

FICTION. Prohibition was the will and act of the minority.

FACT. Before national prohibition went into effect, 33 States, acting separately for themselves, had adopted prohibition. More than three fifths of the people and four fifths of the territory of the country were under prohibition. The Eighteenth Amendment was submitted by a vote of more than two thirds of both houses of the United States Congress and has been ratified by 46 of the 48 States.

FICTION. Prohibition interferes with personal liberty.

FACT. So do the ten commandments, according to the testimony of every liar, thief, libertine, and blasphemer.

FICTION. Prohibition has increased crime.

FACT. According to Honorable Roy A. Haynes, Federal Prohibition Commissioner, "Crime, due to drunkenness, has decreased 60 per cent since national prohibition went into effect."

FICTION. The cost of enforcing prohibition is bankrupting the Government.

FACT. The cost of enforcing prohibition for the year ending June 30, 1921, was \$6,250,000, while the taxes, fines, confiscations, and other penalties assessed upon those who violated the law exceeded \$63,000,000, or ten times the cost of prosecution.

FICTION. The people never had a chance to vote on prohibition.

FACT. Before national prohibition went into effect, the people in 24 States had voted directly for themselves on the question, and in other States through their chosen representatives, as they do on most legislative matters.

FICTION. More liquor is being consumed now than under license, and it is easier to get.

FACT. Then those opposed to prohibition should be satisfied and support the Constitution instead of being lawbreakers.

FICTION. Prohibition makes hypocrites.

FACT. The treason and anarchy preached and practiced by the liquor people will of course make patriots and Christians.

FICTION. We believe in local option on the liquor question.

FACT. No liquor advocate was ever known to favor or re-

from the viewpoint as set forth in this article, in deep humility and charity, had better leave the city church alone, in person, and avoid unfavorable comment and adverse criticism.

spect such a law when that was the policy of our country and resulted in outlawing the traffic where its advocates lived. Has the leopard changed his spots?

FICTION. They did it while the people had their backs turned.

FACT. A fond mother noticed that her son John was the only man in his military company who was keeping step. Forty-six States adopted prohibition while Rhode Island and Connecticut had their backs turned.

FICTION. Prohibition is unconstitutional.

FACT. By unanimous opinion of the United States Supreme Court, 1920, both the Eighteenth Amendment and the Volstead Enforcement Code were declared to be constitutional.

FICTION. Prohibition cannot be enforced.

FACT. Prohibition, and every other law for the good of the people, can be enforced by placing men in authority who have the inclination, courage, and ability to do what they are paid and sworn to do.

(Board of Temperance and Moral Welfare, Columbia Bank Building, Pittsburgh, Pennsylvania.)

Some Practical Aspects of Factory Management

In his third article on the factories, Professor H. A. Overstreet states that management has come to realize three things. First, you cannot get good work out of an over-driven worker; second, workmen tend to gravitate from the poor factory to those that are more wisely human; third, there is a noticeably high cost of low wages. This latter is rather remarkable, but has been repeatedly verified, that cheap men are dear. Every little trick to take a little from the wage fund is followed by more than a corresponding loss. It is for this reason that some managers have erroneously thought that there was an additional human instinct of incurable laziness.

Professor Overstreet, however, takes the position that men are happier when they work, that the instinct of workmanship is dominant, and cites the case of a number of college men, which he reinforces by observations of other workmen. The workman who damns work and shirks it is the one who is given more than he can carry. This does not mean that he would not be most willing if he was given a job equal to his strength and ability and was sure that the work would hold out.

Pride in workmanship is a great incentive, even in subordinate positions. Even when it is necessary that wages be reduced, the matter can be approached in a way to still maintain the *esprit de corp* and support of the workers.

Seeborn Rountree, a British employer, says they have adopted by agreement with the workers, a scheme by which controversies are referred to a board equally representative of the employers and workers. As a consequence, though employing 7,000 workers and dealing with nineteen unions, they have not had a strike in eighty-five years. This is the result of a policy of looking ahead in a spirit of generous conciliation with the workers.

In another case the drawing up of the wage scale was left to the workmen's committee, and to the employers' surprise they went at it more systematically than the managers had ever done. They first examined the wage scale in the entire industry, went over the whole situation, and made a report. This report was adopted by the company without a single modification.

But to be successful there must be a genuine democratic council. It is because of the lack of that democracy that

many laboring men are still inclined to look askance at such councils.

Professor Overstreet relates a case where the manager's report on their own plant was a glowing one, but he learned later that there was no real independence or democracy; because the management called in the leading men, one by one, and laid whatever they wanted to before them, instead of allowing open and democratic consideration.

Finally Professor Overstreet emphasizes in his article in the *Christian Work*, from which these extracts are taken, that the manager is a worker as much as the man who works at the machine; that the real difficulty and vital problem of industry is the control by investing nonworkers. Anything that will help to close the gap between the management and men, hastens the day when intelligent consideration can be given to this strange situation of control by those whose chief interest is financial rather than industrial.

We present this summarized review to keep our readers in touch with what is being done and thought in the industrial world of to-day. It does not follow that every idea presented has received approval. It does mean that it is worth thinking about and when considered will throw light upon our own particular problem.

S. A. B.

The Importance and Value of Proper Bible Study

To-day is the day of consistent reproaches that the word of God is so little read. Yet careful students recognize our literature is founded on a knowledge of the Bible. There is a need to convince, however, the ordinary young person of the importance and value of Bible study not only from the literary point of view but also from the religious point of view and, having secured this conviction, how to proceed properly to study the Bible, for we should study the book itself rather than some quarterly or review.

One of the best methods is to make a practice of daily reading to find out what it teaches, and it is then time to pray over that which has been read. It contains some wonderful passages which will well repay a memorizing.

All of this and more too is set forth in a book on the Importance and Value of Bible Study, by R. A. Torrey, which sells for \$1.25 net. He continues, however, with some excellent suggestions on how to interpret the Bible.

In order to interpret the Bible rightly we must first of all get right with God so as to have his Spirit to direct our study. We must then go to work with the determination to find what God actually did direct—not what we would wish to have him teach.

Having made this personal preparation we should get as accurate a text as possible to learn as nearly as we can what the men originally inspired actually wrote. It is significant that any doctrine of vital importance is not affected by the variations in the versions.

Then strive to find the literal meaning of the texts. Too often an attempt to escape the truth is made by treating the language as figurative when it is a plain, clear statement. Those who approach it humbly desiring to learn the truth will be taught of God.

To accurately interpret, it is necessary to consider the Bible usage of the word, the usage of the particular author, the context, the reference passages in the light of related or parallel passages, and obscure passages in the light of those which are plain.

Any passage of the Bible should also be considered in the light of the condition under which it was given. How was it read by those to whom it was first addressed? It is also

well to consider that which the right opposes and weigh in the light of that personal inclination.

But after all the Holy Spirit is the best guide.

There then follows the several great promises of the Lord to those who study his word. S. A. B.

Conditions in Bible Land

Situation better than a year ago. Near East Relief has saved many thousands.

For a century Greece has been free from the Turks' rule, and for a generation the land of Mount Ararat has been a part of Russia. As a result of the World War, Mesopotamia, Egypt, and the Arabian desert (Hedjez) have become nominally independent. Syria is a French mandatory; Palestine, a British mandatory. Other territory in Asia Minor held by the French, Greeks, or Italians has been returned to the Turks, so that the present Turkish state, as is pointed out in the *Christian Work*, extends from Syria and Mesopotamia to the Black Sea, and from Persia to Adrianople, in Thrace. But a more important change is the passing of the old Ottoman Empire with its political functions of the Sultan, as the Turkish state is now ruled by a Grand National Assembly sitting at Angora, so that the Kalif is no longer the supreme ruler of Turkey.

A million Christians in Bible lands have suffered martyrdom since the opening of the World War, but another million are alive because of the American help through the Near East Relief.

To-day a hundred thousand orphans are residing in American institutions in Bible lands. Also in the very spot in Jerusalem where Jesus said, "It is not the will of your Father which is in heaven that one of these little ones shall perish," the Near East is caring for several hundred children.

The situation is more favorable to-day than a year ago, as many of the orphans are now on free soil where they can enjoy life, liberty, and the pursuit of happiness, and be properly educated so as to become useful citizens of the world. The money invested is now proving a sound one, as children will no longer be saved to provide material for future massacres, while the condition is also improving in Armenia.

The one particular dark spot is the refugee situation in Greece where among a million refugees there are many thousands of orphans needing instruction at once. According to the *Christian Work*, as yet little has been done in Greece by the Near East Relief because first attention has been given to the great problem of sheltering the tens of thousands removed by the Americans to safety following their expulsion by the Turks. S. A. B.

"I Believe in Churches"

A woman of keen mind, rather wide experience in various forms of religious organization, and a minimum of ecclesiastical prejudices, recently said that one permanent article in her personal confession of faith was this: "I believe in churches." A much wiser utterance than the one which we used to hear rather more frequently a decade or two ago than now: "I believe in Christianity but not in churchianity." We were never able to get a reliable definition of that barbarous word, *churchianity*. It is a word that conveys no real meaning but only a set of implications and an innuendo. It hints at all manner of ecclesiastical abuses—of which there are always plenty—and that mistaken loyalty which makes the church an end in itself rather than a means. But devotion to Christianity and loyalty to churches have always gone hand in hand. As well might one say, I believe in edu-

cation but not in schools; I believe in law but not in courts; I believe in healing but not in hospitals. However great may be the perils of institutionalism—and they are great, in every field of idealistic activity—still greater are the dangers of non-institutionalism. If the carpenter makes of his hammer and saw the objects of his adoration, withdraws them from use and enshrines them, woe betide his carpentering. But if he throws them away he also ceases to be a carpenter. Institutions are instruments and tools. Churches, with all their faults, are the best instruments we have for carrying on the work of religion. Not all religion is in churches. Happily, the influence reaches out beyond the institutions. But in general, the churches still bear the burden and do the work of carrying on Christianity, and the burden of proof is strangely against the man who says that he believes in Christianity but will not support the church by membership, means, or influence. "I believe in churches."—*Christian Century*, April 12, 1923.

Women in Church Offices

The Baptist, Congregational, Disciples, Protestant Methodists, and the United Brethren are among religious bodies which have admitted women to orders, according to the *Central Christian Advocate*. This publication, in its issue of April 18, continues:

"We are entirely confident that the admission of women to orders in the Methodist Episcopal Church is only a question of time. This is certain because only the prelatical and priestly conception of the ministry can stand in its way. The increasing democracy of the times is certain to take its stand with scholarship as well as with Christian freedom as against our inherited subservience to a conception of the ministry which, whilst we disclaim any such taint, does find its starting point in a priest-conception of the ministry."

But they add that if a vote were taken to-day it would probably be negative. This statement is made in connection with a meeting of a commission of the general conference, which was to meet during the last week in April to consider this question of admission of women. In the Methodist Episcopal Church, the southwestern Kansas conference voted in favor of the proposition with the qualification that women should not thereby become members of the annual conference. The New York conference voted against it.

Attention is again called to the existence of women deacons in the ancient church (Romans 16:1); also the earliest of noncanonical writings speak of this order in the early church.

The church to which we belong has distinctly a priestly conception of the ministry, together with a highly organized grade of priestly responsibility. On the other hand, we note that women do speak frequently from the pulpit in connection with the work of the Department of Women, the Health Department, and Social Service. Again a number of women, because of their general responsibility in connection with this work, have been included as ex-officios of the General Conference. S. A. B.

Two Books of Pulpit Stories

The minister as well as other public speakers often feels a sincere desire to find an apt story to illustrate the particular point he wishes to drive home.

To meet this need there has been published *Stories and Poems for Public Addresses*, by A. B. Webber, for \$1.50 net. This includes several good stories on the Bible, Bible school, the Christian, Christ, Christmas, church, communion, the cross, death, Easter, and other such religious themes. The

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

What Everyone Should Know About Cancer

Cancer of the Lip

Cancer of the lip occurs frequently in men and occasionally in women. It most always appears on the lower lip in both men and women; indeed cancer of the upper lip may be considered exceedingly rare, unless it be a direct extension from a far-advanced lower lip growth.

This type of cancer may develop at any time after the age of thirty, but it more frequently develops after forty. It appears in many instances at a point which is subjected to continual irritation, such as from a rough or hot pipe stem or from hot cigar smoke or more often from a broken or decayed tooth. It is now known, however, that many nonsmokers may develop this type of cancer, and of course many who smoke for years never develop it at all.

Cancer of the lower lip usually begins as a small painless surface sore, much like the familiar cold sore, but often accompanied by even less discomfort. A tiny crack or scaly patch on the lip soon covers itself with a thin crust which in a few days falls off, but in the case of cancer instead of leaving behind a new thin, smooth mucous membrane, the small crack still remains. It does not discharge or bleed, and another crust forms, which in turn separates or may be pushed off by the tongue, still leaving a small, raw, uncovered spot behind. Up to this point, the process has taken perhaps a month, and from this time on the cycle is repeated over and over again, except that gradually the raw spot becomes larger, the edges a little firmer, and a trace of blood appears—a condition much like what is commonly called "proud flesh." If still allowed to continue untreated, the ulcer becomes large, may extend down below the red lip margin, and may start secondary growth as shown by a small lump or node under the chin, below and behind the cancer. At this stage it has become far more dangerous than when it was simply a local superficial sore.

The best treatment is a complete removal of all diseased structures by a competent surgeon. Advice should be sought by any adult who has an open sore of any sort upon the lip which does not readily disappear. Such a sore is not necessarily a cancer—nevertheless it should always be the subject of a thorough investigation.

Cancer of the Tongue

This type of the disease, a little less frequent than cancer of the lip, is like it in commencing as a crack or a raw spot,

book is evidently primarily for the minister—much more so than for the secular public speaker—even though over forty pages are given over to humorous stories out of a total of 215 pages. The stories are of a high grade and should prove acceptable to many speakers.

Another book of the same general character is *Apt Illustrations for Public Addresses*, by the same author. These stories are for the minister as well as for public addresses on other occasions. These stories include humorous, pathetic, dramatic, homely incidents. Some of the subjects treated are: the Bible, Christ, the church, conversion, death, Easter, faith, forgiveness, honesty, judgment, love, mother, prayer, preaching, prohibition, sacrifice, service, thanksgiving, and quite a number of miscellaneous stories. This book also sells for \$1.50.

but in this case on the smooth edge of the tongue. It is usually considered to be a "canker" spot and most frequently is situated at a point in contact with a broken or decayed and sharp-edged tooth. Pain, except in very slight degree, is usually absent. The small spot does not heal and slowly grows both deeper and larger. Its edges are a little, but not very much, harder than the rest of the tongue.

This is the favorable time for complete removal by a competent surgeon, for the operation can be more thoroughly done, is less extensive in its scope, and is much more likely to remove the entire tumor. An operation at a late stage can never be as successful as that undertaken promptly, while the process is still local and limited.

In the course of a few months, a small pea-shaped gland may be found under the chin, or at the angle of the jaw, but it is often absent, or at least very difficult to feel, especially if the chin is held up and the muscles contracted during the examination. Gradually a slight odor and an increase of saliva is noted as the ulcer enlarges. This ulcer may be situated anywhere on the tongue, but is most often located laterally on the forward half, and as the growth continues some of the free motion of the tongue is lost.

Advice should be sought long before this late stage has arrived, for cancer of the tongue is an extremely serious form of the disease.

Cancer of the Cheek

This type of the disease, here considered as of the inner surface of the cheek, in a vast majority of cases means a late stage of lip or tongue cancer.

Even when there is no sore on tongue or lip a small raw painless sore may sometimes appear on the inner side of the cheek, usually in contact with a bad tooth. It may often be situated in the depression between the cheek and the gums. It is essentially similar to tongue cancer in its progress, and advice concerning it should be sought at a correspondingly early date; that is, as soon as observed.

So far as known, chronic irritation is the only constant factor that appears in these three cancers, though syphilis seems to increase the susceptibility, and in this situation, as elsewhere, constant irritation seems rather to diminish local resistance to, than be the actual cause of, the cancer.

Cancer of the Nose and Throat

Malignant disease may occur in great variety in the nose, in the cavities communicating with the nose, and in the upper pharynx. It is always a serious condition and may develop at any period of life. Its causes are unknown, and its first symptoms may be obscure. The earliest symptoms are, as a rule, swelling, which may interfere with the passage of air through the affected side of the nose, increased discharge from that side, local pain and neuralgia, headache, loss of appetite and of weight. Of course, these symptoms may appear only one at a time or very gradually, so as to suggest to the patient no more than inflammation, but it is a great mistake to wait before consulting a physician or surgeon until a permanent swelling of the nose or cheek indicates the probability of a tumor. Occasionally a relatively slow-growing tumor in persons from twelve to twenty years of age may cause permanent deformity to the growing bones of the nose and palate. Frequent bleeding from the nose or mouth with changes in voice, should suggest such a possibility, without waiting for the later symptom of difficulty of swallowing. Transillumination and X ray are of help in diagnosis and should be used in all chronic nasopharyngeal disturbances.

The treatment of nasal tumors depends on the location,

character, and extent of the growth. Many harmless tumors are permanently removed by a simple operation; sometimes malignant growths are cured. Other forms of treatment, such as electro-cautery, electrolysis, and radium are occasionally used with beneficial results in advanced cases or in elderly patients upon whom an exhausting operation would hardly be advisable. As a rule, the tumors of this region grow with great rapidity so that early recognition is imperative. Where a suspicion of such trouble arises, the case should at once have the benefit of the best expert advice.

Cancer of the Larynx

The relative frequency of laryngeal cancer is unknown. About one in seven of the growths of the larynx are malignant. It is rare in youth; about 40 per cent of cases occur between the ages of 50 and 60; and 84 per cent between 40 and 70. Over 80 per cent occur in men.

The causes are uncertain; possible local irritation arising from various conditions may excite it. The influence of tobacco is questionable; where this disease is present, however, the use of tobacco must be discontinued.

The earliest symptoms are a change in the voice, difficulty in speaking, a sense of discomfort in the throat, and sometimes a slight cough. Pain may be present or not. If present, it is sharp and shooting in character, and felt in the larynx. Loss of voice follows, with difficulty and pain in swallowing, and copious expectoration of fetid material. As the surrounding muscles and glands are invaded there is swelling of the neck.

If recognized very early, while the disease is confined to a small area within the interior of the larynx, successful operation is possible, but only at the hands of an experienced, skilled surgeon, especially trained for this particular work. Proper local treatment will save considerable suffering and possibly somewhat prolong life.

Cancer of the Tonsil

Primary cancer of the tonsil is an infrequent disease. This gland may be attacked either by sarcoma or carcinoma. Both forms begin in one tonsil only; therefore persistent symptoms confined to one tonsil should always arouse suspicion. Sarcoma of this structure may develop at any age but is most common between 15 and 30. The early symptoms are congestion of the tonsil and near-by mucous membrane, soon followed by enlargement of that gland. Pain, when present at all, is usually dull, though there is often a sense of fullness in the throat, a thick voice, and difficulty in swallowing. The glands of the neck are slow to enlarge. Simple subacute tonsillitis, syphilis, and most other forms of tonsillar congestion and enlargement usually respond to medical treatment; sarcoma does not. The growth is smooth, dark red, bleeds easily, and often ulcerates early. In the later stages the disease makes extensive advancement in all directions, involving the important structures of the neck, and making the outlook hopeless. Whatever prospect of successful treatment there may be lies in the early removal of the tumor or efficient X-ray or radium treatment.

Carcinoma of the tonsil is more frequent than sarcoma, and occurs like most forms of cancer, in middle and advanced life. The earliest symptoms, often very obscure, are pain in the region of the tonsil, congestion, swelling, and discharge from the tonsillar crypts. The surface is nodular and not inclined to bleed. Later there is increasing pain, radiating to the ear and aggravated by the act of swallowing. There is fullness in the throat, and a thick voice. The progress is usually rapid. Ulceration occurs late, but the glands are involved early. Anæmia follows with a swelling of the larynx

to such an extent that it may be necessary to admit air to the lungs by inserting a tube into the trachea.

Carcinoma of the tonsil has been successfully treated by radical surgical removal. Half-way measures are worse than useless. At the best the results of treatment are usually only palliative. Of course, the smaller and less active the growth, and the earlier it is recognized, the better the outlook. Radium and X-ray treatment may prolong life but almost never cure.

Cancer of the Stomach

The stomach is the seat of this disease in nearly a quarter of all the fatal cases of cancer. This proportion is indicated by the figures of the Census Bureau for 1917 for the Registration Area of the United States. This form of the disease is certainly not diminishing, but the death rate should be cut down by early diagnosis and operative treatment. The census report further shows that deaths from cancer of the stomach are in the proportion of 19.3 per 100,000 population. It is a little more common in men than in women and occurs with increasing frequency with advancing years. Its onset is insidious, but nearly always there are warnings which, if heeded, would save many a life at the period of its greatest usefulness.

The stomach is a muscular contracting bag lined with mucous membrane. When it contains food, it is in continual motion. If the food consists of hard lumps instead of soft, well-masticated material, there is bruising of the lining of the stomach, and this bruising is most frequent at the outlet where the muscular walls of the organ are in more violent motion. As a matter of fact, most cancers of the stomach occur near the outlet.

A stomach previously rendered sensitive by irritating substances has, in the very nature of things, a lowered resistance. Examples of such substances are alcohol, highly seasoned food, and tobacco. The excessive use of these agents may be accompanied by retardation of the digestion and by the secretion of too much acid. It is therefore thought that any condition which predisposes to ulcer of the stomach may be a forerunner of cancer.

The symptoms of ulcer and those of cancer are often similar. There is distress after eating, at times amounting to actual pain. A change in the desire for certain foods, such as a distaste for meat, is not uncommon. Belching, nausea, and vomiting occur later. In the case of ulcer, the vomiting of blood is more common than in cancer, but this sign is not rare in the later stages of cancer. The general health suffers; there is loss of weight and sallowness of the complexion. There is no visible lump or one which can be felt from the outside, even by a skillful physician, until the disease is far advanced.

When the growth is at the outlet of the stomach, the symptoms of distress, pain, and vomiting show themselves earlier than when the disease is remote from the outlet. Cancer of the upper end or inlet of the stomach is accompanied by difficulty in swallowing solid food.

The outlook for cure in cancer of the stomach depends entirely upon the possibility of the complete removal of the growth. Unfortunately most of the cases in which operation is undertaken are so far advanced by the time the physician sees the patient that only a palliation is possible. Since cancers in this region often follow ulcers it is self-evident that ulcers of the stomach should be recognized and cured before there is a cancerous degeneration. The various methods of modern diagnosis, including the X ray, will usually establish the existence of a condition of the stomach requiring operation.

Complete and careful physical examination is imperative in all cases of indigestion beginning after the age of forty, and periodic examinations of all healthy adults should be encouraged.

Cancer of the Intestines

This form of the disease is practically limited to the large bowel, and one cancer occurs in this locality to every eight in the stomach. Two thirds of the cancers of the large intestine are situated in its lower portion, called the rectum. The greater part of those situated in the large intestine proper are in a portion of the bowel just above the rectum (on the left side), called the sigmoid. Intestinal cancer occurs in about the same frequency in both sexes, and differs from other forms of cancer in that it is found occasionally in young children.

There seems to be no local conditions which can be blamed for having any particular effect in the development of this type of the disease, though a small proportion of cases of cancer of the sigmoid develop on the site of a peculiar inflammatory condition—diverticulitis.

The symptoms differ somewhat according to whether the disease originates in the large intestine proper or in the rectum. In the large intestine proper, the disease, for the most part, tends to spread circularly around the gut, producing constriction. The most consistent early symptom ordinarily noticed by the patient, therefore, is increasing constipation. It is regrettable that this symptom does not more often lead to a proper early investigation, many middle-aged or elderly persons apparently believing that an increasing constipation is natural with advancing years. The excessive use of cathartics may for a time combat this tendency, but if the individual takes notice, he will find, usually, that action of the bowels under these conditions produces pain at a certain and constant point. X-ray diagnosis may reveal a narrowing of the gut even in an early stage.

In this particular form of cancer, passage of blood is an inconstant symptom, many people passing little or none excepting in the later stages. Abnormal passage of slime or mucous is also infrequent.

This type of cancer does not tend to attain very large size, leading to recognition of a tumor or lump, until the later stages. The condition is insidious; and until actual obstruction of the intestine exists, the patient, unless unusually alert, may not realize that anything is the matter with him. Failure of general health, loss of flesh, alteration of color or jaundice are very late manifestations, and may only become evident after the disease has existed for some time, even two or three years.

It must be said that this is an extremely difficult form of cancer to diagnose because of the lack or late appearance of the symptoms. Careful periodic medical examination after the age of forty would result in the discovery of many of these tumors which now go unrecognized.

Cancer of the Rectum

Signs here are somewhat more definite and more pronounced. Usually this kind of cancer starts from one side of the bowel instead of encircling it, and the manifestations of obstruction are usually delayed until late in the disease. Pain occurs more constantly than in the form just described, but is also a variable quantity; and an extensive growth sometimes exists without giving rise to very much pain until the later or hopeless stages.

On the other hand, the passage of some blood and abnormal matter, like slime or mucous, occurs quite frequently. The movements may have an unusually offensive odor. As in the large intestine proper, the disease is usually of slow

growth and the patient's general health may be maintained for a long time.

Neither of these conditions is difficult of diagnosis. The errors are made from lack of careful recognition of the possible importance of appropriate examinations by an expert, particularly X-ray pictures of the large intestine proper, and a thorough examination of the rectum both by touch and inspection, if necessary with the aid of an electrically lighted instrument.

Bleeding from the bowels is a symptom which never should be neglected. While the most frequent form comes from the presence of hemorrhoids, the fact that it does come from this source and not from some other condition must be satisfactorily demonstrated. Moreover, not infrequently the two conditions—cancer and hemorrhoids—coexist. Most of the failures in the recognition of cancer of the rectum have come from this confusion with the symptoms or presence of hemorrhoids.

Treatment is surgical if the disease is in the early stage. Some portions of the large intestines lend themselves particularly well to the performance of a very satisfactory, safe, and efficient radical operation. Radium and X rays only prolong life and do not give permanent cures.

The early surgical treatment of cancer of the large intestine is often successful. Cancer of the rectum has, on the whole, greater technical difficulties. The outlook for advanced and delayed cases is particularly bad.

Cancer of the Bladder

Cancer of the bladder is fairly frequent, occurring in about 1 out of 200 malignant tumors; which means that in this country four or five hundred people die every year from cancer of this organ. The disease is five times as frequent in men as it is in women, and rarely occurs before the age of forty, while the greatest number of cases are seen in patients from fifty to seventy years of age. It is one of the most difficult forms of cancer to diagnose and treat, because such cancers may grow to a considerable size before they give any symptoms. Pain, which is not infrequent in these types, occurs only at a late stage, and then sometimes only as a feeling of bearing down or while straining to pass urine. It is rare that a tumor is so large that it can be felt through the abdominal wall. It is of the utmost importance, therefore, that the cardinal symptom of cancer of the bladder should be generally known. This symptom is blood in the urine, which appears without warning or apparent cause. When it is noticed a physician should be immediately consulted; yet many cases of bladder carcinoma are allowed to run on for a long time, simply because the patient thinks that a little blood in the urine is a matter of no significance since there is no pain or stoppage of urine. In the late stages the bladder will always become severely inflamed, and foul-smelling urine will be passed with difficulty and pain. This means that the tumor has spread to the neck and walls of the bladder, and cure is then difficult or impossible. While blood in the urine is not necessarily a symptom of cancer, for it may be caused by a stone in the bladder or even by nonmalignant tumors of the bladder or by certain diseases of the kidney—still, these facts can be ascertained only by a surgeon. The blood may be very slight and only occasional in the early stages of the nonmalignant tumors (or even in the dangerous kinds); but in three fourths of the cases these tumors ultimately turn into a malignant form and then are extremely difficult to cure by surgery. It must be remembered, therefore, that when a bladder tumor gives much pain or can be felt in the abdomen it is usually hopeless. The patient should consult a surgeon the first moment that blood

is seen, since the tumors grow slowly, as a rule, and do not spread in the body until they have been present for a long time.

A certain cure can be effected only by removal of the tumor from the bladder. X ray and radium are of more value in delaying the growth and in relieving pain than they are in affording permanent relief. The electric cautery in the form of a high-frequency current is also of little value in the treatment of cancer of the bladder, though it is very beneficial in the relatively harmless papillary outgrowths which occur not infrequently in this organ. The three things to be remembered, therefore, are that the appearance of a reddish coloring matter in the urine is a danger signal whether or not it is accompanied by pain or stoppage of the urine, that a surgeon should be immediately consulted, and that the only way in which he can make a positive diagnosis is by inserting an examining instrument into the bladder so as to look in and see just what is present. If a physician cannot do this he can only guess at the cause of the trouble.

Cancer of the Kidney

The only symptoms of cancer of the kidney are a lump in the abdomen and blood in the urine. A shadow may be seen on X-ray examination. Pain in the back is rare unless the tumor is large. The only cure is operation as early as possible. Fortunately, such cancers are rare.

Conclusions

From what has been presented, it will be noted that the conclusion of many of the leading statisticians of this country is that cancer is slowly increasing in the United States and that it has become one of the most important causes of death in people forty-five years of age or over.

The public in general is ignorant of the symptoms of cancer and not aware of the necessity for early treatment if good results are to be obtained. Because of this lack of knowledge, relatively few patients go to a physician in time for satisfactory treatment.

The purpose of this handbook is to inform the public that the important factor in the successful treatment of cancer is its early recognition, which cannot be accomplished unless those who have tumors consult a competent physician on the discovery of the first symptoms.

As cancer is neither a germ disease nor contagious, but springs from some abnormal growth of cells in the body, it cannot be handled by such public health measures as have so greatly diminished typhoid fever and tuberculosis.

As, therefore, physicians cannot by any means control the incidence of cancer, their efforts are turned to the direct cure of the disease or of any slight trouble or irritation such as may lead to cancer.

The opinion of the most able physicians and surgeons of the country at the present time is that medicines taken internally are not effective as cures for cancer. Neither pastes nor other nonoperative methods widely advertised by quack doctors (some of whom unfortunately are physicians) can cure cancer. The favorable results, reported in the newspapers and in the advertising material and testimonials of these charlatans, are obtained with ulcerating growths which are not cancerous. There is no question that a cancer can be destroyed by a caustic, but much of the normal tissue about the cancer is also eaten away, and the caustic is less easy to control in its action and much less certain than the removal of the whole tumor by the knife. Cancer cannot be cured by osteopathy or Christian Science.

Radium has been much used of late in the treatment of cancers of the skin, and has been found to be of great value in certain types, even when small quantities are employed.

Other cancers are very difficult to cure by radium, even when used in large quantity. When the tumor has grown into the bone or cartilage, or has spread by previous ineffectual treatment by caustics, or when the growth is complicated by syphilis or by tuberculosis, the results by this method are unsatisfactory. Cancers of the tongue, lip, and mouth, and especially those of the womb, have been treated with varying success, but it is still the general opinion of those who work with radium that for the present at least all cases of dangerous or malignant tumors which can be successfully removed by operation should be so treated, radium being reserved for such tumors as are beyond the reach of surgery. Deep-seated cancer, such as those of the breast, lung, stomach, abdomen, intestinal tract, bladder, and elsewhere, are usually beyond the effective reach of radium, but often much improvement can be obtained by carefully adjusted applications. The proper use of radium requires a large experience and great skill if serious burns are to be avoided, and as a rule large quantities must be employed, so that not every physician has a sufficient amount with which to treat cancer. On the other hand, X rays have much the same effect on cancer that radium has. Suitable apparatus is not very expensive, so that if radium is not available X rays may very properly be used in treating those types of cancer which are favorably influenced by radium. Whether X rays are just as effective as are large quantities of radium in the general treatment of cancer has not yet been decided. It is not possible to use them as effectively in some cases of internal cancer, because while radium can be inserted into the bowel or into the uterus, it is very difficult to get a sufficient quantity of the X rays to penetrate the body to these organs. In superficial cancers, however, when radium is not available, the X ray should be used, and its use soon after incomplete or palliative operation often temporarily checks the growth and greatly prolongs the life and comfort of the patient. In places where radium is not available, the X ray is, therefore, the best substitute.

Everyone should remember, therefore, that cancer begins as a very small growth, and if it could be removed a short time after it appears would always be curable. As the symptoms are obscure and not always characteristic, it is necessary to consult a good physician at the earliest possible moment and not to delay or to apply home remedies in the hope that the trouble is of no importance. This should be borne in mind by every person over forty.

Cancer kills one in ten of the people of the United States after that age. The leading physicians of the country believe that the best results at present are obtained by cutting the tumor out as soon as it appears and not waiting for it to grow, as it always does, and affect other parts of the body so that its removal is made much more difficult or dangerous.

(Prepared by a Special Committee of the American Society for the Control of Cancer.)

According to the *Outlook* telephone conversations from coast to coast are continuously in progress both day and night despite the fact that three through trunk lines link the Atlantic and Pacific. It sometimes takes forty minutes to make a connection. Especially are the lines busy at night as the rate is about half from 8.30 to midnight and about a quarter from midnight to 4.30 a. m. so that about half of the conversations take place at night. An interesting feature is that these lines can also be used for telegraph without interfering with telephone service and provides a private telephone line which is always much in demand by certain business houses. The number of telephones in active operation in the United States approximates 15,000,000.

LETTERS AND NEWS

Stewardships and the Order of Enoch

Recently the SAINTS' HERALD was a little late reaching my home, and I was unusually anxious to get it. Finally it came, and my heart was made to rejoice to read of the stewardship plan as presented in the HERALD by the bishop of the Far West Stake and its indorsement by the President of the church. Truly we must not as a church wait till the working details of stewardships are all worked out before they are established.

"He that waiteth for a commandment in all things is a slothful and not a wise servant."

The Lord says, "The power to do good is in us." He that knoweth to do good and doeth it not to him it is sin.

I, for one, am ready for stewardships. True, I haven't very much money, but I have a little, and I think a little money invested in stewardships and the Order of Enoch will accomplish more good in the redemption of Zion than thousands spent in a haphazard way. As a church we must not simply have our religion in the abstract but in a concrete form, that we may truly be the light of the world, not only spiritually but socially. As a church let us show our faith in God and our confidence in his divinely appointed leaders by doing the things written and not merely by saying, "Lord, Lord." Truly we, in establishing the stewardship plan, may make some mistakes, but should we fail to make the effort our mistakes would be much greater. Shall we go forward and succeed, or remain where we are and fail?

C. J. SPURLOCK.

Elder Clifford Arouses Great Interest

It was with regret that we, on Monday last, were obliged to bid farewell to our beloved brother, C. M. Clifford, who has been with us for the past month. Although this was his first visit to our community, he has made many friends, and has instilled within the Saints here a greater love for and appreciation of this great work. We wish Brother Clifford might return to this field in the near future. The field is so large and there is so much work to be done, that our hearts yearn to see God's servants come to our assistance.

Not at any time in our experience in the work have we felt such a pressing need for men, men of God, men who are capable of presenting this message in a logical manner, such as our brother has done. This is the method of appeal that seems to reach the honest-hearted and thoughtful Canadian, and we have rejoiced many times that our message is so rational and our premise so sound. Although our efforts have not been crowned with any immediate tangible results, numbers have started to investigate, and friends have been made for the gospel, not mentioning the amount of miasmatic fog of ignorance and misunderstanding that has been cleared away.

Prior to our brother's arrival, we thoroughly advertised his meetings and secured a theater for five Sundays in the principal business section of the town. We began on April 1 in that place, and then during the week in Saints' Hall, until the middle of the month, when, the weather permitting, we went out on the street corner and preached to hundreds every night. It was gratifying to see many return night after night to hear our message. A number of questions were asked, and there were also requests for literature. Their wants were successfully met in these respects, although our supply of pamphlets was rather limited.

We feel assured that the Lord's promise to us in this place will be fulfilled, that if we continued steadfast and lived the gospel, the wheat would be discerned and would be gathered into the fold, and this has stimulated us to keep, as it were, the ground prepared for the missionary by scrupulously performing our duties.

May the Saints pray for us that we may ever keep before us this vision of Zion and our right to citizenship therein.

This is our prayer:

May unity and peace reside
Within our midst, O Lord.
In hearts and lives let love abide.
Oh, may we hear thy word.

Yours in gospel bonds, O. L. WEAVER, D. D. S.
CORNWALL, ONTARIO.

A Trip to Far West from Independence

As an outgrowth of the young people's meetings held weekly at the Stone Church in Independence, an auto trip was taken on Sunday, May 13, to the old historic spot where Far West once flourished in the thirties.

The trip was preceded by lectures by Walter W. Smith on the history and geography of the region.

One postponement had been made because of threatening weather, but finally the trip was made with good weather and roads.

Approximately forty-five cars reached the place, some delayed because of car trouble and some because they for various reasons lost out in the long drive of seventy-one miles by the most direct route through Kansas City, Liberty, Lathrop, and Kearney.

It was interesting to see so large a number of cars in one long string, journeying back over the same route taken by the Saints in their trip to Caldwell County when driven out of Clay County in 1836, the "Cannon Ball Trail." Muslim car signs with the words "Far West," had been provided for twenty-eight cars, on the idea that this would be more than enough, but these soon were all taken and flags provided for others, and still many others had no markings at all.

A check-up was made at Liberty and thirty-five cars counted there. A considerable number had gotten behind and taken the roads leading farther east and some had gone to the west, and some had engine and tire troubles. But the main contingent of the party arrived shortly after eleven and a service was held with Frederick A. Smith as speaker. The Saints have a nice little church at Far West, and under the leadership of Elder Giles P. Koger hold regular services. Their congregation was supplemented by visitors from Cameron, Kingston, and other points in that territory.

Dinner was served on the lawn for most of the local people and many private parties had their meals here and there about the grounds. Visits were made to the old temple lot, where the corner stones still show where they were laid in the excavation made for the temple. It is a beautiful location, probably the highest in the county, and as one looks in all directions he is inspired with the possibilities of the region and its surrounding territory.

At two o'clock, with some still arriving, (Brother R. T. Cooper, who had broken a spring, arrived after three) another service was held, this time on the lawn, with F. A. Smith as speaker, E. D. Moore in charge as organizer of the expedition, and prayer by Elder E. F. Robertson, missionary in Far West Stake. Song service in charge of Elder J. S. Andes. It was an impressive occasion and caused the people

to think seriously over the problems the church had confronted in those days and is still confronting. Elder J. W. Peterson offered the benediction.

The drive home was made in several sections, and though with distractions for a few whose autos misbehaved or whose gasoline tanks went dry with no supply near, almost all came in with much satisfaction over the trip in general and the impressions gained.

Some of the Cameron and Far West people are considering a return visit, which we hope will materialize.

News From Philadelphia

For months I have been trying to find time to write. Several months ago Brother Stoff, our new pastor in Philadelphia, asked me to keep you posted regarding affairs here, and when I accepted the position of correspondent I fully intended writing every week.

Brother Stoff arrived, and his first sermon we shall never forget. Right from the shoulder. He said it was "just a talk to stimulate thought." Some of us are thinking yet about that "talk." He spoke of the menace of present evils of the world creeping into the church and of keeping oneself unspotted from the vices of the world. I make a practice of keeping notes on every sermon I hear, and my notes bear out the fact that Brother Stoff's "talks" so far have been excellent, stimulating, convincing; and for just "talks," as he calls them, they have been equal to the best sermons I have heard from the Philadelphia pulpit in the years I have been here—eight in all. But Brother Stoff is not alone in the preaching at Philadelphia. Brother Mottashed, Brother Milligan, Brother John Zimmermann, and others take active part in the preaching.

Our priesthood is as active now as it ever has been, to my knowledge. We meet every two weeks, and our meetings are usually two hours or more in length, and we are loath to go when they are over.

We have incorporated a men's meeting, which convenes once a month to discuss branch topics and anything else of interest. Its purpose is to get all the men together. Refreshments usually precede the meeting, and the men of Philadelphia have found there are plenty of "good fellows" right in our branch whom they never knew thoroughly before.

Boy Scout meetings here have gone "over the top." They excel any previously held here; our troop is being noticed, and facts concerning it are being published in the Philadelphia Scout paper.

I know little of the women's organizations and Orioles excepting that they, too, are very active. The Young Married Women's Club meets regularly each Friday evening, and the Orioles on Monday.

Brother Edmund J. Gleazer has been preaching for us all last week, and his sermons are of the highest caliber. I wish time and space would permit me to give you the outlines of the sermons I heard. Brother Gleazer spoke to the Saints particularly, and there wasn't a Saint who heard him who by the end of the week wasn't proud he had accepted the gospel and more determined to do his share in the great gospel work and the establishment of Zion. Everyone was particularly glad to have Brother Gleazer in our midst once more.

Starting Easter Monday, a holiday, he had rather larger audiences. The size of the audiences increased as times went on as did the interest until Sunday evening when there was hardly a seat to spare in the house. Then even though Brother Gleazer preached a long sermon, everyone was in-

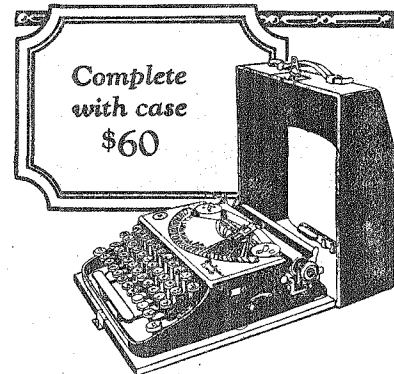
tensely interested, and we feel we all wished he could have continued both that sermon and many more. I know I did.

I am now teaching school at Swarthmore Preparatory School in Swarthmore, Pennsylvania. I have been teaching and coaching athletics for a year or more and have been going to Camp Pennsylvania and acting as head of the Junior Camp there on Lake Champlain, New York, during summer vacations. The Presidency has released me from missionary service to continue my schooling, and I have been taking work in spare time at the University of Pennsylvania, where I am now in my junior year. I get a chance to do some preaching in Philadelphia and Brooklyn occasionally.

I would appreciate correspondence from any of my old friends among the many Saints I met while in the Middle West.

WILLIAM B. HARTLEY, *Branch Correspondent.*

Elder W. D. Tordoff writes that he is leaving the Isle of Pines for the United States on May 18. He expects to stop for a very short time in Independence after which he will go to Lamoni to attend the Young People's Convention. He will remain in Lamoni and attend Graceland College next year, taking the religious education course.



It's a Remington

with *Standard Keyboard* and other big machine features. And it's Remington in quality, strength and reliability.

It's Portable

Fits in a case only four inches high.

Take any user's advice and buy one.

Why not give a Remington as a graduation present this year? Nothing could be more appropriate than a machine of this kind. One who learns to operate this machine by the touch system will have no trouble in learning over, for it has the same keyboard as the standard office machines.

\$60

including carrying case, which is also a writing base.

HERALD PUBLISHING HOUSE
Independence, Missouri

Toronto

Class study a drawing card.

Toronto has many beautiful parks, and the people surely know how to use them—winter and summer. In winter the park employees fence in sections which they flood with water; then the hockey games are in evidence. Other places are also flooded for skaters, light poles being placed where needed, so there is skating day and night. Girls and boys tramp over the parks with snowshoes, ride down the hills in bobsleds and toboggans, and jump around like jack rabbits, on skis.

In summer, picnics, tennis, cricket, and baseball send thousands out daily into the open air. The parks in this town are not for ornamental purposes alone; they are for use.

The Religio athletic committee had visions of approaching spring. The result—a banquet. It was a one hundred per cent affair. The spirit of youth even seized some of the "has beens." Brother M. Crowley was the presiding genius, while Sister B. Hewitt and able assistants got up one of the prettiest and most successful banquets, in the opinion of many, ever held in the church. The Religio has had a splendid attendance this winter. John Hughes, superintendent, adopted the policy of making the lesson feature the principal drawing card. The attendance is evidence his policy was a wise one. Church history, present revelation, and the Book of Mormon are the subjects under consideration.

The attendance at the sacrament service has been splendid. The Sunday school, with B. Hewitt at its head, has gone over the two hundred mark. The other departments are in competent hands and are doing well. There is considerable interest among the young people in the coming young people's convention at Lamoni. The big question is: Who is going to be chosen to go? One of the brethren is planning on taking an automobile load with him.

313 Brock Avenue.

C. EDWARD MILLER.

From Arkansas City, Kansas

A new church and work is gradually progressing.

It has been some time since we have written, but we can assure you that we have not been asleep by any means.

Brother C. E. Harpe has been here of late and preached some very fine sermons, and brought in three more precious souls to help us. Two of them are very young but all the better to put their shoulders to the wheel and help, if properly taught after their baptism. Two more have said they also were going to be baptized in a week or so.

Brother Harpe has gone out to Hardtner to preach and is doing good out there too, and baptizing some. We earnestly hope that the Lord will bless his efforts for good wherever he may go.

We were also favored with a sermon from Brother Benjamin R. McGuire a short time ago; would have been glad to have him stay and preach for us some more, but he had to leave before church was over. Come again, Brother McGuire, and we hope to be able to have a larger crowd out to hear you, for we had a fine sermon.

We are getting a few, but they seem to come so slowly it makes us feel rather discouraged some of the time; then after a while one or two will step forward in obedience to His commands and we feel somewhat encouraged for a while. We would feel so much better if some of the men would think more seriously of the matter and would step forth in obedience to the commands. Let me suggest that we hold them up before the Lord in prayer that they may come, for

they can surely be a help to the work if they only would come.

We have a beautiful little church now, and anyone coming to Winfield can easily find it, for it is near the South Winfield Santa Fe depot. We are so thankful, for after looking forward for nine years we have a church at last. Brothers A. C. Martin, J. R. Davis, and others will remember how we used to rent ground and put up the tent and have preaching.

We expect to hold a reunion about the 17th of August, which I believe will be a big help to us. I hope it will be attended by all who can come, for we believe that we have a good place for it, and will try to have things ready for a good reunion.

We had quite a nice Easter program for the Sunday school arranged by Sister Farmer who so faithfully trained the children, and we are promised another for Mothers' Day.

Our president, Brother George W. Vickery, has been away for some time and left the care of the branch to the other officers who have been faithful to their duty; we also had some good sermons by Brother Hughes.

Anyone coming to visit our meetings can come to Charles T. Pooler, 525 North Fifth Street, Arkansas City, Kansas; or George W. Vickery, 914 North Third Street, Arkansas City, Kansas; or Earl Farmer, Winfield, Kansas. The church location is 1315 Stewart Street, one half block east and one half block north of the South Winfield Santa Fe depot.

Holden Stake Items

Elders Greene and Phillips Do Good Work.

Brother U. W. Greene has been delivering lectures and sermons in the stake, occupying at Grandview, Lexington, and Lees Summit. Grandview reports the attendance at his lecture on Easter Sunday the largest of any service ever held in their church. The Saints are pleased that Brother Greene has improved in health to the extent that he can take up his work again.

Elder Arthur B. Phillips has been visiting Holden the past few weeks, speaking on Friday evenings in reply to an attack made upon the church by Elder Briney, an aged minister and the pastor of the Disciple Church. Elder Briney delivered his lectures Sunday evenings from his pulpit, Brother Phillips replying on the following Friday evenings. Sisters Ticy Moler and Ethel Macrae took down the speeches of Elder Briney in shorthand, and submitted them to Elder Phillips. At his closing lecture Elder Briney made a challenge for discussion, and Brother Phillips presented a counter challenge. These were both published in the local paper.

The Saints are highly pleased with the results. Brother Phillips's gentlemanly and scholarly bearing made an attractive contrast to the attitude of his opponent, who manifested a spirit of unfairness, maliciousness, or ignorance. His main effort seemed to be to stir up a prejudice and misinform the people. Mr. C. L. Hobart's [editor of the *Holden Progress*] publicity work in connection with this affair did much for justice and fairness. All of his work was voluntary and without solicitation. Many of Elder Briney's own congregation attended every lecture of Brother Phillips, and expressed themselves as greatly pleased. The Saints were not the aggressors, but have met the attack and are continuing to live their religion daily, "gaining favor in the eyes of the people." Three who had attended the lectures were baptized by Brother Krahl the Sunday following Brother Phillips's last lecture.

The East Independence Saints are considering the erection of a new church edifice. They have decided on a site, ap-

pointed a local committee who have taken up the question with the First Presidency, Presiding Bishopric, and stake authorities.

Lees Summit Saints have done some very commendable repairing and improving of the interior of their church. Bishop May, the pastor at Lees Summit, in connection with the stake bishop, has had direct oversight of the work.

Brother J. W. A. Bailey has held a series of meetings this year at Holden and Marshall. Good audiences greeted him nightly. Twelve were baptized at Marshall. He was announced to begin services at Nelson on Sunday, May 6.

Brethren R. E. Burgess and J. F. Petre have been holding services at Lexington and vicinity. Five were baptized.

The Holden Home for the aged has recently laid new oak floors in their halls and dining room, the Home family turning over the proceeds of their bazaar to apply on the cost of the same.

CORRESPONDENT.

Seattle, Washington

All departments doing good work.

We were thinking of our many friends, and wishing that we could send each a personal letter, but as that is impossible we thought we would write to your very valuable paper, as we feel sure they all read it.

We are very comfortably settled at 4806 Aurora Avenue, and are well cared for by the Saints of this place. It is indeed a pleasure to have such noble, earnest people to labor among, for they inspire us with greater zeal and courage to press onward in this the most glorious work man ever engaged in.

The meetings are all well attended and good interest is taken; especially would we mention the young people's prayer meetings held at 8.30 a. m. Sundays. Our young people are very active in these meetings. The Lord is blessing them, and they are qualifying for greater service in the different departments.

The church school is growing under the leadership of Brother Wilford W. Powers. There are two classes in teacher training, one Sunday evening in the Department of Expression and Recreation, the other one on Tuesday evening at the home of Brother Lasater, Sister Ida E. Jones being the teacher for both classes. Twenty-one are enrolled and are almost ready for examination.

The Department of Recreation and Expression is doing a splendid work, having two sessions a week, one session Sunday evening where different subjects are taught; a short program is given also. Friday evening is spent in the study of dramatic expression and public speaking, until nine o'clock; then those who wish, go to the lower auditorium and play games for an hour. Brother R. P. Mulvane is the very excellent instructor of these dramatic classes. Brother Charles Powers, the superintendent, is untiring in his efforts to make this department meet the needs of the young people.

The Department of Women, with Sister D. S. McDole as superintendent, has been very busy; they have had built in the side of the lower auditorium, a splendid kitchen, where they can now serve a conference with ease and comfort, which they did do in February.

The Temple Builder girls are planning a social for the Department of Recreation and Expression for May 11. They are planning many other things for the future. Sister Ida E. Jones is their leader.

Easter was certainly a very spiritual day with us; the Holy Spirit being manifested at both the young people's

prayer meeting and at the sacrament meeting, where words of admonition and promise were given. The same holy influence was felt throughout the day, especially in the evening when the Sunday school and choir gave a cantata, "The glory of the cross." Many hearts were touched by the beautiful rendition. The choir did splendid work, their sweet voices blending together so harmoniously it seemed that heavenly voices commingled with them. Also the speaking parts were given with such feeling that we almost fancied we were present at the greatest tragedy and the greatest triumph the world has ever known.

The choir is doing good work, both for church services and for Sunday school. The Sunday school choir meets Thursday evenings where they are taking up the fundamentals of music, with Sister Lansing as their director and Sister Oliver doing splendid work at the piano; there is also orchestra practice Thursday evenings, Brother Sylvester, late of Canada, being their leader. The church choir meets for practice on Sunday immediately after the morning meetings, about one p. m. Sister Florence Love is their very able leader, Sister Oliver again at the piano.

We organized a branch at Everett last month. Brethren Stearns and Brundage were chosen as presiding officers, assisted by others of the priesthood. They have a very nice church building of their own situated on Franklin and Twenty-fifth Streets. We can see a very bright future for them, and may God add his blessing to every noble effort upon their part to send out the glad tidings of great joy.

Sunday the fifteenth, Brother Henry L. Livingston, of Portland, Oregon, was the morning speaker, giving us a very able and timely sermon on the "Signs of the times," which we feel sure was seed sown upon good ground. Brother Livingston is always a very welcome visitor, for we have spent many very happy hours laboring with him in Portland, our former field of labor.

Ever praying for the redemption of Zion, I am,

Your brother in Christ,

C. E. JONES.

North Toronto

They hope soon to build a church.

I am writing to acquaint you with some of the activities of the Saints of North Toronto Branch.

We have a branch of about eighty-four members, including about twenty nonresident members and twenty-five children. We own a small church, but as it is in a dilapidated condition, we decided some time ago to build a new one.

We were very fortunate in securing the site for our new church, purchasing a lot in one of the finest sections of North Toronto, and situated directly opposite the North Toronto Collegiate Institute. We have paid about half the money due on this lot, and hope in the near future to be able to erect an edifice worthy of the cause.

We have held several concerts, box socials, and motor trips, and have raised a considerable amount of money for the building fund by them, as well as promoting a more sociable feeling among the Saints.

The choir has also supported in every way. They recently staged a splendid cantata entitled, "David, the shepherd boy," which was performed on two evenings in our own branch and once at Humber Bay. The majority of our audiences at all performances was composed of strangers. We feel fully repaid for our efforts when we realize the splendid advertisement this cantata has been, and the favorable way it has been commented upon by the whole neighborhood.

Our Sunday School and Religio Departments are also busy.

Besides their regular meetings, they have organized special meetings, at which lantern slide pictures are shown and stories told every Saturday evening for the benefit of the children. These meetings are well attended and enjoyed by the children of the neighborhood. We hope to increase the membership of the Sunday school and Religio through them.

The Department of Women and the Temple Builders are also active and are ready and willing at all times to give us their fullest support in every endeavor to promote the gospel.

We desire to see this latter-day glory move forward, and will try at all times to do our utmost for its progress.

MARGARET C. RUSSELL, *Secretary.*

Independence

The campaign drive for \$25,000 to complete the purchase of the Swope property for use as a community center, playgrounds, etc., is on in earnest. At the big mass meeting in the Stone Church on Thursday evening, the 10th, about \$13,000 was raised by pledges among the Independence people. In the front of the church was a large chart marked off in 550 squares to represent the number of \$100 pledges necessary to raise the total amount. Three hundred of these squares around the border of the chart were checked off to represent the \$30,000 donated by Bishop Zimmermann and family. There were 250 squares left blank in the center of the chart. As a subscription was made, the number of squares represented by the amount subscribed were marked off. Near the close of the session, subscriptions for less than \$25 were accepted, and a multitude of these poured in, checking off about 20 more squares. President F. M. Smith and Chairman Walter W. Smith presided at the meeting. Preceding the mass meeting, the workers and committee members met in the basement and received instructions for the carrying on of the week's work of soliciting throughout Independence. At the same time a parade of about sixty automobiles, headed by our band in a large truck, drove through the principal streets of Independence. Banners bearing legends were tied on many of the cars, one truck containing about twenty-five little children displaying a poster on which were the words, "We need a place to play. Buy the Swope property."

Next Friday evening all Religio meetings for Independence have been dismissed and the Saints will hold a basket picnic on the new property, beginning at about four o'clock. This will be at the close of the drive for money with which to pay for the grounds, and should be in the nature of a congratulation meeting. At seven o'clock there will be a concert by the band, which will be followed at eight o'clock by the final report on the drive. There will be community singing and band pieces. All the Saints in Independence and surrounding country are welcome.

Sister Walter W. Smith, who was operated on for appendicitis at the Sanitarium last week, is reported as doing as well as could be expected. The operation was of a serious nature, but the patient is doing well.

President Frederick M. Smith left here on Friday, the 11th, for the East. He attended a two-day meeting of the Saints in Columbus, Ohio, on Saturday and Sunday, and then went on to Washington, District of Columbia, where he will attend the meetings of the National Conference of Social Workers.

Mrs. Dora Glines, superintendent of the Department of Women, spent the week end in Joplin, Missouri, attending the conference of the Spring River District.

The trip of the young people of Independence and surrounding territory to Far West was held Sunday as sched-

uled. A detailed write-up of the occasion will be found in another column.

Last week was Hospital Week throughout the country, and our Sanitarium participated in the effort to direct the attention of people toward these places of help in time of trouble. About three hundred children were examined free during the week, the doctors of Independence giving their time for this work. Thursday and Friday were visiting days, and our people availed themselves of the opportunity to hear Bishop McGuire, Doctor Wolfe, the Christian minister in Independence, and Doctor Shore, a baby specialist, at these meetings. Saturday was Tag Day, and Sanitarium workers were busy all day "tagging" those who ventured on to the streets of Independence. About \$720 was collected by the nurses and assistants throughout the day. During the week many visitors were shown through the Sanitarium.

Bishop James F. Keir was taken ill with a heavy cold about the middle of last week and he is still confined to his home.

Professor C. E. Irwin, of Graceland College, spent last Thursday with friends in Independence. He came down for a conference with President F. M. Smith on the agricultural situation within the church and a discussion of the stewardship problem in connection therewith.

Work on the grounds and building on the new purchase, the Swope place, began in earnest last Monday morning. Workmen were employed in cutting the grass, rolling the grounds, trimming the dead wood out of the trees, replastering and painting the interior of the building, etc. It is hoped that by Friday night, when the big mass meeting is to be held on the grounds, things will be in shipshape condition.

Mrs. Mina Madison, wife of our Indian brother, William Madison, and for years active in the general departmental work of the church, spent a few days recently in Independence. She was on her way to Minnesota to visit her son, Dwight, who last winter left his home unannounced and whose whereabouts was unknown until a short time ago. Brother and Sister Madison now reside in Washington, District of Columbia, where they went to work for the Indian cause.

At the continued business meeting of the conference in Zion Monday night the amendment to the substitute was voted down and the substitute adopted, thus ending what was perhaps the longest discussion of any subject ever before the Saints of Independence. In all, six whole evenings were occupied in the discussion of this question. Notwithstanding the inclement weather, a good-sized crowd attended the meeting and talks were made up to the time of taking the vote.

In all of the churches in Independence Sunday the morning service was given over to Mothers' Day exercises. The evening preaching services were as follows: Stone Church, R. V. Hopkins; Liberty Street, Frank A. Russell; Second church, T. C. Kelley; Walnut Park, Frederick A. Smith; Englewood, J. P. Warren. Radio sermon by Walter W. Smith.

Mrs. D. B. Elledge, of Independence, entered the Sanitarium last week for an operation. She is doing well.

Radio Comments

News comes to hand repeatedly of local organizations using the radio in order to bring the messages of the general church representatives to the Saints and friends who would not otherwise hear from them. This is very encouraging, but it should supplement rather than supplant the efforts of the local officers upon whom the burden of the work has been placed.

(Continued on page 478.)

MISCELLANEOUS

Appointments

The following appointments have been made by the Presidency and the Quorum of Twelve:

- Elder William Davis, Eastern Michigan District. Missionary.
 Elder Samuel Twombly, transferred from Far West Stake to Northeastern Kansas District. Local.
 Elder E. J. Lenox, Northern Wisconsin District. Local.
 Elder William Patterson, Kirtland District. Missionary.
 Elder R. L. Fulk, Utah and Idaho Districts. Missionary Supervisor.
 Elder Guy P. Levitt, Utah District. Missionary.
 Elder J. H. Yager, Owen Sound District, three months. Missionary.
- THE FIRST PRESIDENCY.
 THE QUORUM OF TWELVE.
- May 9, 1923.

Very Important Notice to Young People's Convention Visitors

As far as possible we are requesting that convention visitors equip themselves with a small supply of bedding, preferably blankets or bed linen. All who can will do well to come equipped for camping. This is especially true of those who are coming by auto.

Those coming through Chicago will do well to get in touch with Miss Ruth McNickle, 89 First Street, Battle Creek,

(Continued from page 477.)

At a recent council it was suggested that it will soon be possible for the Saints of the area covered by direct or relayed radio communication from headquarters, to be speedily informed of anything which the general authorities of the church wish to circulate. We are looking forward to the time when both news and information such as this can be broadcasted at frequent intervals.

ENID, OKLAHOMA. We certainly appreciate the Sunday W P E programs, and will appreciate a schedule card.—Grover S. Mettler.

HUMBOLDT, KANSAS. I have been tuning in on your station every Sunday evening for some time, and listening for the gospel sermons broadcasted by the church you represent. Your station comes in fine, and the sermons are certainly good.—L. E. Clark.

SALISBURY, MISSOURI. I received your program Sunday evening, as I have almost every Sunday. I greatly appreciate this kind of broadcasting.—Jesse A. Shibley.

W P E

Radio Program for May 20, 1923, 6 P. M.

Broadcasted from Independence, Missouri, studio of the Central Radio Company, Kansas City, Missouri, on 360 meter wave. Listen for "The old, old path," our distinctive starting and closing feature.

Violin solo by Mr. Ammon Fry.

Contralto solo: "Crossing the bar," by Dudley Buck.
 Mrs. S. A. Burgess.

Violin solo by Mr. Ammon Fry.

Soprano solo: "Beneath the darkest cloud," words by Joseph Smith, special music by J. L. Morgan.
 Mrs. Israel A. Smith.

Prayer.

Contralto solo: "Eye hath not seen," from the "Holy City," by Gaul.
 Mrs. S. A. Burgess.

Sermon by Apostle T. W. Williams.

Soprano solo: To be selected.
 Mrs. Israel A. Smith.

Michigan. There is a possibility of securing special rates from Chicago to Lamoni and return. Write to Sister McNickle at once.

If you have not already done so, please notify the undersigned that you are expecting to attend the convention and what provisions you would like to have made for you.

THE FIRST PRESIDENCY,
 By F. M. MCDOWELL.

Department of Women

The following is the revised list of District Superintendents of the Department of Women for the year 1923-1924.

- Alabama District—Mrs. Bell Sellers, McKenzie, Alabama.
 Arizona District—Mrs. Stella Brown, 951 Twelfth Street, Douglas, Arizona.
 Arkansas District—Mrs. W. F. Martin, Bald Knob, Arkansas.
 Australian District—Mrs. A. C. Barmore, Cheltenham, Percy Street, Rozelle, Sydney, New South Wales.
 British Isles District—Miss Blanche Edwards, 13 Heathfield Road, Handsworth, Birmingham, England.
 California:
 Southern District—Mrs. H. S. Pankey, 815 North Broadway, Santa Ana, California.
 Northern District—Mrs. Clea N. Simpson, 1873 Eighth Avenue, San Francisco, California.
 Canada:
 Chatham District—Mrs. Ruth Mifflin, 114 Lincoln Road, Walkerville, Ontario, Canada.
 Northern Saskatchewan District—Mrs. Lottie Clark Diggle, 1011 Dufferin Avenue, Saskatoon, Saskatchewan.
 Owen Sound District—Mrs. J. L. Mortimer, 1796 Fifth Avenue West, Owen Sound, Ontario, Canada.
 Toronto District—Mrs. A. F. McLean, 48 Fern Avenue, Toronto, Ontario, Canada.
 London District—Mrs. Margaret Gray, 43 Balaclava Street, Saint Thomas, Ontario, Canada.
 Winnipeg District—Mrs. W. B. Richards, 177 Langside Street, Winnipeg, Manitoba, Canada.
 Colorado:
 Eastern District—Mrs. Letha M. Tilton, 215 East Oak Street, Fort Collins, Colorado.
 Western District—Miss Jewell Harshman, Cory, Colorado.
 Florida District—Mrs. W. A. West, Jay, Florida, Route A, Box 50.
 Hawaii District—Mrs. Myrtle Reeves, Hilo, Hawaii, Box 922.
 Idaho District—Mrs. C. R. Likens, 111 South Sixth Street, Boise, Idaho.
 Illinois:
 Nauvoo District—Mrs. D. J. Williams, 725 Lewis Street, Burlington, Iowa.
 Central District—Mrs. Beth Williams, Taylorville, Illinois.
 Northeastern District—Mrs. Mamie Hayer, Marseilles, Illinois.
 Southeastern District—Mrs. Mary Sparling, 2048 North Roberson, Springfield, Missouri.
 Indiana, Southern District, and Kentucky and Tennessee District—Mrs. Hazel Burwell, 3243 Virginia Avenue, Louisville, Kentucky.
 Iowa:
 Lamoni Stake—Mrs. Ida Monroe, Lamoni, Iowa.
 Gallands Grove District—Mrs. Lena Talcott, Arion, Iowa.
 Des Moines District—Mrs. Bessy Laughlin, Rhodes, Iowa.
 Fremont District—Mrs. A. M. Chase, Shenandoah, Iowa.
 Little Sioux District—Mrs. Esther Kennedy, Logan, Iowa.
 Eastern Iowa District—Mrs. C. A. Beil, 428 North Second Street, Clinton, Iowa.
 Pottawattamie District—Mrs. May Rudd, Council Bluffs, Iowa.
 Kansas:
 Southwestern District—Mrs. J. N. Madden, Arkansas City, Kansas, Box 552.
 Northwestern District—Mrs. Lottie Dey, Alton, Kansas.
 Northeastern District—Mrs. Emma Hedrick, 714 Parallel Street, Atchison, Kansas.

- Spring River District—Mrs. J. A. Graves, 2304 Empire Street, Joplin, Missouri.
- Maine, Western District—Mrs. Gertrude L. Eaton, Deer Isle, Maine, R. F. D. 126.
- Massachusetts District—Miss Lucie Sears, 23 Sherman Street, New Bedford, Massachusetts.
- Michigan:
 Central District—Mrs. Mary Harder, Beaverton, Michigan.
 Western District—Mrs. F. S. Brackenbury, South Boardman, Michigan.
 Northern District—Mrs. Ada Alldread, Boyne City, Michigan.
 Southern Michigan and Northern Indiana—Miss Louise Evans, 240 Travis Street, N. E. Grand Rapids, Michigan.
 Detroit District—Mrs. S. B. Smith, 241 Chandler Avenue, Detroit, Michigan.
- Mississippi, Mobile District—Miss Edna Cochran, Ocean Springs, Mississippi, Route A, Box 39.
- Missouri:
 Independence Stake—Mrs. Anna Murphy, 1508 West Short Street, Independence, Missouri.
 Far West Stake—Mrs. Anna Salyards, 517 North Twenty-second Street, Saint Joseph, Missouri.
 Kansas City Stake—Mrs. Fern Lloyd, 4023 Westport Avenue, Kansas City, Kansas.
 Holden Stake—Mrs. I. M. Ross, Holden, Missouri.
 Saint Louis District—Mrs. O. V. Davidson, 1156 North Kingshighway, Saint Louis, Missouri.
 Southern Missouri District—Miss Lulu Rowley, 2323 Lyon Avenue, Springfield, Missouri.
 Northeastern Missouri District—Mrs. Elizabeth Miller, Macon, Missouri.
- Montana Western District—Mrs. R. M. Esgar, 817 South Third Street, Bozeman, Montana.
- Nebraska:
 Unorganized Nebraska District—Mrs. Lillie Richards, North Platte, Nebraska.
 Northeastern Nebraska District—Mrs. T. J. Elliott, 2926 Indiana Avenue, Omaha, Nebraska.
 Central Nebraska District—Mrs. Ida Gatenby, Clearwater, Nebraska.
 Southern Nebraska District—Mrs. Margaret Orr, Clay Center, Nebraska.
- New York and Philadelphia District—Mrs. Barbara Milligan, 144 Cottman Street, Cheltenham, Pennsylvania.
- New York District—Mrs. Clara Dradt, 404 Herman Street, East Syracuse, New York.
- North Dakota District—Mrs. M. D. Graham, Burlington, North Dakota.
- Ohio:
 Kirtland District—Mrs. Ruby Kahlor, 109 Schafer Street, Akron, Ohio.
 Northwestern District—Mrs. O. J. Hawn, 119 Cherry Street, Saint Marys, Ohio.
 Southern District—Mrs. Edna Zieschang, Cleveland, Ohio.
 Youngstown-Sharon District—Mrs. Edith Glassford, 44 Ellison Street, Youngstown, Ohio.
- Oklahoma:
 Eastern District—Mrs. John S. White, Hartshorne, Oklahoma.
 Central District—Mrs. Ed. Dillon, 300 Grand, Oklahoma City, Oklahoma.
 Western District—Mrs. Lester E. Dyke, Eagle City, Oklahoma.
- Pennsylvania, Pittsburgh District—Mrs. Will Daugherty, 2018 Broadway Avenue, Pittsburgh, Pennsylvania.
- South Dakota District—Mrs. J. C. Mabeet, Spearfish, South Dakota.
- Texas:
 Southwestern District—Mrs. T. J. Jett, jr., 416 North Laredo Street, San Antonio, Texas.
 Central District—Mrs. Ida Nicoll, 3002 Birmingham Avenue, Dallas, Texas.
- Utah District—Mrs. Minnie Cummins, 242½ South Fifth Street, Salt Lake City, Utah.
- Washington:
 Seattle and British Columbia District—Mrs. Jennie Jones, 4811 Spencer Street, Seattle, Washington.
- West Virginia:

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
<i>The Priesthood Journal</i>	457
The Thrifty Man Pays Tithing	457
<i>Journal of History</i> for April, 1923	457
Young People's Convention	458
What Is It All About	459
Language a Bar to Good Will	460
Blue Pencil Notes	480
ORIGINAL ARTICLES:	
Parents, What of Your Children? by Ralph S. Hall	461
PASTORAL:	
Problems of the City Church and the Pastor, by J. A. Tanner	462
OF GENERAL INTEREST:	
Fact Versus Fiction	466
Some Practical Aspects of Factory Management	467
The Importance and Value of Proper Bible Study	467
Conditions in Bible Land	468
"I Believe in Churches"	468
Women in Church Offices	468
Two Books of Pulpit Stories	468
HEALTH DEPARTMENT	
LETTERS AND NEWS	
C. J. Spurlock—O. L. Weaver, D. D. S.—William B. Hartley	473
—C. Edward Miller—C. E. Jones	
MISCELLANEOUS	
478	

- West Virginia District—Mrs. May Griffin, Parkersburg, West Virginia, Box 220.
- Wheeling District—Mrs. Blanch Martin, Bridgeport, Ohio, Box 267.
- West Indies District—Mrs. W. D. Tordoff, Nueva Gerona, Isle of Pines, West Indies.
- Wisconsin:
 Northern District—Mrs. Leroy Colbert, Chetek, Wisconsin.
 Southern District—Mrs. Effie Hield, 628 North Washington Street, Janesville, Wisconsin.

Special Meetings for Southern Wisconsin

- At Beloit, June 3, one-day meeting. Janesville and Evansville largely attending.
- At Evansville, June 10, one-day meeting, on the lawn of the home of Sister C. C. Hoague, sr. Beloit, Janesville, and Madison invited.
- At Soldiers Grove, June 16 and 17, conference of the district. This will be held in the new church three miles south of Soldiers Grove. All orders of the priesthood, please report for the past six months, ending May 31, to the undersigned. Please send reports June 1. Needs of all departments will be given.
- At Lancaster, June 24, one-day meeting, at the farm home of Elder G. E. Noble. Flora Fountain, Buckwheat Ridge, and Soldiers Grove invited. Elder J. W. Petersen, of Independence, Missouri, old-time missionary, is expected to attend conference and this meeting at Lancaster.

JASPER O. DUTTON, *President.*

JANESVILLE, WISCONSIN, Route 8, Box 36A.

Acknowledgment of Receipt of "Ensigns"

To the Saints and Friends of the Cause: I am grateful to the friends of the church for their hearty response to my call for *Ensigns*. Several thousand copies were received from different States, including Maine, California, Texas. Nonmembers of the church sent me copies and wrote me letters expressing the fact that they had become interested in the faith through reading the *Ensign*. The expense on some bundles was no small matter; one from New Hampshire being ninety cents. Each *Ensign*, when clean, is worth five cents in tract value; but the eternal good cannot be computed in gold. We begin our work of distribution this week, having stamped on the margin of each copy the address of our churches in the Tri-Cities.

I have found some wide-awake Saints in this part of God's moral vineyard, and with me they are interested in the advancement of the cause of Christ.

RALPH W. FARRELL.

Blue Pencil Notes

One may be in the right church, but in the wrong pew. Don't take the seats intended for visiting agnostics.

—
 "Truth is justice in action."
 —

"I don't want to lie down in death, come it soon or late, with the consciousness upon me that when I pass off there will arise contending hosts and divided bands through the body, and scatter it—not an apostasy as the term is used by me and those associated with me, but because of internal dissension from human ambition or an effort to control in their personal views, those by whom they are surrounded."—From address by President Joseph Smith at the General Conference of 1909.

Sex relations have been the subject of almost endless experimentation in the name of religion. There has been polygamy, free love, sacrifice of virtue at the altars of the gods, promiscuous love feasts, whatnot. Nothing was too vile in this line to claim the sanction of Holy Writ and the favor of God; even as Shakespeare makes King Richard III to soliloquize:

And thus I clothe my naked villainy
 With old, odd ends stolen out of Holy Writ:
 And seem a saint when most I play the devil.

The world has conducted similar experiments, run to similar excesses, but without claiming the sanction of deity. Worldly men took what they wanted in ways that seemed good to them. If they philosophized at all, it was to think that the desire, being apparently normal and within their natures, must be good and necessary—the modern philosophy of "Bohemianism." But they did not attempt to sanctify the act in the name of religion.

On the other hand, truly religious peoples, disgusted by the parade of vice before heathen and pagan altars, nauseated thereby, in revolt went to another extreme. Celibacy of priests and nuns, and religious cults teaching celibacy were the result. That which is perfectly normal and natural and holy became to them abhorrent. Paul seemed to partake somewhat of that spirit and taught that to be single was perhaps more holy than to marry. His utmost concession was that to marry is better than "to burn." Not a very great concession, all will admit. But others carried the revolt to much greater extremes.

On that point Hall has an interesting paragraph: "Slavery handed over to the absolute power of the master women and boys, and an idle and luxurious life stimulated the powerful passions which grow on what they feed, and produce all the strange enormities of unnatural vice. Against this all ethical religious life, whether Neoplatonic or Stoic, whether

embodied in the Mithras cult or the priesthood of the Serapium, began to protest even before Judaism and Christianity raised their voices. And as in all such cases there arose as the form of the protest a sexual fanaticism. It even went so far as to brand the sexual desire as *per se* evil, and to treat marriage as a concession to the flesh and bar to the highest holiness."—History of Ethics within Organized Christianity, by Hall, p. 235.

The church which we represent has a perfectly clean and sane as well as religious philosophy of sex relations, as set forth by revelation contained in our constitutional law. First, the fanatical delusions of asceticism are avoided and rebuked: "And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man."—Doctrine and Covenants 49: 3.

Second, the other extreme of polygamy and concubinage is avoided and forbidden: "Wherefore it is lawful that he should have one wife, and they twain shall be one flesh."—Doctrine and Covenants 49: 3. "There shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."—Book of Mormon.

Thirdly, the ideal marriage relationship, monogamy, is to be based on love only and maintained with fidelity: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—Doctrine and Covenants 42: 7.

We should be very proud of the position taken by the church from the very start and maintained without deviation. It furnishes a safe and sane basis for the home and family, and thus in turn for the state and civilization. ELBERT A. SMITH.

Your Town

If you want to live in the kind of a town
 That's the kind of a town you'd like,
 You needn't slip your clothes in a grip
 And start on a long, long hike.
 You'll find elsewhere what you left behind
 For there's nothing that's really new—
 It's a knock at yourself when you knock your town;
 It isn't your town, it's you.

Real towns are not made by men afraid
 Lest somebody else gets ahead:
 Where everyone works and nobody shirks
 You can raise a town from the dead.
 And if you make your personal stake
 Your neighbor can make one, too;
 Your town will be what you want it to be;
 It isn't your town, it's you.

—Teamwork.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, May 23, 1923

Number 21

EDITORIAL

Program of Young People's Convention

Elsewhere in this issue there appears the final program for the Young People's Convention. This is taken from the official notebook, so is the complete general program. The notebook will also contain valuable information and instruction for those who attend. It will have a synopsis of the work in each of the sections or classes. It will also have many blank pages for the taking of notes.

This advanced publication of the general program will give our readers a better idea of the scope of the undertaking, and inform the young people for what they should come prepared. S. A. B.

Graceland Home-Coming

As the time for the Graceland Home-Coming approaches, it would not be amiss to consider briefly what it means. Twenty-eight years ago next September Graceland College opened her doors to her first class. The college building was not ready, so the classes met in the France Block in Lamoni. Twenty-five years ago this June the first class, that of 1898, graduated, completing the four-year course for the degree of bachelor of arts.

During January, 1896, the transfer was made to the college building, the one building serving all purposes, including dormitory for a time. But with the passage of time, the dates have been set forth many times, Marietta Hall, named for Sister Marietta Walker, who was for many years editor of *Zion's Hope*, who started and edited the *Autumn Leaves*, and who gave land for the college, was built by the students themselves for a dormitory. To this later was added Patroness Hall; then the forty acre farm to the east was purchased, the heating plant erected. Finally, overshadowing all others, the new building as the first unit of a new Graceland was erected. So much for the material equipment.

With the passage of time Graceland has added machinery and apparatus for the carrying on of work in her various departments and has preferred to do well the work of a junior college, and has

somewhat rapidly and strongly built up and made of first importance that work.

One of the advantages of the Young People's Convention is this opportunity to come into contact with Graceland and gain as much of her spirit as possible in two weeks, the spirit of preparation for devoted service. It is well as we begin a new era that those who have been concerned with the work of the past, and with some of the trying times of the years gone by, should meet and rejoice with the young people who are now about to enter her doors within the next few years and those who are now attending. S. A. B.

Regarding Rates for the Convention

There has been considerable inquiry in regard to the possibility of securing special railroad rates for the Young People's Convention. Those in charge of the convention have had this need in mind for several months, but after a thorough investigation it was found that it would be necessary to guarantee at least two hundred and fifty ticket purchases.

At present we are assured of far more than that number who will attend the convention, but a very large percentage of these expect to come by auto. After consulting with the Transportation Manager, G. S. Trowbridge, it was thought unwise to make application for such concessions unless we were reasonably sure that we would be in a position to fulfill the guarantee.

We have been urging continuously that those intending to come notify us. A large number have complied with this request, but as above stated, such a large number are coming by auto even from such distant points as Long Beach, California, and Toronto, Ontario, that we have not been able to ascertain whether we would be justified in approaching the railroad companies for special rates.

We would suggest that all those planning to come inquire diligently of their ticket offices in regard to the excursion rates, inasmuch as there are summer tourist rates in effect from Pacific coast points and Atlantic coast points, and perhaps from other places which would be advantageous even though they might not apply specifically to Lamoni.

F. M. McDOWELL.

Father and Mother

There is needed better parenthood.

Rightfully a great deal of credit is given to our mothers, and Mothers' Day is quite widely if not now generally observed in America. One or two have written in a protest that it should be Parents' Day, that father also should be recognized. As it happens, there is a Fathers' Day in October, but very few could state what day it is. It is significant how little impression it has made as compared with Mothers' Day. Even mothers have objected very strongly, as does one whom Herman Hagedorn reports:

Oh! It gets me so angry! Always this talk of the mother of the soldier, this endless sentimentalizing about the mother saying good-by to her brave soldier boy, the mother dreaming of him. Wherever I turn, it is this mother-and-son relationship that is emphasized, in songs, in stories, in pictures. If a boy is brave and true, we are told it is because he remembers his mother's sacred admonitions. No one seems to think that the father may have something to do with the building of a boy's manhood vastly more important than anything a mother can accomplish by precept or example. . . . We have been sentimentalizing about the mother-and-son relationship long enough. It is the relationship of father and son that men should think and dream and talk and sing about.

In the letter department appears another protest, not against mothers but for parents.

It really presents a serious question in connection with any discussion of the weakening of authority to-day. We may still join in that grand song, "Faith of our fathers living still," but at the same time the tendency is rather to discredit fatherhood. "Bringing up father" in the papers all over the country makes him out very much of a fool and may have its significance in connection with Freudian analysis.

The subject is discussed with much interest in an article in the *Christian Century* pointing out again the tendency to discredit large families, the social attitude therefore inherently against the family. Poetically motherhood is exalted, yet this discrediting of the father reacts on the authority of the mother.

The writer has the most profound appreciation for motherhood and for his own mother. He remembers with deep thanksgiving the ideals of life implanted by her, her teachings in morals and of the church, her example and tender care. But that does not blind him to the fact of the splendid example and quiet teachings of his father.

Probably because of the ideals of that home we still strongly contend that we need rather more teaching of parenthood and parentcraft than the exclusive emphasis on motherhood and mothercraft, important and vital as is her interest, her concern,

and her care. For the development of the group it is necessary that father should be more than "pop" or "dad," simply a cash register, or the one who provides the material comforts.

It was with this fact in mind that a father of considerable business importance at a recent Christmas decided to make his son a new gift. He was wealthy enough to have provided him with a racing car or something of equal monetary value, but instead he put in his stocking a note: "I do hereby give to my son one half hour each day and a half day each week." The boy may not appreciate it now, but that gift of his father is of a value far exceeding anything his purse could have provided.

There is a need for an assumption of the responsibility and the assertion of the authority of fatherhood.

S. A. B.

John Smith Passes to His Reward

At his home at Lamoni, Iowa, on Sunday, April 22, Elder John Smith passed away in his eightieth year. He was born in England where his mother died when he was three months old. At eight years of age he went to work in the cotton mills. His father died when he was eleven leaving him to make his own way. When he was eighteen years of age he came to Fall River, Massachusetts, where he continued to work in the mills, but he made his adopted country his own, so enlisted in the United States navy in July, 1863, receiving honorable discharge. He was therefore a member of the Grand Army of the Republic and served also as an officer of the local post. For years his home in Lamoni was the gathering place for the flower tributes on Memorial Day.

After leaving the cotton mills he engaged in a co-operative concern in New England and later went into business for himself.

He was in active church work from his childhood, first as an Episcopalian in England, then as a Baptist, later in the Congregational Church and Sunday school. Upon his first marriage in July, 1865, he came in contact with the Reorganized Church of Jesus Christ of Latter Day Saints and was baptized a member in December, 1865. The following January he was ordained a priest; then in February, 1866, an elder; a seventy in April, 1886; then in April, 1900, a high priest. He was the first president of the branch at New Bedford, Massachusetts, and labored long in that district, both locally and as a missionary.

When the Lamoni Stake was organized April 20, 1901, he was nominated by the Presidency and sustained by the body as president of that stake, in which office he continued for over fifteen years.

Finally, on June 18, 1916, he was ordained a patriarch.

He also served the church as business manager of the Herald Publishing House, as a member of the Board of Publication, as treasurer for several years of the General Sunday School Association, as a member of their revising committee, and as one of the committee in charge of the home for the aged in Lamoni. He also served as a member of the Board of Trustees of Graceland College. His church labors have been manifold and intensive.

John M. Cockerton, Member High Council,
Passed to Reward

His many friends, and the church itself, as well as his family, were greatly shocked to learn of the death of Elder J. M. Cockerton, on Wednesday, May 16. The details are given in the Independence letter and in the obituary items in this issue of the HERALD.

His ministerial service had continued over thirty-two years, first in sixteen years in California and then in Independence where he developed a church in the northern part of the city, was instrumental in securing the present Liberty Street building and in building up the church there. His work, first at the Courtney Mission, then at the Liberty Street Mission, and finally at the Liberty Street church continued to the first of this year.

He was a member of the Independence Stake high council from April, 1916, until the stake was disorganized. Then on February 15, 1922, when the General High Council of the church was reorganized he was ordained a member of that body and served in that capacity until his death.

Doctor Chaim Weizmann, world Zionist leader, in his address in Omaha, recently stated that Palestine is being rapidly rebuilt with three new railroad lines constructed and 1,400 new houses the past year. He stated that 1,000 persons are entering that land each month. As a Zionist he believes that Palestine will save the Jews, that those who are going there are 85 per cent of them high school graduates but are doing manual labor, breaking streets and building roads and houses. Palestine is as fruitful as California, with many miles of roads, and will be a credit to all who assist in its rebuilding. Already schools and a university are being established, while he believes the land can be made to accommodate from 2,500,000 to 3,000,000.

What Is It All About?

"And God said, Let us make man."—Genesis 1: 26.
"Unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.
"Yet I doubt not through the ages one increasing purpose runs."—Tennyson.

II. Creation and "Directivity"

We have assumed the existence of a creative and directive power. As one has said, unless it takes more intelligence to appreciate the universe than it did to design it, supreme intelligence directed the act of Creation. Continued direction also is evident. A rosebush and a tomato vine grow side by side. One selects the elements that form a tomato; the other the elements that form, color, and perfume a rose. To imitate them on canvas takes intelligence. Their selection and use of different elements from the same soil indicates intelligence. Unless a tomato vine is smarter than it looks, back of the process is a directing force. (Doctrine and Covenants 85: 3 may give a clew to this.)

The idea of creation and "directivity" is not unscientific. In his speech before the Christian Association of University College, London, in 1902, Lord Kelvin said:

Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the *creating* and *directive* power which science compels us to accept as an article of belief. We cannot escape from that conclusion when we study the physics of living and dead matter all around.—Christian Apologetics, page 24.

Darwin himself went so far as to say:

There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one.—The Descent of Man.

Edgar Lucien Larkin, Director of Lowe Observatory, has a book, *Within the Mind's Maze*, through which runs the idea, first of creation, second of "directivity." All material things, he argues, are the physical projection of "mind forms" first conceived by the Great Mind. He goes on to affirm:

I do not hesitate to write this: There is not a great scientist now living not aware of the existence of Mind in the sidereal Universe—a Dominating Mind.

On the subject of directivity Larkin quotes H. E. Armstrong, one of the leading chemists of the world, one-time vice president of the British Association for the Advancement of Science, in a speech at Winnipeg in 1909:

We are bound, therefore, to assume that a large proportion of the changes which occur in living organisms—which constitute vital metabolism—are *directed* changes. . . . The general impression produced by facts such as have been referred to is that *directive* influences are the *paramount* influences at work in building up living tissues.

On this subject Lodge writes:

Let us take this question of *guidance*. We must see it in action now or never. Do we see it now? Orthodox theology vaguely assumes it; orthodox science sees it not at all. What is the truth? Is the blindness of science subjective or objective? Is the vision absent because there is nothing to see or because we have shut our eyes, and have declined to contemplate a region of dim and misty fact? . . . Does anyone think that the skill of the beaver, the instinct of the bee, the genius of a man, arose by chance, and that its presence is accounted for by handing down and by survival? What struggle for existence will explain the advent of Beethoven? What pitiful necessity for earning a living as a dramatist will educe for us Shakespeare? These things are beyond science of the orthodox type; then let it be silent and deny nothing in the Universe till it has at least made an honest effort to comprehend the whole.—Science and Immortality, pages 35, 36.

So might an observer, inspecting some great and perfect factory, with machines constantly weaving patterns, some beautiful, some ugly, conclude, or permit himself to dream at least, after some hours' watching, during which everything proceeded without a hitch, driven as it were by inexorable fate, that everything went off itself, controlled by cold, dreary necessity. And if his scrutiny could be continued for weeks or years, and it still presented the same aspect, his dream would begin to seem to be true: the perfection of mechanism would weary the spectator: his human weakness would long for something to go wrong, so that some one from an upper office might step down and set it right again. Humanity is accustomed to such interventions and breaks in a ceaseless sequence, and, when no such breaks and interventions occur, may conclude hastily that the scheme is self-originating, self-sustained, that it works to no ultimate and foreseen destiny.—Science and Immortality, pages 25, 26.

That which some few scientists glimpse, religion clearly affirms: First, creation by intelligence; second, continued direction or "directivity" in life. These fundamental conclusions lift the black fog of pessimism which engulfs whole schools of atheistic thinkers who can see no design or goal or purpose in existence.

Creation and direction presume a goal. The act of creation is suggested by the text, "And God said, Let us make man." Continued direction and goal alike are suggested by the complement of that text: "Unto a perfect man, unto the measure of the stature of the fullness of Christ." Direction is suggested in the statement, "My Spirit shall guide you into all truth." Also, "My Father worketh hitherto and I work." The extent of direction, in the declaration that he is "the light that lighteneth every man that cometh into the world." Jesus in his life and character indicated the goal for the individual and in his teachings indicated the goal for society.

The hard, cruel, bitter experiences of life, the apparent ruthless methods of the universe have appalled some. Not until we get behind the scenes and grasp some of the ultimate purposes of things, and take a long look ahead by way of revelation to

the final triumph and culmination of all things in redeemed men and women grown to full stature in righteousness do we find solace. Thomas Carlyle said that his feet never found solid ground until he was able to believe that God and not a fiend had made the world. Browning found peace when he could say, "So the All-Great were the All-Loving too."

Keenly conscious of the apparent tragedy and failure of Creation, Tennyson wrote that which he imagined the old earth to say:

I am losing the light of my Youth
And the Vision that led me of old,
And I clash with an iron Truth,
When I make for an Age of gold;
And I would that my race were run,
For teeming with liars, and madmen, and knaves,
And wearied of Autocrats, Anarchs, and Slaves,
And darken'd with doubts of a Faith that saves,
And crimson with battles, and hollow with graves,
To the wail of my winds, and the moan of my waves
I whirl, and I follow the Sun.

But by faith and a long look ahead he was able to reply to the lament:

Moaning your losses, O Earth,
Heart-weary and overdone!
But all's well that ends well,
Whirl, and follow the Sun!

He is racing from heaven to heaven
And less will be lost than won,
For all's well that ends well,
Whirl, and follow the Sun!

The Reign of the Meek upon earth,
O weary one, has it begun?
But all's well that ends well,
Whirl, and follow the Sun!

For moans will have grown sphere-music
Or ever your race be run!
And all's well that ends well,
Whirl, and follow the Sun!

Man can endure all things providing he hopes all things. Atheism breeds black pessimism in both cultured and ignorant, from which the mad whirl of pleasure seeking gives but brief relief. The religion of Jesus Christ brings hope because it shows us how in the forge of time and the fires of trial man is being shaped. And after the individual man, perhaps far in the future, we see a redeemed society. It may be far in the future, who knows, but it is a goal. It gives something to live and work for. All that is good in us rises up to shout, let us begin now and at least approximate that ideal. Let us lend ourselves more readily to divine direction that the goal may be more speedily attained.

ELBERT A. SMITH.

(To be continued.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Wisdom of the World

By James E. Yates

*The world knows not the divinity of Jesus.
To be truly learned is to know God.*

Hath not God made foolish the wisdom of this world? I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.

The above scripture from 1 Corinthians, first, second, and third chapters, needs no apology to-day. From the standpoint of ordinary spiritual common sense, and from the viewpoint of the plainest meanings of the revealed word of God, the world's so-called "liberal education" is not a success.

In consideration of recent public statements by such a scholarly clergyman as Doctor Percy Stickney Grant, of New York, it would seem that our Brother O. L. Weaver puts the simple truth rather mildly when he says in SAINTS' HERALD for September 20, 1922: "It is needless to deny that the results of our 'liberal education' are disappointing."

Doctor Percy S. Grant is the rector of the Episcopal Church of the Ascension in New York who recently made such a stir in ecclesiastical circles by his preaching that Jesus did not possess the power of God, and that he in no sense was God. Also, Doctor Grant affirms that the resurrection was spiritual, and not physical, and in the face of that bold specimen of infidelity the learned doctor still holds his pulpit in the church of the "Ascension"! Think of that!

Moreover, he declares in his reply to his Bishop W. T. Manning's heresy charge: "This is taught publicly by great numbers of clergymen in the Anglican Communion, including not a few bishops, and probably a majority of her most illustrious scholars." How is that for an indictment of the wisdom of the world? And here, too, it is a scholar who in denying the resurrection and the deity of Jesus Christ, brings this terrible indictment against this brand of world renowned scholarship!

Further, Doctor Grant goes on to say: "When your son comes back from college, and you say to him, 'Come to church this morning,' do you want him to reply, 'Father, no; do not ask me to listen to such bunk as that?'" So the doctor's idea seems to

be that when his son comes home from his study of the world's great theories of "science" and refers to the literal resurrection as "bunk" he will say to that son, "Come on to church, son, for we have quit preaching that bunk of the physical resurrection now, for we have found out by the study of science that it can't be done." Thus the doctors would save their sons to the church!

But if this is not plain infidelity disguised under an imitation of knowledge acquired beneath the domes of so-called "liberal education," what is it? It is the wisdom of the world undertaking to promote the Christian religion, but succeeding only in promoting infidelity in its worst and most dangerous forms.

Note this statement of Doctor Grant carefully:

Very few clergymen to-day who have been educated in the large universities—by which I mean places where science as well as the classics and mathematics are taught—accept the idea that Jesus had the power of God. He doubtless did miracles, as they were regarded in his day, but, as M. Coue points out, many of them were acts of autosuggestion and would fall under well-known categories clearly and well classified by psychologists to-day. Science understands them. They are not miracles.

Is not this remarkable that science can understand how Lazarus was raised from the dead after he had been dead four days, and yet that this same science will deny the literal resurrection of Jesus Christ? It is an awful charge to say that very few of the clergymen receiving their education in the larger institutions of learning accept the idea that Jesus Christ was divine; but this doctor is in a position to know, and he so states it. But he does not state this as an accusation, but rather as an evidence that the wisdom of the worldly learned is superior to that of the unlearned who are so simple minded as to believe that Jesus Christ is the Son of God, and that the resurrection is literally true. With such teachings as these enjoying the prestige that attaches to the terms *scholarship* and *learning* and the *more liberal education*, is it any wonder that God has warned the nations against the foolishness of the wisdom and boasted learning of this world?

Are any safe from this octopus of infidelity who, while flattering themselves that they are seeking their learning by faith, continue to accept philosophies of the world and "science so called" merely because said philosophies have been dignified by the names of the worldly wise? Is it not clear that many of those whom the world regards as the greater lights in the matter of worldly learning, and who are denying with an ever-increasing boldness the very heart and fundamentals of the Christian religion, are also claiming to proceed by faith? They preach and profess some kind of a religious

faith in the same breath that they deny the divinity of Christ.

Of course we all concede, that to be learned is good if heed is given to the word and counsel of God.

But to be dabbling along in the uncertain shoals of the wisdom of this world, one in order to be safe against an occasional slip into deep water will need more for his protection than an inflated life-belt filled with the shifting sand of the foolish philosophies of men labeled "faith" on the outside.

To give true faith the right of way and the choicest place in our souls is to become learned. But to be unduly strained in trying to measure up to the wisdom and learning of the world is to be prodigal with our days and with our energies, while the garner of our lives is being filled with more or less of the husks and the chaff; and in the oncoming years our souls will be famished for the want of the wheat kernels which through true faith constitute the bread of life.

Wherefore I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet, and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them.—Doctrine and Covenants 34: 4.

The work of God must ever proceed in the power of his might, and not by the learning of men. For far, far too often when men are learned they think they are wise, and their very self-sufficiency is the bar that prevents them from enjoying the light and power of God.

To be learned is good, but God will proceed with his own work even though he should need to call his servants from among the "unlearned and the despised" as he has spoken.

The sending of men to jail or the penitentiary is proving more effective than fining for the administration of prohibition laws. Now comes the case before Judge Geiger, of Milwaukee, who proceeded to Gary, Indiana, to hear evidence of the liquor conspiracy. As a result the mayor of that city was sentenced to one and a half years in the Federal penitentiary at Atlanta, and to pay a fine of \$2,000. The former county sheriff, former city judge, and a former prosecuting attorney, were sentenced to a year and a day in prison and fined \$1,000 each. The trial, according to newspaper reports, showed open sale of liquor, the payment of funds to the officials responsible for the enforcement of the law, and revels in which these officers joined.

PASTORAL

Pastoral Problems

By Thomas S. Williams

The Lord has admonished his people in all ages of the world, "Be ye one." We are all agreed that that message need not be modified or changed to-day, and that if the church is to take her rightful place, she must be united. She cannot unite a divided world with division and misunderstanding within the church itself. Peace and cooperation must reign before she can take her rightful place among the institutions of earth.

Unity is necessary to the development of the church. It brings a sense of power and security, a moral and physical support, by which its membership will be able to move into action without hesitation, thus being able to meet present needs and also look to and plan for the future.

The work of unifying the body of Christ rests in a large measure upon the pastoral arm of the church. The missionary, too, has a great responsibility here which may be met by anticipating in his work some of the problems the pastor must meet.

As a church or group, we have no clearly defined common purpose. That is, as a group we do not have the proper attitude toward the problems before the church. We do not have one objective or common purpose. True, we have to some degree been preaching this, but we have failed to put it over. In the lines which are to follow, we are taking the position that our objective, or common purpose, should be Zion.

The kingdom of heaven is like a net cast into the sea which brings forth all manner of fish. People of every Christian denomination make up our membership, bringing with them their varying degrees and shades of religious belief influenced by their early training and environment. True they have to a large degree reconstructed their ideas, but a man not only absorbs his environment—he contributes to it as well. The state of mind of each person is in some degree affected by the mental process of all those about him. By what method shall this mixed group work together in unity and cooperation? What shall be done that all may have a common objective? A common objective or group attitude is the greatest essential to unity and cooperation.

Unity Through Alike-ness

McDougall, in his Group Mind, says:

We may go back to a very fundamental principle of instinctive life, namely that, in gregarious animals, the satisfaction of the gregarious impulse is greater or more complete

the more nearly alike are the individuals congregated together. This seems to be true of animals, but it is true in a higher degree of man; and, in proportion as his mind becomes more specialized and refined, the more exacting he is in this respect.—Page 97.

This sets forth the idea that our problem will not be solved in the development and education of a few of our people. The objective of our educational program must be one that will comprehend the whole group.

Not every group is capable of enjoying collective mental life, for the individuals must be capable of being interested in the same objects, and of being affected in a similar way by them. There must be a certain degree of similarity of mental constitution among the individuals, a certain mental homogeneity of the group.—Page 33.

Thus he sets forth some of the conditions essential to collective mental life and action. How shall this be accomplished by the church? We answer by an extensive educational program which shall begin with the new member as soon as he is baptized. Indeed, it shall begin with the missionary effort. A social interpretation of the gospel would be a wonderful setting for our educational program. We must have a systematic and scientific method of instilling within our new converts a proper concept of the spirit and principles for which this church stands.

The starting point may be an inspirational history of the development and organization of the church. McDougall outlines the ties necessary to the group spirit as follows:

The possession of a common tradition, a memory of sufferings endured and victories won in common, expressed in song and legend, in the names of great personalities that seem to embody in themselves the character and ideals of the group and the names of the sacred places wherein the group memory is enshrined.

Our Ideals

Then an outline of what we are trying to accomplish should lay particular stress upon the ideals of our organization, in our Zionie program. Everyone must be made to feel that he is a part of this movement. Interest and enthusiasm may be aroused by a series of pictures of the general officers, a few words about their activities and responsibilities. He may be brought into personal touch with general and district officers through a form letter. He should be asked to specialize in some department for which he may be talented. With this should go a general understanding of the functions and relationship of other departments to the department in which he may be specializing. This will tend to impress upon each member that he is a very valuable factor in the church and will overcome carelessness and indifference, a reaction which seems to come to many soon after conversion.

Much may be done by way of personal visits, letters, etc. Every point of contact should be taken advantage of in gaining and retaining new members. This is a feature of our work which should be developed. Lack of this has been the cause of many of our converts losing their fervor and enthusiasm, their first love. Keeping people in the church and keeping them busy (which is the only way to keep them in) is the greatest problem of church work.

We repeat that we lack a common objective, a well-defined common purpose. The focus of our attention has been to a great measure directed towards God's part of the program of salvation. Man's duty has been in the margin or fringe of consciousness. We have been concerned with theological and prophetic interpretations of scripture, overlooking the weighty matters of the plan of salvation. This has diverted the attention of men from the affairs of to-day, the problems of everyday life, and the objective of the latter-day message. If I have a proper understanding of the message of Jesus, it was not a message of the past, nor did he say much of the future life. His was a message of to-day, now. Work while the day lasts, for the night cometh when no man can work. Time spent in theological speculations and trying to harmonize prophetic scripture with our ideas is to my mind good time spent in vain.

The time is too short, the task too great, for our time to be spent in this manner.

Group Salvation Needed

Zion, the pure in heart, is our objective. If we put it over, we must revolutionize our method of presenting the gospel. If the gospel is a social message, then we must present it from that point of view, its utility and value in present-day life. We do not advocate tearing ourselves from an authoritative or Biblical presentation of the gospel principles, but if our gospel has no place of value in the life of the individual no amount of scripture can make it so. Since ours is a peculiar message, none like it upon the face of the earth, let us try to put it over. Let our time, our studies, our preaching and teaching be spent in leading men toward the real essence of the message of the Savior of men—the plan by which men shall be able to live together in peace. This, then, should be the common objective of each member of the church.

The idea of an individual salvation has been a source of much trouble. This idea finds expression in an attitude of indifference toward the welfare of the group. We find this in the attitude of many of our people toward tithing, Zion, and our missionary program. Here, too, our attention must be shifted.

The collective salvation, Zion, must take its rightful place at the center of consciousness; the individual salvation must occupy a place in the margin of consciousness. We do not mean that the idea of individual salvation should be removed from the field of consciousness (although it could be relegated to the subconscious) any more than the Capernican idea of the solar system removed the earth from his plan of the solar universe, but the idea of the center of the system was shifted from the earth to the sun. We have set out for the salvation of the world. Let this, then, be the objective of every member of the church of God.

Doctor Pratt in the *Yale Review*, April, 1923, says:

Indeed, no very lovely flower of morality ever grew out of fear of hell fire or desire for heavenly reward. The religious and truly Christian sanction of the finer morality has always been and is to-day the desire to be a worker together with God in some great world purpose.

Trained Teachers and Leaders

To put over an extensive educational program whose objective is unity of purpose, we must have trained teachers and leaders. A man who has a distorted view of his responsibility can do more harm in a month than can be repaired in years. Much of our branch troubles may have been avoided had we trained leaders. We would not think of placing untrained men in the responsibility of directing our church Sanitarium, yet we take men of no training and place them in charge of the souls of men. Perhaps if one of these asks us for advice, we give him the counsel, "You must be humble and full of love." To a man of experience that statement means much, but to a young man just beginning his ministry that advice is an ambiguous term. Our young men should have the opportunity for training so that they would know how to express their humility and love. The ignorant mother who feeds her child some indigestible food which makes it sick loves her child, no doubt, but she does not know how to give intelligent expression of her love.

Unless men chosen as leaders have in some degree the superior qualities required by their exalted position, the organization of which we have been so proud will be of little value. The more perfect the organization, the more trained must be its officers directing its growth and development.

Graceland College has a wonderful opportunity and responsibility in this line. It is physically impossible for all to attend Graceland, but she could supply men and women to visit branches and districts. Reunions and district conferences should be made an educational feature of church work. Each district should have trained men and women to visit

the branches and organize and train classes for leadership.

The ministry should have an opportunity to meet the leading men of the church. I have in mind a man whose future course in the work was changed through a visit to General Conference.

Democratic Leadership

A true leader will not suppress the energies of his people, but will guide and direct these forces. To do this he must become acquainted with the forces and energies he is to lead. Must be a leader and not an autocratic boss; not to control others, but to show them the way of self-control. We quote from Hart's Community Organization:

The future of civilization may well be questioned. The determination is largely one of leadership. If the community secure deliberative leaders, whose very instincts are democratic and administrative, leaders whom no temptation of power may turn from the democratic ideal, the future of the community is securely democratic. But if these fail, civilization may have to lay its foundations in some new community soil, in some new and future age. . . . The destiny of the community is in the keeping of the community.—Page 216.

McDougall, speaking of the purposive group, says:

Its citizens are trained to understand the representative principle; to yield to the opinion of the majority on the choice of means, without ceasing loyally to cooperate towards the common end; to abide by group decision; to influence group decision in debate and in turn be influenced by it; to differ without enmity; to keep the common end in view in spite of the inevitable working of private and personal motives. . . . To respect the organization through which alone the group raises itself above the level of the crowd.—Page 127.

In both of the above quotations we only need to substitute the word *church* for *community* and *group*, and these statements will come home to us. To my mind this is the pastoral problem—"to get the individual to cultivate this attitude toward the group." When we have accomplished this Zion will be a reality.

The group which regulates struggle among its own members so as to secure the largest measure of success, will be the group which survives.—Carver, in *Religion Worth Having*.

The American Federation of Labor states that its over all cost is only 12 cents a year per organized worker while other organizations of employees averaged from \$1.20 to \$6.00 a year per worker employed. This 12 cents a member, however, brings them in over \$400,000 a year.

The *Christian Work* advertises a movement of Bible healing in the Presbyterian Church. It seems to be an organized effort. They claim many serious diseases have been thus healed. This is but one of the signs of the times.

The Successful Pastor--No. 3

By C. Edward Miller

For the sake of brevity, this paper is written in short, jerky sentences.

The priesthood of a branch either make or break it frequently. As there are at times incompetents, overambitious, touchy men to deal with, a few experiences may be profitable.

Presiding Bug

A deacon had the presiding bug. Wanted all the other members of the staff who held higher authority to go outside of the branch and build up the work and leave him in charge. He would be a square peg in a round hole in almost any position. Such men are problems. How deal with them? Repeatedly give them some problems to solve; their solutions will generally be absurd; show them up, and if they have any intelligence at all they will see they are not fitted for the coveted position.

One of the commissioners sent over to the Philippines to investigate their ability for self-government questioned one of the leaders. This fellow, chafing under civilization, said if he wanted to build a house in the middle of the street he would do it. The commissioner asked him what he would do if some other fellow wanted to build a house in the same place in the street. He replied that he "would get him." "But suppose he gets you first." The commissioner then showed where that would lead to and then said, "Yet you think you could run things. Why, we want to keep you from getting killed and a lot more like you."

A Contentious Priest

How we handled the contentious priest. This brother generally tried to make the first, last, and a number of speeches in between, at every business meeting. The rest of the priesthood agreed to let him have his way at the next meeting, letting motions go without any discussion. As the meeting was near its close, the brother, having done all the talking, got up, addressing chair in an irritated voice, "Mr. Chairman, are we a lot of Quakers here to-night? Can't we have a little discussion on these matters?"

A Sensitive Priest

The "sensitive" priest. I offended him. Everybody knew about it before I did. Wrote him a letter of apology. Was rejected as not being worded properly. Wrote him another, more carefully worded. Rejection No. 2. Wrote a nice letter, stating if he would write out the kind of an apology he thought I should make would sign and return it. He apologized for not accepting the first note.

A friend rushed to Lincoln. "Do you know what Stanton is saying all over Washington? He says you are a born fool!"

"Did Stanton say that?"

"Yes."

"Well, Stanton generally knows what he is talking about."

There is generally more than one way of meeting a situation. Use plenty of good lubricating oil, when possible. Will save the machinery.

The "sensitive" branch. Was placed over a certain branch. At least half a dozen of the brethren told me the priesthood and members there were very easily offended and I must be very careful how I handled them. I was. Here is how: In the introductory sermon large crowd out. I said, "I want to be of service to you. That is what I am here for. I have been told the members and even the priesthood are very easily offended and that I must be very careful what I say and how I say it. Let us understand each other right from the beginning.

"A lady went to Moody one time," I told them, "saying: 'Mr. Moody, I exaggerate terribly when I tell anything. How can I overcome it?' 'Call it plain lying and treat it accordingly.'

"Call 'sensitiveness' baby business, and treat it accordingly. I am afraid, brothers and sisters, my predecessors have greatly wronged you. They have treated you as if you were a lot of children and have so catered to you that you are like a lot of babies, easily offended. Now I would rather treat you as if you were full-grown men and women; but if you want me to treat you like children, if you want me to be as careful with you as I would with babies, I am willing to try. Do you want to be treated like little children?" Unanimous shaking of the head, "NO!" "Or shall I deal with you as if you were full-grown men and women?" Vigorous nodding of head, "YES." When any of them would sulk the rest would say, "Baby business." I had two or three cases of hard feeling in that branch in three years.

Educate the priesthood to be offense proof. What "tons" of trouble would we averted if the priesthood got out of the baby class and would grow up.

Try to accurately measure your men. Don't expect one hundredfold fruit from a thirtyfold tree. Encourage your men and flock. A scolding pastor is a nuisance. It is still true you can't catch flies with vinegar. The smaller your man the bigger you will have to act, so there will be kind of a reasonable average struck.

In a society where all enjoy the fruits of achievement by anyone there is no room for jealousy.

OF GENERAL INTEREST

Spiritual Basis of Success

[The following from Babson's report is of sufficient interest to warrant a reprinting. Material prosperity is not the sole or greatest criterion, but the spiritual basis is the foundation not only of spiritual development, but also of mental and physical development, and of economic prosperity and success.

It is well that we should again remind ourselves that the colleges are the outgrowth of the church and in most cases were founded by a religious organization.—EDITORS.]

To Clients Who Are College Graduates

For some years this organization has been emphasizing the importance of the spiritual factor in business. This has not been done in the interests of any church or sect. Moreover, it has at times been awkward and embarrassing to take a stand on such a question. It is only human nature that, after taking such a stand, we should be seriously scrutinized and criticized. Thus not only do we get no thanks, but we have subjected ourselves to a great deal of unnecessary criticism. On the other hand, we could not have been honest with clients without frankly telling what statistics clearly demonstrate to be the fact.

The Spiritual Is the Greatest Factor of Growth

If statistics have taught us any one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor, and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor, and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome, and even Spain, have possessed land, labor, and capital in abundance, but fell for want of this far more important quality—the spiritual factor.

I'm looking out my window at the highway where a man is at work with a pick. The highway is the *land*; the man is the *labor*; and the pick is the *capital*. This is a perfect illustration of land, labor, and capital; but it also illustrates that such a combination can be used either to destroy or to construct—to break up the road, or to repair the road. The man can use the pick to make the ruts and holes deeper, or to fill them up. It all depends upon the purpose, the motive, and the desire of the man. Purpose, motive, and desire are spiritual factors and are all important. Land, labor, and capital, and even education, are mere tools which can be used either for good or for evil. Two men graduate from the same law school and get the same degree—one uses his education to *uphold* the law, and the other uses his education to help men *evade* the law. Two chemists graduate from the same technical school in the same class—one uses his training to make foods *pure*; and the other uses the same training to *adulterate* foods.

There Is Too Much Materialism To-day

However, the purpose of this letter is not to prove our proposition. You know that this position is absolutely right. *Rather, the purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and the private reports of many professors are*

harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous, and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in alumni associations should at once bring this question to the front. Members of boards of trustees have a wonderful opportunity to do something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business.

Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching to-day. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong, economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

The Church Founded Our Colleges

One thing more, do these colleges realize by whom and for whom most of them were founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah! How far some of these institutions have fallen from the high ideals for which they were originally founded. *Hence my appeal to you college men to use your influence to get the colleges back again on the track and have them again teach what they were originally founded to teach—namely, the true fundamentals of prosperity.*

A New Dynasty of Prophets

New prophets are standing on the threshold of events, and their voices will soon be heard proclaiming not new causes of dispute but reasons for unity, not dogmatic Christianity but the religion of Christ. In short, as a forerunner of the new dynasty tells us, the sacerdotalist is giving way to the preacher, the formalist to the prophet, and not, we are assured, any too soon. Writing in *The Modern Churchman* (Oxford), the Reverend R. Meiklejohn, an English clergyman of the Liberal school, remarks that the multitudes have now no authoritative leader. The great mass of the accredited teachers of religion is infected with doctrinism, and, he warns us, where there is no vision the people perish. It is, therefore, in the revival of the prophetic office, in reestablishing a pulpit of vision, that the salvation of the church is to be found. It is by diligent study and persuasive preaching, rather than by sumptuous services and sensuous music that the clergy of the church must regain their hold upon the world. "The ministry of the Word must come into its own, or the church as a human institution will cease to exist."

Liberalism, we are told, is preparing the new prophets. Emerging at length from the peaceful seclusion of the study, it "is massing its ranks and is going forth into the battle and the shouting and the dust. It is beginning to blaze the trail for mankind to follow into the kingdom of God." The new prophetic school will be strongly institutional, we are told; but it will always think of the institution in which the Spirit of Christ is embodied, and by which it is expressed, as

the kingdom rather than as the church. "It will set its face like flint against those who imagine they are serving the God of all mankind by perpetuating old and out-worn prejudices, or by fomenting narrow and bigoted fanaticism." Moreover, the prophets of the new school will possess the mystical quality, as did the prophets of the old time, teaching their disciples "a mature and not a primitive, a mystical and not a magical, religion." They will proclaim God, as Dean W. R. Inge, of Saint Paul's, put it, "not as an object, but as an atmosphere."

"And finally, the preaching of the new prophetic school will be effective, not only because it will proclaim that moral unity for which Christendom longs, not only because it will satisfy, simply and directly, the desire of the human heart for God, but because it will offer to the inquiring mind a rational presentation of the fundamental truths of religion. It is the common assertion of the opponents of Liberal Christianity that its methods are merely destructive; that, in a skeptical spirit, it remorselessly seeks to destroy the idea of the Christian Church, to mutilate beyond recognition the Christian Bible, and to evacuate of all doctrinal significance the Christian creeds. The assertion is simply untrue. Every Liberal Churchman knows that the work to which he is pledged is constructive; that he seeks to enlarge the idea of the Christian Church, to rediscover the essentially spiritual teaching of the Christian Bible, and to reinterpret Christian dogma in a manner which shall confirm rather than weaken belief. It is the traditional Church, hardened and fossilized; it is the unexamined and unexplained Bible, invested with an impossible, fictitious sanctity; it is the stereotyped Creed, placed under an irrational, priestly tabu, that repels the thoughtful mind of the present age. The new preaching will derive no small part of its power from a frank and courageous recognition of these facts. Only when the broken ruins of collapsed beliefs are removed can the work of reconstruction be begun.

"Already is appearing, surely and unmistakably, the dawn of a better day. Like the prodigal, wretchedly poor, desperately unhappy, disgusted with past follies, sickened with the futilities of a present aimless existence, humanity is coming to itself. In a little while the new prophetic line will arise to lead it back to God."—*Literary Digest*.

Physical Education for Youth

From seven to sixteen years is stated by Doctor George L. Meylan, of Columbia University, to be the golden age for acquiring skill in athletic sports, with eighteen as the age of peak ability. The capacity for learning how to play diminishes rapidly after that, so that if the boy or girl does not get the opportunity during this golden period he is losing the opportunity of a lifetime, for it will never return.

He continues that it is only those who can play with some degree of skill who take the real interest in recreation and so receive the greatest amount of good from it. It is only in exceptional cases that a person after reaching full growth can get out of the duffer class, no matter how hard he may try.

Seven years, he states, is none too early for swimming, running, jumping, tennis, hiking, baseball, wrestling, and other sports of speed and strength. An all-round development in this early period fixes one for life.

On the other hand, trials of endurance should be postponed until after eighteen years of age but the development through proper sports should precede that period. A boy of seven or eight years can learn to swim in three lessons. From nine to twelve requires six to seven lessons; thirteen to

sixteen, twelve lessons; while college freshmen usually require more than twenty lessons. In this connection we may note in the South Sea Islands babies are out in the water in the first few months and so acquire a natural aptitude to all water sports.

A long list could be published of those who have excelled at an early age in the various sports, like Arnold Jones and Helen Wills in lawn tennis, as both of them are near the top, the former as a sophomore in Yale and the latter at the early age of sixteen. Those who follow our national games know that even the greatest players are considered old before they have reached their thirtieth year, and this despite continual practice in that sport.

This is one of the predominant reasons why so much stress is placed upon the necessity of recreational development for the young people to give the physical basis for the mental and spiritual growth, and stamina for the later years.

S. A. B.

The Need of Christianity

Doctor Frank Riale in an address at Duluth on the "Need of the Christian College" recently quoted Ogden Armour's remark that "the choice before us is Christ or chaos. I tell you we are sitting on a Bolshevik volcano, and as I have selected the men to be around me at this time, I have found that almost all of the men that I chose because I could rely on them were Christians, and sixty-five per cent of them were graduates of the small Christian colleges that you are talking about." After the address a railroad president of Duluth told Doctor Riale that he wished he would come down to the office the next morning. When Doctor Riale went the railroad executive said: "What Ogden Armour said is mild compared to what a judge said. A little while ago at a meeting with seventeen railroad presidents around the table he said: 'Before we get down to business I want to say something.' Of course, they sat up to hear. 'You may smile at what I am going to say, but the world is in a h— of a way. I don't go to church much. I usually play golf Sunday mornings, but I tell you the only solution is the Christian church and the Christian interpretation of life and education.'"—*Christian Work*, April 14, 1923.

The Village as Seen From the Church

There has been a great deal of writing lately concerning typical life in the towns and villages of America. Most of these stories have concerned themselves with the sordid aspects, with a collection of the disagreeable or stupid details, in a fair part at least.

It is refreshing, therefore, to pick up such a book as *Church Street*, by Jean Carter Cochran, and read concerning village life six or seven miles from the nearest railroad as seen through the eyes of the children in the church manse. This book presents the underlying beauty of life in such common terms as will help us better to love our own children and will cause us to think, Why, that is like my father and mother, my grandfather or grandmother, my pastor, or other of the people with whom we are surrounded. In other words, it helps us to see the beauty of the life of others immediately around us.

As to the minister, he is quite idealized through childish eyes and through the hearts of those who love him. Nor is it any wonder, when we appreciate his spirit of sacrifice, as is shown in the following poem written by him while on his death bed, and but a short time before he was called away:

"Still Let Me Serve"

"I am often very weary,
And both flesh and spirit fail;
The way seems sometimes dreary,
And with joy the end I'll hail.
But let me serve!

"The idlers are so many;
The workers are so few—
In some fields are not any
Who yet can dare or do;
Oh, let me serve!

"What offering can I tender
For what Thou gavest me?
What service can I render
That's worthy, Lord, of thee?
But let me serve!

"And when thy hand has raised me
Unto thy heavenly throne,
I'll say when I have praised thee
For the 'Well done' and crown,
'Still let me serve!'"

S. A. B.

America Predominantly Christian

The opportunity before the church was never better than to-day, according to the *Literary Digest*. The increase in membership last year was over 1,200,000 and about 50 per cent greater than the average for the preceding five years, bringing the membership up to a total of about 47,500,000 of professing members.

The five largest religious bodies are: first, the Methodists with 23,253,854; second, Baptists, with 22,869,098; third, the Catholic, 18,104,004; fourth, the Lutheran with a little over 7,000,000; and fifth, the Presbyterian, with a little over 6,700,000. This gives a total constituency of over 78,000,000 Protestants; 18,000,000 Catholics; 1,500,000 Jews; and 604,082 Latter Day Saints of all groups. The religious constituency including all baptized persons, all adherents, and all who in the supreme test of life or death turn to a particular communion is placed at 98,878,367. These figures would make the country decidedly religious and also predominantly Christian.

These figures are taken from the compilation of Doctor E. O. Watson, statistician of the Federal Council of the Churches of Christ in America.

According to these figures the membership gain averaged about two and a half per cent and the constituency represents about 94 per cent of the population of America.

S. A. B.

New Industry at Graceland

Those who are well acquainted with the work at Graceland College know that the industrial department is an important portion of the function of the school. The purpose of this department is to enable young people to earn at least a portion of their school expenses. Work is by no means considered discreditable at Graceland, as there are few indeed who do not do some remunerative labor at some period of their attendance.

The efforts of the school to provide suitable industry have been numerous. A prominent and continued factor has been

the farm work to supply produce for the college hotel. At times different features of farm work have been given special attention. Provisions have been made in different years for extension work from the State College of Agriculture, at Ames.

When C. B. Woodstock was on the faculty, a manual training department was established and many useful articles manufactured and sold.

The laundry in Lamoni had its start in the Graceland College laundry, and now a new industry is being started, namely, a rug factory, according to the account in the *Lamoni Chronicle* for April 26. A small amount of machinery has been installed, and A. E. Bullard has taken charge of the work with two young men who have learned the trade sufficiently to weave a good-looking and serviceable rug. The rugs are at present made of mock yarn in one size only, 24 by 48, but with five colors. When established it is hoped that work will be furnished for a dozen students and serviceable rugs placed upon the market of various designs and sizes.

Woman Suffrage

Seventy-five years ago when the movement for woman suffrage was started, in every State in the Union as well as practically throughout the world, women were denied the right of an education, the right to earn a living, or claim their wages, to enter a profession, to own property or make a contract. They had no right to the children they bore, as these children could be willed to others.

The passage of the seventy-five years shows practically all of these discriminations removed in most of the States of the United States. An enormous amount of work has been done in writing the history of woman suffrage which is now completed to 1920 in six volumes. History shows the persistence of the effort and the energy and service of many put into this movement in order to achieve its final success in the Nineteenth Amendment to the Constitution.

Infant Mortality in Gary, Indiana

A survey by the Children's Bureau of the United States Department of Labor has confirmed previous observations that economic and civic factors such as low income, poor houses, sanitation, and lack of public welfare, affect the rate of infant mortality.

Portions of that city were inadequately provided for. Where the better houses are located, the death rate was 90.6 per 1,000 births. In the poorer house and foreign district, it was 141.2. Where the chief breadwinner earns at least \$1,850, the infant death rate was 89.4; \$1,050 to \$1,850 the rate was 127.1; and below \$1,050 it rose to 137.8. Infant welfare stations, prenatal clinics, and public health nurses, should within a few years decrease this mortality rate, which was unusually high the year of the survey. Most of the sickness was gastric and intestinal diseases, which would be largely reduced by breast feeding and improved milk supply and sanitation.

By letter to President Smith from Sister McMullen, Vancouver, British Columbia, it is learned that Sister Ella Stevenson, late of England, passed away after a long illness. She had been in the general hospital for a long time, a patient sufferer from severe stomach trouble. The letter says she remained strong in the faith to the last, and died peacefully.

LETTERS AND NEWS

Still More on the Macgregor-Glendenning Debate

A protest from Mr. L. B. Rockwell and a review of the situation.

This letter may seem rather tardy, offered as it is in reply to the extended criticism of my report of the Glendenning-Macgregor debate. As I am not a subscriber to the SAINTS' HERALD the copy containing the criticisms reached me from some friend at a tardy date. In view of the fact that I did not write for the HERALD (I offer no objection to my report appearing there) or in reply to any opponent's report, I claim the right to a privilege to examine said criticisms.

I shall confine myself as briefly as possible to the reviews of Elders Thompson and R. B. Stevens. Both Elders Thompson and Stevens attempt to show that I manufactured the report that one of the town officials was approached and asked to stop the debate and that I initiated the story that the debate was to be broken up. The report of the debate being forced to a close was reported on Wednesday to a very few so far as I know, but this I did not know until Thursday afternoon. During the day Thursday the report was in almost common circulation. Who started the report? Certainly the Adventists did not, as they were anxious to have the debate carried to a finish and regretted that the articles did not call for ten or twelve nights. And no one regretted this more than Elder Glendenning. In two letters received from him before the debate he said, "Why is the debate so short? Cannot you have it go on for two weeks?"

Living in Alley's Bay, a part of Jonesport, is Mr. Eben Walter Alley, a man whose word ranks as high as any citizen of Jonesport. He has repeatedly said to me that Captain O. W. Look told him that he was asked to close the debate, or through him to have the town officials do so, he being one of said officials. That he refused and said that the town officials had no authority to close the debate while good order prevailed. That the party making the request was one of the Latter Day people. The chairman, Mr. E. F. Farnsworth, must have known that there was a move on foot to break up the debate, for he said to me that there were twenty people in the hall the night the debate closed, who came there prepared to break up the debate and start a riot. That he had twenty-five reputable citizens of Jonesport stationed throughout the hall watching and listening and reporting to him just what was going on. I said, "One thing is certain, Mr. Farnsworth, there was not an Adventist in that number." He replied, "No, I do not believe there was." "Then who were the guilty ones?" was my reply. No answer.

If it is a question of veracity I will say that if the statements of Thompson are no more reliable than his written statements to me, they are self-condemned. He not only misrepresents the facts but admits that he stated what was not true in his reports of the debate. If this is disputed, as it will be, I will allow any two of the Latter Day members to come to my home and read Elder Thompson's two letters and the two I wrote on the same matter, with the settled understanding that the four letters shall be published in the SAINTS' HERALD. Copies may be made while the letters are being examined. Previous appointment must be made as I shall also have two present. I am willing to be governed by facts. If friend Stevens had confined himself to facts, his letter would have been very short instead of two pages. It is so seldom that Stevens gets any praise that he may be borne with for blowing his own horn so liberally. I was not

ignorant that "the church was officially named and organized." Neither am I ignorant of the fact that it is the "Church of Jesus Christ" only in name.

He adds, "Mr. Rockwell says Welcome's History and Johnson's History of Adventism are a discredit and a misrepresentation." This is false, as any reader of my report will see. I said that Macgregor's representations were false. Mr. Miller did not organize the Adventist Church and was dead nine years before the church effected an organization. Mr. Miller did start the proclamation of the Second Advent and many of those accepting his message on that coming event later formulated themselves into an organization. In the meantime, however, they had adopted the doctrinal views of the unconscious state of the dead and destruction of the wicked, or in a sentence, conditional immortality, which doctrines Miller never believed. However, Mr. Macgregor was given uninterrupted attention while he tried to show from Miller what Adventists believed. Glendenning replied to it as was his right. In like manner Glendenning used Smith to ascertain just what the L. D. S. believed as they claim that Smith's doctrine is their doctrine, hence to prove Smith out of harmony with the Bible was to prove the L. D. S. out of harmony with the Bible. The very thing the proposition made it incumbent upon him to do.

If Mr. Macgregor did not leave the proposition in using Miller in trying to show what the Adventists believed, why was it called leaving the proposition when Glendenning used Smith in the same way? The only reason was that the L. D. S. had decided not to hear it. Mr. Glendenning has held about twelve debates with the L. D. S. debaters, and on each occasion his opponent has made the same objection but has always been ruled out of order, and on several occasions men of education, experience, and ability, including lawyers, have presided. The same would have been done on this occasion had the debate been presided over by one of this kind. Mr. Farnsworth was a strong Latter Day sympathizer and has since joined that church. I do not know that anyone denies that Joseph Smith started and organized the church now called the Reorganized Church of L. D. S. They resort to every sort of effort to show that Smith was a prophet, etc., and hold him up as a "restorer of the true gospel," but at once when the historic facts of his creed and life are presented they become enraged, and object. No wonder you L. D. S. object, for it is because of these facts that so many have left your church and are steadily leaving it, from bishop to elder, priest, and layman.

May I add a word about the selection of Mr. Farnsworth for chairman? When his name was presented to me by Mr. Thompson, it was after there had been several names considered and they each declined. Mr. Thompson assured me, as I did not know the man, that he was not a member of any church and unbiassed in religious views. That his wife was a member of the Adventist Church. All of which, so far as I have been able to learn, was not true. However, on Saturday before the debate, having learned that he was a strong supporter of the L. D. S., I raised some objections to his serving and gave the reasons. Thompson repeated his assurances and I said that I would consent pending the arrival of our moderator but reserved the right to effect a change in the chairman of the debate if desired. At the time of the breaking up of the debate I would have demanded this but knowing the temper of the L. D. S. who were present it would have been turned down.

I wish to examine the other points Mr. Stevens makes prominent. He says, "Again Glendenning took the floor, and began talking as before, upon the character of Joseph Smith,

slandrously of course (the proposition called for an examination of the church on points of organization, doctrine, and practice)." It is not true that Glendenning talked slanderously on the character of Joseph Smith. Will Mr. Stevens please look up the meaning of the word *slanderous*? He was quoting from sworn testimony of Smith's friends concerning what Smith believed and practiced. Every fair-minded person present will say that Mr. Glendenning did not use one word that was "slanderous." If to deal with the organization is not on "point of organization," pray tell us what to call it. If the L. D. S. Church is a "reorganized" church, did not Mr. Glendenning have a right to go to the organization of that church to meet the proposition? Only those who fear the facts say no. When Stevens says, "Things have already gone too far," it would have been a complete expression of facts if he had added, for the L. D. S. No one at the debate regretted the closing of it as much as did Mr. Glendenning. Stevens says, "Dollars to doughnuts, Glendenning will never again pick Macgregor!" In answer to this I am authorized by Mr. Glendenning to say that he herewith challenges Mr. Smith, the prophet and head of the Reorganized Church of Jesus Christ of Latter Day Saints, to meet him in debate on the following resolutions, in Jonesport, Maine, between the middle of May and the last of June, and if Mr. Smith declines or says that he cannot accept this challenge then the challenge goes to Mr. Macgregor for the same time and place. The debate to continue for twelve nights, giving three nights on each of the resolutions.

1. Resolved, That the organization, doctrine, and practice of the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible as taught in the King James Version.

2. Resolved, That the organization, doctrine, and practice of the Adventist Christian Church is in harmony with the Bible, as taught in the King James Version.

3. Resolved, That Joseph Smith was a true prophet of God and divinely inspired to restore the true gospel.

4. Resolved, That the Book of Mormon is a true record, a divinely inspired book and should be respected and believed in by all.

Quoting again from Stevens: "Honesty demands that the public be informed that this contest was not of the Latter Day seeking." Neither Mr. Stevens, Thompson, or any other can deny that that debate proposition was set in motion by Mr. Thompson challenging Miss Slipp, pastor of the Reformed Baptist Church, of Jonesport, to debate or provide an opponent to debate on the lines contained in my resolutions, except *Adventist* appeared where he said *Baptist*, with the addition of Mr. Macgregor's proposal that the Book of Mormon be added to my resolutions, which Glendenning accepted. When Miss Slipp informed him that she had a man to meet the proposals, but not of her denomination, he declined to take on her chosen opponent. As the L. D. S. had in the past repeatedly challenged the Adventists in this place it was apparent that (supported by lively rumor) another was on the way. No doubt that the "boastful debaters" were taken by surprise to receive my challenge and at once put up the calamity cry of "not our seeking," "will make hard feelings," "we never seek a debate but never back down." It is true, however, that after challenging one of our men, John M. Kelley, they positively refused to go on with the debate. I say that the debate was wholly of their choosing. No more common talk was heard in Beals in the past than that no one would debate with the L. D. S. Not a few of the L. D. S. said while the debate was pending, "If we are beaten we

won't admit it." "Dollars to doughnuts" the L. D. S. have not agitated a debate since May, 1922, in Jonesport.

Regarding the personality of appearance of the two debaters which Stevens enlarges on. As this was not in the resolutions it needs little or no attention. "Coal, not diamonds, go by the ton." Quality, not quantity counts, as it did in this case.

If Mr. Thompson had reported that one of their members left his church after the debate and joined the Adventist Church it would have helped to make his misleading report more correct. And if Mr. Stevens had said also what is a fact, that one man said, "Never shall another Mormon cross my threshold"; and several others saying that they had "gone into the L. D. S. church for the last time; and yet others as saying that their children had gone to a L. D. S. church for the last time. And also that for many years the L. D. S. had made a practice of visiting our Adventist homes, as well as the Baptist homes, and persistently denouncing the teachings of these sects, saying that to continue therein they could never be saved and that they must be baptized by their elder and join their church or be lost, etc. This is undenied by anyone in Jonesport. And I have seen and read letters written by the L. D. S. elder aiding this proselyting campaign. Does Stevens call this religious toleration? Is this "getting along very well together"? Of course all goes well as long as the L. D. S. can have a free hand in tearing down other denominations and deceiving people into joining theirs. But if a halt is called, then abuse is poured on the head of the objector.

This letter is written in justice to the writer and to the facts. Yours seeking the triumph of truth,

L. B. ROCKWELL.

A Brief Review of the Situation

We are publishing without hesitancy the above letter, even though we published the original letter by Mr. Rockwell at the time that we published the reply. We are thus giving Mr. Rockwell another chance to state his position and to answer that which has already appeared.

We do not intend to make a detailed reply. There seems no reason why this matter should be further agitated. *Our Hope*, the periodical in which Mr. Rockwell's letter originally appeared, have written that they were publishing his reply but would not publish anything further. They published both of Mr. Rockwell's letters in full and published a portion of Mr. Stevens's letter. We are publishing both of Mr. Rockwell's letters in full and have published Mr. Stevens's letter in full together with the statement from the town fathers.

Read "Herald" of September Thirteen

It would be well for our readers to refer again to the original statements in the *HERALD* of September 13, 1922, as that statement rather fully answers this present letter. We have there the statement, in very nearly affidavit form, by Captain O. W. Look that he was not approached either directly or indirectly by anyone on behalf of the Latter Day Saints to stop the debate. We have now a further statement from Captain Look denying that he made the statement alleged in the letter above and reaffirming his signed statement already published. He speaks very highly of Mr. Eben Walter Alley, but denies he made any such statement to him or to anyone else. Against that we are offered hearsay two or three times removed.

Mr. Rockwell continues to insinuate that the Latter Day Saints were attempting to dodge the issue and were involved

in trying to break off the debate, but he offers not one particle of evidence to sustain such an idea, and seems to make no attempt to secure evidence further than to report a statement which is little better than a rumor, if it is that.

H. A. Koehler and Mr. Kelley

Stating very briefly the conditions. When H. A. Koehler was in Jonesport it appears that he challenged a Mr. Kelley to debate. When arrangements were being made for the debate the town fathers intervened and objected. Brother Koehler declined to call off the debate, but expressed his willingness to act with the officials and to agree with whatever they could arrange with Mr. Kelley. Pursuant to this, Mr. French, one of the selectmen publicly stated these facts, giving the people to understand that Elder Koehler had not backed down in any manner or degree. The debate was called off at the instigation of the town officials.

Miss Slipp Lectures and Mr. Rockwell Intervenes

More recently a Miss Slipp was delivering lectures in that vicinity. She was approached, and the difference between the two churches pointed out. She continued, however, to confuse the two in a way that finally caused the suggestion of a debate. When she assented, she was approached several times to name a man or secure a man of her own denomination; but this she did not do. The objection on this score is that of necessity. If there is to be any fairness in a debate the propositions should be equal and equal time given both affirmatively and on the defense to each. She could not expect some one who was not a member of her own church to defend the proposition that her church was the New Testament church.

Into this situation it appears that Mr. Rockwell stepped, and, according to a printed letter published about the time, he states clearly that he had been steadily forcing this question to the fore, and that he was responsible for the developments and that in order to give Mr. Glendenning the position in the debate he desired he, Rockwell, issued the challenge. It appears from this that he was the one instrumental in agitating the debate.

Elder Thompson assures us that no responsible persons were agitating the debate, for while we do not shrink from the issue or dodge it, we are not a contentious people, nor out seeking a scrap.

The Issue With Elder Thompson

We have before us the letter and general correspondence through the courtesy of Elder Thompson. From this it appears that his alleged misstatement was: "Elder Macgregor used their own historic works purchased at their own publishing house." The point that Elder Thompson was making was simply as to the authenticity of the books, that they were purchased from their own publishing house. Rockwell tried to make it appear that Elder Thompson had said that Elder Macgregor had purchased these books in person while it appears that Elder Macgregor had purchased some books and borrowed others, but that all of the books came from their own publishing house. Mr. Rockwell, however, insists that Elder Thompson misrepresented because Elder Macgregor did not purchase all the books that he used in that debate from their publishing house.

Again, Mr. Rockwell stated in *Our Hope*, "Mr. Macgregor presented some misrepresentations of history in trying to discredit our organization." On this Elder Thompson has made the comment, "The histories used by Elder Macgregor were their own historic publications written by Adventist authorities and published by their own publishing house.

They were Welcome's History and Johnson's History of Adventism. Mr. Rockwell says they are misrepresentations and a discredit to his organization." The reader should be able to judge this issue for himself. We shall not attempt to discuss in detail and answer further.

Mr. Farnsworth states that it was his wife's sister who was a member of the Adventist Church, while his wife was favorable thereto. He was county sheriff and widely known and respected as a man of integrity. If Mr. Rockwell learned he was unsatisfactory before the debate, it was then his place to make his objections known; not wait till long after the debate. The fact that Mr. Farnsworth became interested through the debate and through his further investigation was later baptized is no reflection upon his fairness and impartiality.

Propositions for Debate

It is so well recognized as scarcely to need statement, that if fair propositions are submitted for debate, each party will affirm an equal amount and will be upon the defense an equal portion of the time. Elder Macgregor has been appointed to British Columbia. Elder Thompson is now at Lamoni, Iowa. Neither of them is inclined to avoid the issue. Elder Macgregor stated frankly he was ready to discuss any of these questions at any length desired both before the debate, during the debate, and since. So far as the renewal in Jonesport, Maine, is concerned, our church was not in the first place in the position of seeking controversy and is not now. If the community desires such a discussion it will doubtless be arranged for, but we are advised from several sources that the town fathers are opposed to such an attempt.

No Loss to This Church

When we say the community, we do not mean the members of our church. We mean the public at large and the town officials. We are quite well satisfied with the result of the debate, especially when we appreciate that forty have been baptized, that the largest Sunday school ever held in Jonesport has been held since the debate. If there has been any permanent loss to our church we have been unable to learn of it. One former member of Mr. Rockwell's church was baptized a short time before the debate. After the debate she again affiliated with the Adventists for a time. This is probably what Mr. Rockwell refers to. But she has now returned to us stronger than ever. In fact she had not withdrawn formally from this the Church of Jesus Christ.

There is much more that can be said, but we refrain from further discussion with this closing suggestion that we should gather from Mr. Rockwell's letter there is a radical difference in the kind of testimony offered. On one hand the teachings of Mr. Miller as the founder of the Adventists were presented. Mr. Miller had died before this particular branch was organized, but this was introduced merely to show the authoritative teachings of the original church as put forth by their own publishing house. On the other hand an attempt was made simply to attack the character of Joseph Smith and that not by the use of any original or authoritative writings. The character of Joseph Smith was not at issue. His teachings and the principles he presents which were accepted by the original church would have been as much in point as presenting the principles and teachings of Mr. Miller. An attack upon his character was no more involved in the propositions for debate than would have been a similar attack upon the character and reputation of Mr. Miller or any other associate of that church.

We do not attempt a detailed reply because it is not nec-

essary. The letter of Mr. Stevens, the statement of the town officials, and letter of Elder Orval Thompson, published September 13, 1922, have already fully answered.

S. A. B.

Echoes From Zion

In the Stone Church in Zion there are held each Sabbath prayer services at eight o'clock in the morning and at 2.30 p. m. At these services are frequently read requests for prayer in behalf of the sick. It is rather pathetic to listen to some of these appeals which indicate a large degree of faith in the prayers of the children of Zion. A good sister in Prescott, Iowa, in a letter asking for prayers says, "I have lots of faith in prayer. I know the good Lord will not leave me as long as I do his will." Such faith will bring the blessing.

By invitation, we visited the Fourth Kansas City Branch and enjoyed a splendid Sunday school and preaching service. Brother Oliver Worden is pastor in charge, whose parents and grandparents we knew well in Stewartville, Missouri. We found in Oliver Worden a concentration of the many good qualities of his forebears. They are singing, "Give us room that we may dwell," as their church house is too small. We met there some whom we knew as children in Saint Joseph, Missouri, children such as Nellie Niedorf; Don D. Taylor; Sister Fifer, now Worden, the efficient wife of Oliver.

A mass meeting was recently held in the Stone Church participated in by Presidency, apostles, bishops, pastors, deacons, evangelists, sisters, and membership, which was largely attended and in which there was not a dissenting voice or vote. All were of one heart and one mind. The result will be the redemption of near twenty acres in the heart of the city of Independence. Who dare say Zion will not be redeemed?

My missionary companion and I are finally located in our own home from which we hope to radiate in service to help on in the building up of the restored gospel. This is our only desire and the intent of our lives, ready for service in the Master's cause.

We are pleased with favorable reports from our old fields, California and Seattle, and British Columbia Districts. We often think of our past associates in the distant West where we spent twenty years in gospel work and formed many precious acquaintances. The Lord bless them all.

J. M. TERRY.

Young People's Meetings at Flint, Michigan

The Flint, Michigan, correspondent, writing in a recent *HERALD*, could not very well mention some things, in the eternal fitness of things, regarding the young people's meetings recently held there. In justice to the young people, what the correspondent omitted I should supply.

The meetings were held in the neat brick building of the First Church, which seats about three hundred. Many times during the services it was uncomfortably crowded. The young people were given entire charge by the president of the branch, and the way they handled the audiences, arranged the programs, met visitors, and conducted the meetings as a whole showed considerable executive ability. There seemed to be complete harmony between the older members of the priesthood and the younger men. I failed to see any evidences of jealousy on the part of the older men. Personally, I was delighted to see the large number of consecrated young men and women engaged in the Lord's work there.

There was a wealth of musical talent available, from inside and outside of the church. The community singing was certainly full of life and spirit.

At the close of the services, the president of the branch handed me a package and an envelope. It will be easy to guess what the fat envelope contained. The package given me was meant in a good spirit, but I don't know whether it was the proper thing or not. So many people who have seen its contents have broken the command, "Thou shalt not covet." The package contained a beautiful, latest style walrus Boston bag.

I considered it a great privilege to be associated with the young people of Flint for the three weeks, and with the other members of the three churches in the city. May the Lord's blessing be with his Saints there.

C. EDWARD MILLER.

Bisbee, Arizona

May 6 was a record breaker in attendance at most of the services. About forty persons witnessed the baptism of five candidates in the afternoon. Four were members of the Sunday school, two boys and two girls, ranging from eight years to fifteen. The fifth was a married lady who is a graduate nurse, and has considerable vocal talent. We rejoice to have these additions to the membership of the branch. A very good spirit was present at the confirmation in the evening as well as at the sacrament service at 11 a. m.

The attendance, interest, and activity among the membership have been on the increase for several weeks, and we feel sure it will continue to increase if all will do their duty. We feel sure that the Lord has been waiting for several years to pour out a blessing upon this branch as soon as the membership reaches the spiritual condition to entitle them to such blessing. The good work will go on, many will be called to repentance, and Zion redeemed in due time, if the people who are called to be Saints will live saintly lives.

Box 453.

E. R. DAVIS.

Haverhill, Massachusetts

Just a few lines to you from this part of the Lord's vineyard. We do not get into your columns very often, so I am taking this opportunity to tell you some of the good times that we are having here.

We have had some very spiritual meetings of late. The Lord has blessed us to a marked degree with his Spirit. We have enjoyed a number of prophecies, and one of the sisters had the privilege of seeing an angel standing just behind Apostle E. J. Gleazer on the platform when he was here to visit us recently. We have seen the Lord's hand over his people this winter in a number of instances. Some he has been pleased to heal instantly, others after the trial of our faith.

We have had three ordinations here recently, Brothers Stilianus Popopoulous and F. E. Hatch to the office of priest, and Brother A. Wengel a teacher.

Ever hoping and praying for the success of the work everywhere,

FRANK E. HATCH.

Ellis Short, jr., and his father, Bishop Ellis Short, conducted meetings at Ottawa, Kansas, on Sunday, May 13. They report most excellent services and a good gathering of the Saints, some coming from twelve to twenty-five miles. They meet again on Sunday, May 27.

Regarding Mothers' Day

As it is nearing the time of year that we celebrate Mothers' Day, it has again brought to mind some thoughts I have had before on this subject.

We understand that Mothers' Day was first suggested by Miss Anna Jarvis, and if I remember correctly she had considerable trouble in launching the idea. But now it has grown to be recognized the world over.

Now we believe there are many good things we as a church can copy from the world. We also know that we have the fullness of the gospel, and to whom much is given much is required. Might we not enlarge upon Mothers' Day and give the love, honor, and respect where we believe it was intended. The Lord said, "And they twain shall be one flesh. Honor thy father and thy mother." Also "Children, obey your parents." Almost always where we find any information along this line the father and mother are combined, which tends to bring that unity for which we are all striving.

I feel much like the little boy who said:

"I love my mother, 'course I do,
But then I love my daddy, too;
And though I haven't much to say
I wish they'd call this Parents' Day."

R. G. ATKINSON.

Self-Help at Graceland College

President George N. Briggs has been in Saint Louis as well as elsewhere investigating self-help in connection with various institutions of learning and gathering some valuable data. He found one locality in the population of 500 and a college of 475 students. This was made possible through the self-help department. This has always been a special feature of the work at Graceland, and it has been one of the great problems how to extend this possibility of service to the students by permitting them to earn their living while studying. At one time good results were achieved by permitting students to work for their board in town. The present plan for next year appears to be to send the students out for a certain number of hours for general housework, office work, carpentry, stenography, clerking, gardening, etc. The schedule next year will be arranged to make it possible for a student to spend a half day in the schoolroom and then work three hours a day, which at twenty cents an hour, and twenty to twenty-five hours a week, allowing for more work time on Saturday, will make it possible to earn their full board and room. On this plan definite hours of employment will be assigned.

To this end a stirring letter has been sent out by Professor J. A. Gunsolley to each home in Lamoni.

Born in 1829

It has been many years since I have written to you. I have often thought I would like to but thought there were others who could do better, but now I feel a duty to write though friends have promised to do this for me.

Nearly a year ago, my mother, Jane Manning, passed away at the age of ninety-three years. She was born January 14, 1829, about the time of the coming forth of this latter-day work. She felt in later years that it was a great privilege to have entered the world at that time. At the time of her death she had been a member of the church for some forty-five years and was a good, faithful Saint, loved by all who knew her. We grew old together and have had many grand and glorious testimonies of this latter-day work, and with a surety we know it is true.

I had asked our heavenly Father many times that when mother's time came to go he would not let her suffer but that she might fall asleep like a child in its mother's arms. As I sat on the bed with her loved form held close in my arms I realized how completely my prayer had been answered, for she fell asleep peacefully and without a struggle.

How I thank God for such a mother as she has always been to me. May God bless all of his Saints and be with them in their hour of sorrow as he has been with me in mine.

MRS. E. M. HARDING.

Spokane District Reunion

June 15 to 25, 1923, at Sawyer, Idaho. So many letters of inquiry have been received that it becomes necessary to write a second letter to the Saints of the Northwest. From the best calculations we think that there will be two hundred present, and we are hoping that there will be more than twice that number. It is going to be a wonderful time indeed. Take the Great Northern Railway to Laclede, Idaho, or the Spokane International to Sawyer. We prefer the latter, and if you are in a car, follow the pavement through the Spokane valley to the old Allen race tracks, and follow the finger sign boards from there on. But if you are coming from Sandpoint cross the long bridge and follow the road to Duffort, where the signs will direct you. Bring or ship your tents early if you have one or can get any. If you do not have one be sure and place your order not later than June 1, to lease one for the ten days.

Tell all the Saints you know of, as well as your neighbors and friends; bring them all and receive your share of a great blessing at this reunion, and help lay the plans for the reunion of next year. We are going to live our Zion laws, so come and join in with the many others and prepare to go to Zion, for the reunion will help you so much that you cannot afford to miss it.

CHARLES C. CRABB,

Secretary-Treasurer Reunion Committee.

LEWISTON, IDAHO, Box 627.

Dwight Madison Found

Dwight Madison, the son of William Madison and wife, who disappeared some few months ago from their home in Washington, District of Columbia, has been located near the ancestral home in Minnesota. We are sure that there are many friends, especially those who became acquainted with Sister Madison in her reunion work as one of the executives of the Department of Women, who will receive this news with pleasure.

The Trial of the Witnesses to the Resurrection of Jesus

Some years ago the Herald Publishing House published an excellent tract of thirty-two pages devoted to an examination of the witnesses to the resurrection of Jesus. This tract took the form of a legal argument before a court between two lawyers, who were examining the record and basing their argument on the evidence submitted. This tract was written by the Right Reverend Thomas Sherlock, Bishop of London, about 1729, and for this reason has not been reprinted, nor is it listed in the Herald Office catalogue. To put these tracts, of which a few hundred remain, where they will do the most good we will send them out at the rate of seven for five cents to cover the bare cost of mailing.

HERALD PUBLISHING HOUSE,

INDEPENDENCE, MISSOURI. G. S. TROWBRIDGE, *Manager*.

Independence

Services in the Independence churches Sunday were as follows: Stone Church, preaching by Elders T. W. Williams and Alma White; Liberty Street, E. T. Atwell and Ward L. Christy; Enoch Hill, W. D. Bullard and E. A. Curtis; Walnut Park, George Jennings and C. K. Green. The radio sermon was by Apostle T. W. Williams.

Bishop James F. Keir, who was reported last week as ill, is rapidly recovering and is again at his desk.

Sister Blanche Edwards of Birmingham, England, recently arrived in this country. She was met in Chicago by her brother, Apostle F. Henry Edwards. Sister Edwards will visit in Independence and Kansas City for a few days, and then will attend the Young People's Convention at Lamoni.

Brother W. A. Bushnell, for many years an active worker in the young people's affairs in Independence, is seriously ill at the East Side Hospital, Kansas City.

Elder T. W. Williams has returned to Independence from his trip to Lamoni. He will remain here until time to attend the convention there in June.

At the big mass meeting Friday night on the new Swope property purchase, a total of \$19,000 in pledges was reported. Elder Walter W. Smith, in charge of the meeting, called on T. W. Williams, James F. Keir, B. R. McGuire, and Elbert A. Smith for short talks. He then announced that he was going to try to raise the amount necessary to enable the drive to "go over the top." He did a very satisfactory job of auctioneering, and succeeded in getting the people present to pledge about \$2,000 more. There is still \$3,000 to be pledged, and it is hoped that by the time the workers all report and the pledges are all accounted for the grand total of \$25,000 from Independence will have been reached.

This meeting on the new grounds was the first one of an official nature. It is conservatively estimated that three thousand people attended this mass meeting. The Latter Day Saint band was out in force and gave a splendid concert for an hour preceding the talks. Basket lunches were taken to the grounds by many of the Saints and the afternoon was pleasantly spent in the shade of the magnificent elms which add so much to the beauty of the place. In the evening the house was lighted up with the new fixtures, and many an enthusiastic group wended its way from the basement to the third floor, admiring the woodwork, fireplace mantels, etc., and talking over the uses to which such a building could be put. The Orioles of one group served lunch and refreshments in a stand, the proceeds of which were to be used to pay their pledge to the purchase fund.

An important step in providing for adequate supervision of the grounds and the building and the laying out of the work to be accomplished to fit the place for such purposes as are necessary was taken when the mass meeting voted as one to make the Committee of Thirty the controlling body until such time as things were well organized and on a smoothly running basis. This will place the control of the building in the hands of a popularly elected committee.

Elder John M. Cockerton, a well-known resident of Independence and vicinity, and an active churchman, died at his farm house on the Blue Ridge Boulevard Wednesday afternoon, May 16, after an illness of only a few days. His death was due to arsenic of lead poisoning and pneumonia. He had been spraying his orchard for some days, and on Thursday preceding his death had complained of not feeling well. From then on he steadily grew worse until the end.

Brother Cockerton came to Independence from Oakland, California, fifteen years ago and bought a farm about two miles east of town on the Courtney road, where he lived until

two years ago, when the farm was sold. A larger farm on the Blue Ridge road was later purchased, and the family was living there at the time of his death.

Elder Cockerton has always been an active worker in the church. Shortly after coming here he opened and conducted a mission at Courtney, Missouri, a few miles north of Independence, which was later transferred to the little old building on North Liberty Street here, and organized into a branch over which he presided. He was instrumental in building up the work in the north part of the city until the group outgrew the building and the present excellent church home was secured, where he acted as pastor until about the first of the present year. In 1916 he was ordained a high priest and chosen a member of the Independence Stake High Council, in which capacity he served until the dissolution of the Council in 1920 at the time the Independence Stake became Zion. At the reorganization of the Standing High Council of the church in February, 1922, he was selected as one of the twelve councilors, in which position he occupied until his death.

Burial was from the North Liberty Street church Sunday afternoon. It was perhaps the largest funeral held in Independence in many years. The service was in charge of Elder J. M. Terry, assisted by Elder Walter W. Smith. Members of the High Council acted as pallbearers, and high priests attended *en masse* and were seated on the rostrum. The nurses' alumni also attended in a body. The floral offerings were especially beautiful and profuse, and in a small way indicated the esteem in which Brother Cockerton was held.

Surviving him are his widow, Sister Jennie Cockerton, a son, George Cockerton, of Oakland, California, and two daughters, Mrs. Mable Driver, of Benecia, California, and Miss Ina Cockerton of Independence the last named being the first graduate of the Independence Sanitarium Training School for Nurses and a United States Army nurse during the war.

Thus passes from our midst one who, while his work was quietly and unostentatiously performed, had yet the power of making and holding friends for himself and the cause he so deeply loved and so unselfishly promoted.

President F. M. McDowell was at Lawrence, Kansas, meeting with the young people of the Kansas University, on Sunday, May 13, then came to Independence the following day in connection with the Young People's Convention and its program. He was also in Independence on Monday, the 21st, in connection with the same work.

At the business meeting of the conference in Zion on May 14 his name was proposed as a member of the board for the Independence Institute of Arts and Sciences, and he was so chosen.

President Elbert A. Smith was in Saint Louis Sunday meeting with the Saints and preaching for them morning and evening.

Sister A. L. Yingling was also in Saint Louis in connection with the work of the Department of Women and the Sanitarium.

A surprise was given to Brother John Tucker, Wednesday evening, May 9, by the members of the Quindaro Group, Kansas City, Kansas. He has been their pastor for about seven years and left for Europe May 12 to visit friends and relatives in his native land. After a splendid spiritual prayer service, the congregation sang, "Blest be the tie that binds," a few original numbers were given, and as a token of appreciation for his services he was presented, through Brother E. N. Palmer, with a beautiful traveling bag. He expects to be gone about two months.

Saint Louis, Missouri

We have been favored with visits of unusual importance in the recent past few weeks.

On Friday, May 11, President F. M. Smith spent a few hours with the men's class of our Sunday school and all were glad to meet President Smith.

On Friday, May 18, Sister Yingling met with our young people at Religio and in a very interesting talk kept the attention of even the children on her subject of mothers' and recreational work.

On Saturday Sister Yingling visited Lansdowne Branch and gave much advice and encouragement to the sisters at that place. Sunday afternoon Sister Crabtree took Sister Yingling to the monthly class meeting of the Daughters of Good Cheer. This is one of the most alive classes in our school and a large attendance greeted our visiting sister at the home of Sister Blanch Cook, where she again addressed the ladies on problems of study, unity, and home government. So many good thoughts were expressed we wish the address had been taken down for printing.

"Best last"—among so much that is good we were treated to two fine sermons on Sunday, the 20th, by President Elbert A. Smith, in the morning on the uniformity in the Christ life, which were convincing in every phase. But the ending was particularly impressive, showing the love and forgiveness He had preached was part of his own life, and so beautifully exemplified in the agony of the cross when His God character was revealed in the words, "Father, forgive them, they know not what they do."

The evening sermon was a fitting close for the morning effort, showing the need of religion. Nothing else, science, art, pleasures, gives the reason, or any adequate reason, for man's existence on the earth. Many were edified and encouraged by the sermons and so expressed themselves and also by the gentle, humble, and Christlike personality of the speaker.

E. B.

Lamoni Items

From the *Lamoni Chronicle* we learn that the old Herald Office building has been turned over entirely to Graceland College for use in connection with its work. A number of business men were planning to convert it into a modern hotel, but any such use will be secondary to the needs of the college.

The radio at Lamoni is now well established with sermon on May 6 by Elder Lonzo Jones, solo by Mrs. Raymond McElroy, and a quartet.

Sister Marietta Walker is rightly termed the "Mother of Graceland" for she not only strongly favored and supported the idea of a college but she made the initial donation of land on part of which the college building stands. On this account the *Lamoni Chronicle* states that Sister Vida E. Smith spoke at chapel on the 7th concerning the "Mother of Graceland," after whom Marietta Hall, the first dormitory, was named. This is now coming to be an annual observance at the college.

Mrs. Dora L. Glines, superintendent of the Department of Women, was in Lamoni the first week in May lecturing to the class in religious education. The second week Apostle T. W. Williams, superintendent of the Department of Recreation and Expression, was the speaker.

Miss Zilpha Monroe, superintendent and matron of the Children's Home, is spending a couple of weeks in Chicago visiting the various institutions in the interest of her work.

Cameron, Missouri

Planning a new church. Apostles Budd and Gillen visit.

It has been some time since we have contributed any news from Cameron, not because things have not been happening but because time has not been taken to send in the items.

Our new pastor, Elder John F. Sheehy, and family, are permanently located here, having moved from Fall River, Massachusetts. We are glad to have them locate here and appreciate having the opportunity of working with a man of Brother Sheehy's type and feel that the work under his supervision will continue to develop and move forward.

All departments of the church work are organized and endeavoring to function in their proper place. This makes the church quite a busy place, being occupied nearly every evening in the week.

We as a branch are confronted with the problem of building a new church as we have outgrown our present home and find that regardless of which way we turn, the necessity for a large and modern church building looms up. The branch is endeavoring to meet the situation and has been working on plans which will be completed in the near future. The indications are that when all is in proper shape the Saints as well as many outside the church will be prepared to go ahead and complete the building program.

On May 6 the people of Cameron were very agreeably surprised to have with them again Apostle Roy S. Budd who previous to being called to the Quorum of Twelve had been in charge of the work in Cameron. His presence with us on this occasion happened to be the fifth anniversary of his appearance in Cameron and the sermon he preached that evening was the four hundredth one to be delivered by him from that pulpit. Regardless of the number of sermons preached here by him the congregation still remain hungry for more. The sacrament service at eleven o'clock was well attended and the Saints were strengthened by the character of the meeting, it being spiritual and uplifting.

On the 7th of May Apostle James A. Gillen made us a visit and preached one of his very impressive sermons which was appreciated by all. This was Brother Gillen's first sermon in Cameron, but we hope he will come again soon. He was greatly interested in our building program and advised us to consider well the future and not only build to take care of present needs but plan something adequate for the future of the work in Cameron.

G. SCOTT DANIEL.

Herbert S. Salisbury, a grandson of Catherine E. Salisbury, who was a sister of Joseph Smith the Martyr, was elected early in May as commander of the Sons of Veterans of the Grand Army of the Republic, at their annual encampment held at Sedalia, Missouri, according to an item in the *Saint Joseph News-Press* which follows. Brother Salisbury was assistant church historian for one year and has been much interested in the historical and biographical work of the church. For the past few years he has resided in Saint Joseph, Missouri, where he is engaged in his professional work as civil engineer.

"The staff of H. S. Salisbury, 1402 Locust Street, commander of the Sons of Veterans of the G. A. R., comprises Fred J. Wenz, of Saint Joseph, division color bearer; Fred E. Ernst of Saint Joseph, councillor; L. L. Roberts of Kansas City, chaplain, and William Schumacher of Saint Louis, patriotic instructor. Salisbury was elected commander at the annual encampment, held this week at Sedalia, Missouri.

Young People's Convention

Registration

All who attend the sessions of the convention are expected to enroll at the Convention Office, room 105, Old Building. The enrollment fee will be \$1. Upon payment of enrollment fee each visitor will receive the official handbook of the convention, together with pin and badge. This badge will entitle the wearer to admission to all programs and classes of the convention. It has been agreed by those in charge of the convention that this is the only fair way to distribute the expenses. All will agree that the program that has been arranged, and printed herein, is worth far more than this small fee.

PROGRAMS

THURSDAY, JUNE 7

Opening Day

8.00 Registration. (Room 105, Main Building.)

10.00 Opening Program. (Tent.)

Suitable Music.

Prayer.

Addresses of Welcome

George W. Blair, Mayor of Lamoni.

C. E. Wight, President of Lamoni Stake.

G. N. Briggs, President of Graceland College.

Introduction of Speaker.

President F. M. Smith

Opening Address.

Dr. F. W. Blackmar, University of Kansas.

Announcements.

Music.

Benediction.

1.30 Registration. (Room 105, Main Building.)

3.00 Organization of Recreation. (Tent.)

7.30 Reception to Visitors—By Lamoni Young People, on Graceland Campus.

"Seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36.

FRIDAY, JUNE 8

Religious Life Day

7.30 Prayer Service. (Tent.)

Pastor R. V. Hopkins in charge.

8.45 Class Work.

Course 1—"Bible Appreciation."

C. E. Wight, Room 8, New Building.

Course 2—"Religious Education."

A. Max Carmichael, Room 110, New Building.

Course 3—"Social Principles of the Gospel."

F. M. McDowell, Room 108, New Building.

10.00 Lecture and Symposium. (Tent.)

"The Aims, Meaning and Values of Religious Life."

By C. E. Wight, E. A. Smith, S. A. Burgess.

1.30 Round Tables.

At this period daily there will be conducted several round tables, among which those in attendance at the convention are free to choose. Some of the subjects under discussion at these round tables will be: Re-

ligious Education, Departmental Work, Recreation and Expression, Music, Health, College Work, Our Zionie Plan, and many other equally vital subjects. Announcement will be made each morning of the program for this period.

Same Hour Scoutmasters Training School.

A. E. Bullard, Room 111, New Bldg.

3.00 Recreational Leadership. (College Campus.)

Professor A. R. Gilbert in charge.

7.30 Music, Community Singing. (Tent.)

8.00 Sermon—"Why Religion at All?"

Elbert A. Smith.

"There is no substitute for religion as a means of social control."—Ellwood.

SATURDAY, JUNE 9

Missionary Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three Courses offered. See program for June 8.)

10.00 Lecture and Symposium—"Missionary Aims and Problems." (Tent.)

J. A. Gillen, J. F. Garver, and F. H. Edwards.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New Bldg.

3.00 Recreational Leadership. (College Campus.)

8.00 "The Taming of the Shrew." (Tent.)

College Players.

"Behold, the field is white already to harvest."—Doctrine and Covenants 10: 2.

SUNDAY, JUNE 10

Missionary Day

Services at Latter Day Saint Church

9.30 Sunday School.

Young People—Local High School.

Children and Adults—Latter Day Saint Church.

10.45 Special Music.

Sermon—"Here Am I, Send Me."

J. F. Garver.

2.30 Social Service. Theme—"Preparation."

6.30 Local Religio Session.

7.45 Special Music.

Foreign Missionary Program.

F. Henry Edwards in charge.

"Go ye into all the world and preach the gospel to every creature."

MONDAY, JUNE 11

Health Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three Courses offered. See program for June 8.)

10.00 Lecture and Symposium—"Physical and Mental Health."

Doctor G. Leonard Harrington and
Lee E. Travis, University of
Iowa.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New
Bldg.

3.00 Recreational Leadership. (College Campus.)

7.00 Camp Hike to South Woods.

"And all saints who remember to keep and do these sayings, . . . shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint."—Doctrine and Covenants 86: 3.

TUESDAY, JUNE 12

Music Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three Courses offered. See program for June 8.)

10.00 Lecture and Symposium—"The Place of Music in the Church."

A. N. Howie, Paul N. Craig, Mabel
Carlile, and others.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New
Bldg.

3.00 Recreational Leadership. (College Campus.)

8.00 Concert and program by Lamoni Chorus and Orchestra.

"The righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."—Doctrine and Covenants 45: 14.

"The object of music is to strengthen and ennoble the soul."

"Music, like many other things worth living for, begins in the heart."

WEDNESDAY, JUNE 13

Economic Problems Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three Courses offered. See program for June 8.)

10.00 Lecture and Symposium—"Our Economic Plan."

Albert Carmichael, C. E. Irwin,
James F. Keir.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New
Bldg.

3.00 Recreational Leadership. (College Campus.)

7.30 Community Singing.

8.00 Sermon—"Economic Zion."

Albert Carmichael.

"If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things."—Doctrine and Covenants 77:1.

THURSDAY, JUNE 14

Religious Education Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three courses offered. See program for June 8.)

10.00 Lecture and Symposium—"Problems in Religious Education."

A. Max Carmichael, F. M. McDowell, C. E. Wight, Thomas S. Williams.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New
Bldg.

3.00 Recreational Leadership. (College Campus.)

8.00 Community Singing.

Lecture: "Landmarks of Religion in Europe and the Near East."

T. W. Williams.

"Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.

FRIDAY, JUNE 15

Recreational Expression Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three courses offered. See program for June 8.)

10.00 Lecture and Symposium—"Recreation and Expression in the Church."

Gladys Newton, F. M. McDowell,
Addie Belle Chappell.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New
Bldg.

3.00 Demonstration of Scouting.

Lamoni Boy Scouts.

Reviewing and Judging Temple Builder and Oriole Exhibits.

7.00 Serenading and Excursion Tour Around Lamoni.

"Let not the middle aged and the old forget the gladness of their youth."—Doctrine and Covenants 119: 6.

SATURDAY, JUNE 16

Zion Builders Day

7.30 Prayer Service. (Tent.)

8.45 Class Work.

(Three courses offered. See program for June 8.)

10.00 Lecture and Symposium—"Zionic Aims."

President Frederick M. Smith, Albert Carmichael, C. E. Wight, C. E. Irwin, S. A. Burgess.

1.30 Round Table Discussions.

(See program for June 8.)

Same Hour Scoutmasters Training Course.

A. E. Bullard, Room 111, New
Bldg.

- 3.00 Recreational Leadership.
8.00 Religious Motion Picture—"The Chosen Prince." (A Story of the Life of David.)

"Out of Zion, the perfection of beauty, God hath shined."
—Psalms 50: 2.

SATURDAY, JUNE 17

Zion Builders Day

Latter Day Saint Church

- 9.30 Sunday School.
Young People—Local High School.
Children and Adults—Latter Day Saint Church.
10.45 Special Music.
Sermon—"Our Aims Are One."
President Frederick M. Smith.
2.30 Social Service—Theme: "Consecration."
6.30 Local Religio Session.
7.45 Special Music.
8.00 Sermon—"What Now?"
President F. M. McDowell.

"And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness."—
Doctrine and Covenants 36: 2.

Ronald S. Niven, nephew of William Niven, a noted archæologist, expects to lead an expedition into Mexico to visit the archæological ruins there about the middle of May and take moving pictures of the temples, pyramids, and other evidences of prehistoric people, according to an item appearing in the *San Francisco Chronicle*.

The Methodist Church submitted some three or four questions to the various district conferences, report to be made to their quadrennial general conference. These questions concerned the question principally of representation or laymen and the ratio of representation in the general conference.

W P E

Radio Program for May 27, 1923, 6 P. M.

Broadcasted from the radio studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri.

Piano accompanist, Mr. Ralph G. Smith

- Violin solo: "Andante Religioso," by F. Thome.
Miss Dorothy Heiderstadt.
Vocal solo: "He was despised," from Messiah by Handel.
Miss Marcine Smith.
Violin solo: "To spring," by Grieg.
Miss Dorothy Heiderstadt.
Vocal solo: "But the Lord is mindful of his own," from Saint Paul, by Mendelssohn.
Miss Marcine Smith.
Prayer.
Vocal duet: "One hour with Jesus."
Miss Pauline James and Mr. George Anway.
Sermon.
Elder Arthur B. Phillips.
Vocal duet: "Zion the beautiful," by Frederick M. Smith.
Miss Pauline James and Mr. George Anway.

MISCELLANEOUS

General Sunday School Department

To Whom It May Concern: Commencing June 1, Elder A. Max Carmichael will devote his entire time to his duties as General Superintendent of the Sunday School Department.
THE FIRST PRESIDENCY.
May 17, 1923.

Phonograph Salesman Wanted

Will you kindly insert a notice to the effect that about June 1 there will be an opening for a good phonograph salesman in a large town within one hundred miles of Independence? This will also afford a splendid opportunity for priesthood work in the branch.

BENJAMIN R. MCGUIRE, Presiding Bishop.

Reunion Notices

London, Ontario, at Springbank Park, London's summer resort, June 30 to July 15. Come and spend your vacation and have a spiritual feast with us. Information regarding tents on application to Fred Timbrell, 255 Dundas Street. Those wishing further information write W. A. Hardey, secretary, 776 Dundas Street, London, Ontario.

Northern California, at Irvington, July 20 to 29, on the newly acquired school property. Any desiring tents will please correspond with the writer or district president, J. D. White, 2429 Haste Street, Berkeley, California. Branch secretaries and others who have reports, please make them end uniformly June 30, 1923, and mail them to the district secretary as soon thereafter as possible. The Pacific Coast Quorum of Elders will no doubt hold their regular meetings and have election of officers at this time. All elders please report for the year ending June 30, 1923. After two years' recess we hope to have a very interesting reunion. All come prepared to elect officers for the coming year and contribute toward a successful vacation. Cecil Hawley, secretary, 1955 Napa Avenue, Berkeley, California.

Southwestern Kansas, at Winfield, August 10 to 19. Those wishing tents will send orders to J. J. Wilson, 321 North Grove Street, Wichita, Kansas. Tents: 10 by 12, \$5.50; 12 by 14, \$7.50. Watch church papers for announcement of speakers. Anita Wilson.

Central Michigan, at Pinconning, on same grounds as last year. Dates will be announced later. No charges for meals, as last year. We are looking for the young people, with the support of the rest, to make our reunion a financial success. In the branches I have visited so far, they are doing fine with the vegetables that will be needed, also in raising money. Any who are desirous of helping can remit to Sister Mildred Mitchell, 100 Twenty-fourth Street, Bay City, Michigan. She will receipt it. Let us all put our hearty support towards this reunion so that both rich and poor may enjoy the blessings of the Master in our solemn assemblies. Matthew Umphrey, president.

Western Colorado, at Delta, July 27 to August 5, reunion and conference. Excellent sermons, lectures, and study courses will be some of the main features of the reunion. Meetings will be held in the district tent. Some of our speakers will be Elders J. D. Curtis, J. E. Yates, J. T. Scannell, and we expect one of the Twelve and perhaps others. A special effort will be made to interest the young people. We want everyone to come and help make this reunion a big success. All who can bring their own tents for camping, and notify either district president, J. T. Scannell, Durango, Colorado, or secretary, Jewell Harshman, Cory, Colorado, of your intentions to come. Those holding the priesthood please send in reports by July 15. Jewell Harshman.

Conference Notices

Nauvoo, at Ottumwa, Iowa, June 16 and 17. These dates will make it convenient for the young people of our district

to attend the conference on their return from the young people's convention at Lamoni. D. J. Williams.

South Saskatchewan, at North Plains schoolhouse, near Bethume, July 4 to 8, the guests of the Disley Branch. It is planned to have a good representation of the ministry. Those assured will be Brethren James Pycock and Johnny Cornish, and others. Meals will be served in the schoolhouse. Bring your tents. Persons coming by train to Bethume will be met by advising John Tomlinson of Bethume, Saskatchewan. Otis L. D'Arcy, president. C. B. Bergersen, secretary.

Northeastern Illinois, with Mission Branch, near Seneca and Marseilles, Illinois, June 22 to 24. Friday will be taken up with the departmental work, under their direction a fine program will be rendered in the evening. Usual services the following days. Please send all branch and ministerial reports from December 1 to June 1 to O. A. McDowell, secretary, 745 South Fourth Street, DeKalb, Illinois.

Little Sioux district conference will convene at Magnolia, Iowa, June 23 and 24. Regular annual election of officers. Also appointment of delegates to the October General Conference will be taken care of at this time. President F. M. Smith has promised to be with us unless unexpected circumstances prevent, and will be the speaker Saturday evening and Sunday morning. Those concerned in making the usual reports please bear in mind that we would like to have them in hand before the conference. Do not forget the time and place. Your presence is desired. Ada S. Putnam, secretary.

Alberta district conference, Ribstone, Alberta, June 22 to 24. June 21, 8 p. m., introductory sermon; June 22, 10 a. m., Sunday School Department; 2 p. m. to 9.30 p. m., Department of Recreation—Women's Department—Educational entertainment. June 23 and 24, prayer, preaching, sacrament, priesthood. Missionary Supervisor, Elder J. Pycock, and district missionaries in attendance. Meals at a moderate price. William Osler, district president.

Two-Day Meetings

Northeastern Nebraska, meetings have been arranged as follows: Blair, June 9 and 10; Decator, July 7 and 8; Winnebago, August 4 and 5; Walthill, September 1 and 2; Omaha, district conference, September 15 and 16. This conference will evidently be held in the new church building which is now in course of construction. Delegates to general conference will be elected at this session. T. J. Elliott, president.

Northern Michigan, at Munising, June 2 and 3. All are cordially invited to attend.

At Rose City, Michigan, June 2 and 3. Matthew Umphrey.

London, Ontario, two-day meetings as follows: Stratford, May 26 and 27; Waterford, June 9 and 10; Listowel, June 17 (one day only); Rostock, June 23 and 24; Saint Marys, July 28 and 29; Mitchell, August 12 (one day only); Delhi, August 26 (one day only); Saint Thomas, September 8 and 9; Corinth, September 23 (one day only). Service on Saturday at each place to commence at 8 p. m. Sunday services to commence with prayer service at 9 a. m. and continue with preaching services at 11 a. m., 2.30 p. m., and 7 p. m. L. O. Pearson, J. L. Burger, and H. A. Koehler, committee. J. L. Burger.

Reunion Notices

Northern Michigan, at "The Park of the Pines," five miles north of Boyne City on the state highway, August 17 to 26. We have held two very successful reunions and the committee is making greater plans than ever. An invitation is extended to all. Those desiring to rent tents may do so by writing the secretary, Ada Aldread, Boyne City, Michigan. Plan now to attend the reunion and enjoy ten days of spiritual education. Allen Schreur, president.

Minnesota and North Dakota, joint reunion, at Fargo, North Dakota, on the line between the two States, June 24 to July 1. Very fine grounds have been obtained in the city, only about eight blocks west from the main part of town and

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:
 Program of Young People's Convention 481
 Graceland Home-Coming 481
 Regarding Rates for the Convention 481
 Father and Mother 482
 John Smith Passes to His Reward 482
 John M. Cockerton, Member High Council, Passes to Reward... 483
 What Is It All About 483
 Blue Pencil Notes 504

ORIGINAL ARTICLES:
 The Wisdom of the World, by James E. Yates 485

PASTORAL:
 Pastoral Problems, by Thomas S. Williams 486
 The Successful Pastor—No. 3, by C. Ed. Miller 489

OF GENERAL INTEREST:
 Spiritual Basis of Success 490
 A New Dynasty of Prophets 490
 Physical Education for Youth 491
 The Need of Christianity 491
 The Village as Seen From the Church 491
 America Predominantly Christian 492
 New Industry at Graceland 492
 Woman Suffrage 492
 Infant Mortality in Gary, Indiana 492

LETTERS AND NEWS 493
 L. B. Rockwell—J. M. Terry—C. Edward Miller—E. R. Davis
 —Frank E. Hatch—R. G. Atkinson—Mrs. E. M. Harding—
 Charles C. Crabb—G. Scott Daniel.

MISCELLANEOUS 502

the Northern Pacific station and five blocks west from the Milwaukee station. It is on the pavement, with almost every convenience, at First Avenue North and Sixteenth Street. Plenty of room and good shade for camping. Cafeteria service on the grounds and also within walking distance of restaurants. Come prepared to camp if possible, but there are plenty of different priced hotels for those who prefer them. Much free space for sleeping will be provided for those who will bring their own bedding. Come to "the biggest little city on earth" and enjoy a spiritual feast. Plenty of good speakers as well as departmental workers. Write the committee for any further information. Thomas Leitch, president. J. E. Wildermuth, secretary, 101 Fourteenth Street South, Fargo, North Dakota.

Kirtland, August 9 to 19, on the temple grounds, Kirtland, Ohio. John R. Booher, secretary, R. F. D. 2, Willoughby, Ohio.

Addresses

Elder W. D. Tordoff, Lamoni, Iowa.

Our Departed Ones

SMITH.—John Smith, son of Henry and Mary Smith, was born at Stockport, Cheshire, England, February 8, 1844. Married Mary A. Gilbert July 1, 1865. Following her death in 1898 married Kate E. Blood in 1900. Following her death November 4, 1920, married Louisa A. Orton in 1922. Baptized December 1, 1865; held various offices in the priesthood as stated elsewhere in HERALD. Died at Lamoni, Iowa, April 22, 1923. Funeral services at Brick Church, Lamoni, Iowa, April 24. Interment at Fall River, Massachusetts.

COCKERTON.—John M. Cockerton was born in Oregon, March 25, 1864. His life was principally spent in California where he married Jennie J. Sweet. Baptized February 22, 1891; ordained teacher, April 12, 1891; priest, August 23, 1896. Prior to 1916 he moved to Independence, Missouri, and at the reorganization of the Independence Stake was ordained high priest and member of the stake high council. When the Independence Stake was organized into Zion he was ordained, February 15, 1922, member of the Standing High Council of the church. Died May 16, 1923. Leaves to mourn, widow, two daughters, a son, five grandchildren, two brothers, and three sisters. Services in charge of J. M. Terry. Interment in Mound Grove Cemetery.

MANNING.—Jane Manning was born in Knox County, Ohio, February 14, 1829, at about the time of the coming forth of this latter-day work. She felt it a great privilege to be allowed to enter life at that time. Baptized at Peoria, Illinois, September 25, 1877, and was a member of the church forty-five years, having had many grand and glorious testimonies of this latter-day work. Died June 18, 1922. Leaves a son and a daughter, Willis Boulby and Eva Harding. Also leaves three great-grandchildren and three great-great-grandchildren.

Blue Pencil Notes

To be easily hurt is a misfortune—to be easily angered is a grave defect, possibly a sin.

It is easy to love our brother when he thinks as we think and does as we think he should do. The test comes when we differ. But it may help us to remember that though he may be wrong this time, our own batting average on truth is not yet so high as it might be.

"I advise you not to be harsh. The day is coming when there must be a better unity of effort and a more kindly spirit exhibited in our preaching. Our success will be better if we show men the better side without compromising the teachings we are holding. We will break down the barriers more rapidly than we will if we insist upon our superiority and keep them at a distance."—From an address by President Joseph Smith at the conference of 1897.

Joseph Smith wrote: "Some days after I had this vision I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the Devil; that there were no such things as visions or revelations in these days."

That conversation was the beginning of a controversy that has raged to this day. But take particular notice that it grew out of an affirmative declaration on the part of Joseph Smith, and not out of an attack on the Methodist Church. Joseph Smith was telling his experiences and beliefs and thus incidentally drew the fire of opposition.

Since then we have often been attacked. And it must be admitted we have learned how to strike back. And too often we do not wait for an attack. We make the attack. That is a mistaken procedure. We are sent out to preach the gospel. Our message should be affirmative. If attacked we may defend ourselves in a gentlemanly and Christian way and call on our enemies to produce their strong reasons. And sometimes under those circumstances our defense very properly becomes an offensive, as in most conflicts, and we may "carry the war into Egypt." But to make our preaching in any community negative from the start—to attack Methodists, Baptists, Disciples, Catholics, whatnot, is a wrong policy and may result disastrously.

As an example, one of our men, a kind and wise man who has traveled in various lands and preached the gospel for years, whose name is well known to the Saints, sends this report of results observed by him in one community within the past month:

"During the first week at —, I discovered a pe-

culiar condition existing. Nonmembers were conspicuous by their absence. After careful inquiry I learned that at some time in the past special meetings had been held there and the Catholics, Methodists, and Baptists were attacked, with the result that many became prejudiced and would not attend the meetings. I also learned that several had withdrawn their patronage from Latter Day Saint business men, involving a loss of hundreds of dollars in trade. This is an unfortunate condition and ought never to exist. Preaching our faith affirmatively will win souls much faster than by seeking to tear down the faith of others. I found Brother —, the pastor, an excellent man, deeply interested in the work and the welfare of those under his charge."

When we attack the religious belief of a prospective convert and ruthlessly demolish his spiritual structure, sweeping away the things that he has trusted, things that have kept his faith alive and furnished him a basis for moral development, before we have led him to perceive something higher and better we may never get beyond the stage of destruction. We may leave him feeling like the woman at the empty sepulcher: "They have taken away my Lord and I know not where they have laid him."

If we do succeed in leading him on and into the church he may come in attaching too much importance to polemic combat—born in strife he may come out of the water, like the colored convert, declaring, "Now I am ready to dispute." Disputation to him was religion. The belligerent attitude was the Christian attitude. You can imagine the griefs of a church composed of such converts.

But more often pursuing such a course we do not get beyond the early stage of giving great and lasting offense that drives the man we would save from our meetings and perhaps makes him a lasting enemy, one whose ears and heart alike are forever closed to our appeal. Where then rests the blame? Dare we shake off the dust from our feet against him, or against a whole village thus offended?

There is another consideration mentioned by the brother previously quoted. The preacher moves on—the local Saints remain and must live with their neighbors. In this case our local Saints who were in business lost congenial and valuable customers. That was a minor matter perhaps. They would be willing to lose customers for Christ's sake, if his cause were advanced. They were not willing to lose them needlessly. What was more important they lost friends. Neighbors were turned against them—neighbors who by long, kind, and patient labor might have been won to the church. The peace of the neighborhood was disrupted. True it is that affirmative preaching of the gospel may disrupt peace, as Christ said, even dividing households. That cannot be avoided; the other can be avoided to a very large extent by toleration, charity, and courtesy in our attitude toward the religious convictions and connections of other men and women.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, May 30, 1923

Number 22

EDITORIAL

Graceland College and the Church

However highly we may esteem education, it is after all but a means to an end and that is preparation for better service. Highly as we esteem Graceland College, our test must still be, How much does Graceland help or has she helped the church?

She has provided in a most materialistic age, a place for the instruction of the children of the church, a home place where they may meet some of the great problems of life, away, it is true, from association with parents and the immediate home ties, but in a new home, still in association with those who are brethren and sisters in the common church. There are intellectual problems of adjustment between morals, religion, science, and philosophy. A school is here offered where under the leadership of men of the church this adjustment may be profitably made.

Two of the First Presidency took as much of their college work as possible at Graceland. Both have gone on and taken post graduate courses and have secured advanced degrees in the leading universities of the country.

In the Quorum of Twelve some four or five have also been students in this school of the church and have received of her benefits, while others have been brought under her influence through association.

Of the Presiding Bishopric, one member is a former student. Of the presidents of stakes one has been a close student there, and at least one other has been strongly influenced by the spirit of the institution. Even though the pastor in Zion was not a student technically but served rather as one of the faculty still no one was associated with our college as many years as he was without gaining much.

If we take up the list of seventies and of high priests, of missionaries and presiding officers, the list would indeed be a long one. Yet it cannot be said that any abnormal tendency has been shown to choose young men because of their attendance there. The disposition and consecration of those who have gone there have so emphasized themselves in their lives that added responsibility for the service of the church has naturally followed.

But the service of Graceland has not ended there. Her spirit has gone forth to the ends of the earth with her students and graduates. The influence of the lessons learned there has been felt in many a convention, conference, and institute.

We do not want to let the exuberance of youth nor the wrong attitude shown by some who have been privileged to attend there blind us to the fact of the steadfast service rendered by those who have faithfully upheld her standards.

Finally, the writer most sincerely hopes that this effort of preparation on the part of the young people may not prove in vain, but that the time may soon be at hand when every young man and young woman in the church may be privileged to serve to his or her fullest capacity in this work of the kingdom of God.

S. A. B.

Plates Found Near Palmyra, New York

The editors have received a great many copies of an Associated Press dispatch sent out all over the country under the date of April 25, and printed, apparently, from coast to coast, to the effect that three evangelists holding meetings in a little church in Palmyra, New York, claimed to have found on the previous day some plates on what they called "Mormon Hill." These plates, they asserted, repudiated the teachings of Joseph Smith. They were to be exhibited the following evening and their translation given. They were said to be a forerunner of a celebration to be held by the Utah Mormon Church at Palmyra next fall. Several of the young elders of that church, it was stated, would make a walking pilgrimage to that shrine.

From these various accounts it is quite curious to note that these plates were found as a forerunner of a celebration to be held in the fall. Second, that the plates, as one or two state, were in modern Greek. Third, that upon sight they "repudiated many of the doctrines of Mormonism and disprove its message, that the translation is to be given on the following evening. Evidently these men were able to read the plates at sight. The mere statement would tend to arouse suspicion in the mind of any impartial reader.

To the readers of the HERALD we would add that

the matter is being investigated to learn what measure of authenticity it may have, but in the meantime there has just come to our hands a single clipping from the *Denver Express* giving a picture of these plates. The cuts in this newspaper show just two small plates, one about an inch by four inches, the other about one and three quarters inches by four and a quarter inches. Yet it is stated that the plates are actually only slightly larger than these two cuts. The smaller plate contains just ten modern Greek letters, most of the letters being similar if not identical with English letters of to-day. The English letters would be *meta voelte*. If it were read in Greek, the fifth letter would probably be *g* instead of *v*.

The other plate contains two lines, seven characters in one line and approximately seventeen in the second line. The cut is vague so that the exact number and style and character of the letters cannot be accurately determined.

This latter clipping states that investigators are seeking to learn the age of the plates as they are inscribed in modern Greek. This fact of modern Greek would lead the careful student at once to suspect their antiquity and authenticity, also the fact that two very small tablets of some nature undetermined, with Greek characters, were found near Palmyra is neither proof nor disproof with regard to the plates of the Book of Mormon, the characters of which are not modern Greek. S. A. B.

Learn to Live and Serve

The closing of the school year brings immediately to the front the question of the next step, especially to the students finishing their high school work, and for that reason we present Graceland College as the next step in preparation. It is presented first from an educational point of view; secondly, in the midst of the severe discussion on education now being conducted through-out the country for its high standing of spiritual inspiration.

In connection with one of the largest universities of the country the objection has recently appeared in print that the students go there to learn, not how to live, but how to make a living; that they learn not how to serve, but how to get; that vocation and the materialistic aspects are made the fundamentals of education.

Now it is certainly important that everyone should know how to make a living. It is important for society and the church that we make the most of the material improvements of the age. But it is even more important that we establish high moral ideals and spiritual concepts and that we set before

ourselves and before our young people the high ideal of service to humanity, and brotherhood.

Whatever it may be in other colleges, Graceland has preeminently striven to care for the young people who enter her doors, and bring them into contact with the leaders of the church and with its spiritual ideals through association with the spiritual body of Saints at Lamoni, Iowa. S. A. B.

War Ages Men

The effect of the World War will doubtless be felt for many years to come. One noticeable result is the aging of the young men who went through it. They had the experience of a lifetime in a short time. But at the same time, those who remained at home older in years have also aged, and many have become out of contact with the life of to-day, according to *The Outlook*.

The pessimism, the gloominess of the world today, is probably the fatigue of spiritual old age. As a result, Cyril Falls, in an article, "A new generation in Britain," in the *Atlantic Monthly* for February states that both in Great Britain and in America there exists this condition of spiritual dearth on the part of the elders, discrediting and destroying the ideals of life by their pessimism. It has effected the novels of the day. In other departments there exists likewise a literary pessimism. This has laid the basis for the assertion that "international finance made the war, that our leaders were thick-headed, and that we were simply a bunch of sheep to slaughter by the politicians and profiteers."

No matter how young one may be in years he is decrepit in soul when guilty of such continued pessimism.

The Great Restoration

We are publishing this week an article in German under the title, "Die Grosse Wiederherstellung." As an international church we like to include an occasional good article in some other language than English.

We are, however, immediately following the above article printing a translation in English, "The Great Restoration." This English article is already printed as one of the Busy Man's Tracts on a good quality of paper, convenient for vest pocket use. It retails for 7 for 10c, 50 for 55c; 100 for \$1.

We intend to publish a small number of this article as a German pamphlet in the same style as the Angel Message Tracts for use in that mission. If the demand warrants we will print a few additional copies which will be sold, ten for 25 cents; 100 for \$2.

S. A. B.

What Is It All About?

"And God said, Let us make man."—
Genesis 1:26.

"Unto a perfect man, unto the measure of
the stature of the fullness of Christ."—
—Ephesians 4:13.

"Yet I doubt not through the ages one in-
creasing purpose runs."—Tennyson.

III. The Dignity and Value of the Individual Soul

In ancient times among many peoples the individual man seemed to be considered of little value. He had no rights that must be respected or that were embodied in any sort of Magna Charta. He was a grain of sand on the seashore, a mote in the sunbeam, a bubble on the waves, soon gone and presumably forever. Only kings or priests counted.

With the Greeks the state was all in all—the individual not important; especially were women and children held in a sort of contempt. Children were welcomed, but why? Because if boys they might grow to be statesmen, and almost surely would grow to be soldiers, thus serving the state. If girls—well, a daughter was nothing to be proud of, but naturally if no girls grew to womanhood soon there would be no boys, hence no men, hence no statesmen or warriors, hence no state. But if a child were sick or crippled or blemished it was "exposed," i. e., given to the mercy of the elements to perish of cold or heat or hunger, or was strangled. Such an one would hardly grow to be a soldier, or if a girl live to bear strong children. There was no welcome to the individual child such as we observe now when science, surgery, medication, education, all that money and love can command are enlisted to serve the sick and crippled child; because it is felt that the child as an individual and immortal soul has a right to its chance in life. Indeed if there is an unfortunate child in the home to-day as a rule the love of the whole family toward that one seems to be doubled.

Women were tolerated because they could bear children and also perform certain necessary menial tasks about the home. They were hardly considered as individuals, certainly not as comrades or partners. One philosopher cynically remarked, "Woman is a necessary evil and fortunate is the man who gets her in a mild form."

The Egyptians preserved the bodies of their kings in great state. But common people were thrown naked into shallow graves. Cats were sacred, and one cemetery of eighteen thousand sacred cats that were laid away in state has been discovered. But to be a man meant nothing of itself in ancient Egypt.

Christ and the Individual

The philosophy of Jesus Christ brings to light the dignity and importance of the individual human soul; because, as Paul says, Jesus "brought life and

immortality to light." (Second Timothy 1:10.) Man is not a shred of tissue fiercely and quickly consumed in the fires of time and gone forever. Jesus brought immortality to light in evaluating man; he is an immortal being and moreover is capable of development as yet by no means appreciated by the masses of men. Everything in the church and in its religion should serve that development toward a certain standard or goal.

In the Light of Immortality

This pronouncement that Jesus brought immortality to light is of the most profound significance. The splendid injunction to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and so on, has no meaning and is not worth reading, much less following as advice unless it be considered in the light of immortality. The "collector of virtues" must work for eternity or not at all. Any philosophy of morality and soul-culture worth consideration must be developed in connection with a belief in immortality. Bruce Barton quotes Doctor Harry Fosdick, one of the most illuminating modern writers on the question of immortality, as relating an incident from life that reveals the reaction of the ordinary man to this question:

"I will give you two examples right out of this city," Doctor Fosdick continued. "A young man sat in the chair where you are sitting now. He was going through one of the hardest struggles that any man of his age could possibly face. By a compromise he could win a very large material reward; the cost was merely a little violence to his conscience. He gripped the arms of the chair; the look in his eyes was almost terrible in its earnestness.

"If I could be sure of immortality, absolutely sure, this thing would be simple," he exclaimed.

"What did he mean? Simply this: that if his character was really a thing of eternal significance then it was worth the fight, no matter what the cost. But once let him have the suspicion that his life is merely a piece of tissue paper, destined to be crumpled up and tossed away—well, why sew diamonds of virtue onto tissue paper?"—*American Magazine*, March, 1923.

When immortality is lost sight of, man is left with no better outlook than that voiced by Clarence Darrow in his debate with Doctor Durant, before the Academy of Science in Kansas City, on the subject, "Is life worth living?" He is quoted as saying: "Can a person be happy in a madhouse? That is what life is . . . I take life as it comes, because it is a senseless, fool thing, that must be lived out because I have sense enough not to do such a messy thing as put a bullet through my head."—*Kansas City Star*, March 18, 1923.

Seeking the "One" Lost

The importance that Christ attached to the individual soul is clearly shown in many of his parables, as for instance the parable of the lost sheep. Ninety and nine of the sheep were safe in the fold. Only one was missing. One was lost in the wilderness—not ten, or five, or three, but one. And the shepherd left all the others and went to seek and find the one. Even so, we are told, our Father in heaven is not willing that one human soul should be lost. The parable of the ten pieces of silver teaches precisely the same lesson. One piece of silver was lost—one. The woman lighted a candle and searched for it until she found it, and then rejoiced. The parable of the Prodigal Son teaches a similar lesson.

Even a cup of cold water given to one thirsty disciple is not to be forgotten. Sparrows sold for a farthing are noted by the Lord; but a man is of more value than many sparrows.

We can but conclude that had there been but one man on earth and in need, Christ would have come and lived and died to save him. He looked always to the individual as the all important unit from which the kingdom of heaven or the society of brothers was to be builded. If the individual is not worth everything neither is the mass; for it is an aggregation of individuals. The work of Christ begins with the redemption of the individual (you must be born again) and progresses through his growth and development to perfect manhood, and from such proposes to construct the redeemed society of the new heaven and the new earth.

The Individual in Modern Thought

The Christian idea of the importance of the individual colors all our modern thought and to a much less degree our modern conduct. In democracy it is seen declaring the rights of the common man—any man—every man; franchise, the right to vote, based finally on manhood and womanhood, and not on either birth or ownership of property. In medicine it is seen in the disinclination of modern medical practice to permit life to go out of any human being so long as it can be maintained a moment longer, no matter how distressing the malady may be. There are many men and women in the world, strong and healthy, but this one sick man on whom we now work, he is a human being, a living soul; for him we will fight until all hope is gone; oxygen, pulmometer, strychnine, are summoned to his aid. Recently twins were born to a certain woman. One of them seemed dead; the doctor said it was dead. To some people twins would seem a superfluity. Not to the ethics of modern surgery. The physician inserted a needle through the chest of this little waif into its heart and injected adrenalin. At the same time a

pulmometer inflated the little lungs, the heart recommenced its work, the dead child lived. What a bother over one baby—and that a twin!

The importance of the individual is recognized in law. Every man is presumed to be entitled to certain rights by virtue of his manhood. He may not even be a citizen of the land where he resides. Of old the stranger in a strange land had no rights—he could not protect himself, but now it is recognized that he has certain rights anywhere on earth. True all this is not always carried out in practice, but it is recognized in theory and often in practice. To quote from a very wonderful and justly celebrated document: "We hold these truths to be self-evident: That all men are created equal, that they are endowed by their Creator with certain unalienable rights—that among these are life, liberty, and the pursuit of happiness."

In the Business World

Even in business, much too prone to measure everything by the dollar, men are beginning to realize the importance of souls. Roger W. Babson, a sort of John the Baptist to the business world, a man crying in the wilderness and attempting to point out a straight path, says:

Two captains of industry were standing, one day, on the bridge at Niagara looking at the great falls. One man turned to the other and said: "Behold the greatest source of undeveloped power in America."

"No. The greatest source of undeveloped power in America is the soul of man," the other replied.

I was talking with a large manufacturer the other day, and he told me that he was supporting scholarship in four universities to enable young men to study the raw materials which he is using in his plant. I asked him if he was supporting any scholarships to study the human element in his plant, and he said "No." Yet when asked for definite figures, it appeared that eighty per cent of every dollar which he spends goes for labor, and only twenty per cent goes for materials. He is endowing four scholarships to study the twenty per cent and is not doing a thing to study the eighty per cent! Statistics show that the greatest undeveloped resources in America are not our mines or our forests or our streams, but rather the human souls of the men and women who work for us. . . .

The great problem to-day is to develop the human soul. . . . We have gone daffy over things like steam, electricity, water power, buildings, railroads, and ships, and we have forgotten the human soul upon which all of these things depend and from which all of these things originate.—Fundamentals of Prosperity.

In Light of Modern Science

It is true that for a time modern science seemed to depreciate the importance of man, in this way, that it revealed to us a universe infinitely greater and more complex than we had imagined, and man appeared to shrink by comparison into insignificance.

Will my spark of being wholly vanish in your deeps and heights?

Must my day be dark by reason, O ye heavens, of your boundless nights,

Rush of suns, and roll of systems, and your fiery clash of meteorites?—Tennyson.

Haeckel well expressed this revulsion of feeling of some who looked too long through the telescope at the dazzling procession of worlds. He said: "Our own human nature . . . sinks to the level of a placental mammal, which has no more value for the Universe at large than the ant, the fly of a summer's day . . . or the smallest bacillus . . . the true proportions of which we soon perceive when we set it on the background of infinite space and eternal time."

—The Riddle of the Universe, p. 87.

But the reaction was not justified. Personality is a bigger thing than the biggest planet yet seen—bigger than any that will ever be seen. The mind that thinks about space is bigger than space, greater than time. Here we may well quote Snowden, and while reading from him bear in mind the beautiful statement in Doctrine and Covenants: "The earth rolls upon her wings; and the sun gives his light by day, and the moon her light by night; and the stars also give their light, as they roll upon their wings, in their glory, in the midst of the power of God . . . Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power."—Doctrine and Covenants 85: 12.

The selection from Doctor James H. Snowden, to which we have referred is as follows:

The former conceptions of the expanse of the heavens, great as they were, have been enormously extended by the revelations of our modern instruments. The microscope, telescope, and spectroscope are three magic machines which are in effect immense eyes that enable us to peer into the world of matter in both directions, the microscope opening up vistas into the infinitesimally small, the telescope into the unspeakably distant and great, and the spectroscope, more marvelous still, reports the chemical composition, motion, direction, and speed of distant stars and nebulae. These enormous eyes have disclosed a universe which is an inconceivably vast whirling snow of stars of such sizes, distances, and speeds as bewilder and appall us. There are huge solar monsters, such as Sirius and Rigel, which in size and splendor literally throw our sun into the shade. Mighty Canopus, as far as known the largest star in the heavens, next to Sirius in brightness and twelve times as distant, is more than two and a half millions of times larger than our sun, so that the sun could be dropped into one of its spots or yawning chasms as a pebble is dropped into a well. The light year, which is the distance traveled in a year by a ray of light moving at the rate of 186,000 miles a second, is the yardstick with which the astronomer measures the distances of the heavenly bodies, and some stars are thousands of such light years away. There are also star clusters and spiral nebulae which are thought to be universes outside of our galaxy, and these are conceived to be hundreds of thousands of light years distant. The first effect of such conceptions of the heavens is to

dwarf our earth into a mere mote floating in this vast sea of splendor and then still farther to dwarf man into this "fretful midget," the human race itself being a mere "trouble of ants in the gleam of a million million suns." And the second effect is to seem to overtop God and crowd him out and crush him under the immeasurable weight of this blazing mass of suns. Can the personality of God stand up under this intolerable burden?

The case, however, is not so alarming as it seems, for the first appearance of things is often deceptive, and the difficulty rapidly dissolves under reflection. On any theory of philosophy matter cannot overtop and crush mind, whatever its mass and might. Man himself thinks the universe, and thereby rises above it and puts it under his feet. However vast he discovers it to be, it is his own mind that perceives and reconstructs its star-fretted dome; he sets it all up in his own brain, and thereby subordinates it to himself. The greatest star is still at the little end of the telescope, the star that is looking, not the star that is being looked at.—The Personality of God, pp. 78, 80.

Personality Supreme

Seated upon a summit of the Sierra Madre Mountains, an astronomer, Edgar Lucian Larkin, director of Lowe Observatory, wrote an "Apotheosis to mind" in which he said:

Humans are personalities. That fact is more magnificent than the Pleiades, the Omega cluster, or the Cavern, fifty trillion miles deep in the huge nebulae in Orion. All things, all enigmas, all mysteries, shrink and subside in presence of ourselves—our personalities.—Within the Mind Maze, p. 352.

Mind, even the human mind, is far more wonderful than the entire universe of matter. The mere fact that Mind is able to discover all these wonders in the sidereal structure, amid infinities, among congeries of suns and nebulae is itself more remarkable than all else combined.—Ibid. p. 475.

Man puts all things under his feet. He walks out through space and treads among the shining stars. Under the dome of his cranium he sets up the vault of heaven.

"What Is It All About?"

What is it all about? It is all about that star at the small end of the telescope. In the Christian philosophy all things are revealed as ministering to the development and final glorification of that star. For it all other stars spin. To it God speaks. Humboldt declared, "The finest fruit earth holds up to its Maker is a man."

Christ taught the value of the individual soul in his parable of the lost piece of silver and the lost sheep. He taught the importance of man and the subsidiary value of ordinances, doctrines, and holy days, in fact of all things that serve, in his cryptic but exceedingly enlightening declaration: "The Sabbath was made for man, and not man for the Sabbath." Finally, most clearly he taught it in the prayer formulated for all Christian men to pray: "Our Father which art in heaven." The doctrine of the Fatherhood of God puts any man and every man in a new light.

ELBERT A. SMITH.

(To be continued.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Word of God Standeth Sure

Though higher critics, evolutionists, and atheists attack it, the Bible stands firm as truth revealed. Truth may be learned by study or revealed by faith.

(Sermon by R. V. Hopkins, on the Stone Church lawn, Independence, Missouri, August 6, 1922.)

I hold in my hand the sacred record of Israel, the covenant people of the Lord. Every civilized nation, Christian and pagan, has had its sacred history. The Mohammedans had their Koran; the Persians their Zendavesta; India its Rig Veda and the prophecies of Buddha and Brahma. The Book of Mormon is the sacred record of the ancient Americans, while their descendants, the Aztecs, the Toltecs, and the Incas had their traditions more or less distorted, handed down after the division into tribes after the days of the final disintegration of ancient American civilization, as it is recorded in the Book of Mormon. Indeed practically every Indian tribe upon the American Continent, although it may not have had a written record, has its sacred traditions regarding its origin.

There are three agencies which have sought to discredit the Bible as an inspired record. There are the attacks of higher criticism, in which it has been "wounded in the house of its friends" by modern divines who bring forth the claim that the Bible is only a traditionary record and no more inspired than the legends and folk tales of the ancient Babylonians, Assyrians, Greeks, Romans, or Norsemen. This class of critics would also lead us to believe that many portions of the Scriptures are to be considered figuratively, and rarely if ever receive a literal interpretation. When pressed closely they usually confess to a belief in evolution.

Another class of critics are the disciples of Darwin and Huxley, who teach that all life evolved from a lower to a higher stage, from the amœba, the one-celled animal, to man. They discredit the Bible account of the creation, that the earth was made in seven days of twenty-four hours each, also the creation of man after the likeness of his present physical form.

A third class belongs to the infidel and agnostic group, not necessarily evolutionists, who strive to pick flaws in the internal composition of the Scriptures, pointing to apparent contradictions and alleged discrepancies therein.

Higher Criticism

Let us consider these criticisms in the order named.

The higher critics make common cause with the infidel and say, "All races have their sacred literature and their sacred traditions. We find traditions of the flood, not only in the record of the Jews, but also in the traditions of the Babylonians, which antedate the biblical account of the flood." They cite us to the fact that we have traditions of the flood even before the Bible records it, also that it is spread among all nations, however widely scattered upon the face of the earth, even among the Toltecs and the Aztecs and in many of the tribes of the American Indians. The Aztecs and Mayas of Mexico even before Columbus discovered America, and before that region was conquered by Cortez in 1521, had traditions of the flood that could not have been caused by contact with the Catholic fathers, because these traditions were handed down among them before the time of the discovery of America and were a source of no little bewilderment to the Catholic fathers when they came to America to convert the Indians. Indeed they found the natives worshiping in a manner so like the Christian religion that they ascribed it to satanic forces counterfeiting the true religion, and the market place in Mexico City blazed with the ancient records of this people for days. Had we those records to-day we might have a key to the writing upon the ancient ruins of the temples of Copan and Palenque.

Our friends of this class argue that such traditions, existing among all these nations, are simply an evidence of the fact that the Bible account is no more inspired than the traditions of the Aztecs, Toltecs, or the Babylonians. To such we make this answer. The traditions of all nations have some kernel of truth from which they originated, and so far from being an evidence that there is no inspiration in this holy record, it points to the fact that in the beginning sometime, somewhere, although it may have been lost except as the mouth of inspiration may utter it, there was a true germ from which the tradition sprang. Indeed science itself comes to our rescue with the statement that upon the earth's surface at one time there occurred and there is still evidence of a great flood.

Evolution

As to evolution, personally, I prefer to believe in the sacred record. In the course of nature we find everything going its eternal round. Nothing is lost, nothing is destroyed. If I burn a piece of coal or wood, which originally sprang from vegetable life, I may change its form, but those gases and salts which are released would under the same condition of light,

moisture, and heat, which were extant at the period of their composition, be turned back to the very same form from which they sprang. Science divides all matter into elements, which cannot be separated into parts, as oxygen, hydrogen, gold, silver, potassium, lead, zinc, etc. So when coal, for instance, is burned, ash or various combinations of the element of potassium is left, and that which passes off in the form of smoke is another element, carbon and its combines. The gas which is given off, carbonic acid gas or CO₂ as it is called, which is deadly poisonous to mankind, feeds the plants and makes it possible for the tree to grow and develop and the flowers to bloom and shed their fragrance over the earth; so those elements go back into nature, and under proper conditions and under the same environment as that in which they previously existed, they would go down to Mother Earth again and produce coal. So I say that we find the processes of nature are one eternal round, one eternal revelation. The evolutionist may tell us that, in the human embryo, there exists in the process of prenatal development all those recapitulatory stages through which the human race went in its processes of evolution; still I am constrained to believe there may be granted variation only in the species itself, as Burbank has demonstrated in the Shasta daisy and in taking the small, bitter wild crab apple and producing the sweet and luscious apple of to-day. That there is transformation from one species to another is questionable.

While I was in the Carnegie Museum, Pittsburgh, Pennsylvania, I saw there the skeletons of five different kinds of horses, the skeleton of the prehistoric horse not bigger than a dog, and ranging up to the modern species of horse. This merely represented to me development within the species due to different environments. I saw there the skeleton of an animal lizardlike in shape nearly fifty feet long, which must have weighed tons when it lived upon the earth. It had a small brain cavity, not larger than my two fists.

We know, of course, that there is a metamorphic condition in the transformation of the caterpillar to the butterfly. We know that the tadpole finally becomes a frog. The mule is, as far as I know, the only product of the crossing of species, but the line stops there. Whether we are believers in the Bible account of creation or in evolution, we must rest somewhere. We must have faith at some point. We are here upon the earth in a little vale between two eternities. We know very little about what has gone before, and perhaps we know less about that which is coming after, and it is only through the processes of inspiration that we have any insight whatever into eternity. Whether we take one horn of the

dilemma or the other, there comes a point where we must exercise faith.

The Origin of Life

In the first place we must accept the idea that God lives, unless we have had the divine knowledge given by the Holy Ghost whereby we may know and not merely think that God lives, whereby we may know and not simply think that Jesus is the Son of God, we must work by faith, for "to some it is given to know that Jesus is the Christ and to others it is given to believe on their testimony." So faith in some principle is absolutely necessary.

If we chose to believe the other idea, that of the evolution of the species going upward from the amoeba, the single-celled animal to man the "paragon of animals," as Shakespeare calls him, we come to a stone wall, i. e., What is the source of life in the amoeba? Science mounts the walls by conjecture. Two lifeless particles of matter came together and by chemical affinity produced life. This merely is supposition, and it takes as much faith to believe in that supposition as it does to believe that God lives and that he reigns; and as I stand here under the canopy of these heavens to-night, as I look out at that beautiful moon surrounded with its most beautiful corona of light, I say that it takes more credulity to believe that the blending of those most beautiful colors took place by chance than it does to believe that there is a divine intelligence embodied in personal form which operates in all those things.

View the processes of nature and you need go no farther. Everything that has life sings the praises of its eternal maker, the whispering of the leaves, the caroling of song birds, the voices of the creatures of nature, all the heavens sing and all the earth sings of the glory of God, and everything in which there is life bears evidence of a divine intelligence which has been implanted by the hand of an all-wise and all-powerful supreme Creator.

We are looking up into the heavens to-night and can behold the stars which the inspired record says God set in the firmament of heaven. The astronomer tells us that there are stars so very, very far away that if their light which travels at the rate of 186,000 miles a second had begun to travel at that great rate of speed towards earth before the day that Columbus discovered America in 1492, it would not yet have reached the earth. Think of it. It is inconceivable to the mind of man, and God has told us in his sacred record that this little earth upon which we live is only one of the great creations of his hand. God is without beginning or end. He is the Alpha and the Omega, that is to say the beginning and the end for with him there is no such thing as time.

I was approached by an infidel a few years ago

while teaching school. He said, "You believe that God is all-powerful, do you not? You are a Christian." "Yes, sir," I replied. "Well," he answered, "if God is all-powerful, he can do anything, can't he?" I said, "Yes, anything that is possible."

I didn't know where he was leading me, so I didn't want to get into a trap. I wasn't going to say that God could make something out of nothing. But he said, "If God is all-powerful, will you tell me how he could create a two-year-old colt in two minutes?"

Well, I answered him in this way: God is without beginning and without end. With him there is no such thing as time. Time is only measured to man, consequently it would be just as easy in the mind of God to create a two-year-old colt in two minutes as it would to cause him to grow until he was two years old. However, that is not the way God works, not the way nature works. God works by and through the agencies of man and by and through the agencies of nature.

Which Is Credulity

I say again that it takes more credulity to believe in chance than it does to believe in a divine creator or in a divine intelligence. And when I think that yonder moon revolves around the earth and the earth revolves around the sun and that the sun, according to science, with its whole solar system is moving in a great unknown path about some great common center, together with other solar systems, and when I ponder upon the fact that if there were the variation of a single scintilla of a second, we would be thrown into darkness and chaos, and when I reflect that these solar bodies, in their times and seasons and in their years and in their centuries, respond to definite laws, I am forced to the conclusion that there is a divine intelligence which operates behind that law. Principles are eternal and laws are eternal and coeval with the divine personality of God himself, and God, whose love is without beginning and without end, who is the same now and forever, has simply taken those things which always existed as principles and wrought them to his divine touch; and like a great master mind he has conceived that form in which the birds, the trees, and the animals, and all the creatures of this earth might best be suited to live in the environment in which they are placed.

Do I believe that there was divine conception in the creating of the horse with four legs or the man with two legs or the centipede with a hundred legs? I certainly do, and in the mind of God he could see that these creatures could best serve their purposes and the purposes of man upon the earth by being created in that form. Indeed, if we look into the pages of geology, although many of our modern educators read into its pages the teachings of evolution,

we cannot but be brought closer to God in many ways because of the fact that we see there the hand of a divine intelligence revealed in preparing this earth for the occupancy of mankind.

For instance, from limestone there was formed by force of heat, and by pressure our beautiful marble, and limestone itself is but the sedimentary deposit of millions of trillions of microscopic forms of life which developed in the seas which covered the whole land before the earth came up from the deep, and depositing them, produced that which makes it possible for us to have our beautiful buildings of to-day. Chalk was originally of animal formation, or the shells of animals which at one time existed and lived in the sea. So science comes to our rescue in many of these things where the veil seems to hang dark; and it is unfortunate indeed that there should be this seeming misunderstanding between science and religion.

Scientific Truth Is Divine

Where science discovers truths, it is God's law, and it is just as true as if the divine lips of some prophet, moved upon directly by the inspiration of God, had uttered that same truth. Suppose none of us knew how to count, to-night, and the Lord of heaven should speak to me as I am standing here, and would say, "Tell this people by the voice of inspiration that two times two is four." If you accepted revelation and had confidence in me you would believe me. Suppose that the information had not come by revelation, but had come by investigation. Suppose that it had taken us thousands of years to discover that two times two is four. Would it be any less true? Certainly not.

This illustration leads to this thought, i. e., that where science discovers truth it is but uncovering a principle which already existed. When Edison reached out into the realms of unknown space, as it were, and harnessed that power by which we are able to see to-night in this arena, he did not create, but simply discovered some principle already existing. Neither do I believe that God himself created that principle, for "intelligence or the light of truth was not created, neither indeed can be."

Agnostic Criticisms

Now let us consider the third and last criticism, that of the agnostic who discredits the Bible because of alleged contradictions. It is true that in this record we may find some statements which seemingly contradict; for instance in the second chapter of Ephesians we find it stated that we are to be saved by grace, not by works, lest any man should boast. This instruction came from the mouth of Apostle Paul in his letter to the Ephesians. But in the book of James, we find it recorded in the second chapter,

"Faith without works is dead." Now then, the light of truth, the spirit of intelligence or the Holy Ghost will not lead two men, if they are both inspired, to say things which are contradictory, and if this record is true, we must go upon the supposition in faith that the fault is with us, and not with inspiration; and all of these passages, every one of them, if examined in the same light of the spirit of inspiration which attended Paul and James will clear up, and if we get one of these spiritual rays, as it were, or intellectual rays which come from God, it will lead us to the same intelligence and truth.

I stood one time, during a very dense fog, on a railroad track and noticed a light through the fog. I heard no noise, but by and by, after several minutes, a great train came by, and I discovered that it was the light from the locomotive that I had seen. So the source of all divine intelligence or the light by which we see, the light of the sun, is the same light which enlighteneth our understanding, according to the Doctrine and Covenants. And if we get into the proper condition of humility and faith before God, these things will unfold before us and we will understand them. The passage, "By grave are we saved," refers simply to salvation from original sin, and thus we are made recipients of God's grace or favor by reason of the fact that Christ died for us, and the works referred to are the works of the law of Moses, while James when he speaks referring to works means that there is something else to do besides having faith in God and that we must manifest by our works our faith in God.

The world now is in a peculiar period of transition. It is harking back to the condition which was upon the earth when the power of inspiration was taken from it, and that great inspirational civilization which had grown up under the domination of the early patriarchs who walked and talked with God, became lost. We are told plainly in the scriptures that in the last days the world will be in the same condition as it was in the days of Noah.

The Bible Stands Sure

The Bible contains a record of the words of God to the children of Israel, the stick of Judah. It has withstood the ravages of time. It has outlived the pantheistic philosophies of Egypt, Greece, and Rome. It has withstood in more modern times the attacks of evolution and the more recent affronts of the newer philosophies of the higher criticism propagated by many present-day divines. Through the ages it has waded through seas of blood which were occasioned by perhaps the more insidious attack of the fanatics of that time, until the light began to break forth and there stood up under the inspiration of the Almighty God, I believe, those great reform-

ers, Luther, John Wesley, Calvin, Knox, Savonarola, and many others.

Beholding a glimmering of light in the darkness, those most worthy ancestors of ours rescued this sacred book from the Catholic altar to which it had been chained for years, broke through the age of darkness and skepticism, and gave us here and there a ray of light. I sincerely believe that they worked under the inspiration of God and that the world in its darkened condition at that time would not have been able to receive the fullness of the everlasting gospel, just as Israel in its darkened condition was not able to receive the fullness of the gospel in Moses' day. So the world, emerging from that benighted state during the Dark Ages, would not have been able to receive that marvelous light which has come forth in the restoration of the everlasting gospel. Consequently the work of the early reformers, in the hand of God, has been a medium by which the minds of men might gradually come to a knowledge of their condition before God; and shall we say to-night that Luther, when in his humility he climbed the steps upon his knees and heard a voice saying, "The just shall live by faith"—spoke not the truth?

I read in the Scriptures that we are to accept every word which proceedeth out of the mouth of God. Jesus himself is on record on the Mount of Temptation, when Lucifer appeared before him after he had fasted for forty days and tempted him, saying, "If thou be the son of God, command this stone to be made into bread," as saying "Thou shalt not live by bread alone, but by every word which proceedeth out of the mouth of God." Now the principles of the gospel are these: faith in God, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment.

Every Principle of the Gospel Is Necessary

But there are very few places in this sacred book where in one passage of the scripture we find all of these principles enumerated. For instance in the second chapter of Acts, I believe, Peter in speaking to those men whose hearts were pricking them, said, "Repent and be baptized, every one of you." He said nothing about faith in that particular verse. Paul and Silas, when speaking to the jailer and his family when he asked them what they should do to be saved, said to him, "Believe on the name of the Lord Jesus Christ and thou shalt be saved and thy house." He said nothing about repentance, or baptism, but simply mentioned faith.

Now, are we to say that because repentance is not mentioned in that particular verse that it is not one of the principles of the doctrine of Jesus Christ? Are we to say because Peter does not mention faith or

(Continued on page 514.)

OF GENERAL INTEREST

The Bible and Archaeology

A question that has come up periodically is, What do the recent researches in archaeology prove with regard to the record of the Bible?

Our knowledge of archaeology of Bible lands is a matter almost entirely of the last one hundred years, for it was in 1882 that Champollion published his translation of the Rosetta Stone. This was a beginning in the Near East. The methods used have been applied with success in deciphering other records where a similar key was not possessed and remarkable results have been reported by such men as Rawlinson in Babylon, Petri in Egypt, and many others.

The latest work dealing directly with the subject is *Archæology and the Bible*, by Doctor George A. Barton, one-time director of the American School of Oriental Research in Jerusalem and professor of biblical literature and Semitic languages in Bryn Mawr College. This book has been revised in June, 1920 and consists of three parts: first, a review of the history of Egypt, Babylonia, Assyria, the Hittites, Palestine, the researches into their past history, the monuments which are now possessed, when discovered and their significance. What are the proper dates of the different dynasties and on what this assumption of probability rests.

This first part continues with a particular discussion of Palestine's archaeological history, the cities of Palestine, roads, agriculture, pottery, utensils, temples and high places, the tombs, and the city of Jerusalem. Also a small amount of space is devoted to the other cities mentioned in the New Testament and to Athens and Corinth as the churches of Asia.

The second part is then taken with a translation of ancient documents which confirm or illustrate the Bible and editorial comment on the significance of each of these documents. It is divided into some twenty-seven chapters concerned with epics of creation, the Babylonian Sabbath, patriarchs, the

(Continued from page 513.)

belief as one of the conditions in that particular verse that those particular tenets do not adhere to the fullness of the gospel of Jesus Christ? The same might be said of the principle of the laying on of hands. The key is this: "Thou shalt not live by bread alone, but by every word which proceedeth out of the mouth of God." Consequently we are not justified in laying our foundation upon one particular tenet or principle of the gospel of Jesus Christ to the exclusion of all others. But if we are to believe and obey those things which we claim are written by inspiration, we must necessarily believe and accept all.

So in conclusion let me say: this book has withstood the ravages of time. I present it to you tonight as worthy of the solemn contemplation of any man, and I do not care how far he may have gone in the realms of investigation of modern science, he cannot get along without it. It is God's book and it will uphold God and his principles throughout all ages, and will finally triumph.

flood, Abraham, others of the patriarchs, and the patriarchal age, Moses and the Exodus, the Pentateuch and the court of Hammurapi, documents of Israelite judges, the book of Kings, the Babylonian exile, the time of Nehemiah.

There are other sections also discussed and taken up in a critical way. The principal emphasis is placed on the Babylonian documents, and special interest is taken in some recent discoveries of documents or monuments.

The third part of the book is taken with fourteen plates including 303 figures and four maps of the city of Jerusalem in different periods. It furnishes in a comparatively small space a convenient resume for the student.

It is a scholarly work, and by critical analysis shows the great superiority of the Bible record over that of Babylon. In this field it meets and answers the criticism of the past. New discoveries rather strengthen the claims of careful Bible students.

S. A. B.

An Iconoclast Turns to Christ

Giovanni Papini for some years won a certain fame or notoriety because of his connection with everything radical and subversive. One of his books (*Memorie d' Iddio*) published in 1911 has been termed "the last word in blasphemy." Other books have attacked literary reputations and conditions in an emphatic way.

But through it all he was unable to find peace of mind or soul, until he came to crave a crumb of certitude, to find something of which he could be sure or feel sure. As he himself expressed it, "We have tried the experiment of fierceness, and blood answered blood. We have tried the experiment of lust; and lust has left in the mouth the odor of corruption and a fierce fever. We have forced the body into the most refined and perverse pleasures and found ourselves worn out and heavy-hearted, lying upon filth. We have tried the experiment of intellectualism, and at the end things have remained the same, eternally the same. We have tried the experiment of art and our feebleness has brought the strongest to despair. We have tried the experiment of wealth and have found ourselves poorer. In no thing has our soul found quiet."

The Great War found him in such a mood, "utterly disgusted with life and humanity, and unable to see any hope for better things unless, somehow, the hearts of men could be changed." Watching the peasants in their tasks he was asked to read of an evening to them the New Testament stories, and rediscovered the Bible and found peace in the realization of the Christ.

As a result he has written a life of Christ which is being quite widely read and discussed and favorably considered in the religious press.

"Jesus is the greatest overturner, the supreme maker of paradoxes, radical and without fear. This is his greatness, his eternal freshness and youth, the secret of the turning sooner or later of every great heart toward his gospel."

American Railway Nearly One Hundred Years Old

The past century has been a remarkable one and one of great significance in the history of the church. It is well again to remind ourselves that on April 23 the Delaware and Hudson Company celebrated the hundredth anniversary of its charter by the legislature of New York. This represents the first centenary of American railway history as the history of this company opens the entire development of modern transportation agencies and with it practically the introduction of coal in America as an industrial and house fuel.

This company was first a canal company to bring Pennsylvania's coal to New York City. To get over a large hill they ordered from England four locomotives one of which was first put in service under its own steam on August 8, 1829.

Yet despite the experiences of a hundred years the increase in the anthracite coal market from 365 tons to about 90,000,000 tons, and also a corresponding increase in the power of the locomotives, the locomotive of to-day is at its best only 20 per cent efficient in its use of coal fuel, and with slightly better results with gas and oil. There therefore remains a very great field for improvement.

Is Property First?

The Supreme Court of the United States has recently rendered an opinion that is causing a great deal of adverse comment in legal, social, and religious periodicals. The church periodicals are taking it up on the grounds of their social interest.

The District of Columbia passed a minimum wage law for women. The case was appealed to the supreme court of the District of Columbia, where the law was sustained. When this was done one judge was absent and a substitute judge had been appointed to make up the court. A rehearing was refused by this court, but when the absent judge returned he was persuaded to join in a ruling to permit a rehearing, and upon the rehearing two of the judges held the law unconstitutional.

It was in this connection in holding the law to be unconstitutional that Justice Van Orsdel on the court of appeals, is quoted as saying, "It should be remembered that of the three fundamental principles which underlie government and for which government exists—the principle of life, liberty and property—that chief of these is property."

This case was then taken in the Supreme Court of the United States. Justice Brandeis did not sit, because his daughter is secretary of the minimum wage board, but it is well known from his previous decisions that he was favorable to upholding the constitutionality of the act. Chief Justice Taft wrote the minority opinion in which two others concurred. A majority of the court, however, five judges, concurred in the opinion of Justice Sutherland, making again a very important ruling by a five to four decision.

Some able articles have been written with much reason in favor of this power of the Supreme Court, which has been exercised since the days of John Marshall to declare an act of Congress unconstitutional. Voluminous extracts have been made in the discussion in the legal journals to show that the policy of the court is to declare an act unconstitutional only when it is clearly so, and that all doubt should be resolved in favor of the constitutionality of any enactment of Congress or state legislature. Yet Chief Justice Taft in his opinion is quoted as saying, "It is not the function of this court to hold Congressional acts invalid simply because they are passed to carry out economic views which the court believes to be unwise or unsound." This confirms the previous decisions of the court, but would seem to carry an inference that he challenged the decision of the majority in this instance.

There have been several decisions of the Supreme Court of the United States upholding such laws. Such laws are in effect in some seventeen States of the Union. The decision of the majority was based on a New York case of 1905, but Justice Taft contended that this case was overruled by later decisions in 1908 and 1917.

The majority decision was based on the Nineteenth Amendment as putting women on the same legal plane as

men. To this Justice Taft replied that the Nineteenth Amendment did not change the physical strength or limitations of women.

The original decision in the court of appeals was based on the principle that laws limiting the freedom of individuals to labor or to contract their labor in ways deleterious to health and morals are to be upheld on the ground, that such liberty does not mean immunity from reasonable regulations and prohibitions imposed in the interest of the community. Further, "The asserted right of the employer to be served by anyone who is willing to work for him, at any age the worker is willing to accept, must be subordinated to the right of the public to see that those women who are obliged to work for a living shall not be obliged to work for less than a living."

The real issue is between the new social type of legislation and the whole individualistic ideal. It is a contest between the old ideals of the law and the more modern social concept of law. It is not the law itself that is or should be called in question. The issue is between two distinct concepts of law, as it is between two distinct concepts of society.

S. A. B.

Eight Degrees of Charity

(From Maimonides)

The Jewish savant, Moses Ben Maimon, known as "the second Moses," was a Talmudist, philosopher, astronomer and physician. He was born March 30, 1135, at Cordova, and died December 13, 1204, at Cairo.

There are eight degrees or steps in the duty of charity. The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully, and proportionately, but not until solicited.

The fourth is to give cheerfully, proportionately, and even unsolicited; but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The seventh is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the name of their benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly the eighth and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellow man, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity. . . . This is the highest step and the summit of charity's golden ladder.—*American Hebrew*.

The International Relations of the United States

The National Economic League has taken a referendum of its national council on the question of international relations. This national council is composed of some 3,000 individuals who are eminent in their professions or callings. It is not therefore fully representative of mass sentiment. It is the opinion from rather conservative sources and from 1,500 persons who are of sufficient eminence to be selected as representatives of their various communities and therefore represents the opinion of widely scattered leaders of modern thought.

The summary of their opinion is set forth in the *Christian Science Monitor*. It is interesting to note that the heaviest vote is in favor of a permanent court of international justice and the second heaviest vote is in favor of an economic conference. The questions and votes are as follows:

Should the United States enter the League of Nations with such reservations as may be acceptable to the Government of the United States?

Yes	No	Blank or with Qualifications
890	327	41
71%	26%	3%

Should the United States join in supporting the Permanent Court of International Justice?

Yes	No	Blank or with Qualifications
1173	51	34
93%	4%	3%

Should the United States promote the holding of an international economic conference to consider reparations and inter-allied debts?

Yes	No	Blank or with Qualifications
937	237	84
74%	19%	7%

Should the United States negotiate with the allied powers for a scaling down of the war debts owed the United States, as a part of a general program of international economic adjustment?

Yes	No	Blank or with Qualifications
625	477	156
49%	39%	12%

Do the measures recently taken under the head of France in the Ruhr constitute a justifiable attempt to collect reparations from Germany?

Yes	No	Blank or with Qualifications
713	326	219
57%	26%	17%

Education in Central Europe

According to *The Outlook* central Europe is going in for education to the limit of its resources. It is an important question what these new small states will do with freedom and democracy. Central Europe is undertaking the education of students from Russia. There is a hungering for education, and on this is founded the University of Kovno. There are therefore no traditions that it is bad form to study. Czechoslovakia in Lithuania is starting new colleges, the students in many instances building their own dormitories on the basis that any student contributing 800 hours of labor would be entitled to a room. These places are naturally the

seats of development for political and economic philosophy which are going to dominate the future of Europe. They are centers of investigation of the new projects of their government in democratic freedom and will determine their future growth. This, according to *The Outlook*, offers America a splendid opportunity. Doctor Rosalie S. Morton thought she would provide for twenty students to come to America, some conditions being that they must learn English within one year, must remain in America for four years, must be between sixteen and twenty-four years of age, must not have very old or infirm parents, and must provide health certificates. She published her announcement and thought she might have a hundred applicants but before two o'clock there were from 1,500 to 2,000. She had intended to select twenty but stretched matters and finally took sixty.

Air Mail

Soon will cross continent of America in twenty-eight hours.

The United States Government has for some time been sending air mail short distances by daylight but is now planning to put through an ocean-to-ocean eight-hour service, 3,000 miles, from New York to San Francisco. Arrangements will be made to light the night section with beacons that at least will form a guide across the plains. Starting in July or August, the plan is to leave New York City just before noon, reach Chicago that evening, then reach Cheyenne, Wyoming, by morning. It is this section that will be marked by beacons as a guide, San Francisco being reached before sundown. The plan, according to the *New York Tribune* and *Literary Digest* has been considered for over a year.

For five years air mail service has been in operation, first the Washington-New York route, then the Chicago-New York route, and two and a half years ago trans-continental service was undertaken and these New York to Washington, Chicago to Saint Louis, and Chicago to Minneapolis were discontinued. The trans-continental service has not been through service which it is now planned to establish.

New Budget Books Ready

We are selling many of the new budget books. If you have not started one, why not now? Any month is a good one to begin.

One of the big improvements in this edition is that the items are so classified that one can easily determine the amount of tithing due. For instance, there are items that may be deducted from one's income and items which should not be deducted. Then there are classifications upon which each person must decide for himself whether or not these are necessary living expenses.

A copy of the annual tithing blank is printed in the book, with excellent suggestions on how to keep the record. The book is divided into twelve monthly divisions and may be used for any twelve months desired. The price is low. Young people should be encouraged to keep their own accounts, as it will be an excellent aid in establishing correct attitude toward one's possessions.

Twenty-five cents each, postpaid.

HERALD PUBLISHING HOUSE
Independence, Missouri

WHAT WE BELIEVE

De Grosse Wiederherstellung

Texte: "So will ich auch mit diesem Volk wunderbarlich umgehen, auf's wunderbarliche und seltsamste."—Jesaia 29:14.

"Dies ist die Lehre, welche die Wissenschaft die Theologie lehrt—die Handlung der Gottheit zu beobachten, wenn einmal dann immer; nicht nur in der Vergangenheit, oder in der Zukunft, sondern gleichfalls in der Gegenwart. Wenn seine Handlung in der Gegenwart nicht sichtbar ist, dann wird sie nie sein und war sie nie sichtbar."—Sir Oliver Lodge, in Science and Immortality.

Diese Kirche glaubt an gegenwärtige Offenbarung. Es ist nicht genug die Offenbarung Gottes einzig und allein in der Vergangenheit oder in der Zukunft zu beobachten. Beobachte sie in der Gegenwart.

Jesus kam und organisierte eine Kirche. Er sagte: "Und auf diesen Felsen will ich bauen meine Gemeinde und die Pforten der Hölle sollen sie nicht überwältigen." Matthäi 16:18.

In einem Satze gab er bekannt, dass er eine Kirche organisieren würde, und machte die Andeutung, dass die Hölle mit aller Macht versuchen würde diese Kirche zu vernichten aber am Ende fehlschlagen würde.

Der Grosse Glaubensabfall

Den Tode des Herrn folgte ein grosser Glaubensabfall. Der Beginn des Glaubensabfalles kam während des Lebens der Apostelen und machte Fortschritte bis zur Vollendung während des Mittelalters (Der dunklen Zeiten).

Dieser Glaubensabfall war bei den Propheten deutlich vorhergesagt. Paul sagte, dass er drei Jahre, Tag und Nacht, mit Tränen in den Augen die Kirche warnte. (Lese Apostelgeschichte 20:28-31.) Auch nachfolgende Texte können studiert werden: 2. Thessalonischer 2:3-7; 2. Timotheum 3:1-5; 4:3, 4; Galater 1:6-10; 2. Petri 2:1-3; Amos 8:11, 12; Jesaia 60:2.

Sowohl geistliche als auch weltliche Geschichte verzeichnen diesen finsternen Glaubensabfall. Das Licht der Literatur, Kunst, und Religion wurde verlöscht. Die Welt dunstete von dieser Verdorbenheit. Die Kirche bekam gerade so verdorben als die Welt, sogar Ablässe wurden für verübte Sünden verkauft.

Alle Protestanten müssen diesen Glaubensabfall anerkennen—sonst wäre ja keine Entschuldigung für die Existenz der protestantischen Kirchen vorhanden.

Die Mitteln Zur Erholung

Welches Mittel sollte versucht werden, um eine Erholung aus diesen Verhältnissen zu erzielen? Die Pforten der Hölle konnten nicht herrschen, trotzdem sie eine Zeitlang siegreich zu sein schienen.

Zwei verschiedene Mitteln schlugen sich selbst vor: Reformation oder Restauration. Für diejenigen, die an gegenwärtige Offenbarung nicht glaubten, konnte nur ein einziger Ausweg gefunden werden, nämlich Reformation. Wir glauben an gegenwärtige Offenbarung und folglichen an eine Restauration (Wiederherstellung).

Wenn ein Mann eine liebliche Braut heimgeführt hätte und in ein fremdes Land ginge wenn während seiner Abwesenheit sein Weib von ihrem Wohnorte vertrieben würde und ein herabgekommener Wüstling ihren Platz besetzte—wenn die Zeit für seinen Rückkehr käme, welchen Weg würde er wählen, Reformation oder Weiderherstellung?

Johannes sagte, (Offenbarungen 12) dass er ein herrliches Weib sah mit der Herrlichkeit der sonne bekleidet. Sie stellte die Kirche, die Braut, des Lammes Weib dar. Ein Ungeheuer kämpfte gegen sie und sie entfloh in die Wüste, wo ein Platz für sie vorbereitet war. Die Kirche wurde weggenommen. Ihr Platz wurde bei einem liderlichem Weibe besetzt, mit Scharlich und Rosinfarbe bekleidet (Offenbarung 17) und mit Gold übergoldet und hatte einen goldenen Becher in der Hand, voll Gräuelsund Unsauberkeit. Eine andere Kirche nahm Platz an Stelle der Kirche Jesu Christi.

Wollte Jesu diese Kirche reformieren und sie zu seiner Braut machen? Oder glaubt er wie wir an eine Weiderherstellung? Unzweifelhaft an das letztere.

Die Reformation

Ohne Zweifel unter den Reformatoren da waren manche tapfere und grosse Männer. Aber sie machten keine Ansprüche auf einer Wiederherstellung der Kirche. Trotzdem schein es, als ob sie in einigen Fällen für eine Wiederherstellung der Kirche zu sprechen schienen.

John Wesley sagte, "Ich begreife, dass der Glaubensabfall der Antichristen alles soweit verdorben hat, dass sene Erholung aus diesem Glaubensabfall erst kommen wird, wenn Christus neue Aposteln aussenden wird, mit dem Auftrage neue Kirchen zu bilden."

Alexander Campbell sagte, "Mache nicht . . . die praktischen Ergebnisse aller Glaubensbekenntnisse, Reformationen und Verberungen und die Hoffnungen und Sehnsüchte der Gesellschaft. . . Garantie der Schlussfolgerung, dass eine neue Offenbarung oder irgend eine neue Entwicklung der Offenbarungen Gottes zu geschehen habe, ehe die Hoffnungen und Erwartungen aller treuen Christen verwirklicht werden können, oder Christentum alle Nationen der Welt erlöst und verbessert? Wir wollen das alte Evangelium zurück, bei der alten Ordnung der Dinge bestätigt."—Christian System.

Die Wiederherstellung

Walter Rauschenbush spricht über die Propheten der alten Tage: "Sie gingen mit einem lebendigem Gotte zur Schule, welcher in seiner Welt arbeitete und nicht mit einem Gotte, welcher lange Zeit zurück gehandelt hatte und alles in einem Buche niederschrieb."

Solch ein Prophet erschien in der Neuzeit. Man nannte ihn "den Prophet des neunzehnten Jahrhunderts."

Eine grosse Erweckung aller führender Religionssekten wurde im gegenwärtigen westlichen Teile des Staates New York gehalten. Diese Erweckung, glücklich begonnen, endete in einem schandevollen Streite über die verschiedenen Glaubensrichtungen. Der junge Prophet-zu-sein wurde "bekehrt," wie man es nennt, und war über den Anblick der inneren Finsternis und Zwietracht sehr beunruhigt. Er sagte darüber folgendes:

"Als ich unter den grössten Schwierigkeiten, verursacht durch den Streit der verschiedenen Religionsparteien, arbeitete, las ich eines Tages die Epistel Jacobi, erstes Capitel, fünften Vers, welcher lautete: 'So aber Jemand unter Euch Weisheit mangelt, der bitte Gott, der da gibt einfältiglich Jedermann und rückt es Niemand auf; so wird ihm gegeben werden.'

"Niemals kam ein Vers der Bibel mit mehr Kraft zu dem Herzen eines Mannes als dieser Vers in jener Zeit zu mir kam. . . . Nach einiger Zeit kam ich zur Überzeugung, dass nur zwei Wege vorhanden sind, um aus diesem Zweifel herauszukommen. Einer führte mich zu nichts; ich musste in der Finsternis und Verwirrung verharren, der andere aber, der Weg den Jacobi gebot, nämlich 'Gott zu bitten.' Nach einer Weile fasste ich den Entschluss, Gott zu bitten, die

Schlussfolgerung ziehend, dass, wenn Gott einfältiglich, dem den mangelt, Weisheit gibt und es Niemanden aufrückt, auch ich es wagen mag.

“So im Verhältnisse zu meinem Entschlusse Gott zu bitten, ging ich an einem Morgen eines herrlich klaren Tages in einen Wald, um den Versuch zu machen. Es war zeitlich im Frühling des Jahres 1820. Es war das erste Mal in meinem Leben, dass ich solch einen Versuch unternahm, voll von Furcht, denn noch nie hatte ich den Versuch gemacht mittels lauter Stimme zu beten.

“Nachdem ich mich am einen Platz, welchen ich mir schon früher auserwählt hatte begab, mich vorsichtig in der Runde umblickend niemanden gewahrte, sank ich auf meine Knieen und begann vor Gott alle meine Wünsche und Sehnsüchte darzulengen.

“Ich hatte kaum begonnen, als eine Gewalt von mir Besitz ergriff und mich ganz überkam, es war erstaunlich welchen Einfluss diese Gewalt hatte, dass meine Zunge gebunden war und ich konnte nicht sprechen. Tiefe Dunkelheit sammelte sich rings umher und es schien mir eine Zeitlang, als ob ich zu einer plötzlichen Vernichtung verurteilt wäre.

“Aber ich strengte alle meine Kräfte an, um Gott anzurufen mich aus der Macht dieses meines Feindes zu erlösen, welcher gänzlich Besitz von mir ergriffen hatte. Gerade im letzten Moment, als ich mich meiner Vernichtung preisgeben wollte (nicht an einem eingebildeten Untergange, sondern zu einem wirklichem Wesen von der unsichtbaren Welt, welches solch eine übernatürliche Macht besass, wie ich sie nie zuvor in meinem Leben spürte), gerade in diesem Moment der höchsten Gefahr sah ich eine Lichtsäule genau über meinem Haupte, heller als das Licht der Sonne, welche allmählich herabsank, bis ihre Strahlen über mich schienen.

“Kaum dass die Strahlen erschienen waren, so fühlte ich mich von den Banden, in welchen mich mein Feind heilt, befreit. Als das Licht an mir rastete, sah ich zwei Personen (ihr Glanz und Herrlichkeit über jede Beschreibung) über mir in der Luft stehend. Einer sprach zu mir, mich bei meinem Namen rufend, (nach dem anderenweisend) ‘Dies ist mein geliebter Sohn, höre Ihn.’”

Der Grundton

Dies war der Grundton der Botschaft: “HÖRE IHN.” Es ist auch heute der Grundton unserer Botschaft. “Was spricht Jesus? HÖRE IHN.”

Zu seiner Überraschung, wurde dem jungen Propheten, damals erst fünfzehn Jahre alt, gesagt, dass alle Glaubensbekenntnisse der damaligen Zeit falsch seien und er keiner Kirche beitreten soll. Gott begann sich für die Wiederherstellung seiner Kirche zu regen.

Drei Jahre später (1823) sah er eine andere Erscheinung, welche er zum Teile als folgend beschrieb:

“Als am Abend des oben genannten 21. September, 1823, ich mich zu Bette zurückgezogen hatte, nahm ich Zuflucht zum Beten und demütigem Bitten zu Gott dem Allmächtigen um Vergebung aller meiner Sünden und Torheiten und auch um eine Offenbarung zu mir, sodass ich meinen Rang und Stand vor ihm wissen mag; denn ich hatte volles Vertrauen in der Erlangung einer göttlichen Offenbarung, da ich eine zuvor erhielt.

“Als ich mich in der Tat der Anrufung Gottes befand, entdeckte ich ein Licht in meinem Zimmer erscheinen, welches unauhörlich zunahm, bis das Zimmer lichter als am Mittag schien. Unmittelbar erschien eine Person an meiner Bettseite, in der Luft stehend, da seine Füße den Boden nicht berührten.

“Er hatte ein loses Oberkleid von auserlesener Weisheit. Es war eine Weisheit übertreffend alles erdliche Weisheit die ich

jehmals sah; noch glaube ich, dass irgend ein erdliches Ding in solch ausserordentlicher Weisheit und Prächtigkeit erscheinen kann. Seine Hände waren unbedeckt, auch seine Arme ein bischen über den Handgelenken. So waren auch seine Füße unbedeckt und seine Beine ein bischen über den Knöcheln. Sein Haupt und Nacken waren auch unbedeckt. Auch konnte ich wahrnehmen, dass er keine andere Bekleidung anhatte als sein Oberkleid, denn es war offen und ich konnte seine Brust sehen.

“Nicht nur sein Oberkleid war von solch auserlesener Weisheit, sondern die ganze Person war über jede herrliche Beschreibung und sein Gesicht wahrlich wie der Blitz. Das Zimmer war aussergewöhnlich hell, aber nicht so hell wie unmittelbar rings umher seiner Person.

“Als ich erst aufblickte erschreckte ich, aber meine Furcht verlies mich sehr schnell. Er rief mich bei meinem Namen und teilte mir mit, dass er ein Botschafter Gottes zu mir sei, und, dass sein Name Moroni sei, dass Gott eine Arbeit für mich hätte und man meinen Namen für alles Gute und Böse unter allen Nationen, Geschlechtern und Sprachen brachen würde; oder, dass man beides, Gutes und Böses über meinem Namen unter allen Menschen sprechen würde.”

Die Kirche Organisiert

Viele Dinge wurden ihm gesagt im Bezug auf die grosse kommende Wiederherstellung der Kirche. Später wurde das Recht, Gott durch die Priesterschaft zu vertreten, durch Offenbarungen von Engeln widerhergestellt.

Und am sechsten Tage des Monats April, 1830, wurde die Kirche wieder organisiert. Dies geschah bei einem Befehl dirket vom Himmel. Diese ist die einzige Kirche in der modernen Geschichte so organisiert.

Die Propheten weissagten solch eine Wiederherstellung. Jesaia sagt, dass nachfolgend der “grossen Finsternis” des Glaubensabfalles der Herr sich wieder erheben wird und, dass seine Herrlichkeit wieder über den Menschen scheinen wird. (Jesaia 60: 2.) Ein “wunderbares Werk und ein Wunder” muss in den letzten Tagen geschehen. (Jesaia 29.) Ein Engel sollte kommen um das ewige Evangelium, in den Tagen des Gottesgerichtes, zu allen Geschlechtern und Völkern zurückzubringen (Offenbarungen 14: 6, 7).

Leser, der Name des Propheten war Joseph Smith. Verschmähe nicht seinen Namen und sein Testament wegen deines Vorurteils. Hast du seinen Namen verleumdet gehört? Der Engel sagte ihm, dass man seinen Namen, in aller Welt zu Gutem und Bösem brauchen würde. Erwinnere, dass die Mehrzahl der wirklichen Propheten verleumdet und getötet wurden. Jesus machte Bemerkungen über diese Tatsache. (Lucä 11: 47-49.) Gerade was man erwarten möchte, wenn er in der Tat ein wirklicher Prophet wäre, geschah mit Joseph Smith.

Sei als es mag, wir bitten dich an das Werk zu glauben “um des Werkes willen.” Wir geben dir eine wiederhergestellte Kirche—eine Kirche, welche die original christliche Lehre darbietet—eine Kirche mit all den original Beamten, einschliesslich Aposteln, Propheten, Älteste, Evangelisten, Bischöfe, Pastoren und Lehrern, organisiert—eine Kirche, welche die alten Gaben und Segnungen besitzt, solche als Weisheit, Wissen, Heilung und Prophezeiungen—eine Kirche, welche die alte Religion in die Gegenwart zurückbrachte—eine Kirche, welche die Offenbarung Gottes auch in der Gegenwart beobachtet und nicht nur in der Vergangenheit—eine Kirche, welche an die Vaterschaft Gottes und an die Brüderschaft der Menschen, in einem unverfälschten, lebensfähigen und praktischen Wege glaubt.

“Eine Kirche, welche heute ein ‘ZION’ zu bilden versucht.”

The Great Restoration

[The English version of the tract printed in German, just preceding.]

Texts: "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."—Isaiah 29:14.

"This is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. If his action is not visible now, it never will be, and never has been visible."—Sir Oliver Lodge, in Science and Immortality.

This church believes in present-day revelation. It is not enough to look for the manifestation of God in the past or in the future alone. Look for it now.

Jesus came and organized a church. He said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18.

In one sentence he announced that he would organize a church, and intimated that all the powers of hell would attempt to destroy it, but in the end should fail.

The Great Apostasy

Following the death of the Master there ensued a great apostasy. It began during the lives of the apostles and progressed to completion during the "Dark Ages."

This apostasy was clearly foretold by the prophets. Paul said that for three years, with tears, night and day, he warned the church. (See Acts 20:28-31. Other texts may be studied, as follows: 2 Thessalonians 2:3-7; 2 Timothy 3:1-5; 4:3, 4; Galatians 1:6-10; 2 Peter 2:1-3; Amos 8:11, 12; Isaiah 60:2.

Both secular and ecclesiastical histories record this dark apostasy. The light of literature, art, and religion went out. The world reeked with corruption. The church became as bad as the world, even selling indulgences to commit sin.

This apostasy must be admitted by all Protestants—otherwise there is no excuse for the existence of Protestant churches.

The Way of Recovery

What was the way of recovery from this condition? The gates of hell were not to prevail, though they seemed to do so for a time.

Two ways suggest themselves: Reformation or Restoration. For those who did not believe in continued revelation the only course was reformation. We believe in continued revelation and in restoration.

If a man had married a lovely bride and had gone to a far country and during his absence his wife had been driven away and her place taken by a degraded wanton—when the time came to return, which would he choose, reformation or restoration?

John says (Revelation 12) that he saw a beautiful woman, clothed in the glory of the sun. She represented the church, the Bride, the Lamb's wife. A monster made war against her so that she fled away to a place prepared for her. The church was taken away. He saw her place taken by a dissolute woman (Revelation 17) sitting upon a scarlet-colored beast, herself decked in gaudy colors, having a cup in her hand filled with abominations. Another church had taken the place of Christ's church.

Would Jesus want this church reformed to be his bride? Or does he, too, stand for restoration? Undoubtedly the latter.

The Reformation

There can be no question that the reformers were, many of them, brave and noble men. But they did not claim to

restore the church. And they seemed to look for something in the way of a great restoration.

John Wesley said that the time of "latter-day glory" would come when God would "arise to maintain his own cause, and set up his own kingdom."

Roger Williams said: "I conceive that the apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."

Alexander Campbell said: "Do not . . . the practical result of all creeds, reformations, and improvements and the expectations and longings of society—warrant the conclusion that some *new revelation*, or some new development of the revelation of God must be made, before the hopes and expectations of all true Christians can be realized, or Christianity save and reform the nations of this world? We want the *old gospel back, and sustained by the ancient order of things.*"—Christian System.

The Restoration

Walter Rauschenbusch says of the prophets of old: "They went to school with a living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book."

Another such a prophet arose in modern times. He has been called "The Prophet of the Nineteenth Century."

A great revival service in which the leading denominations cooperated had been held in what is now western New York. This revival, happily begun, ended in a shameful quarrel over the division of converts. The young prophet-to-be had been "converted," as the term is, and was greatly distressed over this glimpse of internal darkness and dissension. He says:

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . . At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture.

"So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made, such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God.

"I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an

imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

The Keynote

That was the keynote of the message: "Hear him." It is the keynote of our message to-day: "What does Jesus say? Hear him."

To his surprise the young prophet, then only fifteen years old, was told that the creeds of the day were wrong, and that he should join none of the churches. God was moving to restore his church.

Three years later he received another vision, described in part as follows:

"When on the evening of the above-mentioned twenty-first of September, [1823] after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation as I had previously had one.

"While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

"When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people."

The Church Organized

Many things were told him regarding the coming forth of the great work of restoration. Subsequently the right to represent God in the ministry (priesthood) was restored by angelic ministration.

And on the sixth day of April, 1830, the church was organized by direct commandment from heaven, the only church in modern history so organized.

The prophets had predicted such a restoration. Isaiah had said that following the "gross darkness" of apostasy the Lord would arise and shine upon the people (Isaiah 60:2). A "marvelous work and a wonder" was to be done in the

LETTERS AND NEWS

Some Needs of the Church

An active district president writes the First Presidency as follows:

In my study and close observation of the conditions and needs of our people I am forced to but one conclusion, and that is: Our people are suffering and dying for the want of spiritual food. They are longing to have the gospel of our Lord talked in the home, the scriptures read and discussed, and then have the Lord's servants come and pray and talk about the church in a constructive way and relate spiritual experiences, etc. These things are basic to our people; and unless recognized by pastors and their associates, and missionaries as well, we dare predict, because it is already taking place, that there will be a falling away from the church, because it lacks in the spiritual attraction it once had.

More than this, there are a few organizations in this world that are stressing the necessity of a return to Bible Christianity in this: That part of the time should be given to the reading and study of God's word by young and old alike, and, as a result, they are finding greater spiritual life and are attracting people from other churches, and even from the Church of Jesus Christ. I loathe to speak as I do in this regard, but I cannot disregard what my eyes have seen and my ears heard from those who were once active in this work. When I can see a greater culture and more spiritual life in people (and young people) than what we can see in our own, we are compelled to sit up and endeavor to ascertain the reason for this.

The complexity of the industrial and social world has without doubt complicated to some extent the working machinery of the church. But in no way can I see where or why there should be a lessening of the spiritual power in the church, unless we have been moving away from something that is fundamental. For it is an accepted fact, both in the scientific world and in the revelations of God, that all things are governed by law; and therefore what was once, can be again if the same law is applied.

With the help of God I do not intend to be a "Don'ter" in this world, neither do I wish to appear in this role in the

latter days (Isaiah 29). An angel was to come, bringing back the everlasting gospel to all people in the day of God's judgment (Revelation 14:6, 7).

Reader, the prophet's name was Joseph Smith. Do not reject his testimony because of prejudice. Have you heard his name slandered? The angel told him it should be had for good and evil in all the world. Remember, most true prophets have been slandered and killed. Jesus commented on that fact. (Luke 11:47-49.) The very thing happened to Joseph Smith that you might expect to happen if he were indeed a true prophet.

Be that as it may, we ask you to believe the work "for the work's sake." We present to you a restored church. A church teaching all the original Christian doctrines. A church organized with all the original officers, including apostles, prophets, elders, evangelists, bishops, pastors, teachers. A church enjoying all the ancient gifts and blessings: such as wisdom, knowledge, healing and prophecy. A church that has returned religion to the present tense and looks for the revelation of God now and not in the past alone. A church that believes in the Fatherhood of God and in the brotherhood of man in a real, vital, practical way. A church that is trying to build Zion to-day.

church, but I do think that the play feature of our work has been either exaggerated or is being misunderstood in some places; and again so much has been said about the work of the young and the importance of their mission in the church that it has worked harm and discouragement to older people in the church—people who have brought the church to where she is to-day—and, as well, an overdose of this kind of medicine to the young gives them the wrong vision of their function in the church. When a branch is so conducted in its services that the young are isolated from the old in the weekly prayer meetings, it is bound to show its effects in both the young and the old; and that showing is in spiritual loss. Please do not understand me as saying that there should not be any young people's prayer meetings; I do say, however, and that based upon observation, that it should be deemed necessary that both the young and the old should be brought together at least twice during the month for the purpose of drawing inspiration and love from each other and to teach both classes that they are essential to each other in this work.

It would be a strange-appearing and a strange-acting church if it were made up of either class alone; and anyone who has not the same feeling towards both elements lacks in vision and the love of God. I believe that the prayers of an old sister who has been lying on her bed for years are more vital and energizing to the church of God, if her life is thoroughly consecrated and had been previous to her incapacitation, than the elder or apostle who lacks in genuine consecration to God and man, and yet is able to meet with the Saints in their various services and activities.

In conclusion, along the lines we have written permit me to say that I am not seeking to take up your valuable time with any daydream that has appeared to me; neither do I wish to unload a lot of complaints on your desk, for I have none to make; but I must tell what I know to those who trust me, and who should know of some of the problems confronting the church in this part of the field.

Personally, I never felt better in the work than I do now. ever have I felt a greater desire to go forward than now; neither has the need been so apparent as right now. We seem to be right on the crest of the wave, with the possibility of reacting into the trough of the sea or riding on to victory through the means God has given us.

A number of encouraging things have appeared to us of late, and likewise we heard others speak of the same thing. One is the improvement in the HERALD. It was good before, but within the past few months it seems to be getting better, Bigger and Brighter, "going on to perfection" I suppose.

Just recently a young married couple said to me that they could hardly wait for the HERALD to come, it seemed to be filled with so many good things. Another thing that is being spoken of, and that in a very commendable way, is that they are so glad to see something from President F. M. Smith almost every week. I feel that the personal touch from the leading men of the church means much to the rank and file, though it can be had only through the church papers.

One other. Recently I wrote two acquaintances and Saints who are attending Graceland, asking them a series of questions which bore directly upon certain fundamentals in this church. We did not insist on their answering the questions, but left it to their judgment. I am not going to tell you all that was said in their reply to me; but the ground was covered, the uncertain was made clear, and the question which has been burning in the mind of many: "Is the college to be the governing body of the church or a department of utility for the whole church?" was satisfactorily answered.

Adjustment to the spiritual facts of life in the church and elsewhere seems to be the thing we all need, more of the vision of Christ and less of the vision of men.

Many Changes in College Faculty

There will be missing from the Graceland faculty next year several faces whose smiles have greeted students old and new for a number of years past and in their places will be mostly those who a few years ago left the halls of Graceland as students to complete their education that they might return more fully equipped to render service to the college and the church. In some cases new faces will greet them.

If there is one thing above another of which Graceland can boast it is the faithfulness of her instructors. In point of length of service we doubt if there is another college in the State which can equal her record. Their work is characterized by a loyalty and devotion which holds them through storm as well as sunshine.

Professor G. N. Briggs will start on his eighth year next September as president of Graceland. All who have kept pace with the growth of the institution know of the rapid strides the college has made in the ranks of the educational world under his administration.

Professor J. A. Gunsolley has held the position of principal of the commercial school ever since the college was started, and will return in the fall to begin his twenty-eighth year. Professor Gunsolley has weathered many a storm both figurative and literal for the welfare of Graceland. He stood by the struggling institution when few visioned aught but failure, and has been a mighty power in helping to guide her ship to safe moorings. For a number of years he has occupied also the position of treasurer and business manager.

Mrs. Belle Royce is another one who deserves much credit for long service in Graceland. She came to the college in 1910 and with the exception of one year when she was away on leave of absence she has successfully taught in the English department ever since. She will return in September to take up her work for the fourteenth year.

Among those who will not return to Graceland next year are Miss Belle Patterson, Paul N. Craig, Miss June Whiting, C. E. Irwin, G. A. Platz, R. E. Mortimore, Mrs. Willamena Johnson. The absence of Irwin and Platz will be only temporary in order to better equip themselves for their work. They will likely return in 1924. Irwin will work toward a doctor of philosophy degree—just where he has not fully decided—majoring in general economics; and Platz in Ames, majoring in botany. All have been splendid workers in their lines and all will be greatly missed. Miss Patterson is completing her sixth year and Miss Whiting her fourth year. They will be students at Northwestern University, working toward M. A. degrees next year. Professor Mortimore will be in Iowa City, also working toward his master's degree. Mr. Craig will pursue his voice teaching in Independence, Missouri. We understand Mrs. Johnson has not decided just what she will do next year.

Graceland is fortunate in one thing and that is that she is not going to entirely lose the services of Professor F. M. McDowell which was feared when he accepted last fall the more arduous duties of counselor to the President of the church. Professor McDowell will still continue to spend some time in the classroom and will teach educational sociology.

Other members of the present faculty who will return are H. H. Gold, director of the teacher training department; A. R. Gilbert, shorthand and typewriting; Miss Lulu Porter, home economics; Miss Hazel Putnam, history; Miss Elizabeth Trachsel, English; Miss Vivian McElroy, languages; Miss Mabel Carlile, public school music and art; J. H. An-

thony, band and orchestra; Lonzo Jones, religious education; Vida E. Smith, dean of women; Lida Elefson, librarian and curator.

New members will be Ruth Fisher, student of the Leland T. Powers and Phidella Rice Schools, Boston, public speaking; Christine Roberts, B. A., Iowa University, English; Forest Roberts, M. A., University of Iowa, sociology; Roy Cheville, M. A., Chicago University, Bible and sacred literature; J. C. Bergman, M. A., Iowa University, foreign languages; A. Max Carmichael, religious education; Oren Hartchen agriculture. The departments of piano and voice have not yet been supplied.

Many of those returning will spend the summer studying in universities toward a higher degree. Lonzo Jones, A. R. Gilbert, and Vivian McElroy, at Iowa; Hazel Putnam at Iowa or Minnesota; H. H. Gold and Elizabeth Trachsel at Chicago; Mabel Carlile at Iowa or Northwestern.

Miss McElroy has engaged a room in the French house at Iowa City. This is a dormitory where only the French language is spoken. The demand has been so great that the university is providing a second one of its kind.

Marietta Walker Honored

A service of appreciation dedicated to Mrs. Marietta Walker occupied a chapel period at Graceland last week. Coming to a more full appreciation of what Mrs. Walker's efforts had meant to the young people of the church through a most interesting talk on her life at a previous chapel hour by Mrs. Vida E. Smith, resolutions were drawn up, according to Mrs. Walker the title of "Mother of Graceland." These resolutions were read at the special service by Mrs. Smith, after which President Briggs made a few appropriate remarks regarding her life and what every Graceland owes to her. The vote of acceptance brought every student to his feet, and while standing Apostle T. W. Williams offered a very touching prayer.

The resolution which was presented to Mrs. Walker on Mothers' Day by President Briggs, follows:

"TO MARIETTA WALKER, FRIEND AND BENEFACTOR:

"Remembering you on this Mothers' Day, the young people of the church accord to you the title, 'Mother of Graceland.'

"Many of us have never been privileged to know you personally, but from the day when mother sang us to sleep with her lullaby song until the present your work and worth have been enshrined in our hearts.

"Graceland was your dream for the young—a place to prepare for life—a dream now true.

"We herewith consecrate our lives and purposes to carry on this heritage which you have so richly bequeathed to us.

"Moving on to further heights, may we never forget your devotion, heroic purpose, and constant enthusiasm.

"Whatever service we may be able to render in any field we will gladly dedicate as a monument to your memory.

"May the God who has been with you all through your life continue to care for and comfort you.

"THE FACULTY AND STUDENT BODY OF GRACELAND."

Graceland Home-Coming

The program for the Graceland Commencement and Home-Coming is published elsewhere in the HERALD this week.

There are several important changes. Instead of one graduate recital, June 1, there are three, as Dorothy Briggs gives a graduate recital in piano assisted by Emma Snead, violinist, on May 29. Then Ruth Grenawalt follows on May

31; and on June 1 Joseph Anway gives a recital in public speaking, assisted by George Anway, tenor.

The two musical recitals, the *Lamoni Chronicle* announces, will be broadcasted by radio station K F F V at Graceland College.

The baccalaureate sermon is definitely announced for Sunday evening, June 3, at the Brick Church in Lamoni, with President Frederick M. Smith as the speaker. President Smith is himself a graduate of Graceland College, as he spent three years there, after one year at the State University of Iowa, so received his Bachelor of Arts degree from Graceland College. S. A. B.

Graceland Commencement

Tuesday, May 29

Graduate recital Chapel 8 p. m.

Miss Dorothy Briggs

Thursday, May 31

Graduate recital Chapel 8 p. m.

Miss Ruth Grenawalt

Friday, June 1

Graduate recital Chapel 8 p. m.

Mr. Joseph Anway

Saturday, June 2

Athenian Federation Reception, College Chapel, 8 p. m.

Sunday, June 3

Baccalaureate address, Brick Church, 8 p. m.

President Frederick M. Smith

Monday, June 4

Lambda Delta Sigma banquet, College. Noon.

Monday, June 4

Operetta, College Chapel, 8 p. m.

College Glee Club

Tuesday, June 5

Class Reunions, Parade, Field Day, college campus. All day.

Wednesday, June 6

Final Chapel, College Chapel, 10 a. m.

Wednesday, June 6

Class Day, College, Afternoon.

Wednesday, June 6

Commencement Exercises, at Brick Church, 8 p. m.

Address by Doctor Frank W. Blackmar, University of Kansas.

Broken Wrist Minor Trifle

The following, taken from the *Rocky Mountain News*, of Denver, Colorado, for May 19, will interest the many friends of Heman Hale Smith.

"A broken wrist is a minor trifle in the life of the governor's secretary. At six o'clock Thursday evening Hale Smith, secretary to Governor Swift, was driving to Agate to deliver a commencement address at the high school there when the steering gear on the wheel gave way and the car tipped over, striking Smith's wrist. The accident occurred about three miles from Deer Trail. Smith phoned to Agate, and a car came to take him into town where he delivered the address, coming back to Deer Trail yesterday morning where his car had been repaired.

"He drove the car to Denver, arriving about two o'clock in the afternoon. He went to the governor's office to see if there was anything there demanding his attention, and finding nothing, he consulted a physician for the first time. Doctors pronounced the injury a compound fracture of the wrist and set it. Smith will be at work this morning."

Ella Stevenson Laid to Rest

Sister Ella Stevenson was laid to rest Wednesday, April 18, in a beautiful lot of our city burial park. The funeral was lovely, with many in attendance. The funeral expense was all met by the Vancouver and New Westminster Saints and everything was real nice. Many flowers rested on her casket in memory of the good our sister has given to all of us. Her faith in the latter-day gospel was inspiring, and while we have known her since last September, she has been a terrible sufferer, but always brave and cheerful. She did so want to live!

The Saints were noble and kind to her and everything that could be done for her was surely done. Her sister, Sister Lillian Stevenson, who came out to America with Ella, is still in Vancouver.

MRS. EMILY MCMULLEN.

Kirtland Zion Builders

Zion, the home designed by God for the pure in heart! With what love and longing we look forward to that place and condition where love and peace reign supreme! But this is not a matter to dream about, for wisely God has placed the responsibility of building such a home with his people, urging that they make preparation by complying with every law of the celestial kingdom.

Realizing the need and opportunity for service in this great work, the young people have formed themselves into an organization known as the "Zion Builders," seeking to so mold their lives after the pattern given by Christ that they may be numbered among those "pure in heart."

But no man can live unto himself alone, so it is not enough that they seek to purify themselves only, for the world is full of honest-hearted souls that would rejoice with the fullness of the gospel brought to them. Knowing this and desiring to have a part in spreading this gospel of the kingdom in all the world, the young people are directing their efforts largely along a missionary line.

Much good has been accomplished in many places by the services conducted by these young Zion Builders, serving to create a spirit of unity and love very pleasing to the Master.

The most recent effort of the young along this line was a series of meetings held in the Kirtland Temple, beginning May 6, 1923, and continuing every night until May 20. The faithful group of young people in charge of these services formed themselves into six teams, going from house to house, extending a personal invitation to each, and leaving a handbill with the list of subjects to be presented. The entire financial responsibility of this work as well as the ushering, advertising, and social affairs, was all shouldered by the young. The services of the branch chorister were secured, and special music was provided for each evening.

The speaker chosen for these meetings was Brother John Martin, a very capable young evangelist, who has a wonderful influence for good among the young and is much loved by all.

The subjects were well chosen and prepared, the first week being given to the six principles of the gospel, faith, repentance, baptism, laying on of hands, etc., Mothers' Day being turned over for "A tribute to mother." The second week dealt with the Apostasy, Restoration, Book of Mormon, mission of the church, etc. The Spirit was present to a large degree each evening, and the word delivered with power and much assurance.

Although the meetings came just at a time when Brother Martin was obliged to spend the days in getting settled in his new home, he carried the Spirit of God with him con-

tinually, and every evening found him at the post of duty, never weary of well doing.

Fifteen minutes each evening was devoted to prayer for the success of the meetings, followed by a fifteen-minute song service before the preaching of the word.

Toward the end of this series of meetings a social was given in appreciation of the willing and efficient service rendered by Brother Martin and others.

A good interest was manifested throughout by the Kirtland Saints and several not yet of the fold, although the weather conditions were unfavorable most of the time.

All were caused to rejoice in the glorious gospel, and many new and precious truths learned. These things served to create a spirit of unity and love gained only by the whole-hearted service of God, and instilled within the heart of each a strong desire to press on and be found faithful.

May 23, 1923.

E. V. F.

Good Interest in Grand Cayman Island

In a letter to the First Presidency and Twelve, Elder J. Charles May writes:

One week ago last Saturday Elder W. D. Tordoff and family left this island for the Isle of Pines. Under the circumstances I considered it wise for me to remain here for a season, as the demand for missionary work in this island is great.

The meetings are progressing nicely, and much interest has been shown up to the time of Brother Tordoff's departure and since. Just a few days ago we had a beautiful baptism in the early morning, and others will likely be baptized soon.

The new opening at Boddentown, where ten were baptized recently, is progressing nicely. The Sunday school organized a little over two weeks ago is doing fine. We must find some other place to house them. There were sixty-two out to Sunday school last Sunday, and the people of the village are getting somewhat impatient for another missionary effort, which will be made as soon as I can possibly reach them.

I will likely remain here until the first part of June. Though this island is not very large, with but about five thousand inhabitants, the people are hungering for the true gospel, and the field seems white and ready for the harvest. The call also "comes ringing o'er the restless wave" from other near-by islands, "Send the light," and the invitation impresses us as being an urgent call indeed.

We are sorry to say farewell to Brother Tordoff and family, but we trust that they will be abundantly blessed in their journey over land and sea to the land of Zion.

Sperry, Oklahoma

We as Latter Day Saints at this place are still keeping the good work moving along. Four more were added to the church last Sunday, the 13th, and I think there are more that will soon come into the work.

There were a hundred and nineteen at our Sunday school the last meeting. The young are progressing nicely and seem to be happy when at work for the good cause. We intend to try for the best, with the help of the Lord, for we are happy when we work together with the selfsame good will.

Asking the prayers of the Saints,

BELLE KENDALL.

"If I must choose between righteousness and peace, I choose righteousness."—Medal in honor of Theodore Roosevelt.

Independence

Preaching services in the several churches Sunday were as follows: Stone Church, baccalaureate sermon for graduating classes of Independence Institute of Arts and Sciences and the Nurses' Training School of the Sanitarium, by T. W. Williams. The evening sermon was by John W. Rushton. Second Independence, R. J. Lambert and E. A. Curtis; Liberty, J. W. Shower and J. M. Terry; Englewood, John A. Dowker; Enoch Hill, J. W. A. Bailey; Walnut Park, J. E. Warne. Radio sermon by Arthur B. Phillips.

Elder Roy V. Hopkins, pastor in Zion, recently returned from Dahinda, Illinois, where he was called to baptize a young man whom he had been instrumental in converting to the beauties of the restored gospel. He reports that he had a wonderful experience, and that the brother is now planning on attending the convention at Lamoni.

On Wednesday, May 30, Memorial Day, there will be held on the new grounds a picnic for the whole of Independence. There are to be athletic games for all, supervised play in charge of experienced kindergartners for the children, and in the evening a band concert, interspersed with community singing, and speaking by Elders T. W. Williams and Walter W. Smith.

Next Sunday afternoon, June 3, on the new campus there will be held the first of a series of Sunday outdoor meetings at that place. The regular problems meeting at the Stone Church will be postponed for the occasion. The band will give a sacred concert, and there will be speaking by several of the leading men of the church. Elder Albert N. Hoxie, general church chorister, will be present and conduct community singing. An enjoyable time is anticipated.

Bishop A. V. Karlstrom, who since his return to America from the Society Islands has made his home here, left Saturday for a short visit among his relatives and friends at Joplin, Missouri. In the past few weeks he has been devoting considerable time to the Indian work in Nebraska. We are pleased to report that his health is steadily improving.

Brother and Sister Wilfred D. Tordoff, who for some years have labored as missionaries on the Isle of Pines, arrived in Independence last week. They are on their way to attend the Young People's Convention at Lamoni.

President Frederick M. Smith returned home Monday morning from a short trip in the East. While away he visited Washington, District of Columbia, where he attended the annual convention of the National Conference of Social Workers, and also Philadelphia, New York, and Boston.

The campaign headquarters, in the general office building, is a very busy place these days. The committee is endeavoring to close up all business in connection with the Swope drive, and is hard at work tabulating pledges, receipts, etc. They will not be in position to make any further report as to the total amount of pledges until the latter part of the week. Meantime the work of preserving the house and fixing up the grounds continues. A general plan or scheme for the whole place is being worked out, and no permanent changes or improvements will be made until this is completed. However, the property is already being used for social gatherings and picnics, thus fulfilling to the people of Independence our pledge that it would be used for community benefit.

Elder John W. Rushton is in the city for a few days, securing data for his work in the northwestern Canada districts, where he will labor until about the middle of September. He preached at the Stone Church Sunday evening.

Elder S. A. Burgess left last Friday for a trip to Saint Louis, where he will be detained on matters of business until

the opening of the Young People's Convention in Lamoni, which he will attend. He was accompanied by his family.

On Tuesday evening, the 29th, there will be held in the Stone Church the graduating exercises for the Independence Institute and the Sanitarium, at which President Frederick M. Smith will be the speaker. There are sixteen graduates from the two institutions this year.

Graduates of the nurses' training school will be Irma Marie Ault, Ollie May Booker, Bessie Mary Curtis, Rebecca Catherine Stephens, and Helen Alma Weeks. Elizabeth Mary Logsdon, who died recently, was to have been graduated with this class.

Graduates of the Institute of Arts and Sciences are: Normal kindergarten-primary training department, Isabel Bartholomew, Marjorie Bartholomew, Sarah Beulah Butler, Eva Winn Cox, Dona Clark Haden, Hazel Josephine Koehler, Juanita Haden, and Mae Whiting; normal course in Mothercraft, Anne Friend Roberts; high school, Jane Shipman Simons, and Fay Lauretta Simpson.

Council Bluffs, and Vicinity

Many enjoyed the presence of President F. M. Smith in the city, and the message that he delivered. The settlement of our social problems will be certainly enjoyed when it is accomplished. Several view this subject and the speaker's views relative to it differently since hearing him. About 750 heard him in the forenoon, and about 900 at the evening service.

On the afternoon of the same day that Brother Smith was in the city, the funeral service was held for Sister Katherine Cook, a lifetime member of the church, and a continuous resident of this vicinity. The sermon was preached by Elder O. Salisbury, the service being in charge of Elder J. F. Mintun. She was one of those whose religion was evidenced in the home, being a "home keeper," and one whose life evidenced her faith.

Last Saturday and Sunday, May 12 and 13, there was held a two days' meeting at Crescent, and Saturday afternoon was used as a special conference to accept the resignation of the district president, O. Salisbury, and to fill the vacancy by electing Elder John A. Hanson, he selecting the counselors of his predecessor as his counselors for the remaining part of the conference year.

On Monday the 14th inst. the resignation of the branch president, O. Salisbury, was accepted, and Elder H. H. Hand was elected to fill the vacancy. Brother George Beaty was chosen as one of his associates in the branch presidency.

Brother O. Salisbury has concluded to sever his relationship with the Pennsylvania Oil Co., and move to Saint Joseph, Missouri, and with others of his brethren organize and conduct an oil business there. Brother Milo Burnett and family are expecting to move to Saint Joseph, Missouri, the first of June. These families will be missed from the services of the church. We are informed that the Pennsylvania Oil Co., has selected Brother C. A. Skinner, to take the place of Brother Salisbury as sales manager.

On the account of diphtheria in the home of Brother P. T. Anderson he has been under quarantine for several weeks. He is looking forward to the near future when he can be free to wait upon his missionary calling.

The monthly business meeting of the Women's Department was held at Sister H. M. Kerns's last Thursday, the 17th, at which time about forty sisters and their neighbors were present. An encouraging meeting was held. The home hygiene class will be continued at the Central Church each

Monday evening by Mrs. Robinson. Miss Charlotte Dryden gave a talk at the meeting of yesterday. The home nursing classes will be continued on Thursday at the Central and West End mission churches,

At the West End Mission Sister Ward is conducting choir rehearsals for the junior members, and Sister Vinnie Hatch for the seniors.

Sister M. Belleville, who has been quite sick for several months, has so far recovered that she has gone to Little Sioux for an extended visit, hoping thus to regain her strength.

Brother Leslie S. Wight worshiped with us last Sunday, and by request gave the Mothers' Day sermon, and it was very good. Just two years ago his father, Elder J. W. Wight, gave the Mothers' Day sermon in the same pulpit.

Mrs. Hattie Harl, one of the school board members here, gave a talk at the Religio on the evening of the 13th, in which she emphasized the tendency toward that which was not elevating to the child. She says too many of the teachers in the higher grades are leading toward that which is not of the most value to society.

Brother Lloyd Graybill has been elected to the position of district Religio president in the place vacated by Brother Milo Burnett, who soon leaves the district.

The Tappa Wingo Circle of the Temple Builders will give a play at the West End Mission next Tuesday evening.

News From Topeka Kansas

The sacrament service of May 6 was well attended, including visiting Saints from Ottawa and Richmond, Kansas. Our aged sister, Mrs. Margarette Chew, formerly of Atchison, Kansas, was present and encouraged the Saints with words of inspiration by the Spirit. Though she is growing feeble, she is strong in the faith. A missionary sermon was delivered in the evening by the pastor, Elder Ira G. Whipple.

May 13 was Mothers' Day and was observed with appropriate services morning and evening. The program sent out by the general church was carried out as far as time and talent would permit. The Sunday school presented the two oldest sisters in the branch with a token of remembrance, "Mother-Heart Mine." An improvised pageant, "From youth to old age," was given in the evening by the Religio.

Thus with a spirit of reverence and regard we paid homage to those brave and noble-hearted leaders who led our inexperienced souls through childhood's blest and happy strife.

On May 20, Walter L. Chapman occupied at the 11 o'clock hour, taking for his theme, "Why are we called Latter Day Saints?" In the evening Elder A. P. Crooker spoke upon the subject of "The spiritual race." Some nonmembers were present and manifested an interest.

MRS. H. C. PITSENBARGER, *Correspondent.*

Northern Wisconsin District

We are glad to report that Brother E. J. Lenox, who was released from the missionary force last year on account of low finance in the church, was reinstated May 1, and takes up the work of district president of the Northern Wisconsin District.

Brother Lenox enters the district with full faith and confidence of the people, having proven to them his efficiency before being released.

Apostle J. F. Garver, who had prior to this time been in this district in the interest of the work, joined Brother Lenox at Chetek.

Brother Lenox having been recommended by the First

Presidency, with the concurrence of the Saints of Chetek Branch, was elected branch president, and expects to move his family here at his earliest convenience. Brother Garver officiated in the installation of Brother Lenox, which occurred on May 14.

On the morning of May 15 a tour was started to visit various branches in the district in the interest of reunion and district work; the party went by car with George Clark at the wheel, and consisted of Apostle J. F. Garver, E. J. Lenox, district president; George E. Clark, superintendent of Recreation and Expression; Sister Leroy Colbert, superintendent of Department of Women; and Mrs. Laura Clark, publicity agent.

Their efforts were met with a ready response and the outlook for the future is very encouraging.

Brother Garver apprehended if the Saints were compact they would reach a point of contact.

The party reached Wyeville on Thursday afternoon. Brother Garver preached to the Saints that evening and left on the early train Friday morning for Minneapolis, Minnesota, thence homeward bound.

The good-bys were a little brightened by the anticipation of his return to district reunion, which will convene from June 29 to July 8.

Friday evening Brother Lenox preached at Wyeville and the following day the remaining parties returned to Chetek to take up their usual responsibilities.

LAURA B. CLARK,
Correspondent.

Simcoe Ontario

It is now some few weeks since we wrote our last letter to the HERALD, and although we are but a branch of a few months old, we have experienced some wonderful times and blessings.

Since the last time we wrote you we have been visited by Bishop John Burger and were greatly encouraged by his kindly advice and spiritual ministrations. Now last Sunday at the afternoon service we had a most wonderful manifestation of the Lord's revelation to his beloved children. Elder John Shields was with us—his second visit to this branch within a month—and the Lord, through his beloved servant with the gift of tongues, spoke to each and every one present, some individually and then to the whole family present. He told us how pleased he was with the progress made, that he had recognized our endeavors put forward to do His will and spread the gospel. What a wonderful blessing from the Almighty. So we see how the Lord remembers those who try to do his will. What we felt most sorry for was that there were not more of the members present.

But the Lord does not herald his intentions. He expects us as his children to do our duty and to be at the appointed place.

It was a most wonderful time. The Spirit of the Lord was with us in force. It was so nice to think the Lord was pleased, and pleasing to us to think that Brother Desby from Selkirk will be with us to-morrow, the Lord willing. We are looking forward to the time when we shall swell our fold with a few more lambs who are ready to be baptized as soon as weather permits. We request the prayers of the Saints that we might be strengthened and encouraged, that we might grow and our sick and afflicted might be healed.

In gospel bonds,
CHARLES TURNER, *Publicity Agent.*

San Francisco, California

Many of our young brothers in the navy make it a point to attend our services while they are stationed here. They are always welcome and come quite often. The last one to attend was Brother Keefer from Oklahoma. We are glad they remember the church duties.

On April 19 the Women's Club held their meeting. They invited the branch members to be present as they were going to have their first lesson on "preaching" and public speaking. It was a very interesting and profitable meeting. They adjourned at an early hour to the residence of our pastor, John A. Saxe, for refreshments, as they stated, but in fact it was a surprise party to Bishop C. A. Parkin and wife, the occasion being their golden wedding.

For fifty years "Charlie and Lizzie" have been traveling the path of life together, and with all the ups and downs they are still chums.

We all had a very enjoyable evening. A suitable memento was presented, and speeches all around made the time pass pleasantly. It also happened to be the birthday of Sister Saxe and she came in for congratulations and a suitable present. The "eats" were fine, and everybody went home happy.

All goes nicely in the branch—good meetings, good preaching, good singing, good attendance; and a good spirit always present.

GEORGE S. LINCOLN.

Nauvoo, Illinois

On Sunday, April 29, a few families of Saints drove about five miles up the river to the home of our aged brother, James Gifford, where we spent a pleasant two hours in social converse and in prayer and testimony. The Spirit of the Master was there in a marked degree. Brother Gifford, though in his ninety-fifth year and feeble in body is strong in the faith. His mind is clear, especially in regard to events transpiring in his younger days, and it is interesting to hear him tell of his associations with young Joseph and others of the church.

During the meeting Brother Berve, under the impress of the Spirit, spoke words of approval and comfort to Brother Gifford who so much enjoys having the Saints visit him. The priesthood was quite well represented at our little meeting. There were of the high priests, Brothers George P. Lambert, Amos Berve, and J. W. Layton, and Brother C. J. Smith of the missionary force. Also Brother August Lee, priest, and Clyde Fusselman, deacon, were there.

We all felt that the afternoon had been well spent and went to our homes feeling stronger in the work from having met in the home of our faithful brother.

IDA LAYTON.

Western Montana Reunion

We want the readers of the HERALD, especially the Saints of Montana, to know that the Western Montana District reunion will be held at Race Track, Montana on the Tewey Ranch (the same grounds we have used the last four years) from August 17 to 27.

We hope no one will fail to take advantage of this splendid opportunity to meet the Saints from the various parts of the State, and enjoy a spiritual feast together. Our reunions in the past have always been wonderfully blessed with the presence of God's Spirit, and there is no reason why this should not be the best we have ever had. Aside from our district missionaries we hope to have with us some of the general church officers.

The committee has arranged to rent tents to those who cannot furnish their own, for about four dollars for the ten days. Those desiring to rent tents will please notify Alfred Peterson, Race Track, Montana, not later than August 7. We kindly request that those intending to camp on the grounds furnish their own bedding. Straw for bedticks will be furnished.

Meals will be furnished at the dining tent at a very reasonable rate. Those desiring to do their own cooking may obtain provisions at the supply tent on the grounds. Community cookstoves will be available for all campers.

Watch the HERALD for further announcements.

GEORGE W. THORBURN,
ELI BRONSON,

Publicity Committee.

The seven principal bibles of the world, in addition to the Christian Scriptures, are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitikes of the Buddhists, the Five Kings of the Chinese (so called from "king," a word meaning web of cloth or warp that keeps the threads in place), the three Vedas of the Hindus, and the Zend-Avesta of the Persians which contains the sayings of Zoroaster."—*The Pathfinder* for May 19, 1923.

Radio Comments

The Anway brothers are responsible for much of the radio success which has been ours. Paul is the only licensed operator in Independence, and has to be on the spot all the time or there could be no broadcasting. George is in charge of the musical programs, and frequently helps out in emergencies as well as taking his regular place with our other musical helpers.

Some correspondents have told us of interference which has rendered it impossible to get the programs. One of the best solutions is to see the near-by owners of regenerative sets, and induce them not to tune their outfits while W P E is coming in.

It is extremely difficult to arrange with representative speakers to be at the radio station just when we can use them, so we expect to have some of the messages from our brethren written up by them and read by a good radio reader. We will let you know when you are hearing the man, and when his contribution is being read.

W P E

Radio Program for June 3, 1923, 6 P. M.

Broadcasted from the radio studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri.

The program this week has been arranged by Mrs. Pauline Becker Etzenhouser.

Piano solo: "To a water-lily," by McDowell.
Miss Dorothy Benson (under sixteen).

Soprano solo: "O Lord, correct me," by Handel.
Mrs. Blanche Allen Needham.

Violin solo: To be selected.
Elder Albert N. Hoxie, General Church Chorister.

Soprano solo: "For though a cloud sometimes concealeth," from Opera "Der Freiflut," by Weber.
Mrs. Blanche Allen Needham.

Prayer.

Violin solo: To be selected.
Elder Albert N. Hoxie, General Church Chorister.

Sermon by Apostle John W. Rushton.

Piano solo: "Swan song," by Saint-Saens.
Miss Dorothy Keir (under sixteen).

MISCELLANEOUS

Notice of First Presidency

Playground Leaders Wanted

The Presidency are desirous of getting in touch with any young men or young women of the church who have had actual experience in playground leadership, directing play, etc., for various ages. Please state in the first letter the amount of actual experience you have had, where, and with what ages, and the salary you would require for part time or full time. Also whether you could arrange to spend this summer in Independence.

Please direct your communications to the First Presidency, Box 255, Independence.

Requests for Prayers

Sister Zula Robinson, of Joplin, Missouri, writes asking the prayers of the Saints in behalf of her husband, George H. Robinson, who has been in the State Hospital for Epileptics at Parsons, Kansas, for over two years. She writes that she had arranged for Elder Daniel Gray, of Parsons, to administer to him on the last Sunday of May, the 27th. We regret that this notice will be too late for the Saints to join in prayer on his behalf at that time. But the prayers of the faithful avail much, and Sister Robinson's faith is in the Lord for she says, "We know no one can heal him only our Lord and Master, Jesus Christ."

Conference Notices

Winnipeg. First meeting at 10 a. m. July 13 in the church, 247 Kensington Street, Saint James, Winnipeg. A good representation of the district is urgently requested to transact the important business that must come before this conference. C. S. Case, district secretary.

Eastern Maine, at Corea, June 23 and 24. A profitable season is anticipated. Send all reports to Merton L. Crowley, secretary, West Jonesport, Maine. W. E. Rogers, president.

Southern Michigan and Northern Indiana, at Grand Rapids, Michigan, June 22 to 24. The first meeting will be a prayer service, Friday at 9.30 a. m., followed by business sessions at 11 a. m. and 2 p. m. Saturday will be devoted to the departments, with preaching at 8 p. m. Young people's prayer meeting at 7 a. m., Sunday; general prayer meeting at 9 a. m.; preaching at 10.45 a. m., 2, and 7 p. m. E. K. Evans, president, 240 Travis Street North East, Grand Rapids, Michigan.

Ministerial conference of the Pittsburgh, Pennsylvania, District, at Pittsburgh, Pennsylvania, Saturday and Sunday, June 16 and 17. First meeting Saturday at 7.45 p. m. daylight saving time. We extend a cordial invitation to any of our missionary force who may be in the close proximity to attend. Also to any of the priesthood from our neighboring districts. The priesthood from this district are expected of course to make an earnest effort to be there. J. A. Jaques, district president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Holden, at Holden, Missouri, June 29 at 10 a. m., continuing over Sunday. D. J. Krahl, president.

Kewanee, at Savanna, Illinois, June 9 and 10. All Saints intending to attend this conference should notify B. E. Sartwell, Savanna, Illinois. B. E. Sartwell.

Northeastern Missouri, at Bevier, June 23 and 24. As our conference is now held but once a year, let all who possibly can attend. Send all reports and contributions for the district to William C. Chapman, Route 3, Higbee, Missouri. William C. Chapman, secretary.

(Continued on page 528.)

THE SAINTS' HERALD


Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Graceland College and the Church	505
Plates Found Near Palmyra, New York	505
Learn to Live and Serve	506
War Ages Men	506
The Great Restoration	506
What Is It All About	507
ORIGINAL ARTICLES:	
The Word of God Standeth Sure, by R. V. Hopkins	510
OF GENERAL INTEREST:	
The Bible and Archaeology	514
An Iconoclast Turns to Christ	514
American Railway Nearly One Hundred Years Old	514
Is Property First	515
Eight Degrees of Charity	515
The International Relations of the United States	516
Education in Central Europe	516
Air Mail	516
WHAT WE BELIEVE:	
De Grosse Wiederherstellung	517
The Great Restoration	519
LETTERS AND NEWS	520
Mrs. Emily McMullen—Belle Kendall—Mrs. H. C. Pitsenberger Laura B. Clark—Charles Turner—George S. Lincoln—Ida Layton—George W. Thorburn and Eli Bronson.	
MISCELLANEOUS	527

A man may be courageous in the face of known danger when the responsibility is his to meet, but when he must go along simply as a passenger, see and realize the danger but can do nothing to prevent or help, strong men then become faint at times with anxiety.



\$60

Complete with case

Remington Portable

The handy little helper of everybody who writes. Standard Keyboard and other standard features. Case only four inches high. Take any user's advice and buy one.

Special Terms to Missionaries
HERALD PUBLISHING HOUSE
 Independence, Missouri

(Continued from page 527.)

Reunion Notices

Eastern Colorado, at Colorado Springs, August 17 to 26. A splendid list of speakers; fine recreational opportunities; and an ideal spot for spiritual rest and peace. It is expected that Sister Dora Glines, superintendent of the Department of Women, will be in attendance. Make your arrangements for tents with J. D. Curtis, 1026 East Platte Avenue, Colorado Springs. The district conference will also be held during the reunion, August 25 and 26. Delegate system in operation. All reports must be in hands of district secretary at least two weeks before convening of conference. Frank B. Almond, district secretary, 3517 Williams Street, Denver; G. H. Wixom, district president, 604 United States National Bank Building, Denver.

Eastern Michigan and Detroit District, at Port Huron, July 27 to August 5. Robert H. Huston.

Clinton, at Glen Park, Fort Scott, Kansas, August 17 to 27. H. E. Moler, president.

Nauvoo, at Nauvoo, Illinois, August 17 to 26. Begin now to make your plans for a ten days' visit to the old historic spot where the waves of the Mississippi seem to tell stories of the love, trials, and sacrifices of those whose names are as music to the ear. Watch the *HERALD*. D. J. Williams.

Portland district reunion will convene at Portland, Oregon, July 13 to 29 inclusive. Camp grounds are located one mile east of Montavilla, on Base Line Road.

Addresses

Send all mail for T. W. Williams to 317 West Avenue 38, Los Angeles, California.

Conference Minutes

NORTHERN DISTRICT, BRITISH ISLES MISSION.—The annual conference was held on Saturday, Sunday, and Monday, March 31 and April 1 and 2, 1923. The business sessions were held in the church of the Southeast Manchester Branch, on Saturday, March 31, and Monday, April 2. The ordinary routine business was gotten through in a very creditable manner, but some of the more debatable propositions brought out the forensic ability of members of the conference and created some awkward situations during the sessions, but all passed off with ultimate good feeling and fellowship among all concerned. The election of officers resulted in the reelection of all who held office the previous conference year. One important item of business was the adoption of the following rule: "No member of the church in this district shall be ordained to the priesthood, or appointed, or elected to any office in the district, who is addicted to intoxicating drink in any form, or who uses tobacco. 'Men of God, who bear the vessels of the Lord, be ye clean in your bodies, and in your clothing, let your garments be of a sober character, and free from an excess of ornamentation. Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.'—Doctrine and Covenants 119:3." The Sunday services were held in the Rusholme Public Hall, Dickenson Road, Rusholme, Manchester. Young people's prayer service 10.30 a. m., Elder D. B. Sorden and Priest E. Britton in charge. Preaching service 10.30 a. m., Elders E. Maloney and J. W. Green in charge. Elder D. B. Sorden gave an inspiring address upon "Individual development," based upon the teachings of Jesus in the parable of the "True vine." Before the preacher occupied Sister Alice Schofield, of the Northeast Manchester Branch, rendered a beautiful solo with pathos and spiritual feeling. Testimony and song service, 2.30 p. m., Elders G. W. Leggott and W. H. Chandler in charge. Quite a number of testimonies were borne and verses of well-known sacred songs were sung, which developed the meeting into a feast of fat things. Confirmation and ordination service at six p. m., the district president in charge. Four converts from Bradford, Yorkshire, who were baptized after the morning service, were confirmed. Elder Abel Hall, missionary, was ordained a seventy, and Brother G. Russell, of Hull, Yorkshire, was ordained an elder. Officiating ministry: Apostle D. T. Williams, Patriarch R. Baldwin, High Priests W. R. Armstrong and G. W. Leggott, Seventy Abel Hall and Elder Herbert Harper. Preaching service 6.30 p. m., the district presidency in charge. Speaker, Apostle D. T. Williams. The speaker took for his subject, "The wonderful days of history," dealing with the brotherhood of man, based upon the scripture, "Greater love hath no man than this, that he lay down his life for his friend." The sermon was full of good points and apt illustrations, being educational, instructive, and encouraging. This was Brother Williams's first appearance as a preacher among the Saints of the Northern District, and the impression made was certainly one that will prove indelible in the minds of many who were privileged to listen to him. Before and after the sermon, musical items, entitled, "God be merciful," and, "Come unto me all ye that labor," were beautifully rendered by our brothers and sisters of the Preston family, of the Stockport

Branch. Refreshments were provided at a small charge, between the services, so as to permit those who desired to be present at all the meetings. The conference was a success from start to close. Harold Barrington, district secretary.

Our Departed Ones

FLORY.—Joseph Flory was born in Augusta County, Virginia, January 20, 1844. Married Susan A. Coffman in 1867. He was a resident of Utah for two years, then moved to Holt County, Missouri, in 1874. Baptized in 1875 by T. W. Smith, who also ordained him an elder, December 11, 1875. Moved with his family to California in 1892. Was firm in the faith to the time of his death. Died April 25, 1923, in a hospital in Hanford, California, after submitting to two operations. Funeral sermon by H. C. Snively, assisted by J. T. Smith, of Tulare. Interment in Hanford Cemetery. Leaves wife and three children, Mrs. W. A. Brooner, Mabel S. Flory, and Isaac T. Flory. Five children have preceded him.

DAVIS.—Mary M. Davis was born July 24, 1844, in Hancock County, Ohio. Baptized March 1, 1880. Married John B. Davis who died nearly fifty years ago, which left her the support of the children who were very young. Moved to the Holden Home May 7, last. Died at the Independence Sanitarium, May 8, 1923. Funeral from Carson's Chapel. Sermon by I. N. White. Interment in Mound Grove Cemetery. Leaves three children, Mae and Frank, of Maquoketa, Iowa, and Mrs. Lena Moorhead, of Cedar Rapids, Iowa, also six grandchildren. Two children have preceded her.

BROWN.—Ella Brown was born at Mason, Missouri, July 2, 1859. Died at her home in Des Moines, Iowa, April 9, 1923. Sermon by Ward L. Christy. Interment at Runnells, Iowa. Her husband, James R. Brown, preceded her.

WEEKS.—Emma Weeks, wife of Charles Weeks, who with his family has lived in the Des Moines District for many years, died at her home in Ames, Iowa, May 3, 1923. Funeral from the Saints' Church at Rhodes, Iowa. Sermon by Ward L. Christy.

FOSS.—Emily H. Foss was born in Machias, Maine, in 1850. Married Abion Foss. Died at Machias, May 7, 1923. Leaves one son, Austin Foss, and one daughter, Mrs. Vinal McCaleb; also, one sister, seven grandchildren, and several nieces and nephews. Funeral from the Saints' church at Kennebec. Sermon by H. A. Chelline. Interment at Riverside Cemetery.

CLARK.—Ethelyn Pearl Shippy was born at Grove Hill, Iowa, July 18, 1883. Married Jesse Clark, June 10, 1903. Baptized in 1892. Resided in Iowa until 1918, since which time she has lived near Lansford, North Dakota. Died at Kenmare, North Dakota, May 4, 1923. Funeral from the Methodist Church at Lansford. Sermon by J. E. Wildermuth, assisted by Reverend Frisby. Leaves four boys and two girls, whose names are: Wilber, Margery, Ray, Alice, Clare, and Clyde.

BEDFORD.—John C. Bedford was born July 30, 1833. He has been a resident of southern California for many years and is an uncle of Mrs. Dora Pankey Glines, superintendent of the Department of Women. Died April 13, 1923. Leaves wife, two sons, and four daughters. Funeral from the Saints' church at Los Angeles. Sermon by T. W. Williams. Interment at Santa Ana.

SNOBELIN.—Sarah Jane Falconer was born December 10, 1853, at Morpeth, Kent County, Ontario. Married David Snobelin, December 16, 1873. Baptized November 16, 1897. Died February 16, 1923. Leaves husband, two sons, George and Bruce, and several grandchildren.

WOOD.—Emma Lomila McQuarrie was born October 23, 1863, in Howard Township, Kent County, Ontario. Married David Wood. Baptized November 30, 1897. Died November 25, 1922. Leaves husband, seven sons, and one daughter. Her children are: George Herbert, David Allen, Albert Ernest, Walter Leslie, Wilbert, Royal Rufus, Corliss, and Mrs. Stanley Grieves. One daughter, Mildred Lomila, preceded her.

HUGHES.—Henry C. Hughes was born in Marshall County, Iowa, March 8, 1859. Baptized in November of 1882. Ordained elder, February 12, 1898. Presided over the Oak Grove Branch in Oklahoma for a number of years. Moved to Mapleton, Kansas, in 1911, where he was branch president when he died. Leaves wife, two sons, two daughters, two brothers, and three sisters.

"The college life and that which the youth gets in college is the best entrance society has yet found for its youth into a larger and finer culture and into a loyal and patriotic citizenship. Perhaps this is true because of the fact that, notwithstanding the trivialities of the college life of to-day, and notwithstanding the subordination of matters of great moment to those which are spectacular, it still remains a fact that in college as nowhere else the youth finds himself in contact with an idealism which lifts him out of the commonplace and turns him toward a service of society of which he would otherwise never be capable. We cannot have too many men or too many women in our citizenship who are instinct with this idealism. There cannot be too many students in college so long as they get a taste of this spirit and an aspiration for this service."—Henry S. Pritchett, in *Scribner's Magazine* for May, 1923, page 559.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, June 6, 1923

Number 23

EDITORIAL

Graceland Home-Coming

As this paper goes to press, Lamoni is being filled to the brim and running over with young people who have gathered from far and near to visit again the scenes that grew dear to them in college days. Every preparation has been made to insure a happy time for this home-coming, and the weather seems in league with the committee, for the sky is clear and the roads are in perfect form for the hundreds who have come or are planning to come by auto.

A large tabernacle tent has been erected on the campus and the larger gatherings will be held there.

President Frederick M. Smith delivered the baccalaureate sermon at Lamoni Sunday evening for the graduating class of Graceland College, the subject of his sermon being "The educational problem of the church."

"The educational goal of the church," said President Smith, "is universal higher education, or higher education for all. But this must be a different kind of higher education than is obtainable to-day. At present each individual is forced through practically the same mold. This order must be changed. Training should be fitted to the needs and capacities of each individual, and each should be trained to the limit of his capacity in the line in which he is best qualified. The great objective of the church must be kept clearly in sight and the activities of those learning must be made holy by religion and devotion to ideals, and each individual should be taught that life, body, muscles, brain, wealth, land, pen, or machine *must* be made to glorify God and bring his kingdom by being devoted to the service of man with no other thought of reward than the consciousness of having loved God by thus serving man. It is useless for a body that names the name of Christ to think of any other educational activity than that which is based on religion. We can never reach our goal until we realize that all our educational activities should be made dynamic by religion and the idea that we are working for God and Christ."

President Smith was the first person to graduate from Graceland and, was the only graduate in the class of 1898. There are 62 graduates this year.

At noon on Monday the Lambda Delta Sigma, our own church school society, gave a banquet to seventy-five members, and twenty-one new members were initiated.

At 8 p. m. Monday the Graceland Glee Club and the College Players gave an operetta, complimentary to the visitors. During the day classes were organized, and a busy, interesting two weeks are in prospect.

Next week's HERALD will carry detailed reports of the Home-Coming and Convention and will try to convey some of the spirit of this fellowship so that those who cannot go to Lamoni may yet know that the church has a host of young people whose eyes are turned toward Zion, and whose vision and purpose and talent insure great things ahead.

Two Young Men Ordained to Responsible Positions

The High Council of the church met at Independence, Thursday, May 31, and approved a recommendation of the First Presidency providing for the ordination of Charles E. Irwin and Alonzo Jones to the office of high priest and the ordination of C. E. Irwin to the office of bishop. At the sacrament service in Lamoni, Sunday morning, these men were ordained high priests by Apostles Garver and Edwards, and Brother Irwin was ordained bishop by President Frederick M. Smith. Both of the men ordained are well known to the church and both at present are on the faculty of Graceland College.

Faith

We are publishing in this issue of the HERALD an article in German on "Glaube" and also the same article in English, "Faith." A small number of this article in German will be published in tract form for use in that nation. A few extra copies may be run off for use in this country if there is sufficient demand. These extra copies will be sold at the rate of 10 for 25 cents; 100 for \$2.

The article on "Faith" is already printed as one of the Busy Man's Tracts in a convenient vest pocket form, on heavy paper, and retails 8 for 10 cents; 50 for 45 cents; 100 for 85 cents. S. A. B.

The Class of 1898

In the early days Graceland offered a four-year college course. The first graduate of our school was Frederick M. Smith. There has been a little humor in this fact for, as he announced lately, he graduated at the foot of his class in Graceland, which is true. He also graduated at the head of the class and in the middle, so when he attends the Graceland Home-Coming, we can truly say that the whole class of 1898, though large, attended in a body.

President Smith was not only a student and the first graduate. He also served on the faculty as professor of mathematics. Then for several years he was a member and chairman of the board of trustees. On the fifteenth anniversary of his graduation he started the class donations by donating to the college a sundial, which stands in the northeast corner of the campus.

He was no doubt instrumental in the founding of Graceland College. His father certainly was one of the prime movers and a member of the first board of trustees and the board of directors. President Smith since withdrawing from the college board of trustees has continued to assist and direct the destiny of the school in his larger capacity as president of the church.

He has therefore served Graceland in every possible capacity—as a student, as a professor, on the board of trustees, and as the head of the institution or church responsible for the founding and continuation of Graceland College.

S. A. B.

The Campus a Sign of Hope

The sum of the actual contributions in money to the fund for the purchase of the Swope property in Independence does not stand for the greatest accomplishment attained by the successful issue of the drive; for above the value in dollars and cents stands the evidence that it indicates an awakened social consciousness among the Saints locally and generally. In a business way the property was not needed; socially it is of prime importance to the community and the church. Only the consciousness of this fact on the part of the Saints has guaranteed the success in raising the funds.

To me the accomplishment of this undertaking has been strongly heartening. To see as a result a social center for the youths, particularly a recreation field for all who need it, and a home for a worthy institution striving for higher ideals and social betterment standing in the very center of the city of Zion, quickens the hope that as other and even greater achievements are needed the Saints with a still higher and

more pervasive social consciousness will rise to the occasion and make them possible. To make Zion the beautiful a reality demands first a keen and soul-deep social consciousness, a Christian social consciousness that glimpses the intimate relation of our brother's welfare to our own, and success in such moves as has secured for us the Campus in Independence prepares for heavier undertakings still before us.

F. M. S.

Committee on Retrenchment

It will be remembered by those interested that at last General Conference a committee on retrenchment was selected, one from the Presidency, one from the Twelve, and one from the Bishopric. The person selected was in each case the chief of the quorum. The committee was called together sometime the fore part of May, and canvassed the situation.

As was pointed out in these columns some time the fore part of the calendar year the trend of finances after the conference was towards better conditions, so markedly so that a large deficit for the fiscal year up to November 1, 1922, was overcome and by the close of January a surplus had accumulated, even in the operating fund. At the time the committee met the reports from the financial department showed a slight deficit again; but analysis of the trend justified the committee, the members thought, in prognosticating for the close of the fiscal year a near balance of income and expenditures. Hence the committee after canvassing the fields of the various departments of work did not feel disposed to indicate specific curtailment in any department.

However, because of the probable closeness of expenditures to income for the year it is deemed wise to urge all departments to watch their expenditures carefully, keeping them well within the limits of necessity; for it will have a wholesome effect if we can close the fiscal year with a surplus rather than a deficit. The Presidency therefore urges all departments to exercise careful judgment in efforts to keep the expenses well under the budget if possible. We are pleased to note that analysis of the budget accounts of the various departments shows that with very few exceptions this is so far the case, and we congratulate the departments on the showing.

We cannot but feel that despite the drawbacks and obstacles, the general trend of the work is onward and upward. Our goal lies clearly before us, and is so eminently well worth working for that we can well bend every effort towards developing the team work necessary to reach it.

F. M. S.

What Is It All About?

"And God said, Let us make man."—Genesis 1:26.

"Unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4:13.

"Yet I doubt not through the ages one increasing purpose runs."—Tennyson.

IV. The Development of the Collective Soul

We have observed the great interest that Christ took in the regeneration and development of the individual human soul. This was preliminary to the building of the kingdom. From such regenerated individuals he proposed to build the social structure of the church. Indeed individual and collective regeneration go hand in hand.

It is impossible for the individual to develop religiously without social contact. Religion proposes to establish right relationship between a man and his God and between a man and his fellow men. The brotherhood of man is intimately associated with the fatherhood of God. The two were embodied in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matthew 22:37-39.)

Seclusion Not Religious

From time to time in the past efforts have been made to develop religiously in seclusion. For a long time man's ideal of religious life seemed to be that of the religious hermit or anchorite—one who had retired to the seclusion of the desert, mountain, forest, or monastery to live a solitary life of prayer and meditation. Such a life was considered to be a surrender to God. It was not. It was a surrender to the Devil. It was a surrender to the Devil in this sense, that it was a retreat from the battlefield of life. It was a retreat from the active affairs and relationship of life in which religion must function if it ever functions at all. Religion must function in the relationships of the family, of business, of the home, the community. The religious hermit retreated from these domains, admitting that he did not believe that religion could meet these problems. He retired from the field and left Satan to occupy. He surrendered not to God, but to the opposing power.

Man Is Social by Nature

Man is naturally social and gregarious. If religion cannot help him in the proper development of that natural tendency, it cannot help him at all. The life of the religious hermit was an abnormal one, and, if we are to judge things by their fruits, it was not religious but rather irreligious. Doctor Hall has a very interesting paragraph in which he quotes

from ancient Catholic records an analysis of the effect of religious seclusion upon the anchorite. It is a very keen, psychological analysis of the state of the human soul in its very natural revolt against an abnormal life lived under the mistaken pretensions of religious seclusion. The citation is as follows:

It is pathetic in the extreme to read the careful and most interesting psychological analysis of the mental states produced by the unnatural life of the monk. "The sixth struggle is what the Greeks call—which we may render weariness and anxiety of heart. It is like melancholia, and is particularly severe with the hermit and a constant and dangerous foe of the solitary, attacking the monk at the sixth hour, as does a fever with its burning heat the sick man, at regular intervals . . . and when it seizes some miserable one, he conceives a horror of the place, and utter disgust of his cell; of his brethren also with him or near him it begets disdain and contempt, as negligent and unspiritual." The whole description is saddening in the extreme. The unnatural strain producing all manner of mental disorders, and giving rise to visions, dreams, and fantastic modes of life which were then variously interpreted as either the visitation of angels or the attacks of demons.—History of Ethics Within Organized Christianity, p. 248.

Ideals of the Gathering

The gathering as embodied in our latter-day philosophy does not contemplate any such surrender or withdrawal from the affairs of life. It may be a withdrawal from the world in the sense set forth in the book of Doctrine and Covenants that we are to be "in the world but not of the world," or as set forth by James in his definition of religion wherein he says that we are to keep ourselves "unspotted from the vices of the world" but at the same time to minister to the needs of the world—to the sick, the poor, the widow, the fatherless. The gathering contemplates a body of people who have withdrawn from the evils of the world or put those evils out of their lives, but who take into the active affairs of life, in all its phases, religion as an affirmative rather than a negative element. Such a people will carry on all the affairs of business and enter into the normal, wholesome, and holy relationships of life—marriage, the rearing of children, mingling of neighbors and brothers and sisters, and community enterprises, and demonstrate that it is possible to live a life of holiness and at the same time a life of activity and of real constructive work. Religion enters into all such relationships, making better husbands, better wives, better sons and daughters, better fathers and mothers, better neighbors. This is a broad, rich ideal of expression never dreamed of by the man who attempted to flee from the world and bury himself in a cave or a monastery, or the woman who sought the seclusion of a nunnery to brood in a cell and spend her life in meditation and prayer. Religion is not to repress or destroy fundamental

human tendencies; but is to direct, control, and develop them.

Life cannot be lived excepting as it is lived in relationship with others. As Paul said, "No man liveth unto himself alone." Even the monk and the hermit were dependent upon contributions coming from others, or at least upon some form of sustenance, ordinarily provided, directly or indirectly, by those who had not withdrawn from the social order.

Objective of Religion

We revert again to the statement found in Ephesians 4 of the purposes of church organization. There we are told that Christ gave gifts to men; that he perfected a form of church organization, all for an express purpose: "For the perfecting of the Saints," till *individually* they reach the stature of "a perfect man in the measure of the stature of the fullness of Christ"; till collectively they "*all* come in the unity of the faith," and "speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Individual perfection is reached when a man develops all the powers for good that are resident in him to their highest possible point in the likeness of Christ. That may mean one thing for one man and another for another man; for both it means perfected manhood after the Christian pattern. Collective perfection is reached in a community of souls wherein the principles of righteousness are fully active. Truth, love, and growth are set forth as active principles on the road to perfection. In a single word, justice will underlie the activities of such a community. Truth is fundamental in Christ's philosophy of development. "You shall know the truth and the truth shall make you free." But truth is not merely written or spoken, it must be *lived*. And one has wisely said, "Justice is truth in action." Justice or truth in action will bring ultimate equality in opportunity, as well as in the enjoyment of material things on the basis of "every man according to his needs and just wants"; or according to the motto long carried by a prominent American publication: "From every man according to his ability; to every man according to his need."

We have then as the answer to our inquiry, "What is it all about?" the conclusion that all things in creation and certainly all things in religion lead up to the redemption and soul development of the individual man and after him to the redemption and development of the common soul, i. e., the establishment of the kingdom of God in righteousness. It may possibly be that man must take his first steps in faith in obedience to God's behests. During the first four or five years of a child's life the parent must teach him unquestioning obedience. Reasons for command-

ments cannot be assigned because they cannot be understood. But obedience must be had to preserve the life of the child and lay the foundation for future growth. So it may be with the race and even with the individual. "To fear God and keep his commandments is the first duty of man." Rational obedience comes later.

"I Am"

David Edstrom, the sculptor, in his group, "Man Triumphant," has four figures which he described like this: "They represent four steps by which man walks into light. They are: 'Thou must'; 'I must'; 'I desire'; 'I am.'"

First by force of external pressure, necessity, elemental compulsions of cold, heat, starvation, man is *compelled* to act. He must. Or in a primitive state, the divine edict is imperative. The Mosaic economy said, "Thou shalt. Thou shalt not." Later there comes an inner prompting. Compulsion is from within. Duty is perceived; something says, "I must." The man drives himself. Later he sees and loves the beauty of right acts and says, "Now I desire." But finally, and last of all, truth and goodness become part of his own soul, and he says, "I am." So God declared to Moses, "I am hath sent thee."

Alma was entirely right when he made the supreme test of the gospel its power to enlarge the human soul. Greater than signs and miracles is the evidence to that man who having tested the gospel can say with Alma: "It beginneth to enlarge my soul."

ELBERT A. SMITH.

(To be continued.)

May Forget to Come Back

Kenneth Fligg in a short speech made at one of the meetings held in the interests of the drive made in a few words a cogent argument in favor of a recreational center in Independence. He said that our young people who go to Kansas City and other places seeking recreation not available in Independence may some time forget to come back. That idea grips one with fear when you contemplate it—fear that because we fail to do our part some one may lose the influence of the church; and it is well to keep this in mind as we move on towards the accomplishment of greater things. The welfare of the other fellow must constantly be in our thought, and to be thoroughly Christian we must be willing to spend and be spent in efforts to reach Zion's goal.

F. M. S.

"As we must account for every idle word, so we must for over idle silence."—Franklin.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Reading--How and What

A lecture by Elder R. J. Farthing, at Toronto District Institute Session, Humber Bay, Ontario, January 26, 1923.

In a recent issue of the SAINTS' HERALD, Thomas S. Williams, president of Southwestern Kansas District, states that the greatest thing he learned at Graceland College was how to study. Previously much time was lost because he did not know *what* and *how*. The words "what" and "how" were italicized.

To-night I am going to deal with two phases of the general subject of reading. First I shall speak of what to read, and following that I shall discuss how to read—newspapers, books, poems, and the Scriptures.

Reading is (1) matter to be read; (2) study of books; (3) the act of one who reads. To read is (1) to interpret; (2) to go over characters or words and utter aloud, or recite to oneself inaudibly; (3) to comprehend; (4) to discover or learn by observation.

What shall we read? We might attempt to read people's characters by the expressions of their faces or the shapes of their heads. We might read stones, for Shakespeare tells us that there are "sermons in stones," though in this respect perhaps most of us would be limited to the reading of inscriptions on tombstones. We might read the stars, as did the astrologers of ancient times. Or we might learn a great deal from nature, for a poet tells us that "she speaks a various language."

But to-night we are going to limit our discussion to the interpretation and comprehension of human language portrayed in visual symbols.

Hundreds of human languages have been reduced to writing. There are Latin, Greek, Hebrew, and Sanscrit; German, Russian, Spanish, and Turkish, and many others, each of which has an extensive literature, the treasures of which are sealed to most Canadians, who have access only to that which is printed in French or English.

Last week while I was studying a Latin lesson a little three-year-old boy started to talk to me. I said to him: "Can you say: '*Romanus pugnat*'?" His answer was, "That's silly!" That is how it appealed to him because he did not understand it.

A few nights ago I was teaching a class in French. When I told them that the French for "we have, you have, they have" is "*nous avons, vous avez, ils ont*," one the girls said: "That sounds silly!" That

was because she had not yet become familiar with the sounds and meanings of those words.

Paul said to the Corinthians: "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he shall be a barbarian unto me."

Even when we read English containing words that we do not understand or thoughts that are beyond our comprehension, it may seem silly to us, ridiculous, a pack of nonsense. And that may be the fault of the reader rather than of the writer.

There is a class of people so self-satisfied that they ridicule the ignorance of all whose knowledge is more limited than their own, and at the same time they discourage those who seek to drink more deeply from the fountains of truth. That is, they despise both the ignorant and the learned—only their own mediocrity is satisfactory. Their own minds having become stationary and their intellects petrified, in their narrowness of vision they cannot understand why others should still thirst for fresh truth, nor can they be convinced that there are unexplored avenues of knowledge leading to waiting fields of useful service.

Such would regard as an imbecile one who did not know a circle from a square, nor a triangle from a straight line; yet they would regard as equally foolish the student who would go on in this science of geometry till he learned that:

"If two similar polygons have the sides of one respectively parallel to the corresponding sides of the other, the straight lines joining corresponding vertices are concurrent."

"If you haven't studied synthetic geometry, you may have difficulty in forming a mental picture of that—or perhaps you don't believe it!"

These same self-satisfied people would regard with high disdain the man who did not know that twice five is ten; but he might incur their equal disfavor by adding to his mathematical knowledge till he had learned (and could use it) that:

"The probability that, among several equally likely events, a given event will happen is the ratio of the number of favorable cases to the whole number of possible cases."

That knowledge might restrain a young man from becoming a gambler.

There are those who would lament the ignorance of the young man (or would they agree with him?) who said: "This here book larnin' ain't never done nobody no good." And yet they would discourage our young men from going on in their study of English till they knew better than to speak of "three alternatives"; until they knew when and how to use loose and periodic sentences; and until they learned at what times and for what purposes they should

use short, simple, and forceful words and when their public utterances would be more effective couched in dithyrambic sesquipedalian verbiage.

Shall we draw a line and say, Thus far shalt thou go and no farther? The revelations of God do not restrict us in our search for truth. "The Spirit will guide you into *all* truth." "Seek learning even by study and also by faith."

To make this advancement it is necessary to proceed step by step from the field of the known into the undiscovered territories of the unknown. For instance, you cannot learn long division until after you have mastered addition, subtraction, and multiplication. Did you ever wonder why the principles of arithmetic are always taught in the same order—addition first, then subtraction, multiplication, and division? No other order is possible.

A mistake is often made in trying to read matter that is too advanced at the time, that should wait till after simpler works containing the fundamental principles of the subject have been studied. I have heard some who had little schooling and a rather meager acquaintance with the subject of psychology yet had sufficient presumption and considered themselves competent to adversely criticize a thesis on a difficult phase of advanced psychology. An unlearned man would be quickest to say: "That book is silly."

Verily, there is nothing like ignorance to give self-confidence—or conceit. Likewise there is nothing like an extensive exploration of the limitless field of knowledge to make one humble. "Truth abideth and hath no end; and if it be in you it shall abound."

Again I ask, What shall we read? And the answer comes from the revelations to the church:

Seek ye out of the best book words of wisdom.

Study all good books.

Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that is expedient for you to understand, of things both in heaven and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land.

Why do you read? There are two principal reasons: First, to be entertained. Second, to learn.

Much newspaper and storybook reading, besides entertainment, give merely practice in recognizing words, little of it being retained in memory. This class of reading is useful for rest and recreation after a period of hard study. However, it is difficult to draw the line between reading and study, or be-

tween entertainment and the acquirement of knowledge.

In your newspaper reading do not depend on the headlines—they are likely to be misleading. If your time is limited, read the first paragraph of the news articles you are interested in. If properly written, this first paragraph should be a summary of the article and should answer these five questions: When? Where? How? Who? Why?

In the reading of books other than fiction it is well to make a preliminary survey of the matter to be read and pass judgment as to the degree of importance of the various items and lay special stress on the permanent fixing in memory of those items that are vital and fundamental.

In committing to memory it is advisable to read aloud and rapidly rather than silently and slowly.

Mentally review each paragraph as soon as you have read it. Nothing is learned without review and time for meditation.

Memorize definitions, formulas, dates, and outlines, and if necessary invent some artificial scheme for learning and recalling them.

Stop reading at natural breaks—and leave a cue for its quick resumption. It is not necessary to dog-ear the leaves—remember the number of the page.

Three physical conditions necessary to effective reading are quietness, light, and proper temperature.

A quiet place should be chosen, free from interruptions and distracting conversation. The reading should be uppermost in the stream of consciousness. I have heard of men locking themselves in a vault when they had problems to solve requiring hard thinking.

Light should come predominantly from above and from a point to the front of and to the left of the reader. Don't let an artificial light hang in the immediate range of your eyes unless you wear an eyeshade or there is a suitable shade on the lamp. There should be no glare or reflection from the page to the eyes. Light must never shine directly into the eyes.

The temperature should be 65 to 68 degrees and the air should be moist to prevent discomfort. Indoor air often exceeds in dryness that of the Desert of Sahara. Though it may not be as dry as this lecture.

So much for the reading of newspapers and prose works. I now want to speak of poetry. To many of us poetry may seem a jargon of random words and meaningless phrases that can be repeated in sing-song fashion and having rhyming words at the ends of the lines. We may be like the man in the story:

A certain poet sent a volume of his latest poetry

to a friend. The next time they met the friend said to the poet: "I admire your verses very much, particularly the first poem in the book. Let me recite it to you to prove how I have enthused over it sufficiently to learn it by heart":

When I give you toy balloons
There is no other
Fire out of amethyst
Green beetles on Fifth Avenue
Skies that bend
A soft mist hides the sea—

"Stop!" yelled the poet. "That's not a poem—you have been reciting the table of contents!"

To understand and appreciate the music of poetry it is helpful to study the mechanics of poetry-making, that is, how the words and syllables are arranged to produce the various musical effects.

Here is a stanza in which every second syllable is accented, that is, it is composed of iambic measures:

I hold it truth with him who sings
To one clear harp in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things.

I will now recite a stanza in which every third syllable is accented, the anapestic measure:

As we gaze at the past we regret that dear Ted
Didn't harness the trusts that have fattened and fed
On the sweat and the blood and the lives of the men
Who now cry out in anguish, Don't trust him again!

Poetry should be read in harmony with its meaning. For examples I will give two stanzas, one of which requires to be read slowly and meditatively, the other quickly and actively. The first is from Tennyson:

Break, break, break,
On thy cold gray stones, O sea,
And I would that my tongue could utter
The thoughts that arise in me. . . .
The stately ships go on
To their haven under the hill.
But O for the touch of a vanished hand
And the sound of a voice that is still.

Here is the other (I do not recall the author):

The wind one morning
Awoke from sleep,
Saying, "Now for a frolic,
Now for a leap;
Now for a madcap
Galloping race;
I'll make a commotion
In every place."

However, majesty of expression and beauty of thought are more valuable and essential features of poetry than are rhythm and rhyme. An example of a majestic song without rhyme or regular accent is found in the Book of Doctrine and Covenants. It starts like this:

The Lord hath brought again Zion;
The Lord hath redeemed his people Israel,
According to the election of grace
Which was brought to pass by the faith
And covenant of their fathers.

It would be a very grave omission if I were to conclude this lecture on "How and what to read" without saying something about the Holy Scriptures.

Our epitome of faith contains these words: "The Bible is the foundation of our faith."

Professor Flinders Petrie in the *Yale Review* recently discussed the Koran of the Mohammedans, ranking it below other sacred books in its "lack of system, its wandering, its casual changes of subject, and its sameness of ideas."

He rates the sacred books of India far higher for "vigor of thought, continuity, and development of character in its persons," and for "moral beauty and delicate perception."

He places the sacred books of China still higher in matters of thought and logic, though lacking in personality.

But, says he, "*The Jew has transcended them all in the Bible, whether in simple magnificence of narrative, vigor of composition, the moral earnestness of the prophets, or the spiritual vision of the apostles.*"

If we regard the Bible merely as literature, it transcends all other books. As history, it sheds light on the dim, distant, and alternating periods of human doubt and faith, on the periods of dark despair and glorious achievement. It conveys the assurance of truth to the heart. The Bible inspires with hope the human soul. In its magnificent outlook it depicts eloquently the great day of redemption, yet never indulges the shallow and deceitful philosophy that since

God's in his heaven—
All's right with the world.

The Bible, however, assures us that the kingdom of our Father in heaven *will* come and his will be done on earth.

No wonder that a former vice president of the United States has said: "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty in New York harbor, and in its stead place an open Bible."

On March 30, 1922, Japan passed a prohibition law which declares that no person under the age of twenty-one shall purchase or procure any kind of alcoholic beverage for his or her own use. Parents and guardians are held responsible for the violation of the law and the dealer's property is subject to confiscation if he sells to a minor knowing his infancy.

Priesthood

A paper read at the district priesthood meeting of the Southern Michigan and Northern Indiana District, by Elder E. K. Evans, president of the district, and by resolution the meeting asked for publication in SAINTS' HERALD and *Glad Tidings*.

The word *priest*, according to Webster's Collegiate Dictionary, is derived from the Latin word *presbyter*. The meanings given are: "1. One set apart or authorized to perform religious or sacred functions. 2. A person ordained to the ministerial, pastoral, or sacerdotal office; a presbyter."

The suffix *hood* means state, condition, quality, or character of being; as, for instance, *knighthood* means state of being a knight, *falsehood* means quality or condition of being false.

And so *priesthood* means the state or character of being a priest.

The same dictionary also says its secondary meaning is *priests collectively*. And so we refer to this gathering as a priesthood meeting; that is, those having the state or character of priests assembled, or collected together.

It may help us to understand priesthood by explaining the word *priestcraft*. This is also a compound word. The last half of it, *craft*, means strength, skill, art, cunning. It may refer to those engaged in any trade collectively. It may mean skillful in cunning and deception. But as a suffix to the word *priest* it refers to priestly policy—usually derogatory.

According to this, what we in meetings of this nature plan becomes our policy. It is our craft, or our priestcraft, whether it be good or ill. So often has the policy of priestly authority been deceptive that when the word *priestcraft* is used it is thought of in that way. For that reason we may very easily be misunderstood if we speak of our priestcraft, whereas all we might mean is our priestly policy without reference to whether it is good or bad.

The Encyclopedia Britannica says that the word *priest* is a contracted form of the word *presbyter*. It says that "in the English Bible the presbyters of the New Testament are called elders, not priests." It then tells of the development of the word, its Latin, Greek, and Hebrew equivalents, and explains that "they all denote a minister whose stated business was to perform, on behalf of the community, certain public ritual acts, particularly sacrifices, directed Godward. Such ministers or priests existed in all the great religions of ancient civilization. . . . Priestly acts—that is, acts done by one and accepted by the gods on behalf of many—are common to all antique religions . . . so that the priest ultimately becomes a mediator and the vehicle of all divine grace.

First Mention

The first mention of priesthood in the Bible is recorded in Genesis 6: 7, Inspired Translation. It is not immediately after the fall of our father Adam and mother Eve. It seems that some years passed before the gospel was preached. However, the offering of sacrifices had been established, but apparently not as part of the gospel. Satan had appeared unto Cain and had said he (Satan) was also a son of God. He made Cain the head of a great secret organization, and through it wickedness and murder were rampant upon earth.

In the midst of this the gospel was given to Adam. Many years must have elapsed between the fall of man and the establishing of the gospel, because there were multitudes of people upon the earth at the time. In fact, it was one hundred and thirty years after Seth was born. It is, therefore, safe to say that it was not less than one hundred and fifty years.

It is recorded that it was "declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost." (Genesis 5: 44, 45.)

The first verse of chapter six says: "And Adam hearkened unto the voice of God, and called upon his sons to repent."

Seth was born to Adam "instead of Abel whom Cain slew, and God revealed himself unto Seth." (Verses 2 and 3.) Although it is not stated that there was any priesthood given to Adam, Abel, or Seth, the language does convey the thought that there was something special in connection with these men, and it must have been priesthood, for it says in chapter 6, verse 7, "Now this same priesthood which was in the beginning, shall be in the end of the world also." In this way the Inspired Version very abruptly introduces the idea of priesthood, and that in connection with the gospel as it was first preached, and delivers a prophecy that the same priesthood shall be in the end of the world.

If we are living in the time of the end, and if this is the gospel, then *per se* this priesthood which we hold is that priesthood.

It is interesting and highly instructive to read of Enoch, another man of God who held priesthood. The power manifested by him was marvelous.

When Abraham returned from the slaughter of the kings who had captured his nephew, the other kings came out to greet him. Among these kings was Melchisedec, king of Salem, the ancient name of Jerusalem, "he being a priest of the most high God," as is stated in Genesis 14: 17. Verses 27 and 28 say of Melchisedec: "And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with

Enoch, it being after the order of the Son of God."

Note that word *covenant*. We have something more to say about that later on.

Aspirants to Priesthood

In the days of Moses, as in our day, and no doubt as in every age when priesthood was upon earth, there were aspirants to the priesthood. Fortunately, perhaps, for such aspirants, the Lord has not always dealt with them as summarily as he did in the case of Korah, Dathan, and Abiram. It is at least interesting to note, however, how similarly the aspirants of to-day and those of Moses' day acted. In addition to these three, there were "certain of the children of Israel," and they were not persons of small importance either. "There were two hundred and fifty princes of the assembly, famous in the congregation, men of renown." And what did they do? Simply the usual thing. The Book says "they gathered themselves together against Moses and against Aaron," and what did they accuse them of? Again, the usual thing: "Ye take too much upon you." In writing this I am not making a thrust at any who saw fit to oppose the two men at the head of the church to-day—the present-day Moses and Aaron.

I am thinking of the fact that in perhaps half of the branches of the church there is a Korah, a Dathan, and an Abiram, with "certain of the children of Israel" and some who at least think they are "famous in the congregation," who rise up and say to the branch president and other officials, "Ye take too much upon you." And this to the great hindrance of the full exercise of that man's priesthood in behalf of the people. This may sound strange, but I wish to say that I have never yet known a man holding priesthood in the church to exercise more priestly authority than belonged to him; but I have known men holding priesthood who dragged in affairs that did not belong to the priesthood and tried to put them in operation by their priestly authority, thus prostituting their authority to their own injury and the injury of the people whom they should minister unto. Such misuse of priestly authority may be willful or it may be born of ignorance. In either case it will invite opposition, and there will be some who will rise up and truthfully say, "Ye take too much upon you." And their wish that they may "go down quick into the pit," as did the accusers of Moses and Aaron, will not be gratified.

This requires that all holding priesthood should study to show themselves approved. If you study you will know what you should do as a priest in either order. Then with resolution you should not be intimidated by any Korah, Dathan, or Abiram, and you will not dare to let selfishness and vainglory lead you to misuse your priestly authority.

In latter-day revelation I find the word *priesthood* in Doctrine and Covenants 83. There we are told that Moses had the holy priesthood, that he got it from Jethro. From Jethro it is traced back to Esaias who "received it under the hands of God." This Esaias blessed Abraham, but "Abraham received the priesthood from Melchisedec." It is here also said that Melchisedec received it through his fathers back to Noah, from Noah to Enoch, and on back to Abel, who "received the priesthood by the commandments of God, by the hand of his father Adam . . . which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years." That is, this priesthood, or priestly authority, comes from Christ. It is, therefore, after the order of the Son of God, and is as eternal as he is. He had no beginning of days nor shall he have end of years. He did not get it from any earthly father or mother.

It should be noticed that this latter-day revelation says that Abel had priesthood, though the Inspired Translation says nothing of it till the days of Seth. There is in this, however, only an apparent or seeming contradiction—not a real one, for the Inspired Translation mentions the fact that sacrifices were offered. Sacrifices were never offered without priesthood.

Duties of High Priesthood

Doctrine and Covenants 83:3 says: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God."

How many of us think only of this great priesthood as giving authority to baptize, lay on hands, and preside over branches? Can we comprehend the fact that we hold "the key to the mysteries of the kingdom, even the key of the knowledge of God"? It may be that with little knowledge ourselves we can lay hands on for confirmation, that men may receive the Holy Ghost, which will give them the knowledge of God. But the man is in a sad plight who, having been given the priesthood, simply manifests these outward expressions of it, and fails by deep devotion, humble prayer, and constant study to open the door with the key he holds to these mysteries and this knowledge, that he may use it himself and give it to his fellow men.

To be able to "flay alive" or "mop the floor" with some one with whom he has been exultantly crossing theological swords is a very, very weak conception of the purposes of this priesthood. It may be right to win the argument and convince some one that baptism and laying on of hands are principles of the gospel, but when you have administered those ordinances, can you unlock the great storehouses of

knowledge that these converts may grow in knowledge? If not, you are far below your position as a man holding priesthood?

Doctrine and Covenants 83:4 says that Moses held the higher priesthood and sought with it diligently to sanctify Israel, but they would not, so he took Moses and the holy priesthood away, and the lesser priesthood continued till John. With the restoration of the gospel by John and Jesus, there was returned to earth the higher priesthood to minister in the affairs of the kingdom of God upon earth.

What is said in the first four paragraphs of section 83 may be said to apply more directly to the president of the high priesthood, but our comments apply directly to all the orders and divisions in that priesthood down to the bishop and elders, which the fifth verse says "are necessary appendages belonging unto the higher priesthood."

The sixth verse should be read in its entirety. I quote it in part:

The sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons ye are . . . for whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying of their callings are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and elect of God.

Notice that. You who receive the Melchisedec priesthood become the sons of Moses, but notice with it that all is contingent upon magnifying your calling. Then it says those who receive you (that would be in the proper exercise of your priestly authority) receive Christ, and thus they receive God and his kingdom. Christ adds: "This is according to the oath and covenant which belongeth to the priesthood. Therefore all those who receive the priesthood receive the oath and covenant of my Father, which he cannot break, neither can it be moved." This must mean that God on his part will never take it from you, and that you can lay it down only with terrible consequences to yourself, is apparent from the next thought in the same verse. Listen to it:

But whoso breaketh the covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

Breaking this covenant may mean deliberately giving up—renouncing—the priesthood we hold and refusing to act in our calling. The possibility that merely neglecting to act—failing to function—is also breaking the covenant, is serious enough to demand our earnest personal consideration.

We well know that there are two priesthoods in the church, but outside of the fact that a priest can baptize and a teacher or deacon cannot, that an elder can lay on hands and that the lesser priesthood cannot, what do we know? I am afraid we comprehend

the work of each division of the priesthood too meagerly.

The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.—Doctrine and Covenants 104:3.

Resistance Is Weakness

There are lay members and members of the lesser priesthood who think it is a sign of strength to resist that authority, whereas, in fact, it is a sign of weakness—mental and spiritual. In saying this, however, I am not overlooking the other side of this condition. The seventh paragraph says: "The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church." That is the point. Too often the presiding priesthood attempts to administer and tries to exercise power over all the offices in the church (I am now thinking of branch) contrary, or over and above, his rights according "to the covenants and commandments of the church."

This calls for resistance on the part of those affected, and the resistance is so often applied in a wrong way that confusion, contention, and consequently spiritual darkness ensue.

The only way to overcome this is for every man to learn his duty and stand in his own calling. How can we function "according to the covenants and commandments of the church" if we do not study the books of the church?

While there are only two priesthoods, there are different kinds of work in each of them. In the Aaronic priesthood there are the offices of deacon, teacher, and priest. In the Melchisedec priesthood there are elders and high priests. Among the high priests there are the orders of bishops and evangelists. Each of these orders and divisions has a head, or president—and each one requires an ordination.

A man must be ordained to any of the divisions of the Aaronic priesthood to occupy there. If he is selected to stand at the head of any of these divisions, he must again be ordained. The presiding bishop is the head of all the lesser priesthood, so that his ordination as presiding bishop is also his ordination as head of the lesser priesthood.

Ordinations to Various Offices

In the Melchisedec priesthood a man may be ordained an elder, and again be ordained the president of an elders' quorum, or he may be ordained a high priest or a seventy, and again be ordained president of the high priests or of a quorum of seventy. He may be ordained an evangelical minister, or a patriarch to preside over the evangelical ministers. He may be ordained a bishop or an apostle, and again to the presidency of the apostolic quorum. He

may be ordained a counselor to the president of the church. Still higher than any of these, he may be ordained president of all the Melchisedec priesthood, which carries with it the presidency of the church. God, the head over all, reveals to the church who he would have for the president on earth. In other words, God nominates him. But the church ordains him. The church cannot make him a prophet, seer, and revelator, but it can accept him as such. God grants these gifts unto him as the church may need. God cooperates with the church, the church recognizes God's selection. He recognizes and blesses the church through that source.

And just so the church president nominates stake and district presidents. Stake and district presidents are elected by stakes and districts. The district president nominates the branch presidents and the branches elect them. The branch president nominates the heads of the departments, and the branch elects them. In this way there is a chain. It begins with God and continues down through the First Presidency, the district president, the branch president, the department heads. Any of these may not be as perfect as desirable, but nevertheless he is the one selected according to the best method, and God will do all he can with the channel through which he is to work.

Spiritual Manifestations

And now I want to call your attention to Doctrine and Covenants 125: 14:

Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation. They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district.

I wish all to note that. No branch or district is to be governed or directed by spirit manifestations except such as come through district or branch officers. I call special attention to the words *governed* and *directed*. This does not forbid spiritual gifts being manifested by others than branch or district presidents. It forbids only a certain kind of gifts being manifested by others—that is, gifts that govern or direct. Gifts that exhort to good works or faithfulness may come through any person, and so may gifts that foretell future events. God will not inspire a man or woman to break this commandment. "To the law and to the testimony; if they speak not according to this word there is no light in them."

I am aware that some who speak in gifts say they do not know what they are going to say till they hear

themselves say it. I am not prepared to dispute this, but I am prepared to deny that what they do say is of God if they in the gift direct the branch or the district, for God says they should not do it.

And now notice the conclusion of this same paragraph:

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.

When officers are properly set in the branch or district by the people and by God, both the people and God should respect the selection. God says he will if the people will, but if the people will not they cannot expect him to bless and direct them through these officers. The people may complain that these officers do not have gifts, but they themselves may be the cause.

No member of either priesthood should encourage or even countenance the harsh criticisms that are often indulged in by factions in a branch. They have neither the authority to, nor privilege of, passing upon such matters as give direction.

I am not overlooking the fact that branch presidents and district presidents do go wrong, but I am opposed to either priest or lay member passing out judgment against him. There are church courts and church officials who can take care of all such matters much better and according to the law.

Missionary Work

While I leave the missionary work of the priesthood to our missionaries to deal with, there is just one thought along that line I wish to present. As we are here to consider a plan for more intensive missionary work, I call your attention to the last clause of Doctrine and Covenants 83: 19:

If any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also. [And the 20th paragraph]: Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

It seems to me that it would be a great help if two of our young priests who have no family responsibilities would volunteer to labor with, and go ahead of, our two missionaries, making appointments and preparing the way for them.

That we may all honor the priesthood that has been placed upon us by the laying on of hands, by a sincere, devoted, unselfish service in the greatest work ever undertaken on the face of the earth, is my prayer.

OF GENERAL INTEREST

Education in America

In discussing the subject "Are our universities overpopulated" in *Scribner's*, Doctor Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching, briefly reviews the situation in America and points out that we have no real universities. That which we have in America is undergraduate departments or colleges, and attached to them undergraduate schools. We have no universities whose sole purpose is postgraduate work and specialization and research. This condition was probably acquired in the early history of education in America as we could not afford to establish both colleges and sufficient universities. Johns Hopkins, nearly fifty years ago, started with a distinctive university program and laid the foundation for postgraduate or university work in America. But this college soon departed from its original concept and established a college itself, so that to-day, apart from the medical school, it has but few of the characteristics of a university.

Clark University was established by Doctor G. Stanley Hall as distinctively a university, but at Mr. Clark's instance a college was also organized though under independent administration. But when Doctor Hall retired some three years ago the college and university were united, and the present effort is to put it on the same basis as other American institutions, building up the undergraduate department, athletics, and the popular elements which appeal.

Columbia University, however, is somewhat of an exception as it has relatively a small undergraduate college and is principally engaged in graduate work and professional schools. This accounts in part for its poor showing in athletics heretofore.

The University of Chicago has also built up a strong graduate department and made it independent of the undergraduate school or college.

Doctor Pritchett was himself a professor for several years in Washington University in Saint Louis, though his interest at that time was greatly marked in university or research work rather than teaching. But he emphasizes very strongly to-day how absolutely necessary it is that the primary work of the college should be teaching. Doctor Pritchett later became the head of a technical school in the East in which he continued until he undertook his present work with the Carnegie Foundation.

He insists that from the present association both the college and university suffer. The college suffers from the fact that the most able men prefer the work in the university and set an ideal of research work which rather discredits the primary teaching of the college. On the other hand the college takes the center of interest with its athletic and popular features and so does not provide the best atmosphere for research work.

To-day in America in the mixed institutions the college as a rule predominates, and subtends a larger circle of activity than the graduate and professional schools in law, medicine, engineering, teaching, and in some instances theology, and to a graduate school of research. But the graduate schools, apart from the professional schools, have suffered since they are attended by a large body who are not primarily scholars or investigators but whose primary purpose is to secure the degree of doctor of philosophy because of the present fashion of American schools, desiring to have such a degree held by the members of their faculties. They become therefore degree hunters as a preliminary to securing positions as teachers.

The disadvantage is that the present arrangement too greatly lengthens the time required. The preparatory schools are made too much a matter of serving of years of time. Then, if to four years of undergraduate work there must be added the special work of the professional schools the student has reached too high an age before entering his profession. In Germany a youth finishes his gymnasium at twenty, and enters his university fully two years earlier, and as well if not better trained technically, so he comes into his profession younger in years and with a resiliency that is lost by too long a period in school.

As to the question of crowding our colleges, Doctor Pritchett thinks that mere numbers have been made too large an element, and hence the state schools and universities have established too low entrance requirements so that thousands are compelled to serve a full year without profit to society or themselves before elimination. The freshman year thus becomes a year of testing and eliminating the unfit instead of being a year of training. He takes direct issue with the theme that every young man and young woman should go to college but urges that we should rather frankly advise each one how best to fit himself or herself for service in life. The great army now pressing toward college does not represent a genuine thirst and passion for intellectual attainment and study.

Briefly, the remedy he suggests is fair and reasonable standards of admission intelligently administered to eliminate at the start.

Second, athletic activities should be minimized so that they no longer figure as the principal aspect but serve the real purpose of a means to an end.

Third, there should be a more intelligent effort to direct students unfit for college to some other vocation of usefulness and happiness.

Fourth, more adequate facilities in proportion to population may eventually have to be provided, and especially providing independent universities and professional schools.

The Story in Religious Education

Its Value for All

The value of the story in religious education is coming to be appreciated more and more. Children, young and old, enjoy a good story. In fact, an appropriate story appeals to practically everyone. The story is not so much fiction when properly used as it is a true presentation of moral principle and deserves a prominent place in all education.

The story cannot be omitted in the teaching of very small children. Tales of heroism appeal strongly to the beginning of adolescence. Proper biology always has its place in later years, but there is no age too young or too old for the right kind of a story. It is therefore of interest to note a new book, *Bible Stories Retold for the Young*, by Alexander R. Gordon, 159 pages, which retails for \$1.25. This is the first volume of a series which is being prepared by him and consists of forty-two stories from the book of Genesis. The stories are retold in simple, attractive language, colored in part by the author's attitude. Good teaching points are brought out and emphasized in every story. The details of the stories follow closely the Bible but are not confined exclusively to the interpretation usually given to these Bible incidents. They are retold in a form to attract the attention of young children to the Book of books and are far more readable and attractive than are the usual Bible stories for children.

Dramatic Expression

The small child loves dramatic expression and reacts even to the Sunday school lesson or the ideas of a sermon. Still the dramatic instinct probably reaches its strongest expression in adolescence—in the age of the young people.

To meet this need, Mary M. Russell has written a small book which retails for \$1 net, *Dramatized Stories for Young People*. She presents thirteen Bible stories in drama form. All of them are short, as the average is less than six pages, and the longest is only eleven small pages in length. It presents a short drama in a very easy style with the stories taken almost equally from the Old and New Testaments, though the book includes three seasonal dramas: "Easter morning," "A Thanksgiving service," and "The first Christmas."

The titles are not always those ordinarily used. For example, the story of Moses is dramatized as "A mother's faith"; the story of the good Samaritan as "A neighbor and his work."

Story-Telling

Then Margaret W. Egglestone has published a book of 181 pages, *The Use of the Story in Religious Education*, which she considers in rather a broad way, for she does not confine herself to the Bible stories but treats the Bible stories as only incidental along with other stories of a moral or religious tone. She presents her subject matter in a particularly attractive manner, such as to win the approval of Doctor W. S. Athearn for its simplicity of statement without sacrificing scientific accuracy.

It is a book for Sunday-school teachers, recreational leaders, scoutmasters, mothers, and others. It gives a list of books on story-telling methods, points out the essentials of a story and how best to tell a story. It includes myths and legends, Bible stories and fables, stories for young children, and adolescent stories.

The purpose of the story-telling is made above all else to create a desire to serve, but this is only one of the three reasons given for the story which is founded first of all on the actual happenings in the life of the child or story-teller and which is enlarged to include such fiction as fairy stories, allegories, fables, and myths. The book discusses the kind of story we shall tell and recognizes the Bible stories as among the greatest in all literature. It points out the attitude of the children to the story and therefore how to prepare and how to present. In a small space it presents valuable matter for those who are not already familiar with this theme.

East Saint Louis an Archaeological Reservoir

For some time Professor Warren K. Moorehead, of Philips Academy, has been engaged in research work on the mounds near East Saint Louis which he now declares are to be one of the great architectural reservoirs of America.

Those old in years well remember when there were many mounds to be found within the present city limits of the city of Saint Louis. That city, in fact, bore for a long time the nickname of "The Mound City," but these mounds have all long since been graded away and destroyed, and the site where they once stood has been given over to factories and houses and other buildings of to-day.

East Saint Louis has not developed in like measure, hence there still remains the great Cahokia Group scattered over an area of about three square miles.

On this the *Daily Science Service Bulletin* of Washington says:

"The University of Illinois and also a large number of prominent men throughout Illinois and the adjoining States,

are very much alive to the importance of having an experienced archæologist like Professor Moorehead carefully explore and study these great mounds," Mr. Myer said. "There is now a bill before the Illinois legislature to appropriate sufficient money to purchase the site of this ancient city and to set it aside as a State park for the pleasure and education of our people forever. They feel that to allow these great mounds to be destroyed would be almost a crime against future generations.

"There are eighty mounds in this great Cahokia Group, scattered over an area of about two thousand acres, but the extreme limits of this old city are still unknown. The largest of these mounds, known as the Cahokia Mound, is by far the largest ever raised by prehistoric races within the boundaries of what is now the United States. This mound is about 998 feet long, 710 feet wide, and rises above the surrounding country to a height of over 90 feet.

"These vast earthworks probably at one time contained on their summits temples and chiefs' houses and other important structures.

"No accurate estimate can as yet be made as to the date when these mounds were erected or the number of people required to build them. Some of the smaller mounds in this group may possibly be burial mounds, as modern Indians have been known to raise mounds over the bodies of some of their powerful chiefs or over large numbers of their less important dead.

"Several years will be required to complete the exploration of these ruins. Although they have been known to white men for over two hundred years, there has been little intensive exploration of them until the University of Illinois expedition under Professor Moorehead began work in 1921. It is hoped that this expedition, which is now in the field, will unearth sufficient evidence to enable them to determine what ancient Indian tribe erected these great mounds and lived in this large city.

"The builders of these mounds were not a separate race, but were our ancient American Indians. These mounds have been called the Cahokia Group because the Cahokias, a small tribe of a few hundred Indians, were found living in the vicinity when the first white explorers came into the region. These Cahokia Indians did not live upon these mounds. They did not and could not have built the ancient city. The Cahokias stated they found these great ruins of a vanished tribe lying silent and deserted when they first came into the region. No one could tell them who built them, or when or why the vast population perished or departed."

Twelve-Hour Day Uneconomic and Wrong

Judge Gary is quoted as stating that a year ago the number of men working twelve hours a day had been reduced in eighteen months from 32 per cent to 14 per cent. He claims, however, that it is not possible to eliminate the long shift entirely and that part of the opposition is from the men themselves who wish to work longer hours. The previous year he had defended the twelve-hour day, claiming that from an economic viewpoint there is much to be said in its favor.

But the Associated Engineers, after a careful investigation of industry, state that there is little defense for the twelve-hour working day from an economic standpoint and less from a humanitarian standpoint. Their survey was of all industry—not simply of the steel industry. But it included a thorough investigation of steel mills working the three-shift system, showing that it is entirely practicable to make the change.

In addition, a bulletin from the labor office of the League of Nations, according to the *Christian Century*, shows that all

the western world outside of America is making steel on the three-shift or eight-hour system.

The above should be a sufficient summary from the economic standpoint. From the social and humanitarian point of view, the interchurch report protested against the abuse through the twelve-hour day. It is the duty of the church to protect and defend the home. The twelve-hour day in industry gives neither the home nor the individual a chance.

It is indeed significant that despite the slurs cast at this report no answer has been made to interchurch committee findings in regard to the twelve-hour day, the seven-day week, the long shift, the spy system, the suppression of the freedom of speech at assemblies, and the evils that follow when there is no means of direct conference with the employees.

This matter is indeed one of interest to all churches, concerned as the church is with the religious, the moral, and family life of the race. It is a social duty of the church, while the associated engineers would seem to leave no technical or economic excuses for the long shift, according to reviews made in the *Christian Century*.

Doctor Harry E. Fosdick on Divinity of Jesus

Since reference has been made in the HERALD to Doctor Fosdick's sermon in the First Presbyterian Church of New York, it seems only fair to add that twenty-three ministers of the Presbytery of Philadelphia protested against the action of their Presbytery. They explained that his sermon was not a statement of his views but that he gave the extreme position on both sides and that the argument was that "we must still strive to keep them within the fellowship of Christ, loyal to him and devoted to his work until the fuller truth comes to light." He also had stated with regard to his belief:

"I believe in the deity of our Lord. I conceive that belief to be the very center of the gospel. He is the place where I find God and where God finds me, and when I think of the mystery of his person, no language seems so adequate as the opening words of the fourth gospel, 'In the beginning was the Word, and the Word was with God, and the Word was God.' You may be sure that if ever I should come to doubt our Lord's deity, which I could not do without uprooting my whole Christian experience and thought, I should at once leave the evangelical pulpit as under the circumstances I ought to do. . . . Jesus Christ to me is in himself the Divine Love taking on himself the sins of the world that he might save us."

He also spoke of the Bible in the following words:

"The Bible exercises over my thinking, and by God's grace, somewhat over my life, a paramount authority. . . . The Bible is to me the Book of God."

The number of deaths from automobile accidents continues to increase, a total of 14,000 for last year. This is an increase of 1,600 over the previous year and is an increase also relative to the population. This does not show necessarily an increase of careless driving because the number of automobiles has increased five fold since 1915 where the number of fatalities have a little more than doubled. Still the grave fact remains that accidents are increasing at the rate of 1,000 a year and that some forty people are killed every day and some of them in a way to involve criminal liabilities.

WHAT WE BELIEVE

Glaube

[The German article printed below on "Faith" and the one appearing in the issue of the HERALD for May 30, on "The Great Restoration" were translated into the German by Alexander Klein. Brother Klein was born in Vienna and came to this country from Jerusalem with President Frederick M. Smith in 1921. He attended Graceland College and is now residing in Saint Louis, Missouri. We also wish to acknowledge the assistance of Mabel K. Smith in reading the proofs.—EDITORS.]

Text: "Habt Glauben an Gott."—Marci 11: 22.

Was Ist Deine Geistige Stellungnahme?

Ein sehr alter und weiser Prediger mit Namen Alma teilte einst seinen Zuhörern mit, dass, wenn sie nichts mehr haben als das "Verlangen zu Glauben," sie sich dieses Verlangen selbst ermutigen sollen bis sich der Glaube einstellt, und mit dem Glauben kommt Wissen. Hast du das "Verlangen zu Glauben"?

Ein sehr moderner Philosoph mit Namen Williams James schrieb ein Buch betitelt, "Der Wille zu Glauben." Er disputiert, dass es vollkommen logisch ist den "Willen zu Glauben" zu haben.

Glaube bietet alles. Zweifel bietet garnichts und im Gegenteil entzieht er dir das Wenige, was du besitzt. Er ist die schleichende Lähmung aller deiner Hoffnungen und Tatkraft.

Glaube Dynamik in Allen Menschlichen Einrichtungen Und Unternehmungen

Das Heim ist eine Einheit der Zivilisation, dennoch stützt sich das Heim und der Ehestand an Glauben. Wenn ein Mann einer Frau mit seinem Namen, seiner Ehre und den Seelen seiner Kinder Vertrauen schenkt, dann sollte er sicherlich Gott, welcher diese Frau machte, Vertrauen schenken.

Alle demokratischen Regierungen sind an Glauben fundiert. Jedes Geschäft und finanzielle System, jeder Kredit wurden an Glauben gebildet. Wenn du Vertrauen zu den Versprechungen eines Mannes auf einem Stück Papier hast, weshalb nicht auf Gott vertrauen, dessen Versprechungen in aller Ewigkeit sicher sind?

Menschen pflanzen bei Glauben in der Hoffnung einst ernten zu können. Menschen bauen bei Glauben in der Hoffnung einst besetzen zu können. Menschen forschen bei Glauben in der Hoffnung einst entdecken zu können.

Ein Allgemeiner Menschlicher Instinkt

Jedes Volk besitzt irgend eine Form von Religion. Das religiöse Gefühl ist und war immer allgemein. Jedes Götzenbild, wenn auch roh, spricht ein Ideal aus. Es gibt Zeugnis für die unendliche Suche nach Gott. Glaube ist natürlich. Atheismus ist eine erkünstelte Kultur.

Glaube An Gott Ist Die Basis Aller Wissenschaft

Jede Wissenschaft stützt sich erstens an Glauben an einer Stetigkeit der Gesetze; zweitens, an Glauben an die Allgemeinheit der Gesetze. Es ist unmöglich weiter als niedergeschriebene Geschichte zurückzugehen, jedoch glauben wir, dass das Gesetz immer in Kraft stand und immer sein wird. Lodge hat eine herrliche Vorlesung betitelt "Die Stetigkeit." Von diesem Grundstoffe bildete er seinen Glauben an die Unsterblichkeit der menschlichen Seele.

Wir sind zu dieser Erde gekettet, welche im Vergleich mit einigen himmlischen Körpern so klein ist. Wenn ein Mann nach dem am weitesten sichtbaren Stern mit der Geschwindigkeit des schnellsten Eilzuges reisen könnte, würde er alt

und tot sein, bevor der Zug eben nur die Halle verlässt und seine Beine würden zu Staube werden, bevor der Schaffner um das Reisebillet käme. Jetzt nehmen wir an, dass das Gesetz die höchste Macht in diesem Sterne ist und, dass in allen anderen Sternen weiter entfernt als dieser das Gesetz die höchste Macht ist. Wir glauben daher, dass das Gesetz allgemein ist.

Bei Glauben prüft Astronomie die Sterne. Bei Glauben liest Geologie die vorgeschichtliche Vergangenheit der Erde. Bei Glauben mischt Chemie ihre Zusammensetzungen.

Wissenschaft errichtete ihr Gebäude mit Glauben an die Stetigkeit und Allgemeinheit der Gesetze. Religion errichtete ihren Tempel mit Glauben an den grossen Gesetzgeber, an einen selbst-bestehenden, allgemeinen und unwechselbaren Gott. "Denn ich bin der Herr, der nicht lüget."—Maleachi 3: 6.

Testamente Von Gelehrten

Man hatte die Ansicht, dass die Wissenschaft im Gegensatz zur Religion stand. Dies ist unwahr. Zwischen der wahren Wissenschaft und der wahren Religion besteht kein Gegensatz.

Sir Oliver Lodge sagte, "Religion hat ihre Wurzeln tief in der Wirklichkeit der Dinge."

Lord Kelvin sagte, "Wissenschaft bestätigt ausdrücklich schaffende Kraft."

Professor Larkin, vom Lowe Observatorium sagte, dass der kein lebender Gelehrte ist, der nicht der Tatsache von dem Dasein eines herrschenden Geistes im Weltall gewahr ist.

Glaube Führt Sein Eigenes Empfehlungsschreiben

Zweifel ist negativ und zerstörend. Glaube ist possetiv und aufbauend. Weshalb nicht den Bildenden beitreten? Vereinige dich mit denjenigen, die glauben, bestätigen und bilden. Christentum ist erzeugend.

Atheismus führt zum Chaos. Emma Goldman's Glaube begann, "Ich glaube an keinen Gott." Logischerweise folgte folgendes: "Ich glaube an keinen Gott. Ich glaube an keine Regierung. Ich glaube an keine Ehe. Ich glaube an keinen Eigentumsbesitz."

Die Gesunde Grundlage Des Glaubens

Leichtgläubigkeit hat ihre Wurzeln in der Unwissenheit. Jeder Töricht kann leichtgläubig sein.

Glaube hat seine Wurzeln in der Beobachtung und Offenbarung. Er benötigt den scharfsinnigsten Verstand, die grössten Herzen und das reinste Leben. Glaube studiert das Sichtbare und vom Sichtbaren zieht er seine Entschlüsse zum Unsichtbarem. (Roman 1: 20.) Mit seinen Füssen auf dem Sichtbaren gestützt reicht der Glaube in das Unsichtbare und entdeckt die Wahrheit.

Das Weltall bestätigt das Vorhandensein eines Schöpfers. Ein Studium auf der Welt leitet uns zu dem Glauben an sein Vorhandensein. Offenbarung zeigt seine moralische Natur und seinen Willen den Menschen betreffend. Beide, Studium und Offenbarung sind notwendig.

Glaube Durch Die Offenbarungen Gottes Gelehrt

Jesus, welchem die ganze christliche Welt huldigt, gab uns das erste Postulat seines Glaubens. "Habt Glauben an Gott."—Marci 11: 22.

Der ganze Körper der niedergeschriebenen Offenbarungen Gottes appelliert an Glauben, weil er des Mannes geistiges Bedürfnis nährt. Er bringt Hoffnung wenn anderweit keine Hoffnung vorhanden ist.

Schliesslich, jedoch, ist der grosse Charakter de Jesu Christi die grösste Offenbarung. Er ist das "Wort (Offenbarung) das zum Fleische wurde." (Johannis 1: 12.) Die Schönheit, das Wunder und die Wichtigkeit dieser Offenbarung wächst, jenachdem deine geistige Betrachtung ist. Die

Macht und Stärke der Natur offenbaren dir einen Gott, gekennzeichnet durch seine Macht und Oberherrschaft. Aber Jesus brachte die Offenbarung eines persönlichen Gottes der Liebe und Barmherzigkeit, "voll von Gnade und Wahrheit."

Der Kampf Zwischen Glaube Und Zweifel

Es besteht ein unendlicher Kampf zwischen Glaube und Zweifel. Kein denkender Mensch kann es verhindern daran Teil zu nehmen. "Da gibt es kein Entlassen aus diesem Kampfe."

Du kannst diesem Kampfe nicht entfliehen, aber du hast deine Wahl. Du magst an der Seite des Glaubens gegen den Zweifel kämpfen, oder du magst an der Seite des Zweifels gegen den Glauben kämpfen. Du magst mit Zweifel in dem Schatten und in der Finsternis stehen und gegen die Erleuchtung Gottes kämpfen, welche von Zeit zu Zeit in dein Herz einzieht, oder du magst in dem Lichte des Glaubens stehen und gegen den Zweifel und die Hoffnungslosigkeit kämpfen, welche dich angreift. Weshalb nicht unter Emanuels Fahne kämpfen?

Der Nachfolger Jesu Christi hat nichts zu verlieren sondern alles zu gewinnen. Der Atheis hat nichts zu gewinnen sondern alles zu verlieren.

Die Kirche ruft dich an Glauben zu haben und einem persönlichen Gott zu dienen, einem allweltlichen, allmächtigen und allwissenden Gott, welcher gestern, heute und ewiglich derselbe ist. Er ist willig die Menschen zu segnen, zu heilen und seinen Willen den Menschen auch heute, gerade als in der Vergangenheit zu offenbaren, wenn sie Glauben haben. In ihm ist kein Wankelmut noch der Schatten einer Wechslung sichtbar. In Zeiten der Not ist er ein immer williger Helfer.

Akzeptiere daher den ersten Grundstein des Evangeliums Jesu Christi und habe Glauben an Gott.

Faith

Text.—"Have faith in God."—Mark 11: 22.

What Is Your Mental Attitude?

A very ancient and wise preacher named Alma told his hearers that if they could do no more than "desire to believe," they should encourage that desire until faith came, and after faith, knowledge. Do you "desire to believe"?

A very modern philosopher named William James has a book entitled, *The Will to Believe*. He argues that it is perfectly logical to have the *will* to believe.

Faith offers all. Doubt offers nothing, and will take away that which you have. It is the creeping paralysis of all hope and all initiative.

Faith Dynamic in All Human Institutions and Activities

The home is the unit of civilization, yet marriage and the home are based on faith. If a man can trust a woman with his name, his honor, and the souls of his children, he ought to trust the God who made the woman.

All democratic governments are based on faith. All business and financial systems and credits are based on faith. If you trust the promise of men on a slip of paper, why not trust God, whose promises stand sure forever?

By faith men plant, believing that they will reap. By faith men build, believing that they will occupy. By faith men explore, hoping to discover.

A Universal Human Instinct

All races have some form of religion. The religious sentiment is universal, and has always been so. Every idol, however crude, expresses an ideal. It testifies to the never-ending search for God. Faith is natural. Atheism is an artificial culture.

Faith in Law the Basis of All Science

All sciences are based, first on faith in *continuity* of law; second, on faith in *universality* of law. We cannot go back beyond recorded history, yet we believe that law has always been in force and will always continue. Lodge has a splendid lecture entitled, "Continuity." On that principle he bases his belief in the immortality of the human soul.

We are chained to this old earth, which is small compared to some of the heavenly bodies. If a man could journey toward the most distant visible star with the speed of the fastest express train, he would be old and dead long before he got out of the switch yard; and his bones would be turned to dust before the conductor came to take up his ticket. Yet we assume that law reigns *suprême* in that distant star and in other stars beyond it, as far as it is from this earth. We believe, in other words, that law is universal.

By faith astronomy weighs the stars. By faith geology reads earth's prehistoric records. By faith chemistry mixes her compounds.

Science rears her edifice on faith in continuous and universal law. Religion rears her temple on faith in the great Lawgiver, a self-existent, universal, never-changing God. "I am the Lord, I change not."—Malachi 3: 6.

The Testimony of Scientists

It has been assumed that science is in conflict with religion. This is not true. There is no conflict between true science and true religion.

Sir Oliver Lodge says, "Religion has its roots deep in the reality of things."

Lord Kelvin says, "Science positively affirms creative power."

Professor Larkin, of Lowe Observatory, says that there is not a great scientist living who is not aware of the existence of a dominant mind in the universe.

Faith Carries Her Own Credentials

Doubt is negative and destructive. Faith is constructive and affirmative. Why not join the builders? Ally yourself with those who believe and affirm and create. Christianity is creative.

Atheism leads only to chaos. Emma Goldman's creed began, "I believe in no God." It ran on very logically: "I believe in no God. I believe in no government. I believe in no marriage. I believe in no property."

The Sound Basis of Faith

Credulity has its root in ignorance. Any half-wit can be credulous.

Faith has its root in observation and revelation. It calls for the keenest minds, the biggest hearts, and the cleanest lives. Faith studies the known, and reasons from the known to the unknown. (Romans 1: 20.) With its feet upon the known and the real it reaches into the unknown and discovers truth.

The universe argues the existence of a creator. A study of the universe leads to a belief in his existence. Revelation shows his moral nature and his will concerning man. Both study and revelation are necessary.

Faith Taught by the Revelations of God

Jesus, to whom the whole Christian world renders homage, gave as the first postulate of his creed, "Have faith in God." (Mark 11: 22.)

The whole body of the written revelations of God's word appeals to faith because it meets man's spiritual need. It brings him hope when otherwise there would be no hope.

Finally, however, there is the great character of Jesus Christ which is the supreme revelation. He is the "word

[the revelation] that became flesh." (John 1: 12.) The beauty, the wonder, and the importance of that revelation will grow upon you as you contemplate it. The forces and powers of nature reveal to you a God of power and of dominion. But Jesus came revealing to you a personal God of love and of mercy, "full of grace and truth."

The War Between Faith and Doubt

There is a never-ending war between faith and doubt. No thinking man can avoid taking part in it at some time. "There is no discharge in that war."

You cannot escape that war, but you may have your choice. You may fight against doubt and on the side of faith, or you may fight against faith and on the side of doubt. You may stand in the shadow and in the darkness with doubt, and fight against the appeal of God that comes into your heart from time to time. Or you may stand in the light with faith and fight against the powers of doubt and despair that assail you. Why not fight under Immanuel's flag?

The follower of Jesus Christ has everything to gain and nothing to lose. The atheist has all to lose and nothing to gain.

This church calls you to have faith, and to serve a personal God, a universal, all powerful, all wise God, who is the same yesterday, to-day, and forever. He is willing to bless man, to heal man, and to reveal his will to man to-day just as he did in all past ages when man had faith. In him there is no variableness, neither shadow of changing. He is an ever present help in every time of need.

Accept, then, the first great fundamental principle of the gospel of Jesus Christ, and have faith in God.

Bible Stories for Children

Every child likes good stories, and should be provided with them. We are making this easy by offering Gibson's National Line Bible Stories for children, in two collections.

There is one collection, No. 510, composed of ten booklets—two of each, with the following stories:

- "Peter the fisherman."
- "John the Baptist."
- "Mary and Martha."
- "Paul takes a journey."
- "Zaccheus climbs a tree."

The other collection, No. 500, is composed of ten booklets—two of each, with the following stories:

- "Moses as a little child."
- "Joseph in trouble."
- "David the shepherd boy."
- "Elijah and the ravens."
- "Daniel and his friends."

Each collection is in a separate envelope, and are suitable in every way for children from three to eight years of age, who will either enjoy reading for themselves or having them read aloud.

The covers are in color, and there are numerous decorative illustrations throughout each. The type is large and easily read; the language simple and effective.

Parents and teachers should have a supply of these on hand for the children, to be used in the home and in class. They are especially suitable for rewards.

Price, per collection of ten booklets

25 cents

HERALD PUBLISHING HOUSE
Independence, Missouri

www.LatterDayTruth.org

LETTERS AND NEWS

Kansas University Young People

They are well organized and keep alive their church interest.

It may be of interest to some of the readers of the HERALD to know of the activities of the group of church students of the University of Kansas during the past year. Arrangements were made to use a room of the University Y. M. C. A. building for a nominal charge, on Sunday mornings, and at other times when desired. Sacrament service was held each month, and Sunday morning meetings were held at other times except when holidays or vacations interfered. Speakers for these meetings were secured from Independence and from the university faculty. During the past year Walter W. Smith, Frederick A. Smith, Arthur B. Phillips, F. Henry Edwards, Elbert A. Smith, and Floyd M. McDowell came over from Independence to speak to our group, and Professor Blackmar of the Department of Sociology and Professor H. H. Lane of the Department of Zoology, both men from the university, talked to the group. In addition, we attempted to provide for our instruction in church matters by having different students in the group take charge of other meetings. On May 13 we were very happy to have Brother Floyd M. McDowell serve us with the sacrament and talk to us at an afternoon meeting in addition to the regular morning service. Two car loads of people motored from Independence to spend the day with us, which increased the pleasure of the meetings to us.

The group of church students consists of Reginald Smith, Ronald Smith, Fred Smith, Wayne Smith, Edward Thompson, Alvin Luff, Wayne Luff, August Kramer, Lester Etzenhouser, and R. O. Flanders, all from Independence; Morgan Ryan, Pittsburg, Kansas; Jesse Roth, Aileen Danielson, and Muriel Danielson, from Lamoni, Iowa; Charles Grabske and family, and the family of W. H. MacLaren, from Lawrence. Naomi MacLaren and Ian MacLaren are enrolled in the university. There are twenty-one in the group. We have tried to reach all the church members who are in the university or in Lawrence.

The group has an active chapter of Lambda Delta Sigma, the church university society, which was organized here in the spring of 1922. There are at present twelve members in the society. Officers for the coming year are, Ronald Smith, president; Reginald Smith, vice president; Wayne Smith, secretary-treasurer.

Of our group of students, there will be four who graduate June 4. They are; Alvin Luff, mechanical engineering; Jesse Roth, physics; Fred Smith, sophomore in the medical school who receives an A. B. degree in the college of liberal arts; and R. O. Flanders, petroleum geology.

The group has tried to keep in touch with church affairs in addition to the university work, and though great improvements will be made, they have started to keep alive church activities and ideals while away at school. In view of this effort the organization is making, and since speakers from Independence are always glad to come out to Lawrence, the University of Kansas with its high scholastic standing should attract church students. In addition to the influence of the group activities in church affairs, the home of Mrs. W. H. MacLaren has been open to us for social affairs, and her interest in the church young people has been very helpful.

R. O. FLANDERS.

Another View on the Palestine Situation

[Elder H. Arthur Koehler, who labored in Palestine several years ago, before the Great War, and thus became acquainted with conditions, has sent for publication in the HERALD a resume of the opinion held by Mr. Walter Littlefield, a prominent Canadian, on the British mandate for Palestine and on some causes of existing conditions.—EDITORS.]

Ever since the Crusaders warred on the Turks and Arabs during the tenth and eleventh centuries, there has been a well-organized plan to retain some of the holy places in Palestine captured by the Christian warriors, and either by fair or foul means to obtain the rest that they failed to hold. Colony after colony, church after church, nation after nation, have strained every nerve to wrench from the controlling interests the places made sacred by holy men, and hold them exclusively for Christian interests, and that too in defiance of prophecy that alludes very particularly to the ones to whom the land was promised.

Against the Jews

The most ardent of all these classes is the Roman Catholic Church backed up by organizations where men have vowed to shoulder any responsibility of either retaining or accumulating more of the so-called "holy places." Their onslaught on the Jew in European countries is well known, and evidence of their hatred of the Jew in Palestine is apparent to those who reside there. A Jew cannot enter even to visit a Catholic church or convent. He is railed at, mocked, and cursed at every turn of events. The enmity that exists against the Jew by this organization is no less than what is evidenced on every hand against the Greek Orthodox Church. Previous to the war, Turkish troops were quartered at the Church of the Holy Sepulcher to keep the factions from each other's throats. I saw several tilts between them while visiting the place, and also in the Church of the Nativity at Bethlehem. Their fanatical enthusiasm to acquire the holy places is carrying them as far into rash acts as it did during the Crusader period. This spirit is clearly portrayed in "The crusader song" by Ciro Pinsuti:

On steep Mount Carmel's height we stand,
And gaze far o'er the Holy Land;
Our mail-clad warriors throng beneath,
'Gainst Moslem foe fore-arm'd to death;
Jerusalem! Jerusalem!
We lift our eyes to where thy sacred towers arise;
While brazen trumpets martial sound,
Proclaims the vow that swells around.
"Save the Holy Sepulcher! Amen!
"Save! Save! The Holy Sepulcher!
"Save! Save! The Holy Sepulcher!

Tho' bleaching bones bestrew the shore,
Where Christian men have marched before;
We'll smite in death the heathen brood,
And plant the cross in Moslem blood!
Jerusalem! Jerusalem! thou city blest!
Thy temple is our place of rest!
And as we scale, the heav'ns shall echo to our cry,
"Save the Holy Sepulcher," etc.

During the last two years, the objections made by the Vatican against privileges accorded Jewish immigrants have suddenly become of serious international concern and debate. Considering the source of the objections raised to the British Government, and the vehemence and persistency of its ex-

pression, certain phases of its development are interesting to our people at this time.

During the consideration of the Versailles Treaty, the Vatican particularly opposed Articles 4 to 6 and 14, providing respectively for the facilitating of Jewish immigration by the Palestinian Administration, for the recognition of the Zionist organization as the Jewish agency, and the establishing of a special commission for the regulation of claims relating to different religions of the Holy Land.

On June 21 the British House of Lords, by a vote of 60 to 29, practically indorsed the papal objections in spite of the eloquent contradiction made by Earl Balfour as acting foreign minister. In the House of Commons, S. Joynson-Hicks raised the question in a similar manner by a resolution for the postponement of acceptance of the mandate by the League of Nations until modifications be made in it. Secret influences no doubt were at work, and vast insidious propaganda was flying at the heels of court officials of all the nations affected by the treaty.

The first papal utterance was an allocution addressed to the Consistory of March 10, 1919, while the terms were being arranged in the Paris peace conference. In consideration of the Armenian and Syrian national question, he declared: "It would be for us and for all Christians a bitter grief if unbelievers in Palestine were put in a superior or more privileged position, still more so if the august monuments of the Christian religion were assigned to those who were not Christians." This was significant enough, but there followed this statement one which shows undeniably a reason for such a prediction. "We know, furthermore, that non-Catholic foreigners endowed with ample means are taking advantage of the unspeakable misery and ruin produced by the war to disseminate their own doctrines. It is unbearable that so many souls, losing the Catholic faith, should go to perdition in the very place where our Lord Jesus Christ won for them eternal salvation."

Protests British Mandate

A year later France resumed diplomatic relations with the Vatican; and Italy, during the Nitti administration, formed a *Modus Vivendi* with it, which permitted a Vatican envoy the courtesies of an Italian warship on his tour of observation in the Levant. It is not astonishing therefore that both France and Italy should have registered disapproval of the mandate when it came up for ratification in the council of the League of Nations at Genoa. Meantime, Pius XI had succeeded Benedict as Pope. He remonstrated against the mandate to both the League of Nations and the conference at Genoa. The text of the latter remonstrance has so far not become known. The former was published in the *New York Times* of June 17, according to a version made public in the *Morning Post* in London.

According to Walter Littlefield, a writer of note in Canada, "It is perfectly obvious that the Earl of Balfour had in mind the Pope's objections when on May 17 he made an exposition before the council at Genoa of the functions of the league. Lord Balfour defended his country from the aspersions cast on it as mandatory. He felt surprised that anyone should question the good faith of the British Empire in the light of its centuries of experience with various subject races, creeds, and culture in executing the Palestine mandate in justice to all concerned." He added, "We are a Protestant country, but I boldly say that I do not believe that in any country—Protestant or Catholic—has the Catholic religion received fairer or more generous treatment than it has within the British Isles. Now, is it credible that when you have, by the fortune of war, taken away from the Mohammedan country

and put under a Christian mandatory places which have sacred associations for large bodies of Christian believers, is it credible (I ask) that these should suffer by the transfer? And remember whatever is done in Palestine, now, or in the future, is done in the light of day."

Against Zionism

At this time this same force manifested itself in the activities in Lebanon and Syria by the Vatican representatives, who with the Mohammedans vowed to keep out the Jew even at the expense of the massacring of the Jewish populace who were then residents of the land. This resulted in many being assassinated, until finally the British Government took stern reprisals to stop the flow of blood. One of the Vatican representative agents in Palestine is Monseigneur Barlassia, patriarch of Jerusalem. In an address delivered in the Holy City, he attacked Zionism by declaring that "the interests of the Catholic Church were identical with the Arab population. In regard to the delegation of Arabs in London sent to protest against the mandate, he affirmed that all the native population was with it, and added, "The very stones are crying for vengeance. The Catholic world must fight against the profanation of the Holy Land by the Zionists." I wonder what they mean by "the profanation of the Holy Land by the Zionists." Certainly they are forgetting the record of the Catholic Crusaders in that land against the very people they are allied with at the present time to prevent the Jew from acquiring land. Have they become so imbued with their determinations as not to recognize the "profanation" of the "holy places" by their own representatives who fight pitched battles with the Greek orthodox priests over the Cradle of Nativity and the tomb of our Savior? Are they less aware of the profanity administered by their priests in each holy sanctuary by wearing crowns bedecked with diamonds and other precious stones and robes of fancy gold braid, costing thousands of dollars, while thousands reek in filth and poverty who at the very threshold of the holy sanctuaries are crying for bread? Can they rail at the "profanations" of the Jews, who merely are acquiring property promised to them by our God through legitimate means, when they are taking every possible means to exterminate the Jews by illegitimate means?

Mr. Littlefield declares that "beneath the surface of the Vatican's remonstrances there repose certain historical facts which it is well to recall, particularly as history now seems to be repeating itself. One of the principal causes of the Crimean War of 1854-56, was the dispute between the Roman Catholic Church and the Greek Orthodox Church of Russia as to which should guard and control the sacred Christian places in the Holy Land. The Turk, who as usual tried to play off one side against the other, finally yielded to Russia until called to account by France, then officially a Catholic nation. Turkey, then backed up by France, England, and Sardinia defied Russia, and the Crimean War ensued. By the Treaty of Paris, March, 1856, the integrity of the Ottoman Empire threatened by Russia was recognized by the powers and France was re-established as the guardian of Catholics in the Levant. In regard to the Holy Places, a compromise was effected."

Neither then nor now do either Jews or Arabs care how these religious disputes are settled. This is not on either side through any lack of respect for the symbols of Christian faith, but because both desire a settled regime which shall give the country its greatest chance to prosper. Why, then, does not the Vatican accept as a rational solution the British Mandate over Palestine which guarantees exactly what the Catholic Church so earnestly craves, save that a political and not an ecclesiastical state is to have charge?

The British Palestine Committee Explains

In explaining the situation, the British Palestine Committee in a statement issued on May 27, would show that the old rivalry between the Latin and the Greek Church still influences the policy of the Vatican. The statement reads in part:

"One regrets to have to speak quite plainly about the policy of the Vatican or of some of its representatives toward Zionism. When the fullest allowance has been made for the religious and even the sentimental motives of Roman Catholic policy, one cannot explain what has happened except with the aid of two other motives which has nothing whatever to do with religion and to which purely political standards of criticisms may properly be applied. And in justice to all concerned it is well that these motives should be explained.

"The first of these motives seems to be the desire on the part of the Catholic Church to steal a march on its old rival, the Greek Church. When their old controversies were at their height, the Greek Church had the backing of Russia. But the present Russian Government takes no interest in these matters, and therefore now is adjudged to be a most favorable opportunity to dispose once and for all of the Greek claims. This may or may not be sound ecclesiastical statecraft, but it has nothing whatever to do with religion, and one can sympathize with it or not, exactly as one pleases. Zionists do not sympathize with it, because they want an agreement between the two churches and not the defeat of one.

"But little harm would have been done by these ambitions if they had not adopted means to satisfy them which fall outside the proper activities of a church. The Vatican would be justified in protesting against any disabilities to which the Catholic faith is subjected in Palestine, but when it brings ridiculous charges without a title of evidence to support them against a mandatory power, which in modern times has done so much for religious liberty, it is obviously under the influence of some emotion or prejudice which destroys its sense of evidence. The motive may be simply as suggested, a desire to dispose finally of Greek claims, or, as we suggested last week, it may come from a rooted objection to the British mandate in Palestine because England is a Protestant country. But whatever the explanation may be, fair-minded people will be on their guard against the great injury that is threatened.

"The British Government, which is primarily attacked, will no doubt know how to deal with these strange alliances between Arabs and Catholics, and the only effect of charges so reckless and combinations so unnatural will be to strengthen its determination to carry out its policy. The British public is still imperfectly educated on the issues in Palestine, but if anything could turn its post-war indifference to foreign affairs into active keenness for the ideals of the British Government in Palestine, it is the spectacle of this unnatural alliance between Catholics and Moslems against the Government of this country.

"The British are of all the most tolerant where religious convictions are concerned. But there is one condition of this tolerance, namely, that the church should not place itself in opposition to the secular power, or ally itself with those who preach what in the present state of Palestine is hardly distinguishable from civil rebellion. Of the proper activities of the church in Palestine, Zionists are respectful, but if the church oversteps its lawful limits, it will find that the principle of *præmunire* is quite as strong in Palestine as it was in England."

The fact that France and Italy have so far withheld their approval of the mandate may be taken as fear lest, should the administration of the mandate prove successful, their own in-

terests in the Levant may be jeopardized. The United States has approved of the mandate, but the opposition to it in the British Parliament, already voiced in the House of the Lords, reveals that its present terms are seriously questioned by British legislators. Meanwhile the Vatican in Palestine is accused of "stirring up the Devil's caldron of religious fanaticism," while it claims to be merely carrying out its ancient policy in regard to the Holy Land, the Christians there, and the sacred places.

It is well to note that such places as the Mount of Olives, Mount Moriah, Mount Zion, and other places are being encroached upon by the Catholics who are using the Arabs to assist them in preventing the Jews from acquiring a firmer hold upon Palestine. We should feel doubly glad that either a Catholic nation or Greek Orthodox one does not have the mandate over that land. Not only for the protection of Israel, but that the "non-Catholic" shall be protected in "disseminating their own doctrines" and be saved from the eternal Holy War that would be waged by them if such were the case.

News from Holland

Extract from letter written to President F. M. Smith.

I believe we can truthfully say that our labors to this day have been blessed. Seventeen have been baptized thus far and others are near. We are still holding meetings at Brother and Sister Gravens'. They have a large room, holding about fifty but if we could afford to rent a hall I believe we could get more people out. A few days ago we went to listen to a preacher who was lecturing against Mormonism. He accused Joseph Smith of being the author of polygamy. The Utah elders were also present, and they got the floor after the man was through, but of course they did not try to clear the fair name of the Prophet Joseph. When we obtained the floor we told the audience who the author really was of that infamous document, after which the lecturer arose and took back all his accusations against the Prophet Joseph about polygamy and put the blame on Brigham Young where it really belonged, he said. The Utah people and their elders surely did receive a severe rebuke. They left the house in shame, some of them leaving before the meeting was over. We visited this preacher afterwards at his home and were received kindly. We hope these incidents will bring good results for the cause.

Last Monday evening we had the honor of meeting the president of the Holland and Belgium mission of the Mormon Church and his counselors in discussion at the home of one of their members at Rotterdam. At the close the lady of the house arose and said the Spirit of the Lord testified to her that we were speaking the truth and that the Utah elders were deceivers. She said, "Why did you not tell me about your abominations in the beginning? Then I would never have joined your church." The mission president and his men hung their heads in shame. Surely truth is mighty. There is much work to do if we only had more missionaries in this field.

Now, Brother Smith, I will close. May the Lord bless you in your labors, for that which you so strongly stand for is surely needed. The poor and the oppressed of the world are longing for that ideal condition, a message or gospel that does not come in word only.

Hoping you will remember us in your prayers and also to the Saints and that this may find you in good health, we subscribe ourselves,

Your brothers in Christ,

WILLIAM POSTMA
F. VEENSTRA.

Institute and Sanitarium Hold Commencement

Commencement for the graduating classes of the Independence Institute of Arts and Sciences and the Independence Sanitarium was held at the Stone Church, May 29, 1923, at eight o'clock.

President Frederick M. Smith delivered the commencement address and awarded the diplomas. The exercises were simple and beautiful, consisting of invocation by President Elbert A. Smith, vocal solo by L. Eugene Christy, commencement address by President Frederick M. Smith, piano solo by Laura Kelley Greene, assisted on second piano by Pauline Becker Etzenhouser, followed by presentation of classes and awarding of diplomas. The doxology was sung and benediction pronounced by Bishop Benjamin R. McGuire.

Daniel Macgregor in the Northwest

Things are going gloriously here in Clarks Fork, a little town in the northern regions of Idaho surrounded by towering mountains capped with wintry snows. Majestic rivers rolling hard by in torrential tides add beauty and sublimity to the scene, while a noble populace far from the maddening scenes of earth's ignoble strife, quaint and questioning in their manner, present a real study in originality and independence.

Some months ago when it was announced that my mission would take in Washington, British Columbia, and Northern Idaho, our good sister, the "schoolmarm" Mrs. Alice McGeorge, wrote me inviting me to her town.

Baptizes Eighteen

After lamentable delays, occasioned by the illness of mother whose spirit, as teachable as a child, and as invincible as the granite of her ancestral home, finally, painlessly passed to her long home. It was in January I landed at Centralia, Washington, where after several weeks of labor we were rewarded with the pleasure of baptizing eighteen, a number being heads of families. We found there a congenial band of Saints which counts it no sacrifice to serve the interests of humanity. In particular would I mention the Department of Women which every week prepares public dinners for two of the city clubs, netting a handsome profit of nearly fifty dollars per week. The proceeds go towards church work.

This branch is presided over by Orval Oppelt, a young man to whom, with others, we are indebted for splendid and untiring assistance in the late campaign.

Elder Norris Headding who did splendid work in Utah as a missionary several years ago, resides in this branch, and from all appearances bids fair to become a celebrity in the inventive world, judging by the remarkable contrivances he has brought to light. He will have a thing of interest to offer our stereopticon "bugs" in the not distant future.

Goes to Clarks Fork

My stay in this branch was shortened owing to a pressing call from Clarks Fork. Sister McGeorge was closing her term, and going to Oklahoma, hence the urgency of getting into the town before her departure.

Upon arrival I found our meetings well advertised through tracts and cards previously sent out, and everything set to open up in the Methodist Church.

Our first night brought out an audience half filling the structure. This to the citizens was phenomenal, as the Methodists could get no crowd although they had no competition from other bodies, theirs being the only congregation in the place. On the second evening the church was full and it has remained thus ever since, some evenings over-

flowing. People who never attended church before are coming out and it is the one topic of conversation. On the street, and in the stores you will find them arguing religion. During my meeting hours the pool hall and the movie close up. Indeed I can safely say I was never tendered such courtesy before.

Sister McGeorge was the only Saint in town, but her clean, consistent life, reinforced by the spirit of help has endeared her to all, hence the ease with which we "got next" to the townspeople.

We have been here but nineteen days, occupying in the church when not used by the Methodists. Up to date fifteen have been baptized, all adults and representing ten families. Many are on the brink of decision with whom we are continuing our efforts.

DANIEL MACGREGOR.

Master Binder Makes Memorial Book

A memorial book for the American soldiers buried on French soil, recently presented by the people of California to the French Government, was made by J. B. Tordoff, member of the Oakland Branch of the church. "The leaves of the book are of heavy parchment with a dark blue leather binding upon which is inlaid in gold and colored leather a design of California poppies and fleur-de-lis. The book has been made by J. B. Tordoff, of Berkeley, a master binder," according to the *Berkeley Gazette*.

Work Progresses in Florida

Elder N. C. Enge, of Jacksonville, Florida, writes that he has been busy discharging his duty as he sees it. He has been permitted to attend the sessions of the ministerial alliance and reports some very interesting experiences in connection with their meetings. Mrs. Lulu Loveland Sheppard recently visited Jacksonville to deliver addresses against the Mormons, and Brother Enge was instrumental in getting the ministers of the various churches to request Mrs. Sheppard to differentiate between the Reorganized Church and the Utah faction, which she did. In the women's meeting in the Presbyterian Church a nonmember friend, Mrs. A. A. Fox, arose at the close of the service and asked Mrs. Sheppard to explain the difference between the two Latter Day Saint churches. She did this to the enlightenment of all. This friend, Mrs. Fox, has helped Brother Enge many times as difficulties arose while opening up the work in their city. Brother Enge is leaving Jacksonville soon for Everett, Washington.

First Chicago Branch

We can now understand the spirit that overshadowed Carrie Jacob Bond when she wrote "The end of a perfect day." She must have been in attendance at the First Chicago picnic, at our reunion grounds Decoration Day. Everything was fine, the speakers, debaters, the races, the eats, the lemonade, and everything. First Chicago will have another picnic July 4.

The branch is progressing very nicely. The Department of Music is planning on another one of its famous musical nights. Sister Ruby Newman is accomplishing wonders with the talent entrusted to her care. Brother F. Henry Edwards and his sister spent an evening with us, which was enjoyed by all.

Our past president and charter member Brother S. C. Good and wife paid us a visit recently on their trip through to California. All were glad to see Brother and Sister Good and renew old acquaintances.

Mothers' Day was observed at our branch with the usual tribute to mothers. We are proud of the good Christian mothers of the land; may God bless them. Recent visitors were Brother and Sister McGuire of Hammond, Indiana, Sister Entrican from Florida. Brother McAndrews from Canada, Brother and Sister Kelsey from Texas, and girls, Brother and Sister Walker and family from Saint Louis. Josephine Smith is now here with her father's family. We hope to hear from Josephine in the choir.

The local brethren have been occupying as usual in the various services. All departments are functioning in their order. We are endeavoring to make our union sacrament service a district affair. The next service will be held at Central Chicago Branch June 17, 3 p. m. All members of the district and visiting members are urged to attend these services. The union sacrament service occurs every three months. All are planning on attending the district conference.

H. L. B., *Branch Correspondent.*

Independence

Sunday was a very busy and a very happy day in Independence. Attendance at Sunday school was large at each of our seven churches and the sacrament was administered to congregations that filled the various buildings. The service at the Stone Church, in charge of President Elbert A. Smith was particularly impressive and spiritual.

At three o'clock Sunday afternoon practically all of the Saints in Independence met on the newly-acquired Campus and Brother Albert N. Hoxie, of Philadelphia, conducted a big community sing. A band stand had been erected on one of the magnificent slopes of the place where great forest trees cast their shade and the grass is an inviting carpet, and the people gathered here in hundreds of family groups.

The L. D. S. Band under the direction of Brother Roy Turner, played a number of interesting selections, chiefly hymns, scored for band instruments and then band and congregation were turned over to the leadership of Brother Hoxie who is a master at getting people to sing and who has not forgotten the art he developed at Philadelphia during the war when he got the entire navy yard and city singing for victory. A very happy hour was spent singing the familiar hymns of our church and even the sun which sought out every open space could not wilt the enthusiasm.

The opening prayer by Elder Richard J. Lambert was in the nature of a dedication of the coming outdoor services and was uplifting and spiritual. Two splendid addresses were also given, one by President Elbert A. Smith on the subject of Social aspects of religion and the other by Elder John A. Dowker on the subject of fellowship. If this first Sunday service on the Campus is an augury, then many wonderful experiences are ahead for this place and community.

At 7.30 Sunday evening the Stone Church was packed for another program under the direction of Brother Hoxie, and this time he had the support of the orchestra and choir. It was a repetition of the happy experience of the afternoon, and Elder Walter W. Smith in a short address voiced the appreciation of all for the gift of music and community participating in singing.

If all go to Lamoni who intend to, our city will be a lonesome place the next few days. Many are going by train to attend the Young People's Convention and dozens of cars are being driven through. It's almost as though a General Conference were in session there. The exodus is not confined to young people alone and plenty of chaperones will be available for the interesting stunts that are announced for the conventions.

Apostles T. W. Williams and John W. Rushton were in

Independence last week. Brother Williams went from here up to the Far West Stake and Brother Rushton left Saturday for Chicago, where he was to preach over Sunday and was then going on to New York City, where he will meet his sister Mrs. Issott who is coming to America for a few months' visit.

Decoration Day was appropriately observed by the Independence Saints. Mound Grove Cemetery, which is becoming a populous city, is now beautiful in its foliage and flowers. At 10 a. m. Wednesday a service was held there near the tomb of our revered Brother Joseph. Music was furnished by the L. D. S. Band and a vocal quartet. Prayer was offered by Bishop Benjamin R. McGuire and short addresses were made by Brethren T. W. Williams and Walter W. Smith.

The rest of the day was given over to a community picnic on the Campus and fully four thousand people were on the grounds. Band concerts were given afternoon and evening and chorus and solo vocal numbers were interspersed. Brother Frank A. Russell directed a community sing at 7 p. m. At 8 p. m. a prayer was offered by Brother John W. Rushton and short addresses were made by Brethren Frederick M. Smith, T. W. Williams, and Walter W. Smith. Athletic events, picnicking, and the sheer joy of a perfect May day on the wonderful new grounds made up the rest of an ideal holiday. The picnic was under the direction of two organized classes, the I. X. L. and the Nonpariel, together with the L. D. S. Band, and the refreshment stands were run by the members, all profit going to the purchase fund.

An important business change took place June 1 when the three retail stores of the Independence Storehouse were sold to Brother John D. Lewis. Brother Lewis who came here from Cleveland two years ago, has been buyer for the Storehouse during that time and has a wide and favorable acquaintance among the Saints. Brother Frank Holsworth has purchased the meat department at the main store and will continue in charge of it. The feed and fuel department remains under the ownership and direction of the Storehouse.

An L. D. S. Sunday school baseball league has been formed in Independence and matched games will be played each Saturday afternoon at the Campus. The four teams of the league are the I. X. L. and Bar-Gar classes, the Walnut Park and Herald Office. The first game was played last Saturday.

On Friday evening about one hundred and sixty officers and teachers of the Mount Zion Sunday school, with a few other friends, met in the dining hall of the Stone Church for a farewell reception to Superintendent A. L. Sanford and wife and Miss Louise Giesch. Brother Sanford has been superintendent of the Stone Church Sunday school and schools in Zion for the last several years, and his wife has been a teacher in the beginner department. Brother Sanford has also had charge of the junior services at the eleven o'clock hour with his wife as an able assistant. They leave for Nauvoo, Illinois where they will make their home and where Brother Sanford will enter the monument business. Sister Giesch has been secretary of the Sunday school for a number of years, has been a devoted choir member and active in many departments of church work in Independence. She will be married June 5 to Brother Edward Fox of Providence and will leave immediately for the East where they will make their home. The evening was very pleasantly spent in a social way with singing, speeches, and toasts. Mementos of appreciation on behalf of the Sunday school, were presented by Brother Elbert A. Smith, to Brother Sanford, a gold watch chain; to Sister Sanford, a Zion's Praises; and to Sister Giesch, a fountain pen.

MISCELLANEOUS

Become a Trained Nurse

Sanitarium Training Classes Are Now Open

Each year the Independence Sanitarium graduates a class of nurses who with their three years' thorough training, and with diplomas from the State, go out and make enviable reputations in their chosen field of service. The Sanitarium conducts a special training school for nurses and affords opportunity to the young women of the church to learn the nursing profession under very favorable circumstances and in our church environment. Diplomas from the Sanitarium are authorized by the State and are fully recognized throughout the country.

Entrance Requirements

The Training School for Nurses was organized in 1909 and is conducted in connection with the Independence Sanitarium. The purpose is to give theoretical, practical, and systematic training to young women who desire to learn the art of conserving health and nursing the sick.

The course in nursing covers a period of three full years. The first three months constitute a preliminary term of probation. If the candidate completes the probationary term satisfactorily she will be enrolled as a student nurse. All candidates for admission to the training school must be between the ages of eighteen and thirty-five years, and must include with their applications a physician's certificate of good health, and dentist's certificate that teeth are in good condition; also a letter from two responsible people, testifying to the moral character and general fitness for nursing.

The scholastic requirements for entrance to the Training School for Nurses is at least three years of high school, with twelve accepted units of credit.

To Make Application

Application should be made in person to the director of the training school, or where this is impossible, a written application should be filed long enough before entering that proper arrangements may be made. Any who contemplate entering this work would do well to apply at once and start training now, as the class is open and good opportunities for starting are available at the Sanitarium at this time.

The students are required to be on hospital duty eight hours daily. The school reserves the right to ask the student to meet emergencies. Nine weeks of vacation are allowed the student during the three years, at such time as the director can arrange.

Expenses Partly Paid

The school provides maintenance and tuition for the entire term of three years. An allowance of seven dollars per month is given after the probationary term is completed. Student nurses must provide their own uniforms and textbooks such as the school shall adopt, and meet their own personal expenses, which depend largely upon the habits and taste of the student. All student nurses when ill are cared for gratuitously by the Sanitarium and the medical staff, but time lost through illness or for any other reason must be made up.

The practical experience in medical, surgical, and obstetrical work is gained in the various departments of the Independence Sanitarium. In addition each nurse is given a period of service in the drug room, laboratory, X-ray room, and diet kitchen and is given training as senior, night nurse, public health, operating room, and head nurse.

Apply in person or write to

Superintendent, Training School for Nurses,
INDEPENDENCE SANITARIUM, Independence, Missouri

Sanitarium Baths

Reduced Rates for Month of June

The Independence Sanitarium has developed a very fine baths department, and is equipped to give any therapeutic baths, either hydrotherapy or electrotherapy. The department also specializes on massage. A great many people have

made use of these services, and further to popularize and acquaint people with its value, the Sanitarium is offering tickets good for six baths of any kind, including massage, for \$5. The regular price is \$7.50 for six baths and the reduced price will be open for June only. Please phone Independence Sanitarium, Independence 1632 for further information and appointments.

Request for Prayers

Sister M. A. Dick of Oxley, Missouri, desires the prayers of the Saints that she may be healed. She also wishes that T. M. Nunley, or any other of the district who can, could come to administer to her.

Conference Notices

Central Nebraska, at Neligh, June 22 at 9.45 a. m. Levi Gamet.

Gallands Grove, at Denison, Iowa, June 23 and 24. Regular annual election of officers. Plans are being made for the dedication of the church at Denison. President F. M. Smith will be with us to deliver the dedicatory sermon. We would like to have all reports in before conference. We are expecting a good attendance. Come and help make this the best conference ever held in the district. E. R. Butterworth, president. Lena M. Talcott, secretary.

Reunion Notices

Chatham, at Erie Beach, July 20 to 30. This will be held in a delightful resort on the shore of Lake Erie. F. M. McDowell of the First Presidency will be present, also J. F. Curtis, Bishop M. H. Siegfried, John Shields, H. A. Koehler, L. G. St. John, Mrs. A. L. Yingling, and Agnes MacPhail, M. P., Canada's first lady member of the Dominion Parliament, and other prominent speakers. Apply to Stewart Lamont, Chatham, Ontario, for tents, cots, meals, etc. Prices same as last year. J. C. Dent, secretary.

Central Michigan, at Pinconning, August 17 to 27. Matthew Umphrey.

Central Nebraska, at Neligh, June 15 to 24.

Quorum Notices

To Northern California Quorum of Priests: Reunion convenes July 19 to 29 at Irvington, California, and it is hoped that the priests can get together and elect officers, as there has not been any meeting for two years, and no program for three or four years. Come with a volunteer and make things worth while, since nothing is accomplished by just hearing summary priest reports read. Let us learn our duty and then acquire the art of rendering our service gracefully and faithfully.

All reports should be in secretary's office 323 Geary Street by July 10. All priests not members of the quorum are cordially invited to come. EMERY S. PARKS, Secretary.

Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Central Nebraska, at Neligh, June 15 to 24.
Minnesota and North Dakota, at Fargo, North Dakota, joint reunion, June 24 to July 1 (503).
London, Ontario, at Springbank Park, June 30 to July 15 (502).
Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).
Portland, at Portland, Oregon, July 13 to 29 (528).
Northern California, at Irvington, July 20 to 29 (502).
Chatham, Ontario, at Erie Beach, July 20 to 30 (407).
Onset, at Onset, Massachusetts, July 21 to August 5 (454).
Western Colorado, at Delta, July 27 to August 5 (502).
Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).
Southwestern Kansas, at Winfield, August 10 to 19 (502).
Nauvoo, at Nauvoo, Illinois, August 17 to 26 (523).
Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
Clinton, at Glen Park, Fort Scott, Kansas, August 17 to 27 (523).
Western Montana, at Race Track, August 17 to 27 (526).
Central Michigan, at Pinconning, August 17 to 27 (502).

Conference Minutes

THE SAINTS' HERALD

NORTHEASTERN KANSAS.—At Fanning, May 13, 1923, James A. Thomas, district president and T. W. Curtis, missionary supervisor, presiding. Department heads reporting were Ira G. Whipple, Recreation and Expression and Mrs. Emma Hedrick, Department of Women. Frank G. Hedrick, Bishop's agent, reported total receipts \$1,645.42. By vote the fiscal year is to end on June 30. Martin L. Schmid was elected auditor. Of the priesthood, two high priests, six elders, six priests, one teacher, and one deacon reported. District clerk reported scattered membership of district as 168, a gain of 9; Fanning Branch 171, no change; Atchison 97, gain 2; Topeka 62, gain 2. A recommendation from the Topeka Branch that Walter L. Chapman be ordained to office of elder was approved. By vote the district president was instructed to reorganize the Blue Rapids Branch. A letter of respect and appreciation in memory of Brother John Cairns was passed. The general church departments were represented by Sister Nellie Sampson of Independence, who gave an address to the district departments Saturday evening. District officers elected were Samuel Twombly, president; Frank G. Hedrick, secretary; Cecil E. Schmid, Sunday school superintendent; Walter L. Chapman, superintendent Recreation and Expression; Mrs. Emma Hedrick, superintendent Department of Women; Vera L. Twombly, musical director. Conference adjourned to meet on reunion grounds, at Netawaka August 18. Frank G. Hedrick, secretary.

FREMONT DISTRICT.—At Thurman, Iowa. The conference convened Saturday, May 19, 1923, at 2:30 p. m. with A. M. Chase in the chair. The following ministry reported: A. M. Chase, H. N. Pierce, C. M. Roberts, N. L. Mortimore, John Eittleman, Royal E. Barber, C. W. Forney, Roy J. Dundson. Branches reporting were: Thurman 79; Tabor 66; Shenandoah 116; Bartlett 31; Hamburg 22. C. W. Forney, Bishop's agent reported from June 1, 1922 to May 1, 1923, collected, tithing, \$743.32; offering, \$8.50; Christmas offering, \$76.53; College offering, \$76.10; Children's Home, \$100; Sanitarium, \$16.25; oblations, \$77; total, \$1,097.80. Remitted to B. R. McGuire \$1,097.80. C. W. Forney as district treasurer reported balance on hand last report \$20.91; received, \$24.80; total \$45.71. Paid district workers \$45.71. C. W. Forney also reported as district historian, having written the history of the district from 1908 to 1918 and Thurman Branch from its organization in 1862 to 1900, inclusive, and having material and notes for the history of Hamburg and Henderson Branches. The auditing committee reported as follows: "Thurman, Iowa, May 14, 1923. To whom it may concern: We, the committee appointed to audit the Bishop's agent's books and accounts, hereby certify that we have done so and find them to be correct. Signed A. M. Claiborn, W. M. Leeka, R. B. Leeka, committee." The above reports were received and ordered spread on the minutes. Moved, seconded, and passed that we have our conferences in June and November and that we elect our district officers in November. All visiting members were given voice and vote in this conference. A. M. Chase was elected district president, and H. N. Pierce and N. L. Mortimore as his associates. C. W. Forney was elected secretary and treasurer. Sister A. M. Chase was elected district superintendent of Sunday school and Maggie Watkins as assistant. Royal E. Barber was recommended for appointment as president of the Department of Recreation and Expression. B. S. Lambkin, Mr. and Mrs. A. M. Chase, and Mark Leeka were chosen to act as delegates for the Fremont District to General Conference, and were instructed to cast the full vote of the district and in case of division to cast a majority and minority vote. The following resolution was moved by Royal E. Barber and seconded by Mrs. A. M. Chase; Resolved, That the action of the district conference, pertaining to ordination of men to the Melchisedec priesthood as recorded on page 31 of district record be rescinded. Resolution carried. Sister Stella Roberts was chosen as head of the Health Department of the district. Sister Mamie Miller was sustained as district chorister. The district budget was continued for another year as heretofore. Elders Hanson and Hand of Council Bluffs met with our committeeman on reunion and announced that a reunion would be held at Council Bluffs, Iowa, beginning August 10, 1923. At 8 o'clock Elder Orman Salisbury was the speaker. Sunday morning a prayer service was held in charge of Orman Salisbury and C. W. Forney. Sunday school at ten o'clock in charge of local superintendent, C. W. Forney. At 11 o'clock Arthur A. Allen was the speaker. At 2:30 Brother Salisbury was again the speaker. A priesthood meeting was held at 4 o'clock and also departmental work in charge of Brother and Sister Chase. By motion the time and place for holding the next conference was left to the district presidency. Two persons were administered to during the day. At 8 o'clock the service was an illustrated lecture on the Life of Christ given by A. M. Chase. Adjourned to meet at the call of the presidency. C. W. Forney, district secretary.

Our Departed Ones

MURPHY.—Thomas W. Murphy was born at Williamsdale, Nova Scotia, July 18, 1864. Baptized October 3, 1894. Removed to Londonderry about twenty years ago and since that time has been isolated from church privileges. Died May 12, 1923. Leaves three sisters and two brothers.

WEEKS.—Emma Frances Love was born January 14, 1863, at Athens, Ohio. At eleven years of age she moved with her parents to Iowa. Baptized September 10, 1882. Married Charles A. Weeks, February 8, 1883. Died May 3, 1923, at her home in Ames after an illness of eight years. Interment at Rhodes, Iowa. Leaves husband, Charles A. Weeks, and four daughters, Mrs. E. W. Blumenschein, Mrs. G. S. Leise, Helen, and Mae. Leaves also four brothers and four sisters. Two children preceded her.

MANNERING.—Viola Damitz Mannering was born July 14, 1880, at Wheatland, Missouri. Baptized in February, 1899. Married W. H. Mannering January 9, 1901. Usually lived in her husband's appointed mission field which has included the States of Missouri, Kansas, Illinois, Texas, Arizona, and the United States of Mexico. By textbook study and without the aid of a teacher she learned to converse in the Spanish language and accompanied the first foreign missionary party, consisting of herself, husband, and W. S. Pender and wife, to Mexico. At the end of one year's service ill health and the Mexican revolution made their departure imperative. In towns along the international border, she frequently sang on the streets, in both Spanish and English, during missionary services. She made frequent house-to-house visits, leaving gospel tracts with urgent invitations to church meetings, surprising and sometimes convincing her religious opponents. Died at Independence, Missouri, April 19, 1923.

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

Graceland Home-Coming 529
 Two Young Men Ordained to Responsible Positions 529
 Faith 529
 The Class of 1898 530
 The Campus a Sign of Hope 530
 Committee on Retrenchment 530
 What Is It All About 531
 May Forget to Come Back 532
 Blue Pencil Notes 552

ORIGINAL ARTICLES:

Reading—How and What 533
 Priesthood 536

OF GENERAL INTEREST:

Education in America 540
 The Story in Religious Education 540
 East Saint Louis an Archeological Reservoir 541
 Twelve-hour Day Uneconomic and Wrong 541
 Doctor Harry E. Fosdick on Divinity of Jesus 542

WHAT WE BELIEVE:

Glaube 542
 Faith 543

LETTERS AND NEWS 545

R. O. Flanders—H. Arthur Koehler—William Postma and F. Veenstra—Daniel Macgregor—N. C. Enge.

MISCELLANEOUS 550

Leaves husband, mother, three brothers, and three sisters. Sermon by Ammon White. Interment in Mound Grove Cemetery.

HARBSTREIT.—William A. Harbstreit, son of Mr. and Mrs. Joseph Harbstreit, was born in Cincinnati, Ohio, April 24, 1842. Married Elmira Gardner. Moved to Davies County, Indiana, in 1888 where he has since resided. Baptized and has lived a devoted life. Died May 25, 1923. Leaves wife, four children, sixteen grandchildren, six great-grandchildren, and two brothers. Three children have preceded him. His surviving children are Joseph D., William A., jr., Charles B., and Benjamin F. Sermon by George Jenkins. Interment in Cornetville Cemetery.

YOCEM.—Joseph Yocem was born near Weston, Iowa, August 7, 1846, and spent his entire life in that vicinity. Baptized sixty years ago. Died May 27, 1923. Sermon by J. A. Hansen, assisted by Hans Anderson. Interment in Downsville Cemetery.

PETERSON.—Mary S. Peterson was born in Denmark, September 7, 1860. After coming to America she resided in Hazel Dell Township, Iowa, until three years ago when she moved to Council Bluffs, Iowa. Baptized in early life and became one of the first members of the Hazel Dell Branch. Died at Council Bluffs, April 21, 1923. Sermon by J. A. Hansen, assisted by O. Salisbury. Interment in Hazel Dell Cemetery.

HUGHES.—Anna Algatha Swainson was born at Courtright, Ontario, November 16, 1880. Married William John Hughes of Toronto in 1909. Died May 20, 1923. Sermon by C. Edward Miller, assisted by Robert J. Farthing. Interment in Mount Pleasant Cemetery.

VEDDER.—Jane M. Smith was born in Franklin County, New York, December 30, 1843. Moved to Wisconsin where she married Charles Vedder. Moved to Humboldt County, California in 1883. Baptized in California. Fifteen years ago she moved to Independence, Missouri, but the winters proving too severe she went to live with her daughter, Sister C. F. Blind, in Magazine, Arkansas. Her husband and two daughters preceded her.

LAHUE.—Bessie Madaline Baker was born July 29, 1894. Married Samuel F. Lahue, August 11, 1915. Died May 24, 1923, having lived a true Latter Day Saint. Leaves husband, two sons, (Eldon Craig and Herschel Edward) father, and three brothers. Sermon by J. W. Metcalf. Interment in family cemetery. Her son Lloyd Edgar preceded her.

SHAW.—Daniel Thomas Shaw, aged sixty-three years, ten months and fifteen days, died at Saints' Home, Lamoni, Iowa, May 24, 1923. Leaves wife, two daughters, and one son.

KELLEY.—Aaron W. Kelley was born at Robbinston, Maine, January 25, 1835. Enlisted in 1862 with Company H, First Maine Heavy Artillery and saw much active service. He was severely wounded in the Battle of the Wilderness, which resulted in the amputation of one leg. He was a member of the Burnham Post G. A. R. Baptized January 25, 1873. Ordained a priest in 1874 and an elder in 1880. Died at Indian River, Maine, May 26, 1923. Funeral from the Union Church. Sermon by H. A. Chelline.

MIZE.—Mary Lovie, only daughter of Brother and Sister J. L. Mize, was born June 19, 1906. Baptized September 7, 1921. Died May 27, 1923. Funeral services from the home near Flomaton, Alabama. Sermon by D. M. Rudd. Interment in the family cemetery.

Blue Pencil Notes

Age is incredible. It surprises us at every turn. We never become accustomed to its changes. We refuse to reckon with them. Perhaps that is because of our inherent belief in immortality. Feeling immortal we neglect or refuse to recognize the import of passing years.

Children known by us years ago and not since seen continue in our mental vision as children—never a day older. Meeting them suddenly we are astounded to find them grown men and women, possibly married and carrying on the responsible work of life. Painfully we retouch the mental picture that had not kept pace with time.

In a much more intimate way we fail to perceive the changes in ourselves, until shockingly reminded of them in some way. They steal upon us so gradually that we do not notice them. When some friend who has not seen us for years, in his surprise loudly proclaims our gray hairs and wrinkles we wince a little and perhaps hunt up some old photograph, that we may make comparisons. The photograph looks to us like that of a stranger. We think withal that it looks remarkably green, and no doubt it does; and equally without doubt it was a very good likeness in its day. Perhaps it does look callow and awkward—but there was youth there—something now gone.

Socrates four hundred years before Christ had his jest at the expense of those who endeavored to fool the years. Plato in the Republic records him as mentioning "the enthusiastic old men who in spite of wrinkles and ugliness continue to frequent the gymnasium." So to-day we may see a certain type of old man in sport clothes still chasing butterflies on the great white way; and a certain type of aged lady with very short skirts and very red cheeks, provoking the girls to mirth—a needless task at best. Such refusal to make normal adjustment is pathetic.

If we are disposed to be morbid we may rebel. Indeed almost any soul at times must be moved to cry out to the years to "stand back and not press so relentlessly on." So Poe wrote:

I stand amid the roar
Of a surf-tormented shore,
And I hold within my hand
Grains of the golden sand—
How few! yet how they creep
Through my fingers to the deep
While I weep—while I weep!
O God! can I not grasp
Them with a tighter clasp?
O God! can I not save
One from the pitiless wave?

It is idle to rebel. The moments, the days, the years slip through our fingers into eternity and are gone. A wise man may well conclude to meet the inevitable with fortitude, using the day while it lasts; as Christ said, to "work while the days lasts," and make such resolute preparation as he may for

the diminishing years. So Emerson in his poem "Terminus" embodies the resolution to "obey the voice at eve obeyed at prime":

It is time to be old,
To take in sail;
The god of bounds,
Who set to seas a shore,
Came to me in his fatal rounds,
And said; "No more!
No farther shoot
Thy broad ambitious branches, and they root.
Fancy departs; no more invent;
Contract thy firmament
To compass of a tent,
There's not enough for this and that,
Make thy option which of two;
Economize the failing river,
Not the less revere the Giver. . . ."
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime.

With equal resolution Browning wrote:

Grow old along with me! The best is yet to be.
The last of life, for which the first was made:
Our times are in his hand Who said, A whole I planned;
Youth shows but half: trust God:
See all, nor be afraid.

"The best is yet to be"—who knows—perhaps the worst is yet to be. But it is good philosophy to trust the voice at eve obeyed at prime. The late President Joseph Smith often expressed a desire to "grow old gracefully." He worked at that problem for a number of years, even after his eyes had gone blind so that he could no longer read the terms of the problem on the blackboard of life. But he got the answer.

Not long ago a comparatively young man, perhaps not more than thirty-five years old, said to me: "I want to grow old gracefully, and not become sour and bitter and pessimistic and lose faith and confidence and charity and be for nothing and against everything."

I said to him, "You are young to talk about growing old gracefully. You have a long time to think about that." He replied: "I have a theory that to grow old gracefully one must prepare while young. It won't do to wait until one is sixty or seventy years old to get ready."

Perhaps he was right. The never-faltering charity that still will forgive and love our fellow man needs a lifetime of cultivation that it may shine forth like the evening star when the shadows of old age draw round us. The unflinching faith in God that will bear all ills and pains and disappointments and sad disillusionment of time must be cherished and strengthened through a long span of life and not be a shallow-rooted growth of late summer. To accept the inevitable with fortitude and courage and good grace is a task for which men may well prepare early. So there may be a lesson for the young as well as for the old in these paragraphs.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, June 13, 1923

Number 24

EDITORIAL

Care of the Poor

Recently the questions were put by the editor to several of our men, "How far does the responsibility of the church reach in caring for the poor?" "Does paying tithing insure support to the payer?" In this issue of the HERALD in another column we give a reply to these questions, as presented by Bishop A. Carmichael. We commend this thoughtful article to the careful reading of all who are interested in the subject.

The care of the poor is a problem which society has always present, and the church being vitally interested in social conditions cannot escape the responsibility of solving that problem. With us the question of "aid" has assumed large proportions; but "aid" in the form of a money-dole does not solve the problem, but on the contrary in many instances makes it more difficult by creating more dependency.

This church must face squarely the task of meeting the issue of caring for its poor, its dependent ones. Of course the greatest desideration is to eliminate dependency. But how?

The problem links up closely in its solution with the task of establishing the members of the church on the basis of stewardship; for that great social movement will automatically solve the problem of dependency and will eliminate destitution. Every person a contributor to the common weal and all conserving common interests.

FREDERICK M. SMITH.

Conference and Preconference Program

The Presidency is planning a program for conference and preconference services which will be announced in detail later; possibly, however, some preliminary announcements will be of interest to the Saints.

It is expected that there will be a preconference series of preaching services in our seven churches in Independence and three of the Kansas City churches. These various preaching services will be conducted by members of the Twelve and will be missionary in nature, the subjects running through the week be-

ginning Sunday evening, September 23, to be the six principles of the gospel. The following is the line-up of speakers:

Stone Church	Elder J. W. Rushton.
Walnut Park	Elder T. W. Williams.
Enoch Hill	Elder Roy S. Budd.
Englewood	Elder J. A. Gillen.
Liberty Street	Elder D. T. Williams.
Second Church	Elder P. M. Hanson.
Spring Branch	Elder J. F. Curtis.
Kansas City Central	Elder E. J. Gleazer.
Grand View	Elder C. F. Ellis.
Malvern Hill	Elder M. A. McConley.

During this week also there will be mass meetings of the priesthood for prayer services and lectures daily. Also certain special historical services to commemorate the one hundredth anniversary of the angel's visit of 1823.

It is intended that the evening preaching services in the tabernacle during the conference shall carry forward the missionary spirit of the preconference meetings, the general theme being, "What must I do to be saved?"

This program is as yet subject to change, and a more detailed announcement will be made later.

Our Band and Orchestra

I have often expressed in public my appreciation of the choir at Independence and of the general choir movement, but I do not remember having spoken of the band and orchestra. It has always been pleasing to note the progress of these two musical organizations, and I cannot but hope that they will grow in numbers and excellence and thus become strong nuclei around which the band and orchestra interests of the church may be built up.

From experience in band and orchestra covering a number of years, I know somewhat of the difficulty of keeping such organizations together and at work continuously, and hence I can appreciate the persistence of these organizations.

It is doubtful if any other band and orchestra has a finer objective or a stronger bond of union among their members than these two; for Zion the beautiful beckons them on. To work and practice *now* for the time when greater developments of Zion will give

them finer outlets for musical expression should be a thought to keep each member at work with a zeal and spirit unknown to any other band or orchestra.

May our band and our orchestra and their hard-working leaders prosper and grow! F. M. S.

What Is It All About?

"And God said, Let us make man."—Genesis 1: 26.

"Unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.

"Yet I doubt not through the ages one increasing purpose runs."—Tennyson.

V. The Significance of Religion; the Making of Doctrine, Ceremony, Sacrament, and Organization

We have seen the importance that Jesus attached to the individual human soul. With it he begins his work of regenerating the race: to each man in the person of Nicodemus he says, "Ye must be born again." He taught the importance of the individual human soul in his parable of the one lost piece of silver and the one lost sheep. The woman left all and searched for the one coin; the shepherd left all and went to seek the one sheep; so he would have us to understand he came to seek the lost, to seek for and if necessary die for one man, and if for the one so for all.

Religion to Help Man Grow

It follows naturally that to Jesus religion had significance as it ministered to man's needs and helped him to grow; as it ministered in the case of each man to his own personal human needs, or through him to the needs of other men. Any form of religion that does not so minister has no real meaning or worth. And in the light of all these observations I evaluate all doctrine, all ceremony, all church organization and membership, all profession and activity.

Doctor Thomas Cuming Hall in his History of Ethics Within Organized Christianity relates how in the early Roman Catholic Church, in the monasteries a monk at the behest of his superior officers would water a dead stick planted in the monastery yard day after day for years. (See History of Ethics Within Organized Christianity, page 247.) Numberless other arduous and senseless tasks of similar nature were performed regularly. The devotion to "duty" thus displayed was supposed to be highly religious. As a matter of fact, when the world was full of men, women, and children, sick, sinful, suffering, needing Christian help, to spend precious days and human strength watering a dead stick in a monastery yard was distinctly irreligious. The task issued in no service to humanity; it did not help the

individual to grow along desirable lines and it helped no one else through him.

James had the right idea of religion, one that cannot be improved upon if we but read between his lines and get his idea:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the vices of the world.—James 1: 27, Inspired Translation.

Not such service the benignant Father

Requireth at his earthly children's hands:

Not the poor offering of vain rites, but rather

The simple duty man from man demands.

For he whom Jesus loved hath truly spoken:

The holier worship which he deigns to bless

Restores the lost, and binds the spirit broken,

—And feeds the widow and the fatherless.

—Whittier.

Vicarious Service

About the only way we can serve God is to serve our fellows. We serve Jesus vicariously; we visit him in prison, clothe him when naked, feed him when hungry, by way of his needy fellow servants: "Inasmuch as you have done it unto one of the least of these, you have done it unto me." Service of this sort can only come from a regenerated life. Hence it all comes back to the idea of a redeemed individual.

Many pagan, heathen, and primitive forms of religion seem from our viewpoint to have given little attention to the moral and spiritual condition of their adherents. The main idea seemed to be to placate the particular god or gods to whom devotion was given. These gods were to be kept in a favorable attitude by means of sacrifice, ceremony, and ritual. The devotee might be vile, mean, cruel, yet he could enjoy his religious experiences and approach his altar apparently satisfying all the demands of his religion by ceremonial and sacrificial means.

Indeed it seems to us at times that the religious exercise itself made him immoral, as for instance in the worship of Moloch, fathers and mothers cast their innocent children alive into the fiery furnace to win the pleasure of the god. The goddess Venus at one time in the development of her religion demanded that every woman at some time in her life must come to the temple and offer her virtue as a sacrifice to the first man who would give her a piece of silver to throw into the treasury of the temple. The mothers of India cast their babies into the sacred Ganges River. The conquering despot returned red with blood from the slaughter of helpless peoples to make oblations at his altar and an offering to his priest, and all was well:

Feet red from warfields trod the church aisles holy,
With trembling reverence: and the oppressor there,

Kneeling before his priest, abased and lowly,
Crushed human hearts beneath his knee of prayer.
—Whittier.

The Kernel of Religion

Sacrifice, ceremony, rite—these were religion. To an extent these ideals found expression in Judaism. But the major prophets in times of illumination saw clear to the kernel of religion even in that day. For them sacrifice had its place and its meaning, as did ceremony and rite, but these only served a purpose. Religion as they perceived it must issue in human conduct, in justice, mercy, judgment, righteousness:

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6: 7, 8.

I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah 1: 15-17.

The true religion of Jesus Christ demands individual righteousness. The vital and essential thing is that a man shall be righteous—that is, that he shall be right with God and with his fellow man. Church membership, ceremony, sacrifice, ordinance, doctrine, worship, these are subsidiary things that help him to become righteous and to maintain his standing in that state, and to express himself religiously. They help him to grow, "his soul to *expand*," as Alma expresses it. For that is the function of religion, to develop the human soul.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.—2 Corinthians 3: 18.

This view of religion that gives it this practical applied trend, that makes it a function of the whole life, that connects it all seven days of the week with individual and social conduct, that makes it an integral part of personality and character—this vastly fruitful and dynamic concept of religion carries with it the inevitable corollary that religion is a matter of growth and development, an inseparable part of a growing and expanding life experience, no more to be attained in a day than any other aspect of nature.—Betts in *The New Program of Religious Education*, p. 39.

No Retreat from Life

The monastic idea of religion was to bury oneself apart from the world, away from one's fellows, to avoid contamination. It did not solve or attempt to solve the problems of life; it fled from them. It did not help husbands to live with wives or sons with fathers or brothers with brothers; it fled these relations, thus admitting inability to cope with the situations arising out of them. That was not James's idea. Men were to keep themselves unspotted from

the vices of the world, true; but at the same time they were to go out and minister to the needs of humanity as Christ did. Religion would help a man to be a better husband; it would not lead him to renounce marriage as the monk did. It would help a man to be a better son to his father; it would not lead him to deny that father and burn unread a loving letter from a good mother, as monks did lest they be detracted from their prayers. Religion would lead brother to help brother rather than to refuse the simplest act of assistance in time of need as certain monks did on the ground that they were "dead to the world." Saint Francis had a much better idea of religion when he left the rich estate of his father and gave his life to the service of the poor and needy. (It is only fair to say that the old monastic idea of personal seclusion, which in turn grew out of the idea of the religious hermit, broke of its own weight; and in time the monasteries became more social and the monks gave their time to tasks calculated to help humanity as judged by their views of human needs.)

Our religion must justify itself at every point by service in the development of the individual soul and after that the collective soul. And I believe that it does that very thing. The primary doctrines of the church: faith, repentance, baptism in water, baptism of the Holy Ghost, the resurrection, the eternal judgment, each in its turn and in its way helps the development of the one who walks that path. (Hebrews 6.) "Let us go on to perfection." The purpose of the doctrine is to help men go on to perfection. So, too, when properly analyzed, the ordinances and sacraments and sacred days are found to have their real significance as helps to an end, and that end the development of man. When considered as all important in and of themselves they lose all values. To quote Jesus again: "The Sabbath was made for man, and not man for the Sabbath."—Mark 2: 27. The Jews considered the Sabbath superior to human needs, and rebuked Jesus because his disciples plucked and ate corn on the Sabbath. Jesus considered that the Sabbath was made for man, i. e., to help him in his spiritual development. That concept ran through all his belief regarding religion in all its functions and forms.

Meaning of Church Membership

Church membership must not be looked upon as an end in itself, a sort of eternal life insurance paid up and the policy deposited in the strong box of heaven. Church membership through the fellowship of kindred souls and communion with the Holy Spirit helps one to grow toward the Christian standard of manhood or womanhood set forth in the law. If one does not consciously and persistently avail himself of that help to grow in grace and knowledge

of the truth, membership has nothing for him. The payment of tithing must not be regarded as fire insurance, even though it is written, "He that is tithed shall not be burned." The payment of tithes enables the individual to cooperate with God and his fellows in certain good works collectively pursued, such as preaching the gospel, caring for the poor and aged and for orphaned children and many other ways; at the same time it performs a work of grace in the heart of the tithepayer. The communion of the Lord's supper is not either a magical or mechanical work of transformation changing the communicant into Christ's likeness by reason of potent powers in the bit of bread and the sup of wine. But the whole beautiful service with its historic meaning and spiritual content powerfully helps one to "remember Christ," to envisage him, to recall his example and teaching, profoundly to resolve to become more and more like him. Thus if we take the trouble to think and analyze we will find that the whole vital body of religious belief and observance, sacrament, doctrine, membership, spiritual gifts and blessings, and even church organization, yield their full and rich meaning only as we consider them as aids in the development of the human soul. That thought is splendidly set forth in the following scripture:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.—Ephesians 4: 8-15.

Purpose of Church Organization

Here we learn that Christ gave gifts to men. He perfected a certain form of church organization. He set up church machinery, including apostles, prophets, evangelists, pastors. What was the purpose of the gifts? What was the purpose of the organization? Listen: for the "perfecting of the Saints"; to lead each and every individual human soul that would follow him to the predestined goal, perfect manhood in "the measure of the stature of the fullness of Christ." All these are to help us grow—"grow up into him in all things, which is the head, even Christ."

Alma makes the final test of religion its power to enlarge the soul. Beyond all signs or miracles as

evidence of the truthfulness of the gospel is the fact that it causes "my soul to expand." By that I know.

There is only one way to get salvation, and that is to grow into it. We have here then the meaning of religion and the purposes of God. All cluster about the culture, the growth, the development of the individual human soul, and after that the collective soul: "Till we *all* come in the unity of the faith."

These considerations put meaning into life. They put meaning into the universe. And the sublime road toward the goal is thus set forth: "Speaking the *truth* in *love*, may *grow* up into him in all things." Love, truth, growth, those three wonderful principles coordinated spell salvation; and all creation has struggled and toiled toward the time when men should come to appreciate and apply them. To quote Paul, rather freely: "The whole creation groaneth and travaileth together in pain until now . . . waiting for the manifestation of the sons of God." (Romans 8: 19-22.) ELBERT A. SMITH.

(Concluded.)

The Morning Classes at the Convention

The three morning classes have some excellent subject matters for consideration—Bible appreciation, religious education, and the social principles of the gospel. These subjects indicate the serious spirit of the convention. They are of a decidedly religious tone, and fill a great present need. They are conducted by men who have made a special study in each of these several departments.

President McDowell, who handles the social principles of the gospel, has reviewed a great volume of literature in Christian sociology, and is preparing to present the results of his research.

A. Max Carmichael, Superintendent of the Department of the Sunday School, is thereby the head of the Department of Religious Education. He has made a careful review of existing scholarly discussions of the needs of religious education, content, the special methods of religious pedagogy, as well as having first been engounded in general teaching methods and child psychology. He is much interested in extending his study of child psychology in its relation to the religious development of the child. Since he was appointed general superintendent he has reviewed some hundred volumes or more in this special field.

C. E. Wight conducted the class in religious education in Graceland for two years and was instrumental in getting it will started and established. He has labored for several years as a counselor in the Lamoni Stake presidency, and is now president of that stake. As a son of John W. Wight he was raised in an atmosphere to give him a natural appreciation of the value of the Bible. S. A. B.

News of Home-Coming and Young People's Convention

Graceland Home-Coming a Big Success

The attendance at Graceland's first Home-Coming which was held in Lamoni from Sunday, June 3, to Wednesday, the 6th, was far beyond the most optimistic expectations of the committee, and the spirit of good fellowship was a joy to behold. It is estimated that at least 300 former Graceland students were there; and practically all of this year's students remained to help celebrate the happy occasion.

The people of Lamoni are keeping open house with the whole-hearted hospitality which is reminiscent of General Conference days there, and all plans are to the end that every one may have the best possible time. *The Lamoni Chronicle*, owned and edited by Brother Wallace H. Blair, has done a splendid piece of work reporting and boosting the Home-Coming and Convention, and in addition to its regular editions, got out a special Graceland Souvenir Number. The *HERALD* is indebted to the *Chronicle* for much of its news of this week's events at Lamoni, and is glad to make acknowledgment.

Baccalaureate Service

This is the twenty-fifth class that Graceland has graduated and the class numbers sixty-two members. The baccalaureate service was held at the Brick Church Sunday evening in charge of the college president, George N. Briggs. President F. M. McDowell offered prayer. This was followed by a beautiful duet by Misses Aliene Brackenburg and Mabel Carlile. A solo was delightfully rendered by George E. Anway of Independence, and following it a very pleasing number by the choir.

The sermon was by President Frederick M. Smith who spoke most effectively on the subject, "The educational problem of the church." This sermon will be published in full in an early number of the *HERALD*. Miss Lena Wells sang a solo at the conclusion of the sermon which was well received, and which concluded a very interesting and impressive program.

Lambda Delta Sigma Banquet

Ninety-two members of the Lambda Delta Sigma society sat down in the dining tent on the college campus Monday noon and partook of a four-course banquet prepared and served by Mr. Wayne Wolfe and assistants from the freshman class.

Professor G. A. Platz acted as toastmaster and introduced Walter Daykin for a welcome to new members. This was responded to by William Ely in behalf of those who had been chosen to join the organization. Later President F. M. Smith gave a short talk.

There were twenty-four new members initiated, mostly chosen from the upper twenty-five per cent in scholarship of the regular college class and religious education class.

Monday, Get Acquainted Day

Monday afternoon was given over to a few hours of getting acquainted on the campus, and hundreds of loyal Graceland students, those of this year and years past, met and formed or renewed acquaintances. College ties mean much, and those formed under the influence of our own church, as at Graceland, seem to endure through the years with unusual fidelity.

The Operetta

The Graceland Glee Club under the direction of Miss Mabel Carlile presented "Bulbul," a comic opera, on Monday evening in the large tent. The presentation was a success in every

way. William Patterson as the king, and Florence Thompson as Lady Ida, his attendant, deserve special mention, and Aliene Brackenburg as Princess Bulbul and Paul Craig as Prince Caspian delighted the audience with much beautiful solo and duet work. The jesters who attended the king, James Dempsey and Harve Elefson, added to the humor, and three large chorus groups made a beautiful setting for the entire play. The fantasias also added greatly to the beauty of the chorus work.

The College Orchestra was very effective in accompaniments and preludes.

Everything worked smoothly and the harmony of the chorus work especially reflected credit on the director Miss Carlile and Mrs. Johnson who had charge of the fantasias.

The director was further aided by Miss Whiting, dramatic coach, and Mr. Anthony, orchestra director.

The Annual Parade

Twenty classes were represented in the parade of Tuesday, which was no doubt the most colorful, and one of the most interesting features of the Graceland Home-Coming. Considering the shortness of the time allowed for preparation and the limited number of representatives in most of the classes, the procession had an unusually professional appearance, and was a real demonstration of a Graceland spirit that lasts.

"International Graceland," the float entered by the class of 1922, was a universal favorite, and was the judges' choice for first place in the contest, on the basis of having a good idea, carefully and beautifully worked out. The car was draped in white, and at the center of the platform, surmounted on a tall standard, was a big cardboard replica of the old Graceland building, from which floated white streamers that were held by the representatives of the various countries of which the class of '22 was composed.

The class of 1923 was awarded second place and the class of 1907 third place. '23 entered a most gorgeously dressed float of maroon and white; and the "old-timers" a clever illustration of the motto, "Zion Needs Clean Homes." The latter car with its lace curtains, snowy flowers and white-capped matrons polishing the last shining window attracted much comment, which was usually followed by a laugh as the spectators caught sight of the huge can of Sunbeam Cleaner which adorned the spare tire.

Success is sweet, but there is nothing so popular with a crowd as a game showing in the presence of defeat which accounts for the honorable mention accorded the float of the class of 1919. The committee in charge of preparations overslept, and when the line formed back of the college at one o'clock, the class of '19 was unrepresented. Accordingly one of the class borrowed a horse, collected a handful of vari-colored streamers for his saddle horn, hastily lettered a placard, and the two of this class wore the good animal to a state of exhaustion trying to keep up with the automobiles.

Many worthy mottoes were displayed among the flowers and bunting decorations of the nineteen floats that formed the procession—"Impossible Is Un-American," "Without Vision Men Perish," "Graceland for All, and All for Graceland," and an occasional more flippant assertion, such as that of the second class to be graduated, 1899, "The first twenty-five years are the hardest."

The classes represented in the parades were 1898, '99, '03, '04, '05-'06, '07, '09-'10-'13, '11, '14, '17, '18, '19, '20, '21, '22, '23, Religious Education, and 1923. ALICE MYRMIDA SMITH.

Class Social

The class picnic at the reunion grounds Tuesday evening was the big social event of the home-coming. Close to two hundred students ate supper in the woods. Classes separated in groups for the picnic supper, after which they all gathered in one large circle and each class gave a stunt representative of its work in some way. Much amusement was caused and the general mingling of alumni members was thoroughly enjoyed.

Athletics

Athletic contests of various kinds were held on the grounds near the college each day, but the finals were not played until Wednesday forenoon when the alumni-faculty defeated the college students by a total of 56 to 51. Tuesday morning was devoted to tennis and volley ball tournaments, both of which, as well as the ball game, were won by the alumni-faculty.

Graceland is fortunate in possessing a beautiful athletic field, a natural lay of land which, when improved, will offer numerous advantages to the college students. At present the field is practically unequipped, but use is nevertheless made of it, and in spite of these handicaps the events of June 5 were interesting and successful from the point of view of the crowds that looked on.

Final Chapel

Final chapel was held in the big tent which is used for all meetings on the campus, on the morning of June 6, at 10 o'clock, opening with song and prayer.

President G. N. Briggs introduced Professor J. A. Gunsolley, who made a speech of welcome to the home-coming students. It was a pleasurable occasion to have present three former presidents of Graceland College: H. S. Salisbury, J. A. Gunsolley, and S. A. Burgess.

Vida E. Smith, dean of women, introduced the Crescent Club girls and welcomed the new members into the society.

The two cups, one for forensics and the other, the President's cup for scholarship and athletics, were presented to the winning society for the year. There are four literary societies represented in Graceland which include the entire student body. They are: the Niketes, Victorians, Alpha Pi Sigma, and the Kappa Deltas. These societies compete in scholarship, athletics, and forensics. The highest number of points was made this year by the Niketes Society, both in forensics and scholarship-athletics, thereby entitling them to possession of the two cups for the ensuing year.

The graduating class of 1923 presented a gift to the college, consisting of tables and chairs for the college library.

Announcements were made concerning the high quality of scholarship made by students at Graceland this year and encouragement given for future efforts along that line.

Benediction closed the farewell chapel for the class of 1923.

Graceland Commencement

The twenty-fifth annual commencement for Graceland College was held at the Brick Church in Lamoni, June 6, at 8 p. m., graduating the class of 1923.

Invocation was pronounced by Apostle T. W. Williams, which was followed with a musical number of the College Glee Club.

The distinguished speaker, Doctor Frank W. Blackmar, of Kansas University, made the commencement address on "Justifiable individualism." Doctor Blackmar, an authority on social science and holder of the first chair of sociology in any university, struck the keynote of his speech when he urged the members of the graduating class to go out into the world preserving that individualism which makes for leader-

ship, but applying to it the test of social service. Touching upon the purpose of life, Doctor Blackmar said it can only be explained when we add to the theory of biology the theory of religion or love. There is no longer room in the world for the extreme individualist, neither should we cling to socialism or communism as the solution of the problem, for the individual must be preserved for progress. Doctor Blackmar appealed for a "Justifiable individualism."

The Graceland string quartet rendered a musical selection, following which the President conferred degrees, diplomas, and certificates.

The honorary degree of Doctor of Divinity was conferred upon President Frederick M. Smith by the Board of Trustees, while President G. N. Briggs of Graceland College received the honorary degree of Doctor of Laws.

The President announced those of the graduating class receiving honors and the winning of the two scholarships by Lora Gamet and Ethel Williamson. A closing number was given by the College Glee Club. Benediction was pronounced by Apostle F. Henry Edwards.

Following are the 1923 Graceland graduates:

Junior College

Justus Allen, Lamoni, Iowa.
 Duane Smith Anderson, Omaha, Nebraska.
 Joseph H. Anway, Lamoni, Iowa.
 Malcolm Bruce Barrows, Lamoni, Iowa.
 Dorothy Maud Briggs, Lamoni, Iowa.
 Maynard C. Broliar, Placerville, Colorado.
 Charles F. Church, Jr., Lamoni, Iowa.
 Grace Claiborne, Thurman, Iowa.
 Franklin Earl Ebeling, Willoughby, Ohio.
 Harve H. Elefson, Lamoni, Iowa.
 Warren H. Eliason, Lamoni, Iowa.
 Ada Fallon, Lamoni, Iowa.
 Lora Gail Gamet, Lamoni, Iowa.
 Nellie L. Gaulter, Lamoni, Iowa.
 Glee Goreham, Des Moines, Iowa.
 Ruth Elizabeth Gray, Parsons, Kansas.
 Mary Elizabeth Hannah, Shawnee, Ohio.
 Maynard C. Hunt, Independence, Missouri.
 Burton R. Hynden, Lamoni, Iowa.
 Marguerite Jeffries, Davis City, Iowa.
 M. Aurilee Jensen, Moorhead, Iowa.
 Maurice F. Johnson, Coldwater, Michigan.
 Lewis Jones, Lamoni, Iowa.
 Ramona Jean Judson, Lamoni, Iowa.
 Shirley M. Kinney, Mason City, Iowa.
 Thelma Bell Lane, Lamoni, Iowa.
 Bertha Harper Lester, Lamoni, Iowa.
 Enos Needham, Lamoni, Iowa.
 Alma Scott Propst, Vale, Oregon.
 C. H. Sandage, Lamoni, Iowa.
 Ina D. Schrunk, Atchison, Nebraska.
 J. Clare Turney, Lamoni, Iowa.
 Nita Maud Vandell, Pleasanton, Iowa.
 Raymond A. Whiting, Lamoni, Iowa.

Academy

Addie Theresa Bowen, Merrilan, Wisconsin.
 Walter L. Daykin, Taylorville, Illinois.
 Inez Lois Eliason, Race Track, Montana.
 Floyd Engstrom, Vesper, Kansas.
 Cecil A. Gunsolley, Lamoni, Iowa.
 Louise Catherine Haas, Lees Summit, Missouri.
 Frank Holmes, Clay Cross, England.
 Sidney Phillips, Caraway, Wales.

Myrtle A. Radmall, Blue Springs, Missouri.
 Ruth Russell, Independence, Missouri.
 Maggie May Stemm, Lamoni, Iowa.
 Edward W. Stoll, Lamoni, Iowa.
 Annie Evalena Torrance, Guilford, Missouri.
 Minnie Whiting, Lamoni, Iowa.
 Thomas Williams, Andover, Missouri.

Religious Education

Elena Anthony, San Antonio, Texas.
 Raliegth Lee Fulk, Beardstown, Illinois.
 F. Fay Gates, Ravenwood, Missouri.
 Ferd E. Hammel, Dunn Center, North Dakota.
 Fred W. Kendall, Lamoni, Iowa.
 Guy P. Levitt, Crosswell, Michigan.
 Orval L. Thompson, Detroit, Michigan.
 Ethel Williamson, Marseilles, Illinois.
 Joseph H. Yager, Warton, Ontario.
 Lillian Yager, Warton, Ontario.

Commercial

Shorthand Course

Fern Elefson, Lamoni, Iowa.
 Rita Bernice Hart, Lamoni, Iowa.
 Shirley M. Prugh, Lamoni, Iowa.
 Vera Redfield, Independence, Missouri.

Business Course

Walter W. Cole, Lamoni, Iowa.
 Wallace C. DeLong, Lamoni, Iowa.

Studio

Graduate Course in Piano

Dorothy Maud Briggs, Lamoni, Iowa.

Teacher's Certificate in Piano

Ruth Lucile Grenawalt, Lamoni, Iowa.
 Dorothy Maud Briggs, Lamoni, Iowa.

The Class of Twenty Years Ago

Of the class of 1903 six members were present for the Home-Coming, namely, Mrs. Pauline Anthony Gold, J. H. Jones, Mrs. Lena Church Prall, and W. E. Hayer of Lamoni; Mrs. Nelle Atkinson Kelley of Omaha, and M. T. Jamison of Independence, Missouri.

The enrollment of former students of Graceland College in a special register shows 122 in attendance. This includes several residents of Lamoni, but not all.

As part of the Class Day of the Home-Coming on Wednesday, June 5, Willamena Johnson and her class of girls presented some striking calisthenics and drill movements. They also presented some dignified and graceful movements at the Saturday night program in the College Chapel.

Thursday evening, June 7, as the first evening program of the convention, the young people of Lamoni entertained the visitors in a reception in the basement of the Brick Church. This gave an early opportunity for all to get acquainted.

Home-Coming Reveals Graceland Spirit

For twenty-seven years Graceland College has gone quietly about its task of preparing the youth of the church for useful service among the influences of religious and moral restraint. At this twenty-fifth commencement time and this, its first

formal home-coming, the church has had an opportunity to see what Graceland has done and what it has become.

Perhaps the two most significant events of the week were the announcement on commencement night of the reinstatement of the third and fourth college years in the curriculum of Graceland, and the initial steps taken at the class reunions Tuesday evening toward a permanent alumni association. This means that in the future the college hopes to be able to do more and more for its students; and also that those who have been students are willing to put themselves in a position to do more for Graceland. One of the best tests of success and at the same time one of the best forms of insurance of future success a college can have is an active alumni.

The commencement exercises this year were particularly impressive. The sacrament of Sunday morning, while not directly a part of the college program, was administered to a congregation of college people, and the two ordinations of the morning were of men who have contributed much to Graceland in the past years. The ordination of Lonzo Jones to the high priesthood, and of Charles E. Irwin as a high priest and a bishop will be of interest to all who knew them as classmates or professors.

President Frederick M. Smith delivered the baccalaureate sermon on Sunday evening, and Doctor Frank Blackmar, of the University of Kansas, the commencement address on Wednesday night, June 6. Doctor Blackmar is a veteran sociologist, and is noted for being the founder of the first department of sociology to be included in any university in this country. His address, "Justifiable individualism," was in thorough accord with the ideals of the church for the young people, and was well received.

Sixty-eight diplomas were granted at the commencement, from the five departments of the college, and two honorary degrees. In honor of the reestablishment of the four-year college, President Frederick M. Smith was granted the degree of doctor of divinity, and President George N. Briggs the degree of doctor of laws. There were thirty-four graduates from the junior college, twenty-four of whom are eligible for state teacher's certificates and three for state public school music certificates. Fifteen students were graduated from the academy, ten from the one-year course in religious education, six from the commercial department and three from the studio of music.

The intervening days of the home-coming were filled with recitals and receptions, athletics and picnics, an operetta and a parade. There were two interesting social phases of the reunion; the meetings of the "oldtimers" when they got together to discuss old times and to plan out their share in the festivities, and the meeting of the former students with the Graceland of to-day—the interest of those who studied out on the hill in the old days in the advancement of the school and the increased advantages which it offers to the students of to-day.

If the home-coming was in the nature of a revelation to the church of what Graceland is doing for its young people, surely the situation was reversed at the opening sessions of the Young People's Convention which began Thursday morning, June 7. They were an indication of what it is possible for the young people to do for the church. The spirituality which the young people brought to the prayer services, the intelligent interest with which they took up the class work and lectures, and the enthusiasm of the round tables and recreational expression demonstrations should constitute an answer to one of the most vital questions which the church has to ask to-day, "Are we holding our young people?"

ALICE MYRMIDA SMITH.

Young People's Convention Now in Session

The Young People's Convention was formally opened Thursday, June 7, at 10 a. m. in the big tent, attended by a large crowd, including 500 officially registered delegates.

Albert N. Hoxie, of Philadelphia, led the meeting in several songs, stirring up enthusiasm for this memorable occasion. This was followed in opening prayer by Apostle John F. Garver.

Introductory remarks were made by President Floyd M. McDowell who expressed his deep gratitude at the splendid response to the convention, the first of its kind ever held in the church.

A symposium followed, the first speaker being C. E. Wight, president of the Lamoni Stake, who welcomed the delegates to the church at Lamoni.

Oscar Anderson, ex-mayor of Lamoni, spoke in behalf of Mayor Blair, extending the town's invitation to the convention.

President G. N. Briggs of Graceland then turned over the keys of the college to the convention and expressed his pleasure in so doing.

A vocal solo was rendered by Job Negeim, a young brother from Jerusalem, who is attending the college.

President Frederick M. Smith then introduced the speaker of the day, Doctor Frank W. Blackmar, of Kansas University, whom President Smith presented as "The Dean of American Sociologists."

Doctor Blackmar urged the young people to put aside creeds and dogmas, to accept the simple truths as taught by Jesus, and to prepare for finishing the work He started here upon earth. "If you are normal you will never grow old," said Doctor Blackmar in making an appeal for clean, wholesome recreation and play. He believes in municipally organized play and recreation and that we should not commercialize them. Home, he emphasized, is the center of life, and this we should cherish and preserve.

Following the address, Professor J. A. Gunsolley was presented with a token of appreciation by his many friends, for his faithful service at Graceland College.

The splendid and inspiring meeting closed with song and benediction.

The Daily Program

The daily round of events begins each morning at 6 when setting-up exercises are in order. At 7.30 there is a prayer service in the tabernacle tent, and at 8.45 a. m. there is class work which is divided into three courses: Course 1—"Bible appreciation," by C. E. Wight; Course 2—"Religious education," by A. Max Carmichael; and Course 3—"Social principles of the gospel," by F. M. McDowell, all three classes going at once.

At 10 a. m. there is a lecture and symposium for all at the big tent, and at 1.30 p. m. round tables at the same place. At 3 p. m. the afternoon is given over to recreational leadership, and at 8 p. m. a special program is given.

Special Days

In addition to the regular schedule each day is designated to emphasize a special feature of the work through the lecture and symposium at 10 a. m. especially, and in part through the evening program, and possibly the round table at 1.30 p. m.

Thus the first Friday was designated as Religious Life Day, and the theme continued in the evening sermon, "Why religion at all?" Then Saturday and Sunday were designated as Missionary days, the lecture, round table, sermon, prayer service, and Sunday evening program being dominated by that theme.

Monday was Health Day; Tuesday was Music Day; and Wednesday is Economic Day.

Then Thursday, June 14, will be Religious Education Day; Friday will be Recreation Day, and the final Saturday and Sunday will be Zion Builder's Days.

The above indicates the themes stressed and to be stressed throughout the convention.

Opening Prayer Meeting

Each weekday morning at 7.30, and each Sunday afternoon of the Young People's Convention a prayer meeting is provided for. At the first one Friday morning, June 8, the big tent loaned by the Little Sioux District for an assembly tent was filled. The service was in charge of R. V. Hopkins, pastor in Zion, and Elbert A. Smith, F. M. McDowell and C. E. Wight. A spirit of earnest devotion was manifested and many strong testimonies were given, especially by young people who received their inspiration at Graceland College.

President Elbert A. Smith spoke commending the effort of the young Saints and giving promise of great blessings as we strive for it.

There is being shown an earnest desire to prepare for service, especially by the many former and present students of Graceland on the grounds.

Attendance Large and Enthusiastic

It seems unbelievable now, but when the convention idea was first suggested, it was thought that the plan would be a success if even fifty visitors came and got the advantage of the classes and fellowship of such an occasion. Since that time the plans have had to be revised and enlarged again and again. The attendance has many times over surpassed the most optimistic estimates. By Saturday noon 631 had been enrolled.

Every one who attends the organized classes, lectures, and entertainments of the convention has been asked to enroll. The registration fee is \$1. This is thought to be the fairest method of distributing the expense of the convention, as well as assuring that the convention will be self-supporting. Each one enrolled receives a 98-page notebook containing the complete program, and is also given the official badge of the convention entitling him to admission to all programs. The town people are supporting the convention loyally. Many of them have enrolled even though not able to attend.

Attending From a Distance

Marie Belcher, Milwaukie, Oregon.
Mr. and Mrs. Wilfred Burton, Long Beach, California.
Maurice Clapp, Redlands, California.
Charlotte Condit, Hagerman, Idaho.
Roscoe Davey, Salt Lake City, Utah.
Harmon Dexter, San Bernardino, California.
Rachel Evans, Bisbee, Arizona.
Virgil Etzenhouser, Salt Lake City, Utah.
Orville Ebeling, Willoughby, Ohio.
Blanche Edwards, Birmingham, England.
Sanford Fisher, Boston, Massachusetts.
Laurence Fuqua, Houston, Texas.
Edna Frazier, San Francisco, California.
Winifred Goodwin, Tulsa, Oklahoma.
James Houghton, Cambridge, Massachusetts.
Evan Hopkins, Collinsville, Oklahoma.
Edith Hopkins, Collinsville, Oklahoma.
Albert Hoxie, Philadelphia, Pennsylvania.
Vivian Jagers, Hartshorn, Oklahoma.
Mrs. Lela Lacey, San Dimas, California.
Ruth McLean, Toronto, Ontario.

(Continued on page 569.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Care of the Poor

By A. Carmichael

*Should the church care for the poor? How?
Does paying tithing obligate the church to
care for the payer if he becomes dependent?*

Before answering these questions, let us inquire, What do we mean by the term "poor"? Evidently it stands for anyone who is in need—the needy. A man's poverty is measured by the amount he is short of supplying his needs. One is rich commensurate with the amount he has more than he needs. Needs being a relative term, the amount necessary to supply amply cannot be definitely fixed. A normal person or family is self-supporting; if not, they are abnormal. The ideal to be attained is normalcy in all life, individual and collective. This ideal is to become an accomplished fact through the dynamic of service and never by compulsion, either of the individual or group.

The obligation of the church to its members is not measured by what they now possess or by what they have paid to the group. We lay down the fundamental

Law of the Need

as the only basis on which any legitimate demand may be made of the church by the individual or by a group. The idea that because an individual has paid his tithing that this constitutes a *legal obligation* on the part of the church to furnish the individual when in need is erroneous. Let us briefly note just what the individual does when he complies with the financial law of the church and *why* he does so.

First comes the tithe (tenth) of the increase. This is *paid* to the group (the church) because it is not the individual's but rightly belongs to God. It is *paid* to the church with a deed and covenant that cannot be broken. It is *paid* as any other *honorable* debt must be *paid* and never constitutes any legal claim against the one to whom it is paid.

Second. The surplus is the next amount to be *paid* by the individual to the church and includes all the individual has above his needs and just wants. This surplus is also God's. It does not belong to the individual but rightly belongs to the church. It is *paid* to the church with a deed and covenant which cannot be broken. It is *paid* as any other honorable debt should be *paid* and does not constitute a legal claim against the one to whom paid. Note that both the tithe and the surplus is *paid* and not given. We

do not *give* our debts to our creditor—we *pay* them.

Third. Now for the first time we are in a position to *give* something to the group, or the church. We are now on a vastly higher plane. The tithe and the surplus are debts and as such are paid. The offering is a real sacrifice for it comes out of our "needs and just wants," and is *given* to the group. But how given? With the thought that we shall expect it back again? Never! "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord . . . he shall offer it of his own voluntary will." (Leviticus 1:2, 3.) It is a free gift; more than that, for with the gift goes the giver. It goes to the church as a gift with a covenant that cannot be broken. It does not give the donor any legal claim on the group. The only claim that the individual has is as stated above—his "needs" is the law. It has been said that "necessity knows no law." In better form the same idea is expressed that "the necessity is the law." Briefly, we follow this basic principle through the divine history, remembering as we do so

The Unchangeability of God

For I am the Lord, I change not.—Malachi 3:6.
With whom is no variableness, neither shadow of turning.—James 1:17.
Jesus Christ, the same yesterday, and to-day, and for ever.—Hebrews 13:8.

The Law of the "Equivalent"

In the sweat of thy face shalt thou eat bread.—Genesis 3:18.

The wicked borroweth and payeth not again.—Psalms 37:21.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat . . . for we hear that there be some . . . working not at all. . . . Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.—2 Thessalonians 3:10-12.

Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer.—Doctrine and Covenants 42:12.

Our Portion

And will give me bread to eat and raiment to put on. . . . and of all thou hast given me I will give thee a tenth.—Jacob.

Thou shalt . . . surely lend him sufficient for his need, in that which he wanteth.—Moses.

Having food and raiment, let us be therewith content.—Paul.

Every man according to his wants and needs inasmuch as his wants are just.—Joseph Smith.

The providing for every man's need and just want, no more, no less, is the divine golden warp threading its way through the entire jurisprudence, and on, through and around which the infinite law of finance is woven—the true law of equality, God's provision for equal opportunity.

From the beginning the "needs" of the human race has occupied the Lord's thoughts.

The poor and the needy are the objects of the Lord's thoughts.—Psalms 40:17. (He will continue to keep this class always in remembrance.)

When the Lord shall have dominion from sea to sea, the poor and the needy shall be his special care.—Psalms 72: 8-13.

He who does not heed the cry of the "needs" of his fellow man needs to repent.

He who seeks to oppose the needy from his *rights* are numbered among the wicked.—Psalms 37: 14.

This responsibility is placed upon mankind, for we are commanded to "judge righteously and plead the cause of the poor and needy." (Proverbs 31: 9.) The Lord stands pledged to maintain the rights of the poor. (Psalms 140: 12.) The Lord of hosts has promised that "the needy shall not always be forgotten; the expectation of the poor shall not perish forever." (Psalms 9: 18.)

The Hebrews were taught prophetically through their leader, Moses, "if there be among you a poor man of one of thy brethren within any of thy gates in this land . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brethren. But thou shalt open thine hand wide unto him and shalt surely lend him sufficient for his need, in the which he wanteth." The wise man voiced the same idea when he exclaimed, "Give me neither riches nor poverty." Even in the administering in the sacred edifice—God's house—only that which was needed was to be portioned.

It is significant that the Master of men when teaching his disciples said, "The Father knoweth what things ye have *need*." He was concerned about their needs only. Who will say that the all-wise Father did not in his plan to men include the laws the obedience to which would amply provide for these same needs? Jesus emphasized his belief by his life. He took only what he had need. (Matthew 21: 3.) He taught that a man's need was more sacred than the Sabbath. (Mark 2: 25.) Even in his unbounded love for humanity the Christ limited his blessings to those who "needed" them. (Luke 9: 11.) In his role as a purchaser, he limited his buying to the actual "needs." (John 13: 22.) Under the divine afflatus the Pentecost Saints "gave every man as he had need." (Acts 2: 45; 4: 35.)

Paul's panacea was: "Let him labor, working with his hands for the things that are good, that he may have to give to him that needeth." (Ephesians 4: 28.) His "needs" was the reward of the righteous. (Philippians 4: 19.) Even the amount of instruction a person should get is measured by his "needs" for the same. (Hebrews 5: 12.) It set the bounds for God's gift to man for his salvation. (He-

brews 7: 11.) The rescuing of the needy is the Lord's salvation, for "The deliverance of the poor and the needy is the Lord's salvation." (Psalms 35: 10.) It marks the boundaries of the love we have for our fellow man. (1 John 3: 17.) It will continue through the ages as the standard of God's bestowals. (Revelation 21: 23.) It is the touchstone of divinity that obliterates all aristocracy. In its domain "class consciousness" is unthinkable. It answers affirmatively and positively the cry of our race, "Am I my brother's keeper?" The obedience to the "law of the need," safeguards both the poor and the rich.

Basing our assertions on (a) the bulwark of God's unchangeability, (b) the eternal principle of God as reflected in the law of economics, that of giving an equivalent for what one gets, and (c) that the portion of every man has been allotted to him by divine enumeration, this portion being his "needs and just wants," we may with assurance enter into a discussion of the proper creation and distribution of wealth.

Under the Mosaic economy, the schoolmaster, the Lord made ample provision for man's "needs." We may feel assured that if man's "*needs*" were carefully provided under the "lesser law," the gospel in its fullness would not do less. Note the solicitude of God for the poor—the needy. At the end of every seven years every creditor was to release his debtor if he was poor—needy. Not only was he to be released, but "thou shalt open thine hand wide unto him and shalt surely *lend him sufficient for his needs in that which he wanteth*. . . . Thou shalt furnish him liberally." Here the law of the needy was limited to the "poor brother" only, for of the foreigners it is said "of a foreigner thou mayest exact it again; that which is thine with thy brother thine hands shall release." The reason for this law is obvious. If Israel had thrown open her "storehouses" and "treasury" to everybody, bankruptcy would have inevitably ensued. Israel had no way of determining who was the needy or poor among the stranger or foreigner.

The releasing from debts and at the same time furnishing the released debtor a fresh start economically was confined to one class, the poor or needy, for "that which is thine with thy brother thine hand shalt release, *save when there shall be no poor [needy] among you*." Here the same and necessary law required to develop character is taught. Every man physically and mentally able should pay for what he gets. Any other program would stultify mankind. Inequality of the crassest kind would ensue, for the "greatest inequality is the treatment of unequals as equals."

The *needs* of the poor man were, and are, the law

for release from debt; aye more! the law that provides for his proper sustenance, his board and raiment, whether he can pay for it or not. The Pauline expression briefly puts it thus: "Having food and raiment, therewith let us be content." The wise man caught the ideal when he exclaimed, "Give me neither riches nor poverty." The latter-day prophet saw it clearly when he inspirationally penned the words, "amply supplied" and "according to a man's needs and just wants." Let the employer and the employed, the capitalist and the laborer, each make their needs and just wants their only desire for self. Let this desire be only a means unto an end—an altruistic end—and all trouble will vanish into nothingness. Such legislation as "remedial laws," "coercive measures," "child labor laws," etc., will never disgrace our statute books.

Correlated with the law of need stands out in bold relief the law of compensation, the giving of an equivalent, "the earning our bread by the sweat of our face." The two run parallel through the whole fabric of God's economics. They never clash. The one is the "complément of the other." Both are absolutely essential to evolve out of man what was involved in man—the image of God. Who wants something for nothing if he has the strength physically and mentally to pay for what he gets? Watch well him who does; with him something is wrong. He is an abnormal person. No normal man asks alms.

Character is never developed in this manner. The man who is really worth aiding is the man who asks for a fighting chance. The law of Jehovah has from the earliest dawn of history thundered against the idler. "The idler shall not eat the bread of the laborer nor wear his garments." He who can supply his own needs is by all the laws of God bound so to do. If he is so unfortunate, through physical or mental defects, as to be unqualified to "earn his bread by the sweat of his face," then his needs, if worthy, cry out and God's law (Deuteronomy 15th chapter) becomes his protection. Here is the expounding of the act couched in the language of the apostle, "Let the strong bear the burden of the weak"—the royal law, the law of supplying the "needs and just wants."

Let us again notice briefly the elements necessary to entitle any needy person or group to relief.

- (a) The person or group must be worthy.
- (b) They must be in need.
- (c) The group (church) supplying only when it has the means so to do.

This means that the only obligation incurred by the church is a *moral* one, unless, of course, a special legal obligation is made between the parties.

Sources From Which Aid May Come

The aid of the needy may come from the following sources:

- (1) The relatives.
- (2) The church.
- (3) Charitable organizations.
- (4) Civil authorities.

The ideal condition to be attained is a brotherhood so knit together by a common faith that the needs of every worthy member shall be supplied.

First, by his own efforts.

Second, by his near relatives.

Third, by the church, through its charitable organizations and the bishopric.

Fourth, by charitable organizations.

Fifth, by civil authorities.

The line of demarcation between the second and the third is not clearly drawn—nor can it be so. The Master intimates that the ties that bind those of like faith are stronger than the ties of blood. Under the Mosaic economy relatives were required to give aid to their needy blood relations. The gospel of Christ is no doubt on a higher social plane.

Modern writers recognize the fact that a common religion provides a tie of comradeship closely approaching the tie of blood relationship. Society today places the primary obligation of aid upon the near relatives, then comes the church.

Under certain existing circumstances it is the part of wisdom that we cooperate in our relief work with charitable organizations. Those helping organized groups may be in a better position properly to aid than we are. We see no good reason to prevent any of our worthy poor from securing aid from such organizations. Affiliation with them oftentimes enables us more wisely to function in this kind of work.

Securing aid from the civil authorities is looked upon by some as too humiliating. Why so? We all pay our taxes, a part of which goes for this very purpose. Why is it humiliating to accept means provided from the taxes paid? We believe that it is not only right, but that it is our duty to use this means as much as possible, thereby enabling us to use our group funds for other necessary work.

Legally, then, the group (the church) has no obligation to give back anything that has been paid to it by anyone, unless so specifically stated; but *morally* it has, and this *moral* responsibility so to do is of far greater force than the *legal* responsibility. Morally the church is under the responsibility to see that every worthy member or group of members is supplied according to needs and just wants.

OF GENERAL INTEREST

Meaning and Value of Religion

By C. E. Wight

[Following are some of the outlines used by the morning classes at the Young People's Convention. The outlines give in summary form the gist of the lectures and are very much worth study. Valuable book lists are also included.—EDITORS.]

I. Need of Religion.

- (a) "I believe that before all things needful, beyond all else is true religion. This only can give wisdom, happiness, and goodness to men, and a nobler life to mankind. Nothing but this can sustain, guide and satisfy all lives, control all characters and unite all men."—Frederic Harrison in *The Creed of a Layman*.
- (b) "The family needs a religious motive. Christianity . . . makes family life holy, sacramental, religious in its very motive."—Henry F. Cope, in *Religious Education in the Family*.

II. Religion—What Is It?

- (a) "The life of God in the soul of man."—Henry Scougall.
- (b) "The perception of the infinite in such manifestations as are able to influence the moral character of man."—Max Muller.
- (c) "The dye which penetrates the fabric of human experience, giving it color, tone, and value."—Jones.
- (d) "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James.

III. Phases of Religion.

- (a) Religious impulse.
- (b) Religious organization.
- (c) Religious living.

IV. Effects of Religious Living.

- (a) Cleansing.
 1. "Wash you, make you clean."—Isaiah 1: 16.
 2. "Now are ye clean through the word I have spoken."—John 15: 3.
 3. "A new heart also will I give you, and a new spirit will I put within you."—Ezekiel 36: 26.
- (b) Power.
 1. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."—Romans 1: 16.
 2. "I can do all things through Christ who strengthened me."—Philippians 4: 13.
 3. Without God, we are as a stagnant pool. With him, like the rushing river, being cleansed of impurity and generating power.
- (c) Light.
 1. "I am the light of the world."—John 9: 5.
 2. "I give unto you to be the light of the world."—Matthew 5: 16.
 3. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4: 18.
- (d) Peace.
 1. "Peace on earth, good will toward men."—Luke 2: 14.
 2. "Peace I give unto you; my peace I leave with you."—John 14: 27.
 3. "If thou hadst known in this thy day the things which belong unto thy peace."—Luke 19: 42.
- (e) Permanence.

1. "I am the Lord, I change not."—Malachi 3: 6.
 2. "One jot or one tittle shall in no wise pass until all be fulfilled."—Matthew 5: 18.
 3. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon the rock."—Matthew 7: 24.
- (f) Opportunity.
1. "I give unto you to be the salt of the earth."—Matthew 5: 15.
 2. "I have set before thee an open door."—Revelation 3: 8.
- (g) Life.
1. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."—John 15: 4.
 2. "Because I live, ye shall live also."—John 14: 19.

V. Our Call to Religious Living.

- (a) "O Zion, get thee up into the high mountain."—Isaiah 40: 9.

Note. In addition to the Bible, the following books are suggested for reference:

- The Reconstruction of Religion*, by Ellwood. \$2.35.
What Is There in Religion? by Coffing. \$1.35.
Religious Education in the Family, by Cope. \$1.60.
 (To be had through Herald Publishing House.)

Department of Sunday School

By A. Max Carmichael

"EVERY TEACHER MUST BE TRAINED"

Religious Normal Training Department

The Religious Normal Training Department of Graceland College offers a course of instruction, which gives the teacher the "How to Teach." The subjects in this course have been selected with care and have been so arranged as to furnish an adequate training for every teacher, regardless of the department in which he may be teaching. The course is divided into five sections, thus giving the teacher a chance to take only one or two, or all of the sections, as his need may require.

An outline of the course follows:

Sunday-school Teacher Training Course

Section I	The Pupil	12 weeks course
Texts:		
	From One to Twenty-One	Murray
	A Study of Child Nature	Harrison
		9 weeks allowed.
Supplementary readings, one of which requires a theme:		
	The Girl in Her Teens	Slattery
	The Boy Problem	Forbush
		3 weeks allowed.
Section II	The Teacher	12 weeks course
Texts:		
	Seven Laws of Teaching	Gregory
	The Making of a Teacher	Brumbaugh
		9 weeks allowed.
Supplementary readings, one of which requires a theme:		
(Primary and Cradle Roll teachers should read all three.)		
	Picture Work	Hervey
	Chalk—What We Can Do With It	Wood
	Stories and Story-Telling	St. John
		3 weeks allowed.

Section III The Bible 49 weeks course
 Course A. The Old Testament

Text:

Outline Studies of the Old TestamentHurlbut
 21 weeks allowed.

Supplementary reading requiring a theme:

The Old Testament and Its ContentsHurlbut
 3 weeks allowed.

Course B. The New Testament

Text:

Outline Studies of the New TestamentHurlbut
 22 weeks allowed.

Supplementary reading requiring a theme:

The New Testament and Its WritersMcClymont
 3 weeks allowed.

Section IV The Book of Mormon 21 weeks course

Text:

Outline Study of the Book of Mormon ..W. W. Smith

Supplementary reading:

Book of Mormon Proven by ArchæologySheldon

Section V The Sunday School 12 weeks course

Texts:

The Graded Sunday School in Principle and Prac-
 ticeMeyer

Evolution of the Sunday SchoolCope
 9 weeks allowed.

Supplementary reading requiring a theme:

The Modern Sunday School in Principle and Prac-
 ticeCope
 3 weeks allowed.

Description of Courses

Section I deals with the child both from a physiological and psychological standpoint. *Every teacher should know his pupils.*

Section II takes up the technique of instruction, touching upon reasons for teaching, and how to teach. These two sections are especially applicable to teachers of the lower grades.

Section III is a comprehensive study of the Bible and is a valuable course for others than teachers.

Section IV is a comprehensive study of the Book of Mormon and likewise is valuable for others than teachers.

Section V is a history of the origin, purpose, and development of the Sunday school. This is especially helpful to officers.

While to each of these sections is assigned a definite period of time, those finding it convenient may finish in less time or may use more time when necessary. However, it is believed that best results will be obtained by following the time schedule.

Any teacher desiring to enroll can find the subjects of his choice under one or more of the above sections. *We strongly urge that every teacher take the entire course from first to last in the order given.*

How to Enroll

I. Class Enrollment.

The superintendents of the local Sunday schools are to be held responsible for the *training of their teachers*. In Sunday schools of not more than twelve teachers, the teachers can be organized into one class, with the superintendent, one of their number or some one chosen by them, to act as their teacher or leader. The teacher may study with the class, but should be one of executive ability, and one who knows how to interest the others and who will see to it that every teacher stays with the course till its completion.

Sunday schools having from twelve to twenty teachers

should organize two classes. From twenty to thirty teachers should organize in three classes. From thirty to forty teachers in four classes, and so on. Best results will be obtained with not more than ten or twelve in a class. These classes should meet at some definite time, of necessity other than at the Sunday school hour.

The superintendent should also have classes in training who are not regular teachers, but who will be ready and prepared to take classes as the need arises. These latter classes may meet at the regular Sunday school hour.

The teacher of the class should write to the Religious Normal Training Department, Graceland College, Lamoni, Iowa, for enrollment blanks. When these blanks are properly filled out they should then be mailed to the College, together with the required fee. These students will be under the direct instruction of the College. *In no case will a student be enrolled without complying with these instructions.*

Securing Supplies

Each student should own or have ready access to each of the books listed as "texts," and to at least one of the books listed as "supplementary reading," for each section in which he enrolls. We urge that no student allow the expense of books to prevent his owning one. He will feel repaid many times over, for having secured them. The books can be secured from the Herald Publishing House, Independence, Missouri. One need buy supplies only for a section at a time, thus distributing the expense over a period of about two years. Leave orders at the Convention bookstand.

How to Study

Lesson leaflets will be furnished to teachers of enrolled students, giving ample direction how to proceed with the lessons and when to take examinations.

Examination Papers

The teacher of the class should give the examinations at the time indicated on the lesson leaflets, using questions to be furnished by the college. He should collect all papers and mail them to the college for grading, inclosing postage for returning them if the student wants them returned.

Grading

Papers will be graded solely upon their merits in presenting the facts contained in the lessons covered. Diction, spelling, and penmanship will detract from the grade only in so far as they obscure the thought of the student. The regular college system of grading will be employed:

A means that the subject has been grasped, thought about, made one's own so that it can be given out with the stamp of individual insight upon it.

B signifies good conscientious work above the average. It means that the subject has been grasped but without a high degree of original research or insight, as indicated by grade A.

C signifies good conscientious work of average grade. It indicates a fair degree of original thought and research.

D means passing.

E means failure.

Graduation

Upon successful completion of each of the sections a certificate of completion will be granted to the student. When all five sections are completed a diploma of graduation will be granted. These will be stamped with the seal of the college and signed by the president of the college and by the director of the Religious Normal Training Department.

Enrollment Fee

An enrollment fee of 25 cents per section will be charged, to cover the expense of enrolling and of inscribing the student's name on the certificates of completion. This fee is paid at the time of enrollment. No student will be considered enrolled unless this fee accompanies the enrollment blank.

BOOKS FOR CHURCH SCHOOL WORKERS

Besides the books recommended by the Religious Normal Training Department as found on the immediate preceding pages of the notebook, we would like to recommend the following books for supplementary reading. These books may be obtained from the Herald Publishing House. Inquire at the book stand, Library, Room 102.

Books for Your Library

After a Sunday school has provided itself with the books of the regular Normal Training Course of Graceland College, we recommend the following:

The Best Five

Cope: Religious Education in the Family.
Betts: The New Program of Religious Education.
Fergusson: How to Run a Little Sunday School.
Betts: How to Teach Religion.
Munkres: Primary Methods in the Church School.

The Second Best Five

Hartshorn: Childhood and Character.
Coe: A Social Theory of Religious Education.
Weigle: Talks to Sunday School Teachers.
Cope: The School in the Modern Church.
Esenwein and Stockard: Children's Stories and How to Tell Them.

The Child

Moxcey: Girlhood and Character. This book deals with the physical, mental, and spiritual characteristics of girls twelve years of age and upward.

Hartshorn: Childhood and Character. A thorough study of the religious characteristics and capacities of the various stages of childhood.

Cope: Religious Education in the Family. One of the best discussions of religious training within the home.

Hodges: The Training of Children in Religion. A very pointed and plain book upon the teaching of religion to children.

Alexander: The Boy and the Sunday School. A treatment of the religious training of boys by a man who has had a great deal of experience with them.

Mumford: The Dawn of Religion in the Mind of the Child. A simple yet scientifically accurate discussion of the religious training of very young children, emphasizing prayer, consciousness of God, and service.

Baker: Parenthood and Child Nature. This is one of the most recent books put out for parents. It discusses the children according to ages. From this point of view it is the best book we have seen.

Cope: The Parent and the Child. This book is about two years old, but discusses the various problems of fear and anger, etc., very adequately.

Gruenberg: Outlines of Child Study. This is a 1923 book. Its value is in that it has some of the material phases of Child Study and has been brought up by modern scientific developments, such as the discussion of the spiritual child, mental hygiene, etc.

The Teacher

Betts: How to Teach Religion. The best all-around book on aims, methods, and material in teaching religion.

Weigle: Talks to Sunday School Teachers. A very splendid, easy book on pedagogy involved in teaching.

McKeever: How to Become an Efficient Sunday-school Teacher. Takes up the problem of teaching in the various departments, beginner, primary, etc.

Coe: A Social Theory of Religious Education. A discussion of the aims and modes of teaching religion from a view much allied to our Zionie plan.

Meredith: Pageantry and Dramatics in Religious Education. One of the most recent books on the use of the drama in developing religion in the child.

Littlefield: Handwork in the Sunday School. This book describes in detail various kinds of handwork in the Sunday school. Is very comprehensive.

Bailey: The Use of Art in Religious Education. One of the recent books in showing the use of pictures which are suitable for every age of the child.

Hutchins: Graded Social Service for the Sunday School. This book suggests various services children can render at each age in their development.

Miller: The Dramatization of Bible Stories.

Wardle: Handwork in Religious Education.

Danielson: Methods with Beginners.

Munkres: Primary Methods in the Church School.

Baldwin: The Junior Worker and Work.

Harris: Leader of Youth.

Smith: Leader of Young People.

Thompson: Handwork for Workers with Young People.

Wells: The Ideal Adult Class in Sunday School.

Esenwein and Stockard: Children's Stories and How to Tell Them.

Administration

Fergusson: How to Run a Little Sunday School. A most excellent book for new superintendent of small schools. Discusses the preparation needed by new superintendents.

Athearn: The Church School. Discusses the organization and operation of the various departments of a Sunday school.

Faris: The Sunday School at Work. A good discussion of the various officers and phases of Sunday school activity.

Cuninggim-North: The Organization and Administration of the Sunday School. A discussion of the tasks and various activities of the Sunday school.

Wells: Successful Superintendent. Similar to Fergusson's How to Run a Little Sunday School.

Betts: The New Program of Religious Education. Demonstrates the need of an educational aspect in our churches.

Cope: The School in the Modern Church. The most recent book in the discussion of the use of the Sunday school, the young people's societies, and various other organizations as the Boy Scout meeting in a single church community. One of the best books for pastors who are attempting to supervise all of the departments.

Betts: The Curriculum of Religious Education. This is a pamphlet discussing in very terse terms the question of the curriculum.

Crossland: The Junior Church in Action. An excellent book for Sunday school superintendents and pastors who are starting junior churches at the 11 o'clock hour.

Evans: The Sunday School Building and Its Equipment. A book that every church ought to have when it thinks of building a new church or buying equipment for a church school.

Brown: The Superintendent. Every superintendent should have this book in his library.

Pictures

We have on exhibition the pictures to be used in connection with the Primary and Beginner quarterlies for July-August-September quarter. The pictures which we secured from the W. A. Wilde Bible Company are pasted into the notebook, and the lesson in connection with which each picture is used is noted on the sheet on which the picture is pasted. The Wilde pictures are 6 by 8 inches in size and cost 1½ cents each. It is advised that one picture be bought for each teacher of the Primary Department of your Sunday school. We also have the pictures from the George P. Brown in two sizes, the 5½ by 8 which cost 1¼ cents each, and the 3 by 3¼ which cost one half cent each. These are also pasted in notebooks with the lesson denoted for each picture.

One would not want to buy the large size of both the Wilde and the Brown. You would want to pick the most suitable picture for each lesson and to supplement one list by the other with such picture as the other does not have. This is explained more particularly in the front of the July-August-September Primary quarterly.

Instead of buying all of our Beginner pictures from the one company, we have bought from the various companies, a full set of pictures both large and small size. Both are pasted in the order of their lessons with the lesson denoted. You can tell from which company the picture was bought by looking at the picture itself.

We also have on exhibition some larger pictures, most of them 10 by 12, one 5½ by 8, which we feel would be particularly suitable for general use in the various departments, and either these or the same pictures in larger sizes could be used for hanging on the wall in Sunday school. Those of the pictures particularly suitable for the Beginner and Primary are:

The Sistine Madonna.
Christ Blessing the Children.
Infant Samuel.
Arrival of the Shepherds.
Kiss Me.
Feeding Her Birds.
Two Mothers and Their Families

Those particularly suitable for the Junior Department are:

Christ and the Doctors.
Sir Galahad.
The Last Supper.

For the Intermediate and Senior:

Christ in Gethsemane.
Christ Before Pilate.
Christ and the Rich Young Man.
Feeding Her Birds.

The pictures here on display were secured from the Perry Pictures Company, Malden, Massachusetts. These same pictures could be secured in larger sizes from the same company and most of them can be secured elsewhere in larger sizes for framing.

Much of your reunion activity for beginner, primary, and juniors could be carried on through the use of pictures. Series of pictures could be bought for the reunion and used during the reunion. The list of pictures suitable for each age will be found on pages 122 and 123 in a book by Beard entitled Pictures in Religious Education. A copy of this book for perusal can be secured at the college library.

We have on display a large framed picture of Christ and the Doctors.

We also have on display the eight sets of large pictures put out by the Methodist Book Concern to be used in connection with the International series of graded lessons for beginners. We have on hand copies of the Presbyterian

edition of the International Sunday School graded lessons for beginners. These pictures are suitable to be used with these quarterlies. It would pay any Sunday school to buy these to have on hand regularly at Sunday school. It would be preferable, however, to buy the large size pictures from the regular picture companies.

Pictures suitable for use in Sunday schools can be obtained from the Perry Pictures Company, Malden, Massachusetts; the W. A. Wilde Bible Company, 120 Boylston Street, Boston, Massachusetts; and the George P. Brown Company, 38 Lovett Street, Beverly, Massachusetts. The George P. Brown Company sell two sizes suitable for Sunday schools, the size 3 by 3¼ suitable for giving out to each one of the children, and size 5½ by 8 suitable for each teacher to have one. They also have pictures in a larger size, about 9 by 12. The W. A. Wilde Bible pictures are of one size only, 6 by 8. The Perry Pictures Company sells pictures, small size about 3 by 3¼ suitable to give out to children, size 5½ by 8, and 10 by 12 suitable for use by teachers. This latter company also sells pictures suitable for wall use.

Other information regarding the source of pictures may be secured by writing to the Department of Sunday School, Lamoni, Iowa, if the catalogues of the above companies do not give you all the information you want.

The Herald Publishing House does not care to carry orders for pictures, since to do so entails loss to them. Get in the habit of getting in touch with the picture companies. Secure their catalogues.

Maps

Every Sunday school should have at least three large wall maps for use in studying the Bible: First a map of Palestine during the Life of Christ; second, the Kingdoms of Judea and Israel in the days of its supremacy; and, a map of the Journeys of Paul. Other large maps might include the land of Asia and Mesopotamia during the days of Abraham, and a map of the Exodus.

Of the first three mentioned cheap ones can be bought from the David C. Cook Publishing Company, Elgin, Illinois. More expensive maps are the W. & A. K. Johnston's Scriptural Maps, 44 by 52, which can be obtained from almost any school supply house.

The David C. Cook maps will cost \$1.75 each and the Johnston's maps will cost \$5.50 each.

No doubt the Herald Publishing House would handle any order for large maps.

The large maps that are on display in the Sunday school room, or which are to be found in the church school room belong to the local Sunday school.

The large relief map of Palestine to be found on exhibit cost the local Sunday school \$25.

We have on exhibit a raised map of Bible lands. These can be bought from the David C. Cook Publishing Company for three cents. We also have on exhibit some outline maps for student use. These may be bought for one cent each from the David C. Cook Publishing Company. It is possible to mimeograph these maps.

For the study of our own church history, large maps of the State of Missouri and the United States should be had. These can be secured from any school supply house or doubtless through the Herald Publishing House.

TOPICS FOR INSTITUTES, WITH BIBLIOGRAPHY

I. What Is Religious Education?

1. Betts: The New Program of Religious Education, Chapters I-VII, inclusive.
2. Coe: Social Theory of Religious Education, Chapter V.

3. *Religious Education*, April, 1923.
Betts: Pages 84-87.
Weigle: Pages 90-92.
Coe: Pages 92-95.
- II. Curriculum.
1. Betts: The Curriculum of Religious Education.
 2. Coe: Social Theory of Religious Education, Chapter IX, Chapters V-VII, inclusive.
 3. Betts. How to Teach Religion, Chapters II-VII, inclusive.
 4. *Religious Education*, April, 1922.
Coe: Opposing Theories of the Curriculum, pages 143-146.
- III. Drama.
1. Miller: The Dramatization of Bible Stories, Chapter II.
 2. Munkres: Primary Methods in Church School, Chapter XI.
 3. Weigle: Talks to Sunday-School Teachers, Chapter XX.
 4. American Home Series No. 35.
- IV. Play.
1. Baldwin: The Junior Worker and Work, Chapters IV, XVII.
 2. Forbush: Child Study and Child Training, Chapters XVII, XXIX.
 3. American Home Series, No. 34, No. 37.
- V. Reading.
1. Cope: Religious Education in the Family, pages 113-117.
 2. Forbush: Child Study and Child Training, Chapter XX.
 3. Baldwin: The Junior Worker and Work, Chapter XXII.
- VI. Story Telling:
1. Betts: How to Teach Religion, pages 212-217.
 2. St. John: Stories and Story Telling.
 3. Baldwin: The Junior Worker and Work, Chapter XIII.
 4. Danielson: Methods With Beginners, Chapter X.
 5. Munkres: Primary Methods in the Church School, Chapters III, IV, V, VI, VII.
 6. Beard: The Beginners Worker and Work, Chapters XV-XVII, inclusive.
 7. American Home Series:
Story-Telling in the Home, No. 27.
- VII. Pictures:
1. Beard: Pictures in Religious Education.
 2. American Home Series:
The Picture Hour in the Home, No. 26.
 3. Danielson: Methods with Beginners, Chapter IX.
 4. Munkres: Primary Methods in the Church School pages 88-98.
 5. Beard: The Beginners Worker and Work, Chapter XIX.
 6. Thomas: The Primary Worker and Work, Chapter XII.
 7. Weigle: Talks to Sunday-School Teachers, Chapter XIX.
- VIII. Discussion.
1. Betts: How to Teach Religion, pages 206-212.
- IX. Lecture Method.
1. Betts: How to Teach Religion, pages 202-206.
- X. Singing.
1. Betts: How to Teach Religion, pages 126, 127.
 2. Munkres: Primary Methods for the Church School, Chapter XVII.
 3. Danielson: Methods for Beginners, Chapter VII.
4. American Home Series:
Music in the Home, No. 28.
 5. Beard: The Beginners Worker and Work, Chapter XIII.
 6. Lewis: The Primary Worker and Work, Chapter VII.
 7. Athearn: The Church School, pages 68, 69; 80, 81; 111-114; 137-141; 161-164; 193-198.
 8. Wells: The Successful Sunday School Superintendent, Chapter VI.
- XI. Prayer.
1. Forbush: Child Study and Child Training, Chapter XXI.
 2. Cope: Religious Education in the Family, Chapter XII.
 3. Munkres: Primary Methods in the Church School, Chapter XVIII.
 4. Beard: The Beginners Worker and Work, Chapter XIV.
 5. Thomas: The Primary Worker and Work, Chapter XVI.
- XII. Family and Religious Education.
1. Betts: The New Program of Religious Education, pages 100-103.
 2. Coe: Social Theory of Religious Education, Chapter XV.
 3. Religious Education, October, 1921.
The Family, by Hutcheson, page 249, ff.
- XIII. Public Schools and Religious Education.
1. Coe: The Social Theory of Religious Education. Chapter XVII.
 2. *The Church School*, October, 1922.
Weston: Can the Public School Teach Religion?
- XIV. Administration of the Church School.
1. Fergusson: How to Run a Little Sunday School.
 2. Athearn: The Church School.
 3. Cope: The School in the Modern Church.
 4. Faris: The Sunday School at Work.
 5. Stout: Organization and Administration of Religious Education.
 6. Cunningham-North: The Organization and Administration of the Sunday School.
 7. Cope: The Modern Sunday School and its present Day Task.
 8. Crossland: The Junior Church in Action.

College Educated Farmer's Income Largest of All

An investigation of the income of five hundred fifty-four farmers in one county of Missouri, made by the Missouri School of Agriculture, showed that the educated farmer's income was 71.4 per cent larger than that of the untrained farmer. A survey of the incomes of six hundred thirty-five farmers in seven counties of Kansas, made by the Kansas State Agricultural College, showed that the trained farmer has a greater income by nearly \$1,000 a year than those of farmers with a common school education.

The United States Department of Agriculture reports a survey of three representative areas in Indiana, Illinois, and Iowa. It is shown that tenant farmers with a college education receive an average labor income of \$463 more a year than the man with a high school education and \$979 more a year than the man with only a common school education.

Cornell University reports that men having more than a high school education receive \$225 more a year than farmers with a high school education and \$529 a year more than farmers with a common school education. They also report that 5 per cent of the farmers with a district school educa-

News of the Convention---Continued

(Continued from page 560.)

Irma Otis, San Francisco, California.
 Mr. and Mrs. Keith Rogers, Yuma, Colorado.
 Mrs. Belle Roush, Wray, Colorado.
 Mrs. Daisy Short, Bisbee, Arizona.
 Alonzo Stone, Philadelphia, Pennsylvania.
 J. T. Smith, Tulare, California.
 Elva Sturgess, Phoenix, Arizona.
 Rose Tabbut, Seattle, Washington.
 Wilfred Tordoff, Isle of Pines.
 Bernice and Eula Vickery, Pensacola, Florida.
 Alfred White, Berkeley, California.
 Mrs. John S. White, Hartshorne, Oklahoma.
 Margery Williams, Ironton, Ohio.
 Thomas W. Williams, Los Angeles, California.
 John Zimmermann, jr., Philadelphia, Pennsylvania.
 Marguerite Wilson, Toronto, Ontario.
 Adele Whitehead, Toronto, Ontario.
 Miss Wedderburn, Toronto, Ontario.
 Ray Welden, Lafayette, California.

There are forty-three names in the above list of those who came from a distance. There will likely be others.

Of those attending 121 were formerly students of Graceland College, according to the register.

States Represented at the Convention

Arizona, California, Colorado, Florida, Idaho, Illinois, Iowa, Kansas, Maine, Massachusetts, Michigan Minnesota, Missouri, Montana, Nebraska, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Texas, Utah, Washington, Wisconsin, England, Isle of Pines, Ontario, Saskatchewan.

The above shows a total of 25 States, 2 provinces of Canada, and 2 foreign countries represented by attendants at the Young People's Convention.

Committee on Reception

Visitors and delegates to the convention are being met at the station by a reception committee which provides for conveyance to places of lodging and which books those who have not already made arrangements for a place to stay. Strangers arriving from various parts of the country are being well cared for, all arrangements for handling the crowd being efficiently provided. Hugo H. Gold is in charge of registration.

For the main lectures and programs the committee has provided a large tent, having a capacity of 1,200. This has been loaned without charge by the Little Sioux District. In addition to this all of the class rooms, together with the chapel and library of the college are open for use. On Sundays the local church and high school are used that all may be provided for without difficulty.

Arrangements were made to accommodate a large number of the visitors at the college dormitories, and at the Herald Hall. In addition to this a number of the Lamoni people offered every available room in their homes. Some of those

tion had labor incomes of more than \$1,000, and that 20 per cent of the farmers with a high school education had labor incomes of more than \$1,000. Thirty per cent of the farmers with more than high school education had labor incomes of more than \$1,000. A high school education is worth as much to the farmer as \$6,000 worth of 5 per cent bonds. A college education is worth twice as much.—*Saint Louis Post Dispatch, Sunday Magazine, May 27, 1923.*

coming by auto are camping. For these excellent camping privileges have been provided.

C. W. Wolfe has successfully conducted the commissary department at Graceland the past three years and has thus earned the privilege for himself and wife of attending college. That he has worked hard is shown by the fact that he has not only bought the supplies and managed this department, but has also carried on his school work with sufficient skill as to be classed in the upper twenty-five per cent in class grades. He now has two large tents south of the college and serves from 180 to 190 at once on the cafeteria plan. Charles J. Smith, now a missionary but formerly a Graceland student, will assist him.

Every effort has been made to keep the prices at a minimum and yet serve wholesome food. Many of the visitors are being entertained at private homes.

Organization of Recreation

A course on recreational leadership is being organized for attendance during the convention. At a meeting in the big tent at 3 p. m., June 7, plans were outlined for this course and for the athletic and play program.

Floyd M. McDowell announced the course which is to begin immediately and which is open to all registered delegates. Practical demonstrations for the class work are arranged in form of model games, supervised by experts and played by those skilled in each game. After the demonstration the members of the class are divided into groups and individually instructed along the same lines.

Professor A. R. Gilbert of the physical education department who is in charge of the recreational program, spoke on the subject and offered Graceland's athletic equipment for the use of the convention.

Setting-up exercises were announced for men and women at 6 o'clock every morning.

Following the meeting, groups and teams were organized for immediate action and the recreational program was under way five minutes later, the boys playing baseball and tennis, the girls volley-ball, being organized into five teams.

This program has started off with a snap, and bids fair to be a highly successful enterprise, both educationally and from the point of view of training for leadership and recreationally for all those enjoying sports.

Convention Songs

We Love Our Little College

(Adapted from the song "I have a little cottage" by Geoffrey O'Hara)

Words by Myrtle Grapes, Student Nurse

We love our little college, on a friendly little hill.
 We love you, dear old Graceland, with your spirit of good will.
 We love our little college, as it stands nearby a wood.
 We love you, oh, so dearly, and we'll tell you why we should.

Because our dear old Graceland is a beacon on a hill;
 Because our little college is a guidepost if you will.
 Because the dear old college as it rests upon the sod
 Is another of the builders, that keeps building men for God.

We love you dear old Graceland, as you stand near by a wood;
 We love you oh so dearly and we'll tell you why we should:
 Because our dear old college, as it rests upon the sod,
 Is another of the builders that keeps building men for God.

(Repeat last line.)

The Song of the Pilgrim

(Adapted from the "Pilgrim's chorus" from "Tannhauser.")

Oh, Zion, now, we with rapture behold thee,
And greet the hills that so sweetly enfold thee,
Our pilgrim souls, to thy walls draw near
To serve our God forevermore.
Hallelujah, hallelujah.

To serve our God,—to serve our God forevermore.

The Bells of Lamoni

(Adapted from the song, "The bells of Saint Mary's.")

The Bells of Lamoni, ah! hear, they are calling
The young Saints, the true Saints, that come from afar,
And so my beloved, with hearts overflowing,
Lamoni bells ring out a call for you and me.

Reception at Brick Church

A reception by the church for the young people at the convention was held on the opening night, June 7, at 8 p. m. at the Brick Church.

Opening of the reception was a song service led by Albert N. Hoxie, who stirred the audience into life and vigor by his selection and leading of songs. Everybody entered heartily into the popular songs of the occasion and sang until the little building fairly shook upon its foundation.

Wilbur E. Prall made the speech of welcome to the delegates, making them feel at home in Lamoni.

Speaking on the ideals of the young people John A. Gardner outlined briefly the high standards which the young are striving to attain.

A reading by Frances Van Fleet was thoroughly appreciated by all. This was followed by a violin solo by Emma Snead, who rendered beautifully the selection.

The audience was then divided up into four sections, each of which repaired to another room under a leader, and devised stunts to be put on by each section later in the evening.

The audience was again seated, except for the chosen actors and the stunts began. They proved very entertaining, the fun being chiefly at the expense of those acting.

Refreshments were served and the splendid welcome came to a close.

Community Singing

Community singing in the tent is held at 7.30, led by Albert N. Hoxie. How great the response to music! The tent is filled with eager young people heartily enjoying the occasion and singing with all the vigor possessed by youth. Under this inspiring leader, the tent resounds with song and the young people are drawn closer together by the bonds of harmony. Music truly hath charms!

Religious Life Day

Prayer service was held for the opening of the convention June 8, at 7.30 a. m. The big tent was filled, the morning beautiful and the spirit excellent. Some stirring testimonies, enjoyable singing and the spirit of prophecy was evidenced that morning in one of the most spiritual and beautiful meetings in the experience of the church. God is certainly with the convention and is recognizing the splendid efforts being made on the part of the young people to prepare for the building of Zion. Truly the comradeship and love existing among those gathered for the convention is a demonstration that Zion is being redeemed and that but a short time remains before the great spirit manifested here will permeate the entire membership of the church, leaving differences to one side in our strides toward perfection.

Round Table Discussion

"How many dance?" was the startling question put by T. W. Williams to the young people gathered in the big tent at 1.30 p. m. to discuss the question of recreation and expression in the church, this being the first meeting of the series of round table discussions in which problems are to be discussed and answers given where possible.

Brother Williams in his splendid and daring way faced the situation squarely and threw it out to the people to discuss.

An effort is being made to form some definite attitudes toward recreation and expression that we as a people may have but one program throughout the church and upon that all be agreed.

The advantages and disadvantages of all kinds of recreation were taken up and freely discussed. Our hope is that before this convention adjourns for another year, we may offer to those who cannot be here but who are watching with eagerness our movements here, some sort of program for general observance among our young people in recreation and expression.

Sermon: "Why Religion At All?"

President Elbert A. Smith addressed the convention in the big tent June 8, at 8 p. m. on "Why religion at all?"

President Smith answered his question in four subdivisions. First, religion puts meaning into the universe; second, it furnishes the basis for a philosophy of life; third, it redeems the individual human soul by development; and fourth, it develops and saves the collective soul.

By this splendid analysis of the problem, President Elbert presented a clearly cut thesis which was comprehensive yet simply and beautifully told.

This, as well as other sermons and lectures given at the convention, will be published in the HERALD so that the full context may be enjoyed by those who were not privileged to be at the convention.

Missionary Day, June 9

Prayer service was held at 7.30 a. m. The Spirit was present in abundance, and although the day began in a heavy rain, large numbers were present, thereby assuring the success of the convention. Young people who will arise for 7.30 prayer meeting and brave the storm to be present, surely have the spirit of earnestness in them. This wonderful manifestation of faith and desire for spiritual life is a revelation for the church as a whole. Such indomitable will to learn of God and move forward in the faith will redeem Zion should all forces of Satan strive to intercede. God is with the convention and our anticipation for something bigger and better cannot fail to be realized.

Class work continued as usual at 8 o'clock, there being over a hundred students in each of the courses offered and more entering every day.

At 10 o'clock the symposium was again held in the big tent, the topic being "Missionary aims and problems." Speakers were J. A. Gillen, J. F. Garver, and F. Henry Edwards. The speakers were as one in saying that we as a church have not yet demonstrated to the world that we are the true church of God. Nevertheless confidence was also expressed that out of this convention would grow that united organization of young people that would consecrate itself to the redemption of Zion. A show of hands indicated the almost unanimous response on the part of the young people in approving of the expression made by the speakers.

At 1.30 p. m. the round table discussions were continued, where missionary problems were discussed. The rest of the

day was devoted to a continuation of the class, and recreational work started the first day.

The weather continued rainy all day, making it disagreeable to hold meetings in the big tent so the college buildings were utilized for meetings.

"The taming of the shrew" was presented by the College Players in two performances, the first at 5.15 and the second at 8 p. m. in the college auditorium. Music was furnished by the Graceland string quartet. Joseph Anway as Petruchio and Frances Van Fleet as Katherine were splendid in their leads. The rest of the cast lent able support, and the play proved to be a great success. This production is the fifth to be given by the College Players this year, under the direction of Miss June Whiting.

Missionary, Day, June 10

Sunday morning services were held in town, the weather still being rainy and the roads bad. Sunday school was conducted in the high school and preaching service at the Brick Church, John F. Garver being the speaker.

A social service meeting was held at 2.30 p. m., the theme being "Preparation."

The local Religio met at 6.30 with class study and a good program. Special music began at 7.45, followed by the foreign missionary program in charge of F. Henry Edwards.

The convention offers the first occasion in the history of the church when the young people from all over the world can gather and discuss their problems.

The spirit of cooperation at this gathering is one of the greatest things ever witnessed by this people. When all is over and the delegates go back to their respective homes they will carry with them a new vision of life, a more comprehensive view of the work and some definite methods for the organization of the young in their branches with faces toward Zion.

Graceland a Senior College

At the commencement exercises announcement was made that Graceland will now offer a four-year college course. The catalogue for 1922-23 gives the further information that the college is divided into a junior college which prepares for the senior college or for professional schools and the senior college of the third and fourth year's work.

In 1914 the junior college was definitely established. At that time the collegiate department had but few students, and only three ready to graduate from junior college. It was expected that working definitely to do well the work of a junior college that Graceland would soon justify herself, and gain proper recognition.

That hope and expectation has been fulfilled by the steady growth of that department, until this year 117 names are listed and 34 graduated from the college with degree of A. A.

The junior college now offers the preliminary work necessary before taking up professional studies in a regular college of medicine, law, commerce, dentistry or engineering. It also prepares for the third grade state teacher's certificate, besides laying the foundation of the regular liberal arts course. Naturally the studies are differentiated in these different courses, so as to fit the student to pursue his chosen line of study and work.

Now the senior college proposes a regular liberal arts course requiring 120 semester hours out of 390 semester hours offered. The candidate for the degree of bachelor of arts does not take quite a third of the courses now offered. The senior college also prepares those who specialize in education and fulfill the requirements for a first grade state teacher's certificate.

Convention Notes

A sign reads, "Believe all things—even evolution."

However, "The simple believeth every word; but the prudent man looketh well to his going." (Proverbs 14: 15.)

"Prove all things, hold fast that which is good." (1 Thessalonians 5: 21.)

Before we believe or hold fast all things, let us prove or test first.

A professor at Princeton is quoted as saying that science does not want to come to religion to be put to bed every Saturday night.

No, nor does religion want to come to science to be put to bed every night.

It is not enough of religion that it cleanses. True religion teaches us to keep clean in the first place. Zion is the pure in heart.

Morality is needed for right living, but religion is more than morality.

Do good to others and for others, seek to draw near to God, live unselfishly for family, for church, and for community, then incidentally through right living you grow and live more fully, physically, mentally, and spiritually, and are more fit to live with yourself.

Sister Marietta Walker, though rarely able to get out to public occasions, was out and reviewed the parade on Tuesday.

The round table each day at 1.30 p. m. is being held in the big tent. One subject is taken up each day for the benefit of all.

In forensics Winifred Weinheimer was announced at chapel as holding the highest individual rank with thirty-four points. But close after her were Frank Holmes and Mabel Mussell with thirty-three points each, and Paul Fischel and Walter Daykin with thirty points each. The Niketes as a group earned 267 points for the cup, followed by the Alpha Pi Sigma society with 254 points.

A humorous note was struck when the Niketes were announced as winners of the forensic cup. John F. Garver jumped up and asked, "Who's all right?" "The Niketes." "Who says so?" The usual and expected answer is, "We all say so," but some one called out promptly, "The Niketes."

Professor Woodstock said he taught physiology for years but until he had pupils bring their tooth brushes to school, live in fresh air, etc., no practical results were obtained. Religion is life, doing.

In making a cake, McDowell said, baking powder has to be put in early. If not the cake won't rise. Religion is the same. Men must have it early in life if it makes them religious.

LETTERS AND NEWS

Graceland Confers Honorary Degrees

As a part of the commencement exercises Graceland College this year conferred two honorary degrees, for the first time in her history. This was done largely in honor of the establishment of a four-year college course. It may also have been considered as part of the first general home-coming, and in commemoration of the first graduating class of twenty-five years ago.

The first of these honorary degrees was conferred on Frederick M. Smith, who constituted that first class of 1898, when he received the degree of Bachelor of Arts (B. A.). Later he received the degree of Master of Arts (M. A.) from Kansas University, taking much of his work under Doctor Frank W. Blackmar, who delivered the commencement address this year. Then in 1916 he received the degree of Doctor of Philosophy (Ph. D.) from Clark University. Now Graceland College confers on him the degree of Doctor of Divinity (D. D.).

The other recipient of an honorary degree was George N. Briggs, who already held the degrees of B. A. and B. D. and who has taken postgraduate work at different times in the University of Chicago, his previous collegiate work being taken at Iowa State Teachers' College, the State University of Iowa, and Drake University. He has had many years experience in school work as superintendent of schools in Lamoni, Iowa, 1897-1901, then as Division Superintendent of schools in the Philippine Islands, 1901-1909, Superintendent of the Philippine Normal School, 1909-1910; Special representative of the Philippine Bureau of Education and of the United States Bureau of Education, until he became president of Graceland College in 1915. He has therefore served Graceland College and the church very acceptably in that position for eight years. He now receives the honorary degree of Doctor of Laws (LL. D.). This is the usual honorary degree of American universities, and is frequently bestowed for distinguished service.

The selection of the candidates as well as the honorary degree conferred on each was by virtue of action taken by the Board of Trustees of the college.

Letter From Apostle Gillen to Sister M. Walker

[The following letter written by Apostle James A. Gillen, as will be readily observed, is addressed to Mrs. M. Walker. Sister Walker prized this letter so highly and appreciated its advice and counsel so much that in conversation with one of the editors of the HERALD she expressed a desire to see it in print, feeling that it might also comfort and strengthen others and help them sometime in the day of trial. We have therefore secured from Brother Gillen permission to reprint this letter.—HERALD EDITORS.]

FEBRUARY, 27, 1923.

MRS. M. WALKER,
Lamoni, Iowa.

Dear Sister Walker: No doubt you have long since reached the conclusion that I have forgotten the promise I made to you during my recent visit to your home. As a matter of fact, I have not forgotten, but unfortunately my last day in Lamoni I fell a victim to an aggravated case of influenza. The following morning I took the train for Independence, reaching home under high temperature. This continued practically during the rest of the week.

Inasmuch as I had been advertised to deliver a missionary

effort at Stewartsville, I felt it my duty to protect this appointment, still suffering more or less from influenza.

The statement I made to you in your home was about as follows; the incident referred to occurring about the time of Brother R. C. Evans's withdrawal from the church. President Smith was in El Paso, Texas, Brother Elbert in the West recuperating, during which time Brother Fred M. asked me to remain in the office, handling the situation as best I could until his return. At this particular time letters were coming in from various parts of the United States, relative to the course the church had pursued with Brother Evans.

Because of this added correspondence, at which I worked night and day, I reached a point where I was discouraged, and wondered where it would all end. Feeling the burden of responsibility, I bowed my head upon the desk in front of me and offered a silent prayer to the Lord about as follows: "O Lord, how long will these things continue within the church? Will the time ever come when we will be free from the disturbing elements so apparent in the church?" No word was said to me, but the following thoughts were burned into my very being, which can be conveyed in these words: "My son, if you knew and realized the time in which you live, and were fully aware of the subtle and insidious influences at work, having for their purpose not only the overthrow of individuals within the church, but the church itself, you would know that the end is not yet. Some occupying high places within the church will grow cold; others fail; and still others fall away."

Furthermore, those who were not fully identified with the spirit of the Master and those who were not humble and full of love would be standing on dangerous ground. On the other hand, feel assured that those who in humility and meekness would go forward without hesitation and unreservedly identify themselves with the spirit of the Master, with no other thought than to bring about God's eternal purposes on earth, no power in earth or in hell can take them out of his hand.

I was given further to understand that, through faithfulness to the church through its membership, the time was not far distant when the Saints would be permitted to taste of fruit hitherto unknown, which was just out of their reach.

This, Sister Walker, is in substance what I said to you in your home. I want to assure you that, as far as I am personally concerned, there never was a time in the history of the church when there was greater necessity for believing that Jesus is the Christ. It seems that even the Christian world is denying the resurrection of Christ, as given to us in the New Testament scripture.

Furthermore, from what I have experienced within the last year or two, I am quite sure that there is need for a practical demonstration of the power of Christ, as demanded of us by the world.

I go forward full of hope and with the assurance that while there may be difficulty ahead of us, the church will finally triumph.

Wishing you happiness and comfort in the cause which you have espoused and which you love, I am

Very sincerely,

JAMES A. GILLEN.

Sister Lucy Ketcham of Monmouth, Iowa, writes: "I could hardly get along without the church papers as they contain all the sermons I hear. I love to read in them the many testimonies of others. The papers surely are a lot of help to one who is isolated from church privileges. I am glad that I can say that this is God's true church. Although I have had many trials, my heavenly Father has been near me."

Missionary Sawley Still at Work

Elder F. L. Sawley, Marion, Illinois, writes: "As a result of having been an active missionary for over twenty-five years, and having labored in several States and districts, I have made many friends for myself and the church. The last three years, I have been superannuated, honorably released from active missionary labors, yet during these years I have found no stopping place in this grand work. So, as far as my strength would allow, I have been just as busy as ever. I am now recovering rapidly from an affliction of the past three months, and will soon be ready to do my mite in the work as pastor in Marion and Superintendent of Recreation and Expression in the Southeastern Illinois District. More and more as the years come and go, I love the gospel and all pertaining to it by many signal blessings to me. Hence by the Spirit of the work, I try to render service to our heavenly Father and to the people, serving in and out of the church, which brings joy and great satisfaction even though I am not as strong in body as I would wish to be."

C. A. Butterworth in Ill Health

[The following items written by Apostle M. A. McConley concerning the present health of Brother C. A. Butterworth, formerly a member of the Quorum of Twelve, may be of interest to the many friends of Brother Butterworth in various parts of the world.—EDITORS.]

I visited Brother Butterworth at his home at Geelong on March 28 and found him quite poorly. On Monday, March 26, he went out to the fowl yard about bedtime to gather some eggs and had a bad spell with his heart and fell in the yard. About a half hour later Sister Butterworth went out and found him and finally got him revived so he could walk back to the house. He was just pulling around again on Wednesday when I arrived.

By the end of the week he was feeling better and attended the reunion at Melbourne. On Saturday of the reunion his wife's niece died and he conducted the funeral service, in which I assisted him, on Monday, April 2. He went home completely exhausted, and that evening his wife's brother died, (Brother James Craig, a brother of Bishop A. W. Craig) but he was unable to attend the service when we buried him on Wednesday.

We all know that Brother Butterworth has been in a very indifferent state of health for many years, but he is much worse than formerly and any ministerial work seems to arouse his nervous system to the extent that sleep is almost impossible. When he can do some work in the open air, as he did recently in assisting his son to build a house, he is quite well.

Pottawattamie District Banquet

On Saturday evening May 5 about two hundred twenty-five young people of Pottawattamie District and Omaha assembled at a banquet, in the Eagles' Hall, in Council Bluffs.

President Frederick M. Smith who was the speaker explained very clearly that one must have "Preparedness" and a "consecrated life" if he would be of service.

We are sure that both young and old have grasped a larger vision of the work, and a better understanding of President Smith on account of his visit with us.

Brother O. Salisbury was toastmaster of the occasion, and short talks on "The young people's convention" and "our ideal" were given by Howard Timm and Roy Henderson, respectively.

The Women's Department took charge of preparing and

servicing the three-course luncheon which everyone was in excellent spirit to enjoy after a few numbers by the branch orchestra and some singing.

We offer this article at this late date because we want you to know that much good may be done by a gathering of this kind, as has been the case with this one.

H. H. HAND.

Bisbee, Arizona

We are pleased to announce that Sister Daisy B. Short and Sister D. L. Evans left for Lamoni June 3, to attend the Young People's Convention at that place. They were delayed one week owing to Sister Short being sick, and it was thought for a time that they would not get to attend the convention. We are glad that they have been able to go, as we believe it will do them a great deal of good, and also bring considerable good to those of us who cannot go, upon their return.

The Bisbee Branch is arranging for a Fourth of July picnic for all members of the branch, Sunday school, and Religion who wish to go. We also hear remarks about a two-day meeting some time before the last of August, at which time we expect to lose four of our young people who are about to be swallowed up by Graceland College.

The pastor takes an auto load of Saints to Douglas every Tuesday night, where he conducts a very interesting Bible class. He also takes a load to Warren on Thursday nights, where a Bible class is maintained.

A special effort is to be made to sell our old church property, and invest the money in a suitable building lot.

E. R. DAVIS.

BISBEE, ARIZONA, June 7, 1923.

Kirtland Temple Meetings

The young people's meetings in the Temple are now history, and I want to say that I never enjoyed a series of meetings more than this one. It was my first attempt at preaching a series primarily for young people, conducted by young people, and the work was indeed a pleasure.

It was really inspiring to see how the young people took hold from the beginning and stuck loyally to their task until the very close. They had their forces well organized. A number of teams were formed who canvassed the territory for miles around extending a personal invitation as well as placing printed announcements in the various homes. The branch chorister was secured for the meetings, and a splendid orchestra was on hand every evening. Who could not preach under such conditions? Notwithstanding I was kept busy through the day endeavoring to get settled in our new place of residence and was physically tired out by evening, when the old Temple bell would ring, calling us to vesper service, it seemed to stir up memories of the sacrifice and toil of the early Saints who built the sacred "House of the Lord" and made one forget his own weariness, and with energy and strength that surprised me I went at my task each evening and was abundantly blessed in preaching the word.

The subjects dealt with the fundamentals of our belief, as it was requested that I preach on the doctrine of the church, and the young people brought pencil and pad and took down the quotations, made notes on the sermons, and manifested such an interest generally that it was a pleasure to preach to them.

Sincerely your brother,

JOHN F. MARTIN.

KIRTLAND, OHIO, May 26, 1923.

Independence

Everything in Independence would have seemed rather quiet this last week with so many enjoying the Home-Coming and Young People's Convention in Lamoni, if it had not been for two weddings, in which the Independence people were very much interested.

The marriage of Sister Louise Giesch of Independence and Brother Edward A. Fox of Rhode Island, occurred at the Stone Church Tuesday evening with Elder Walter W. Smith officiating. A reception was held at the home of the bride's mother immediately after the ceremony. Brother and Sister Fox will be at home in Providence after June 18.

The other wedding was that of Sister Oneda Elliott of this city to Brother Russell Archibald formerly of Saint Louis, but now also a resident of Independence. Elder J. A. Gillen performed the ceremony at the Stone Church on Wednesday evening. A reception was held after the wedding at the home of the bride's parents on South Chrysler Street. Brother and Sister Archibald expect to locate on North Union Street of this city.

People have been coming and going from the convention at Lamoni all week, some by train and some in cars across country. President Frederick M. Smith attended Graceland's Commencement and Home-Coming, preaching the baccalaureate sermon Sunday evening, staying to see the convention well started out. He returned home Thursday morning and will return the latter part of this week for the close of the convention.

Brother Elbert A. Smith addressed the convention twice on Friday and returned to his home and duties in Independence on Saturday. Bishop J. F. Keir left Monday for Lamoni where he expects to speak to the young people during the week. Among our workers whom we have missed on account of the convention are: R. V. Hopkins, Brother and Sister J. A. Gardner, Brother and Sister Henry Stahl, Sister Harold C. Burgess, Brother and Sister George E. Anway, Brother and Sister John Feldhahn, Marcine Smith, and Estella Wight. Some who planned to go have been delayed by the stormy weather and impassable roads.

The Sanitarium reports a son born to Brother and Sister Richard and Dorothy Case Maloney on Friday. The new baby is a grandson of Brother Hubert Case.

Brother and Sister E. A. Curtis are now the proud parents of five fine boys, the fifth son being born Monday morning at their home on North Willis.

Preaching services for Independence Sunday were as follows: Stone Church, E. A. Curtis in the morning and Hubert Case in the evening; Second Independence Church observed Children's Day; Liberty Street Church, J. W. Peterson was the morning speaker and H. O. Smith, the evening speaker; Enoch Hill, F. A. Smith in the morning and C. B. Hartshorn in the evening.

Kansas City Stake News

Our stake conference held the 20th and 21st of May, 1923, was remarkably active, peaceful, and spiritual. There were ten services held: Sunday school, three preaching, two social, one of the Department of Women, one priesthood, elders quorum, and one business session, at all of which there was a representative attendance.

The speaker at 11 o'clock was Elder Arthur B. Phillips. His theme was taken from Matthew 28, "All power is given to me in heaven and on earth, go ye therefore and teach all nations."

Also at the 11 o'clock hour a regular quarterly juvenile service was held in the church parlors, the speaker being

Patriarch Ammon White. The elders quorum met at 1.30 p. m. At 2.30 the young people gathered in the north room and were addressed by Apostle T. W. Williams with reference to the home-coming at Lamoni. About twenty-five hands were raised when they were asked as to who intended to go. At the same hour in the main auditorium was held the regular prayer and testimony meeting, the special gifts being manifested in tongues and prophecy.

At 4.15 p. m. the ministry were addressed by stake missionary Amos T. Higdon who endeavored to rally support and help from the local men in his missionary efforts.

At the same hour the Department of Women was addressed by Stake President Joseph A. Tanner. This was the first time he had been called upon to address them. He gave a very instructive talk, advising along practical lines. It was said by several to be the best women's service they had attended.

At 7.30 a song service was held in charge of stake chorister, Bernice Griffith. At 7.45, Bishop James F. Keir addressed the congregation on some phases of the work of the general bishopric, using as a text Joshua 3:5, "Sanctify yourselves, for to-morrow the Lord will do wonders among you."

A business session was held at 8 p. m. May 21. Associate pastors were: Grandview, R. E. Browne; Chelsea, A. W. Sears; Second Kansas City, F. A. Evans. Brother D. J. Kennedy was called to the office of deacon and ordination ordered. The local auditing committee was discontinued and the general Bishop asked to furnish an audit of stake finances.

The Bishop's report showed balance on hand last

report	\$ 3,775.08
Received since	10,451.04
Total	\$14,226.12
Expenditures for the quarter	13,896.88
Balance on hand	\$ 329.24

A resolution that the stake take steps to purchase a church for the Armourdale Saints was referred to the Presidency and Bishopric with authority to act.

Elder R. V. Hopkins, pastor in Zion, was the speaker the first Sunday in May at Malvern Hill. They expect Apostle J. A. Gillen to be the speaker Sunday, June 3.

Stake Missionary Amos T. Higdon has held six weeks' special meetings in Armourdale and as a result five were baptized and ten have asked for baptism. He also has held two weeks' meetings at Bennington at which the attendance for the most part was very good.

The ministers of the various churches of Kansas City, Kansas, held a meeting the evening of the 14th of May in the interest of religious education. Prior to this some of our local pastors took advantage of an offer made by the ministerial alliance of Kansas City, Kansas, and became members of that body. Our pastors, with the pastors of other churches, met at the before-mentioned meeting at which a plan was adopted, the gist of which is as follows: One day each week shall be set aside each week in the interest of religious education, affording the pupils of the ward schools the benefits of classes arranged for what is termed evangelical religious study. Any church, regardless of denomination that is equipped with teachers and room made comfortable in proximity to school building may apply. Teachers must pass an examination before the superintendent of schools as to their fitness to teach. The following officers were elected: president, the local Baptist minister; a vice president, secretary, treasurer, a board of four men to look after this new departure in education. If properly handled, good will surely come from the venture.

MISCELLANEOUS

Conference Notices

Central Texas, at Central Branch, the evening of July 20 and will continue over Sunday. A. J. Banta, president; Sheldon Armstrong, secretary.

Owen Sound, at Grand Valley, Ontario, June 29 to July 1. This will be held in the Agricultural Hall. Come and help make the meeting a success.

Reunion Notices

Far West Stake, at Stewartville, Missouri, on the reunion grounds, August 17 to 26. The work will be programmed with many excellent features for spiritual and general enjoyment. All are asked to have tents up ready for the opening service of the 17th. R. S. Salyards, president.

Central Texas, at Central, July 23 to 30. A. J. Banta, president; Sheldon Armstrong, secretary.

Eastern Michigan and Detroit, at Port Huron, August 3 to 13. This changes the date published last week, because of certain arrangements which had to be made for location and building for the services. Orders for tents should be sent to R. D. Bennett, 200 Harmon Avenue, Detroit, Michigan. R. H. Huston, secretary.

Central Oklahoma, at Redrock, August 17 to 27, with branch of Lamanite Saints. We anticipate a good crowd and a grand reunion. Earl D. Bailey, president. W. E. Shakespeare, missionary director.

Western Maine, at Brooksville, Maine, August 12 to 19.

Northern Wisconsin, at Chetek, June 29 to July 8, on the regular camping grounds. Tents, springs, and cots will be furnished free of charge. Meals will be served at the dining hall as follows: Breakfast, 20 cents; dinner, 30 cents; and supper, 25 cents. Speakers will be as follows: Floyd M. McDowell of the Presidency, J. F. Garver of the Quorum of Twelve, J. F. Keir of the Bishopric, besides the local force of the district. Sister N. E. Hield of Janesville will be in attendance in the interest of the Department of Women. With the help available, we expect some very good things in the departmental work, including some good recreational activity and some very good things for the priesthood. E. J. Lenox, chairman, Chetek, Wisconsin.

Two-Day Meetings

Northwestern Ohio, at Bradner, June 16 and 17. Opening meeting to be Saturday at 10 a. m. Visiting Saints will be entertained by local Saints on Saturday. Those coming in on Sunday, bring baskets as a picnic dinner will be served in the grove. Call at the Bradner Dairy for information concerning location of the grove. Let all come who can, because we are expecting something unusually good. A program will be given on Saturday night at the church and one of the Presidency will be with us on Sunday. This will be a better meeting than ever if we do our part to make it so. Mrs. H. H. Harms, secretary.

Central Michigan, at Brant, June 23 and 24; at Coleman, June 30 to July 1; at Houghton Lake, July 9 and 10. All are invited to be with us in our different meetings. As many as convenient bring full baskets and also the Spirit of the Master. Matthew Umphrey.

Detroit Young People's Gathering

Detroit, at Lake Orion, June 23 and 24. At the late district conference the young people of this district organized themselves, choosing Carlisle Whitehead of Pontiac as their director, and George McNamara of Flint, and Harriet McDowell of Detroit as counselors. On the dates above the young people will hold meetings as follows: Saturday evening social gathering; Sunday, 9 a. m. Sunday school; 10 a. m. prayer meeting. An interesting feature of the afternoon service will be talks by those now attending the Young People's Conven-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

EDITORIAL:

Care of the Poor	553
Conference and Preconference Program	553
Our Band and Orchestra	553
What Is It All About	554
The Morning Classes at the Convention	556
News of Home-Coming and Young People's Convention	557
Home-Coming Reveals Graceland Spirit	559
Blue Pencil Notes	576

ORIGINAL ARTICLES:

Care of the Poor, by A. Carmichael	561
--	-----

OF GENERAL INTEREST:

Meaning and Value of Religion, by C. E. Wight	564
Department of Sunday School, by A. Max Carmichael	564
College Educated Farmer's Income Largest of All	568

LETTERS AND NEWS

James A. Gillen—F. L. Sawley—M. A. McConley—H. H. Hand —E. R. Davis—John F. Martin	572
---	-----

MISCELLANEOUS

.....	575
-------	-----

tion in Lamoni, Iowa. Elder William I. Fligg, missionary in charge, who is always interested in the young people in their activities will be present. All the young people are urged to attend. Silas C. Robertson, secretary.

Debate in Central Oklahoma

At Yale, Oklahoma, June 12 to 24, there will be a debate in which we are to be represented by Elder A. M. Baker. The Central Oklahoma Saints who desire to attend are thus advised by W. D. Van Sickle, Box 894, Yale, Oklahoma.

Requests for Prayers

A young brother and sister, desire that the Saints, who feel an interest, fast and pray for them on the last two Sundays in June and the first Sunday in July.

Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

- Central Nebraska, at Neligh, June 15 to 24 (550).
- Minnesota and North Dakota, at Fargo, North Dakota, joint reunion, June 24 to July 1 (503).
- Northern Wisconsin, at Chetek, June 29 to July 8.
- London, Ontario, at Springbank Park, June 30 to July 15 (502).
- Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).
- Portland, at Portland, Oregon, July 13 to 29 (528).
- Northern California, at Irvington, July 20 to 29 (502).
- Chatham, Ontario, at Erie Beach, July 20 to 30 (407, 550).
- Southern New England, at Onset, Massachusetts, July 21 to August 5 (454).
- Central Texas, at Central, July 23 to 30.
- Western Colorado, at Delta, July 27 to August 5 (502).
- Eastern Michigan and Detroit, at Port Huron, August 3 to 13.
- Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).
- Southwestern Kansas, at Winfield, August 10 to 19 (502).
- Western Maine, at Brooksville, Maine, August 12 to 19.
- Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528).
- Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
- Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
- Far West Stake, at Stewartville, Missouri, August 17 to 26.
- Clinton, at Glen Park, Fort Scott, Kansas, August 17 to 27 (528).
- Western Montana, at Race Track, August 17 to 27 (526).
- Central Michigan, at Pineconning, August 17 to 27 (502, 550).
- Central Oklahoma, at Redrock, August 17 to 27.

Our Departed Ones

COOK.—Mary I. Cook died at the Sanitarium, at Independence, Missouri, May 26, 1923, at the age of eighty years, three months, and twenty-one days. Leaves five daughters, one son, fifteen grandchildren, and two great-grandchildren. Her husband, Luther Z. Cook, preceded her about ten years. Funeral services from the Stone Church. Sermon by J. M. Terry, assisted by W. H. Garrett.

SARRATT.—Dorothy Ellen, daughter of Mr. and Mrs. L. M. Sarratt, was born at Mapleton, Kansas, September 27, 1913. Died, after an illness of three weeks, at their home near Genoa, Colorado, May 9, 1923. Leaves father, mother, four sisters, and one brother. She was a granddaughter of W. M. Self. Funeral at the Evangelical Church. Interment in Genoa Cemetery.

PICKERING.—W. P. Pickering was born in Bolivar, Missouri, August 31, 1845. Baptized July 31, 1876. Ordained elder May 8, 1892. Was a missionary in California, Oklahoma, and Missouri, and for several years was president of the Third Saint Joseph Branch. Died March 6, 1923. Sermon by J. L. Bear.

Blue Pencil Notes

The deepest wounds are those a man receives in the house of his friends, and they leave the worst scars.

Elder Elijah Banta of honorable memory was troubled with an impediment to his speech—but his wit was quite without impediment. One day he was walking the streets of Sandwich, Illinois, when he observed some men constructing a house. Stopping to greet them he inquired affably, "Wh-wh-wh-what are you bub-bub-bub-building?" The foreman replied gruffly, "We're building a home for stuttering men and skunks." Still affable, Elder Banta replied instantly, "F-F-F-Fine! We'll be c-c-c-company for each other."

Occasionally peculiarly addressed letters come to the church officials. Perhaps the most pleasing of these was addressed, "To the Recognized Church of Jesus Christ of Latter Day Saints." Elder Passman sends us one which came to him addressed: "Dear Sir Mr. Harry Elder Passman, Shepherd and Pastor of Israel and Missionary of Mormon Society of the Holy Jewish Mission of the Messiah Jeshua of Nazareth of Letter Day Saints in Jerusalem (Service Reorganized)."

Among the depressing daily news items of divorces, hold-ups, murders, and scandals from time to time appear brief mention of very wholesome and splendid examples of heroism and service—as for instance the report that certain prominent Chinese officials had volunteered to surrender to the bandits on condition that they would release the foreign prisoners held as hostages. Such an offer from "heathen Chinese" on behalf of foreign Christians certainly revealed great nobility of purpose, a determination at personal cost, perhaps of life, to save the foreigners or to relieve the Chinese Government of danger of foreign interposition or both. It might be difficult to find Christians in this country who would give themselves up to bondage, perhaps death, to save visiting Chinese—but on condition no doubt it could be done. The hero and the martyr still persist.

Some weeks ago a mass meeting was held in the Stone Church in Independence for the purpose of considering the purchase of the Swope property for a church community center and raising pledges of money for that purpose. By the whim of the malevolent forces that get things mixed, the news in traveling to Kansas City by telephone distorted the "mass meeting" into a "dance meeting." And it appeared in cold type in the morning edition of the *Star* that a dance had been held in the Stone Church. A very natural wave of indignation swept over Independence and adjacent cities where Saints live in numbers. Many protests were lodged with the editors of the *Star* and in two subsequent editions corrections were made, the last one being given a prominent place on the front page, also the editor wrote a personal apology which was read before the Stone Church congregation of a Sunday. That would seem to settle the matter, but it is learned that in at least one branch far distant some of our

own members believed the first report and are still repeating it. Evidently the one error traveled faster and farther than the three corrections, which reminds us of the old maxim that "a lie will travel around the earth while the truth is getting her boots on." Also it points a moral: Be slow to believe evil of your own people.

Possibly the Phillipians were troubled by letters from Jerusalem, or by sundry reports, we know not; in any event that was very wholesome advice given by the Apostle Paul: "Finally, brethren, whatsoever things are *true*, whatsoever things are honest, whatsoever things are *just*, whatsoever things are lovely, whatsoever things are of *good report*; if there be any virtue, and if there be any *praise* think on these things."

Truth, justice, beauty, praise, good reports concerning our brethren, virtue, these things are excellent food for thought; error, injustice, ugliness, evil reports, these should not engage our minds habitually—we should give them only enough attention to clear them from the path that Truth and Justice and Love may walk safely therein.

We are happy to report that possibly the most impressive, lovely, and spiritual communion service ever held in Independence was enjoyed by the Saints at the Stone Church on the first Sunday of the present month. For the time being, at least, all clouds and misunderstanding and differences faded away, and peace and love prevailed. A spirit that cannot be described with words baptized the congregation. One lengthy and beautiful tongue was given, followed by the interpretation. Rebuke was mingled with good counsel and encouragement; but all felt that even the rebuke of the Lord was precious to their souls. Members of the priesthood, including seventies, high priests, and others, opened their souls to the congregation and testified of the wonderful power of God that had been with them in their work during the year. One seventy reported one hundred and six baptisms, and attributed his power and success to the fact that he had continued in prayer more than during any previous year. Another reported one hundred and twenty-nine baptisms during the past few weeks, administered by himself and his traveling companion, in fulfillment of a dream showing people flocking to the water's edge. Somewhat similar meetings at our other Independence congregations at the same hour were reported. The experience will not soon be forgotten. It did more to make the Saints "one" than could have been done by weeks of argument. When Jesus stands up in our congregations we forget our differences. We are ashamed to remember them. The other services of the day, the afternoon community singing at the new church park, or campus, as some are now calling it, together with the splendid musical feast at the Stone Church in the evening, all under the direction of Brother Hoxie, conspired to make an almost perfect day of worship and fellowship. Though not all is well in Zion, it is pleasant at betimes to think on those things that are lovely and of good report and worthy of praise.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, June 20, 1923

Number 25

EDITORIAL

The Social Principles of the Gospel

The intensive teachings of Jesus in the light of sociology is a most modern development. In fact the critical study of sociology belongs to the present generation. But in the past quarter of a century much has been written in this field of the social aspects of the teachings of Jesus, the need of a social reconstruction of religion.

The social attitude is not entirely new. The losing of self-interest in the group belongs to every barbaric tribe. But the modern movement is how first to develop the individual to his highest capacity of physical and intellectual power, the unfolding of his spiritual nature to the fullest appreciation of the divine in nature, in himself, and the worship of the eternal God, then that the individual should serve in that place for which he is best fitted and in which he is happiest, serving for the good of all.

It is but a short time since the theory of individualism made its force felt in all modern thought, in the social and economic discussion, in the factory and place of business, in the halls of legislation, in the governor's chamber, and in the pulpit, in the schools, and in the newspapers. The whole emphasis was being placed on individual expression. Occasionally the unselfish use of opportunity was stressed in the pulpit and press, but more usually the argument was made that in living fully and getting all that he could, man was thereby helping society to the greatest possible extent and doing sufficient good for others.

This individualistic attitude made itself felt in every department of life. It influenced the courts of law as well as the lawmakers. Its force was felt in the home as well as in the church.

To-day the tendency is strongly the other way. The recognition of the social right as being preeminent is coming to be felt by at least the leading thinkers in legislature and by the leading members of the bar. Its influence is felt in many a court room. This tendency has by no means become universal or even general, but the principal thinkers are coming to be those who are socially minded, who

strive to reorganize industry on a social basis, to have the law construed in the interests of the social good. It is not surprising that this same influence should make itself felt in the church, so that the principal stress of to-day is on service, and the greatest sermons of to-day are concerned with the individual religious duty to the group, the social duties of the church, and the social teachings of Jesus.

A careful study of the four Gospels will again establish Jesus of Nazareth as the greatest teacher of the world. In his teachings he recognizes the responsibility of the individual. He preached an individual salvation and individual development and individual righteousness, but this salvation, this righteousness, was social. The individual who was saved in the kingdom of God loved his brother as himself. He sought not his own good but to do good to all mankind, even though it be especially to those of the household of faith. This emphasizes not only duty to the group but society as a whole.

It is true that some writers of to-day go to the other extreme and will say and quote to the effect that all that Jesus said of eschatology and the life to come could be printed on one single page of the Bible. Such a statement is obviously an error. Jesus was not a socialist alone. He was not inclined to consider only the social aspect. His love extended to the whole world and to the individuals thereof. Under his teaching a selfish individualism is not possible, but social ends were gained through individual development and salvation. His teachings indeed point to the fullest life as an individual and as a member of the group, and society as a whole.

S. A. B.

Graduates of Graceland College

A note from Professor J. A. Gunsolley at Graceland College informs us that since the list was published the name of Elmer C. Prall has been added to the list of graduates from the Collegiate Department and Byron O. Yarrington as a graduate from the academy. This omission was simply an oversight as they were both fully entitled to graduate with this class.

General Officers at Convention

The general officers attending the convention have included all three of the First Presidency, Frederick M. Smith, Elbert A. Smith, and F. M. McDowell, with the last in continual charge. Of the Quorum of the Twelve, James A. Gillen, president; F. Henry Edwards, secretary; Thomas W. Williams and John F. Garver have been present. Benjamin R. McGuire and James F. Keir of the Presiding Bishopric; Richard S. Salyards, general secretary; and Joseph A. Tanner, Roy V. Hopkins, and John F. Garver of the General Standing High Council were also in attendance.

Of the department heads the following were to be met by the young people and all others attending: Department of Health, G. Leonard Harrington; Department of Education, George N. Briggs; Department of Music, Albert N. Hoxie; Department of Sunday School, A. Max Carmichael; Department of Recreation and Expression, Thomas W. Williams, and Miss Hazel B. Dexter, secretary.

All the Lamoni Stake officers and the presidents of the stakes and the pastor of Zion are also present.

Admonition to Young

Elbert A. Smith to the young people at the convention at Lamoni, Friday morning, 7.30 prayer meeting, June 8, 1923. Reported by H. W. Harder.

From the secret places where I dwell I have observed your coming together, saith the Lord. Yea, I prepared the way before you; and at this your first prayer service it has pleased me to send upon you the blessings of my Spirit like the gentle dews of heaven. I know that some of you have been wayward and forgetful of duty at times, but that shall be remembered against you no more if from this hour you consecrate yourselves to me in righteousness.

My young men are like trees for my forest. My young women are like flowers for my garden. I am ready and eager to nurture and cultivate, that my forest may become mighty and strong and my flowers very beautiful and pure before me. Have I not made covenant with your fathers and mothers in years gone by? Here and at Nauvoo and Kirtland and Palmyra and at many times and in many places I made covenant with them and they with me. And I call you to witness this day that when your fathers were true and faithful to the covenant made they became wise and mighty men—and they were good men. And your mothers when they kept their covenant were virtuous and lovely women. And so shall it be with you, young men and young women, if you make your covenant with me and keep it.

But you must resist and put away the temptations of the world. Remember it is written that when my Son had resisted all the temptations of the Devil and put them behind him he returned into Galilee clothed with the power of the Holy Ghost. So shall you if you put away all evil go to the world clothed with the power of the Holy Ghost; and you may be to the church a healing influence to help heal the breach, in charity and humility and love, and do your part to bring light and peace to my people.

Behold I have a charge to give unto you, that you shall go from this place telling the gospel story; but I have a charge for you that is much more serious and important: and my charge is that you shall go forth and *live* the gospel story. Then may it be said of you as it was of my Son, that the word became flesh and dwelt among men, full of grace and truth.

Volunteers for Missionary Service

At the missionary meeting Saturday morning Elder T. W. Williams called for the missionaries present to stand. There were seven in the tent in addition to the four members of the Quorum of Twelve on the stand, J. A. Gillen, T. W. Williams, F. H. Edwards, and J. F. Garver. He then asked for unordained young men who have felt they would sometime go as missionaries. Ten young men stood. Then he called for girls who are willing to do missionary work—about twenty stood up quickly and then quickly sat down.

This naturally caused applause and comment. Still it is hardly a fair comparison of the interest of the young men. In the first place young men holding some office in the priesthood were not included. Second a young man would naturally be diffident in putting himself forward for what would mean call to the priesthood, especially with the strong emphasis made from time to time against ambition. A girl in missionary work receives no office. With her it is pure service and unselfishness. In the third place many young men are diffident in asking a girl to assume the trying place of a missionary's wife, feeling that hers is the greater burden. A man who will willingly endure all things for the sake of the church of Christ will hesitate to impose that greater sacrifice as he believes on the woman he loves. But a girl may rightly accept such responsibilities for herself.

Finally, when we speak of sacrifice it is well to remember that the work after all means to make sacred, to consecrate in a basic sense. No matter what our manner of life we must deny ourselves; there are inhibitions and prohibitions in every path. Therefore, it befalls each one to weigh and consider and choose his way or her way with care. By this

path of service we consecrate and make holy our life in a way not possible when we pursue the opposite course and deny our best instincts for service.

Attendance at the Convention

The Young People's Convention was certainly a great success. It is the first time so many young people have gathered for so long a period of serious work.

The preliminary enrollment before June 7 was 343. The enrollment that day brought the enrollment to 481. President F. M. Smith, who had been in Lamoni for the Home-Coming, remained for the opening exercises, then left for Independence, returning, however on the 15th for the close. President Elbert A. Smith was among those who came Thursday, the 7th, but returned to Independence Saturday.

A number of young people intended to leave Sunday after a week at the Home-Coming and Convention, others planned to go by auto Monday or Tuesday, but the rain prevented and they stayed till the week's end. Apostle J. A. Gillen left Monday, the 11th, by train.

But despite rain or any other cause, the enrollment steadily increased every day, partly through Lamoni enrollments, but principally through new visitors, so that by Tuesday evening the 12th, the total of 746 enrollment had been reached, and by Thursday it had reached 766 and by the close about 800. The newcomers more than balance those who have had to leave.

Those who come from a distance naturally remain. There are seven from California and more from other distant points than have yet been listed; some sixty-five at least. But naturally the greatest number come from within five hundred miles. For example, some eighty registered from Independence, Missouri.

As has been noteworthy in most of the gatherings of the young people, the enthusiasm and dominance of youth is apparent, as is also the persistence of the youth of forty, fifty, sixty, and a few of seventy years of age. But those who are between fifteen and thirty-five apparently are in the majority.

Religious Education

In last issue of the HERALD we are publishing the extensive outlines prepared by A. Max Carmichael for his class work in religious education at the Young People's Convention. This outline is so thorough going and gives so broad a review of the literature that of course only the extent of the problem and something of the means for its solution can be presented in the eight class hours. We are therefore taking this opportunity to present his outline in full

for the benefit of our readers and for future reference.

In religious education we should have a knowledge of psychology in general, both child and adult, also of the principles of education, the methods of pedagogy.

In addition to this we should have a knowledge of both of the above subjects as applied to the particular field of religious education, How does the child naturally develop religiously? How does the child react at different ages to certain concepts? In what order are certain habits and attitudes formed? Psychologists insist that habits precede attitudes. Is this universally true, or is it true that as faith proceeds to knowledge and knowledge lays the basis for faith so habit and attitude are inter-related in their development?

There is a great need for trained teachers. If we are to present a suitable course of lessons and have them properly presented it must be because we have a consecrated corps of teachers. And if they are truly consecrated and devoted they will study to show themselves approved. They will inform themselves on the methods of religious education and on the natural religious psychology of the child.

But this, though essential, is by no means all. The success of the editor of Sunday school literature, the success of the teacher, the success of the officer, depends upon their knowledge of the subject matter of their teaching. They must know the great stories of the past. They must especially know the book of books, the Bible, its stories and their significance.

Pedagogy alone will not save. The inspiration of the Spirit of God is needed and also a knowledge of the word of God, that knowledge which is gained by prayerful, personal taking of thought by reading the book itself.

In religious education a wonderful field is open before us. The ideas formed in those early years will last through life. We are laying the basis on which the life of the child will be founded. It is important that that basis be laid thoroughly and well. It is not a little thing to be taken up by anyone who is willing to come to the church for an hour or so on Sunday. It deserves and should have a great body of teachers who feel keenly the responsibility and spirit of their task. It is not the officer, but it is the teacher who gains the immediate contact with the life of the child and so is offered this great privilege of working with God.

S. A. B.

Four thousand dollars was raised by the young people for the Graceland gymnasium and assembly hall among those in attendance at the convention.

News of Young People's Convention

The Daily Routine

Those on the College hill once at least had a setting up exercise in the early morning—about 6.30 a. m. Then follows a general assembly for prayer service at 7.30 a. m. This meeting is always well attended both by those on the hill and young people from town. A total of 464 were counted in chapel Tuesday morning, but the following mornings in the assembly tent permitted a much larger attendance. There is manifest a deep spiritual note of earnestness. No time goes to waste; rather is it a case of two or three rising at once and having to be called on in turn by Elder R. V. Hopkins, who is in charge of these meetings. The gifts of the Spirit are manifest frequently, and as many of the young people speak as time and those older in years permit.

Refreshed by this service at 8.45 the assembly divides into four classes, meeting in various rooms of the new College Building. 1. "Bible appreciation"—C. E. Wight; 2. "Religious education," A. Max Carmichael. 3. "Social principles of the gospel," Floyd M. McDowell; "Economics of Zion," C. E. Irwin. All of these classrooms are crowded. One would like to attend them all, but that is not possible.

After this serious class work comes the lecture and symposium in the big assembly tent at 10 a. m. The subject is different each day, as given in the program published in the *HERALD* of May 23. These lectures are also currently discussed and summarized elsewhere in this and the preceding *HERALD*. At the same hour the model Sunday school is held in the new building.

Then the long line is joined leading to the cafeteria tent for dinner at noon. This meal is scarcely completed before the round table hour, 1.30 p. m., has arrived. Again a variety of subjects are under discussion, a different subject each day. Part of the time the subject of the morning is continued, but as often the subject is different. During the wet weather a second round table was provided part of the time at the same hour to accommodate the crowd, which is too large for any place except the assembly tent or Brick Church. The subject of the round table is not known in advance but is announced each day, so this hour gives opportunity to meet emergencies, as the effort on behalf of the gymnasium and assembly hall on Wednesday.

But every day at the same hour the scoutmasters training school is in session.

At 3 p. m. all are free for recreational leadership. This is a social hour or two, when the assembly divides into small groups for games and contests and many return to take care of necessary work. It is the only time free from definite program.

Finally in the evening the whole assembly meets for the second time to close the day, with a sermon or recreation in music or otherwise. And a full day is closed.

Sunday, June 10, Missionary Day

Sunday School

Sunday, June 10, opened dark and threatening. The rains of the previous day left heavy mud on all the streets and crossings. But despite these handicaps the attendance at all services was exceptionally good, the auditorium at the Brick Church being filled for every service.

At 9.30 a. m. the Sunday school was held as usual but with enlarged classes. The young people gathered at the high school building and used the auditorium for an assembly room and the various classrooms for classes. This is quite in accord with the best methods of religious pedagogy, which

advises that buildings be erected with such separate classrooms. Each class can thus be taught without the distractions of neighboring classes.

As a rule the young people then remain there for the eleven o'clock hour, the educational methods for the instruction and development of the religious life of adolescents being followed. But on this Sunday, in deference to the program of the convention, they adjourned shortly before eleven and proceeded to the Brick Church to hear Elder J. F. Garver.

In the meantime at the Brick Church the children and adults were also meeting in Sunday school session. There are two separate rooms on the lower floor used for the smallest children, and the lower auditorium during the study period is divided by curtains into a number of classrooms. The curtains remove the distractions of sight, if not those of hearing, and assist the attention of these classes. Formerly the gallery in the upper auditorium was likewise divided by curtains into six or eight separate compartments. The adult classes met in the upper auditorium. The Sunday school was therefore divided into three general sections, with separate assembly rooms, all under the general superintendency of A. Max Carmichael.

At eleven a. m. a junior meeting for the children was held in the lower auditorium. That has long been an established feature in Lamoni.

"Send Me"

"Here am I, send me," was the title of the sermon preached Sunday morning in the Brick Church by John F. Garver. He read from Isaiah 6 and referred to Isaiah as a man of learning, a man of culture, a man of practical affairs, an associate of noblemen, an adviser of kings, a man of God, and the Lord's prophet, called and chosen to declare the ways of heaven for Judah and for men everywhere, forecasting the man of Galilee—the "man of sorrows and acquainted with grief," of whose kingdom there can be no end.

For this great work Isaiah had need of a further cleansing and a fuller preparation. Hence there is opened to him a wonderful vision. He saw God "high and lifted up." In contrast, he saw himself low and mean, and needy. Indeed he was "undone." Humbled and penitent, he prostrated himself before God, was cleansed, and finally chosen, and sent forth to declare the words of God for the good of his fellow men. So, urged the speaker, are we called to carry forward the message divine, for the salvation of the world—a salvation from all evil, and every consequence thereof, in a work of uplift for earth's children from despair to deliverance, hereafter and here, politically and socially as well as spiritually, for a society giving to every man and every woman a chance to develop to the full in order to serve to the uttermost, until Zion shall have been redeemed and the whole world warned.

As Isaiah had need, so have we need to discover God, "high and lifted up"—so must we come to know his lofty purpose, and the way of its achievement. Discovering then in the light of this greatness our human limitations, it is ours to humble ourselves before God for a further cleansing and a fuller preparation, that under God we may go forth with the glorious gospel message to a perishing world, for whom Christ died as well as for us. Recognizing, then, the voice of God in the agonized cry of his creatures, let us each be first in purity, first in preparation, and first in willingness, that we may be first in response to the call for service, first to answer in deeds as well as in words, "Here am I, send me."

Preparation

At 2.30 Sunday afternoon, June 10, at the Brick Church a social service was held. Many touching testimonies were given and exhortations made on the theme of preparation. Two spoke in prophecy, one in tongues and interpretation. A beautiful spirit prevailed.

The usual Religio service was held at 6.30 p. m. in the Brick Church, but with greatly increased class and general attendance. In Lamoni much work is done in the various sections of Religious Education so that it correlates with the Sunday school, and naturally with the work of the convention.

Missionary Program

At 7.40 p. m. the choir filed up and took seats on the rostrum. The next half hour was taken with singing the special songs of the occasion as printed in the HERALD last week. A. N. Hoxie put much enthusiasm into his work and as a result secured the desired response.

At the opening of the evening missionary program, the four members of the Twelve present took seats on the stand, and called for the missionaries present to come forward and take seats on the rostrum in the north choir seats. Some twelve or thirteen came forward, including O. L. Thompson, W. L. Christy, J. T. Smith, Keith Rogers, L. G. Holloway, J. D. Stead, W. E. Winegar, W. D. Tordoff, William Patterson, and Alexander Klein.

After prayer by John F. Garver, the choir sang an anthem and Paul N. Craig sang a solo, accompanied by a string instrument and with the choir humming. F. Henry Edwards, who was in charge, then announced as the first missionary speaker Alexander Klein who spoke of conditions in his homeland, Austria, and missionary work, for some twenty minutes.

Then after singing "I'll go where you want me to go," William Patterson spoke for twenty-four minutes very earnestly on work in his homeland of Australia, after which James R. Houghton sang a solo very impressively.

Finally W. D. Tordoff spoke with great earnestness and energy for seventeen minutes and was followed by Job Negeim with a solo, and by Mrs. Nelle Atkinson Kelley in a solo accompanied by Miss Emma Snead on the violin.

Monday, June 11, Health Day

Prayer service was held at 7.30 in the College auditorium, since the rain continued and drove the crowd inside. However the weather did not dampen the spirits of the numerous young folks who attended. A splendid meeting was had, there being many fine testimonies and talks.

At 8.45 class work was taken up in the three courses on "Bible appreciation," "Religious education," and "Social principles of the gospel."

Physical and Mental Health

At the morning symposium the preliminaries were left out so as to leave the full time to Doctor G. L. Harrington's lecture and round table. He urged that mental and physical health must be carried together for they are one spirit and body. We want to put the real, the true oil in our lamps and be ready through insight for the fundamental truths of life.

The mind is the total of our past experiences. Our nervous system enables us to adjust ourselves. We have the two brains, the old animal brain, and the new brain of the social self. The new is empty at birth and presents a serious problem. Don't suppress a child's activity, that is dangerous.

A digression emphasized the serious and dangerous character of children's diseases, and the great care that should be taken to avoid, and to make sure the cure, when the disease is incurred.

Our attitude towards our children causes a feeling of inferiority. The dominating father exercises a strong influence, as with Thomas Jefferson and his state rights; and the lack of such parental control may react as strongly as with Alexander Hamilton and his ideas of centralized government. Either extreme is bad.

Meetings like this provide a valuable outlet for surplus energy on a good plane. We overemphasize duty to the group, for we cannot give to the group until we get something ourselves.

The internal secretions and their importance were also discussed. The importance also of adolescence and the need of a stabilizing influence as Graceland can and does give to a certain extent were also stressed.

We must realize our limitations. More people are mentally sick than are in our colleges as a result of a disregard of this fact. "Go slow, without haste and with rest," is a German motto. Live one day at a time.

Of all medicine prevention is the greatest. The real man is one who enables people to prevent diseases, mental and physical. Others are only patching. The best of all is found in the message of Jesus Christ. Cast out fear. Know. Understand things. Get adjusted. Purge out the facts. Fear and aggression are equally bad.

In answer to questions Doctor Harrington discussed many interesting topics. The young people were earnest and asked vital questions.

The primary work of the missionary is to build souls and minds and bodies. Foreign medical missionaries do well because they have something to give the natives.

The two transactions of selling merchandise and transferring our best knowledge to our fellows are essentially different.

The ability of a child to ask questions is a measure of ability to understand. Let children see life—the hatching chicken, for example. A child lives at home for many years—dependent. It is essential that he be broken—youth must be made to get out and hustle.

Drafts are necessary to remove effete air. Hygiene requires rest, sleep, food, relaxation. Fifteen minutes after dinner is good.

Pray continually. We get in trouble because we leave Jesus out.

"Come unto me, ye who are heavy laden, and I will give you rest." If we do not—we do abnormal things.

The Place of Drama in Department of Recreation and Expression

The place of drama in the Department of Recreation and Expression was discussed at the round table conducted by T. W. Williams at 1.30 June 11.

The work of the Graceland College Players under Miss June Whiting and of the Independence Dramatic Club under Miss Gladys Newton was sketched by Mr. Williams's introductory speech. Miss Whiting then spoke on the problems of a director and referred to the accomplishments of the College Players. Several papers written by members of Miss Whiting's classes in dramatics on various phases of the drama were read.

Miss Newton then made a talk on practical problems of church dramatics. She outlined the organization of the Dramatic Clubs in Independence consisting of a central club, The White Masque, and the Junior Dramatic Club. The White Masque includes those most talented in expression, and aims to train people for direction in church dramatic work. The Junior Club is a feeder for the central organization and includes all the younger aspirants to expression work.

Beyond this immediate purpose are the broader aims, that of encouraging dramatic expression on the part of the members and to create appreciation on the part of the public for better drama.

Round table discussion brought out points of advantage and disadvantage for church dramatics and suggestions for material adaptable to small club production.

The scoutmasters course and recreational leadership were conducted indoors and in spite of difficulties were well attended.

Journalism

At 1.30 Miss Alice Smith conducted the round table discussion on "Journalism" in the auditorium. A good attendance stimulated interest and many interesting questions and answers.

Miss Smith encouraged the young people in the church to prepare themselves for work along journalistic lines, as the field is a large one and the church needs great. Interest was manifested in ways for obtaining publicity by local branches. Papers are often glad to publish well-written accounts of the Sunday's sermon, and feature stories are always in demand. Points in the church's doctrine which are unique would be of general interest if only written correctly.

Miss Smith suggested clubs to foster better writing and the attending of classes in journalism. For Graceland College she expressed the hope that a course in journalism would soon be installed and that a paper be published by the class which could be circulated throughout the near-by towns as some universities are at present doing.

"Why I Am a Latter Day Saint"

The hike to the South Woods, which was scheduled for seven o'clock and the remainder of the evening was withdrawn on account of the rain, and a sermon by W. D. Tordoff at the Brick Church was substituted in its place. At 7.30 the community singing began, under the direction of James Houghton and lasted until eight o'clock, when services for the evening began.

Elder Tordoff spoke to a crowded house on "Why I am a Latter Day Saint," relating incidents from his life before and after entering the church. As a boy Brother Tordoff was impetuous, and thought his parents failed to understand him. He was christened in the Church of England, but at thirteen years of age joined with the Methodists. "I was considering an influential member of that church yet I did everything that was not good." Upon hearing the gospel from J. J. Cornish, Brother Tordoff was baptized and since that time has had a complete change of life.

In his missionary service on the Isle of Pines and on the Grand Cayman Islands Brother Tordoff tells of the tremendous opposition he aroused in spreading the gospel, but how he was aided in accomplishing the purpose of God.

This young missionary is a fiery speaker and drives home his arguments. He believes that we must understand the social doctrine of this church as well as the fundamentals of faith, repentance, baptism, etc., before becoming members of this organization. It is more important to live the gospel of Christ than to believe only upon the fundamentals. He declared that we are now receiving a portion of God's holy endowment and that this Young People's Convention is being abundantly blessed.

Tuesday, June 12, Music Day

At 7.30 prayer service was held in the College auditorium, there being 460 present and many who could not gain entrance into the crowded doors. After several days of gloomy and rainy weather, a beautiful day of sunshine

greeted the early risers and prompted many to attend who otherwise could not have been present. Like all the previous meetings of its kind held so far at the convention, the spirit was one of harmony. These meetings are truly inspiring and uplifting to the many young people who attended.

At 8.45 the usual class work was continued, the enrollment in classes still being large and attendance regular.

"The place of music in the church" was the subject of the lecture and symposium conducted by A. N. Hoxie at the morning session of Music Day.

Brother Hoxie gave an inspiring talk, stressing particularly the importance of the band and orchestra movement in our church. He expressed the desire that we can surround our leaders whom we all love, and sing songs of Zion that will cheer their hearts and heal their wounds. He mentioned several people in our church who have consecrated their lives to the Department of Music, who would be worthy examples for the young people of to-day.

Sister Mabel Carlile, of Graceland, next touched upon the crying need of more appropriate material for the beginner and primary departments. Primary songs should first contain a thought that they can understand, and music good enough to form a basis for musical education.

Brother J. H. Anthony, of Graceland, an authority on orchestra and band direction, mentioned the great need of leaders in this movement. Although the public schools are now taking up this work, there are still many obstacles to be met in this branch of music.

Brother Paul N. Craig said that song has the power to unite us and bring about harmony. "How wonderful will be our singing when our voices are freed by training so that the Spirit will have a better instrument through which to work." He says "as a church we have not heeded the call to cultivate the gift of song. Music gives an avenue of approach to people whom you would not otherwise touch."

"Jim" Houghton was introduced as a musical missionary and gave an interesting talk on church music, illustrating it with songs of the old masters.

The Place of Music in the Church

The round table discussion on music in charge of Albert N. Hoxie was held at 1.30, June 12. A crowded auditorium indicated an exceptional interest in musical problems.

Mr. James Houghton played and sang several old songs, which he explained would be of value to small choirs.

The discussion continued around small branch problems, such as choir and orchestra. The choir in a small branch was said to be of little value without practice. Emphasis should be put on congregational singing when choir practice is not well attended. Combined choirs at reunion are good things to create cooperation and organization. It was also suggested that each branch at the reunion have some service especially set aside for that special choir, thus giving each choir a chance in addition to the combined movement.

The old question of an orchestra without a leader was brought up. Mr. Hoxie suggested that for a few instruments some one might be found among the membership who could develop into a leader. For larger orchestras he said that outside interest was often stimulated and a leader produced. It was decided that a good orchestra was an asset to preaching services but it must be good. Band music should not be used during this type of service. The use of a drum in bands for Sunday school was concluded to be all right if properly controlled. The saxophone also was given a place in orchestras in spite of the opposition generally accorded it, but this too should be well played.

Music adaptable for use among children of Oriole age and

little tots was discussed. A pamphlet of songs to be used with small children is now under preparation, while a revision of the Zion's Praises will also soon be ready and will be suitable for Orioles.

A special selection of songs for missionary service was requested with the assurance by Mr. Hoxie that such a set of songs would be compiled with the aid of the missionaries who know the needs.

Should we allow people in the choir who wish to sing but cannot? This question called forth a ripple of laughter and was finally determined by saying that such should not be the case.

Boys in adolescence, when voices are changing, should not be allowed to sing to any great extent. Careful attention should be given them from the age of seventeen to twenty.

The musical problems of the church are of vital interest to all and further discussion would be of advantage. These questions should be taken up at reunions and district conferences.

During the same hour, at 1.30, the Scoutmasters training course was continued. Lectures are given and games of all kinds played.

Concert

A concert by the Lamoni choir and orchestra was given in the Brick Church June 12, at 7.30 p. m., to the convention. This beautiful and skillful rendition was in charge of Mr. Joseph Anthony, orchestra; Miss Mabel Carlile and Mr. Paul Craig, chorus.

The chorus opened with the national anthem and was followed by an orchestra selection. Schubert's Serenade, sung by Misses Aliene Brackenbury and Mabel Carlile, Mrs. C. E. Wight, and Mrs. J. H. Anthony was greatly appreciated by the audience which called for an encore. The chorus then sang, followed by a duet by Miss Aliene Brackenbury, soprano, and Mr. Malcom Barrows, flutist. Miss Pauline Roberts gave a dramatic reading entitled, "No 6, (A one-act play in three scenes.)"

Another chorus selection was most beautifully sung, then Miss Emma Snead played a violin solo. "The wreck of the *Julie Plante*" was sung by the chorus, the solo parts being taken by Mr. Paul Craig. "The March from Tannhauser" closed the concert for the evening.

Mr. F. M. McDowell expressed the sentiments of the audience when he said he had often heard the Lamoni talent in concert, but never was the presentation as successful as this night.

Wednesday, June 13, Economics

Our Economic Plan

The symposium on "Economic plan" at 10 a. m., June 13, was in charge of John Zimmermann, jr. Bishop C. E. Irwin spoke on the religious motive of this church which is the expression of Christ in the lives of men. He stated that salvation of the soul is not a dim and ethereal thing which lies in the future but it is a process which is now going on. He charged that the leaders of the church must formulate a definite program whereby the people may know what is expected of them and how to accomplish it.

Bishop A. Carmichael next spoke, giving the two fundamental laws of stewardship as first the filing with the Bishop a statement of temporal circumstances, and second, living frugally that tithing and surplus may flow into the treasury.

He advocated that all people go upon the budget system as a means to saving.

Bishop James F. Keir gave a brief review of the church's early attempts at stewardships and more fully explained the operation of that law. Fundamentals of Zion are unity,

righteousness, and equality. These are the basis upon which we may put into effect our program. Every man shall receive according to his just wants and needs. Out of his inheritance over which he is steward, shall his living come. In addition he may be steward over other things. One tenth of the yearly increase belongs to God while the surplus may be consecrated to the cause.

We should think more about the creation of wealth, and less about its distribution, that our coffers may be filled, that our people shall have the means for putting into operation the church's economic program.

Questions followed, and the discussion waxed warm over misunderstood points in the stewardship plan.

Gymnasium and Assembly Hall

A special meeting was called for June 13 at 1.30 p. m. in charge of Albert N. Hoxie to raise money for a gymnasium and assembly hall at Graceland.

Opening with a song service, the entire audience was of one accord when the proposition was presented for the new building.

A. N. Hoxie started the plan as conceived for raising the money as follows: First, the Young People's Convention and its friends are to raise \$5,000; second, the Alumni of Graceland to raise another \$5,000; third, the Commercial Club of Lamoni offered to give \$5,000; and finally "interests in the East" under Mr. Hoxie will present \$5,000, making a total of \$20,000 to be raised. (Later suggestions were made to add swimming pool and raise \$30,000. The Commercial Club favored this.)

The building plan represents the first unit of a large three-part building to house the physical educational work of the college. Owing to a recent State law, all colleges must provide physical education, and to meet this requirement, Graceland must have the equipment and plant necessary.

Another feature of the new building is that it will be used as a convention hall for conventions at Graceland in the future, and for other large assemblies. The estimated seating capacity is 1,000 for the first unit to be built. This will be greatly needed for the next year to provide seating capacity for the Young People's Convention, which undoubtedly will be much larger than the one held this year.

Mr. C. S. Van Eaton spoke on behalf of the alumni of Graceland, pledging their support in raising the quota of \$5,000 allotted to them. Bishop J. F. Keir spoke in favor of the project, saying that he was for Graceland first, last, and all the time and was willing to do his part.

T. W. Williams expressed his hearty approval by saying we need this gymnasium and that if it is built in the right spirit God will accept it and his church cannot reject it.

President G. N. Briggs announced that Graceland was launching upon a four-year course and that with such a program as is before this college, a gymnasium is absolutely necessary.

Expression for the convention was made by several young people, encouraging the project and pledging support.

Pledge tags were passed out and \$3,318 were raised that afternoon in the one meeting. The splendid spirit spread to the town, and that evening the towns people in mass meeting oversubscribed the quota allotted to the Commercial Club and the town of Lamoni.

Graceland will have a gymnasium and many other buildings necessary to make her a college in the front rank of colleges in America if the spirit which is present at this convention spreads to the church. The privilege of helping this great project is open to the church people as a whole. All contributions may be sent to Oscar Anderson, treasurer, Lamoni, Iowa.

Volley Ball Tournament

Eight teams were represented in the volley ball tournament held on the college courts June 13, at 3 p. m.

Those teams entering the contest were: Spring River, Independence, Graceland College, Missionary, Preachers, Wild Cat, Bear Cat, Scouts.

The winning team was the Preachers, who defeated the Graceland College team, giving the College second place.

Economic Zion

"Economic Zion" was the title of the sermon preached at 7.30, June 13, in the big tent by A. Carmichael.

He attacked the problem from its practical rather than theoretical side. All God's work is spiritual, emphasized Bishop Carmichael, and each step in the upbuilding of Zion has its spiritual aspect. The first thing to do is to file your inventory with the Bishop, and then the steward should be blessed by God as his other workers are blessed. The gathering time has come but all must move according to God's law.

Everyone can become a steward where he is and live by the law. When individual stewardships have been complied with then we are ready for group stewardships. There must be something in Zion which we have not elsewhere. Zion should be independent of everything, yet comply with the laws of the land.

Professor Powell has given rules on organizing: first, loyalty to members; second, fit the legal form to business and not business to the legal form; third, always have efficient men to handle it, whatever the business.

He concluded by saying that in the group there should be no class distinction.

Thursday, June 14, Religious Education

Problems in Religious Education

The symposium on Religious Education held at 10 a. m., June 14, in the big tent was in charge of F. M. McDowell who introduced Max Carmichael as the first speaker.

Mr. Carmichael said that religious education was for all people, adults and children. It is a term which means the process of bringing about our Latter Day Saint interpretation of life. So often we think of Sunday school as an institution, when in fact it is a method. We have institutionalized the method and made the Sunday school an end instead of a means. The speaker would like to kill the Sunday school as an institution, because it ceases to function properly as such. What we need is to educate the people of the church to cling no longer blindly to our worn-out institution, but instead to see religious education as a process for religious living.

Children need the religious side of life injected into everything they do, whereas a thin layer spread on for one hour Sunday morning does not accomplish it. Mr. Carmichael recommends a three-hour Sunday school, but under very different methods than at present used. The more the public school does for the child the more the church must reinterpret those things for him. Some places are recognizing this when time is allowed from the day school each day for study of religion.

The Catholics have the greatest argument for the parochial school in that they are successful in teaching their religion.

Mr. Carmichael is ambitious for a reorganization of our religious program in this church and sees ahead possibilities which few realize.

The next speaker bore testimony to the place of education in the church, feeling grateful for the privilege accorded him in helping as a teacher to place the able men now serving as teachers in Graceland among our leaders to-day.

Floyd M. McDowell expressed his hopes that some day we

may have Sunday-school teachers who know how to teach religion as well as our day-school teachers know how to teach arithmetic.

He advocates conserving the religion in the child instead of depending upon conversion of the sinner. Do not let the child go wrong, and then send out a missionary to bring him back. Bring him up rightly and the church will always have him.

He suggested that all agencies in the church are working toward the same end. The priest, when he makes a visit, is acting in capacity of a teacher. If he meets some one on the street and speaks with him he has made a visit. Our formal priests' calls are failing in their purpose. We need the right attitude toward our work, and better pedagogical methods.

The meeting was then open for discussion which followed along the lines of the speakers and many helpful suggestions were offered.

Round Table on Dramatic Work in the Church

The round table discussion on Dramatics was continued at 1.30 p. m., June 14.

Max Carmichael in charge opened with a few remarks immediately calling for discussion.

What kind of plays and pictures shall we allow our young people to see? This brought forth a lively discussion which culminated in a statement by Mr. Carmichael to the effect that we should present realism only when it expresses the ideal, and under two other circumstances: first, when the experience has already been had or is about to be expressed; and second, when the atmosphere surrounding the presentation makes the evil abhorrent. We are born neither religious nor anti-religious. There are n religious instincts, to the mind of Mr. Carmichael, therefore our religious attitudes must be built.

Next followed the question of whether the church building should be used for dramatic presentations. The discussion became intense, and ended in an overwhelming decision on the part of the audience by a show of hands, that the church building was a community center and as such should house any expression of the community in dramatics or recreation. When separate building and rooms are available nearby or in the church, use of them should be made and would be probably preferable to the main auditorium, but when these facilities are not offered no hesitation should be had in using the auditorium for wholesome expressional work. The right kind of drama has a place in the church.

The discussion was so absorbing and the time so short that further points will be taken up at another time.

Landmarks of Religion in Europe and in the Near East

Preceding each evening's program at which a lecture or sermon was delivered there was community singing usually led by Albert N. Hoxie. Following this singing on Thursday evening Brother T. W. Williams delivered a lecture copiously illustrated with slides prepared from photographs taken by him during his missionary survey in 1920 and 1921.

He presented pictures of the various monuments of religion, including Stonehenge and other monuments of the Druids, the cathedrals of England and of the Continent. He showed the ruins of the old Greek and Roman religions, as well as the cathedrals of Christianity in those countries. In the Near East the monuments of the different religions of Palestine were thrown on the screen, and the same was true of Egypt, where the pyramids, sphinx, and tombs of the kings were shown.

He did not give illustrations of his tour nor give pictures

(Continued on page 593.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Meaning and Value of Religion

Address by Elder C. E. Wight at the Young People's Convention, Lamoni, Iowa, June 8, 1923.

One of the most interesting developments of the present age is that labeled Bolshevism, or Sovietism. Arising out of the crumbled ruins of an aristocratic despotism, this movement is an organized expression of revolt from the tyranny of the past. No past tradition or belief is sacred to its leaders. One of these leaders has recently startled the world by the declaration that religion is but an opiate, lulling its devotees into a false feeling of security.

At the very outset of this discussion, let me drop a word of warning. The society of the future is going to try in the crucible of human experience every doctrine, tenet, belief, and tradition of the past. Woe unto the wood, the hay, and the stubble, for it will surely be consumed. In increasing degree, a world which is rapidly adopting a scientific attitude is going to ask us for a straightforward answer for the hope within us.

It will not do for us to simply raise a horrified protest against those who anathematize all that we hold to be sacred. It is not enough that we place them under an ecclesiastical ban and sit back comfortably, congratulating ourselves that the enemy has been destroyed. If we, as religionists, are to save our beliefs and practices, we must do so by proving their worth to the world.

The challenge of sovietism immediately requires that we ask ourselves as to the need of religion. We but briefly answer the question at this time, in order to avoid trespassing at too great length on the theme of President Smith to be presented this evening. Turning to certain of the thinkers of the present age, we find some helpful opinions. Frederic Harrison in *The Creed of a Layman* says, "I believe that before all things needful, beyond all else is true religion. This only can give wisdom, happiness, and goodness to man, and a nobler life to mankind. Nothing but this can sustain, guide, and satisfy all lives, control all characters, and unite all men."

If the most ardent wish of all mankind were to be expressed briefly, it would be summed up, undoubtedly, in the words, *peace, happiness, joy*. Mr. Harrison expresses it as his belief that these can best be obtained through true religion.

Mr. Henry F. Cope, in his book *Religious Education in the Family* suggests that if family life is to be raised above the plane of mere physical existence,

it needs a religious motive. He goes on to assert that the Christian religion "makes family life holy, sacramental, religious in its very motive."

But perchance it may be well for us to pause for a moment to be sure that we have in mind a common meaning of the subject we are discussing. There perhaps exists confusion here. As we use the term *religion*, some may immediately picture the atonement of our Master. Into the minds of some may come the beautiful pictures that have been painted concerning immortality and eternal life. Others may be thinking in terms of some Bible story, as for instance, the leading of the children of Israel out of Egyptian bondage. In other words, there is often such confusion as to religion, theology, religious history, and tradition, that speaker and hearer may have difficulty in coming to a like appreciation.

It would simplify matters if we were able to define religion. But since it is not an entity but a process, this is impossible. Let me repeat: Religion is not an entity, but a process. There have been many, however, who have attempted a description of this process. A consideration of some of these descriptions may assist us to a better appreciation of what religion is.

Henry Scougall has told us that religion is "the life of God in the soul of man." In other words, that when man permits the life of God to have expression in his life, he is living religiously. A similar thought is given us by Max Muller, who says that religion is "the perception of the infinite in such manifestations as are able to influence the moral character of man." This would mean that if an individual has come to such a knowledge of God that his moral character has been influenced, he may be said to have been affected religiously.

Brother Lonzo Jones has given us an attempted definition that is worthy of our consideration. He says that "religion is the dye which penetrates the fabric of human experience, giving it color, tone, and value." As Brother Jones himself points out, the weakness of this definition lies in the fact that religion is here defined as a thing, whereas we have pointed out that it is a process. If we could think of the color, tone, and value of the dye, rather than the dye itself, we have a better appreciation of his meaning.

It will be noted that all of the descriptions of religion given so far are philosophical in their nature. It is well that we should consider this class, for as a people we have been instructed to study our work both as to theory and as to practice. There is perhaps no practical interpretation of religion that exceeds that of the Apostle James, given to us in the New Testament. He says that "pure religion and undefiled before God and the Father is this, To visit

the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is religion in action and it is in this phase that we are most interested.

We cannot, however, have the fullest appreciation of religion in action until we consider the several phases of religion. Again we are indebted to Brother Jones for an analysis. Religion may be divided into religious impulse, religious organization, and religious living. The inheritance of the race gives to every individual a religious impulse or instinct. In some, it may continue to lie dormant throughout life, but it is conceded quite generally that there is an inborn tendency toward religious expression. When this religious impulse is permitted expression, we have what may be termed religious life or living. When a group of such individuals band themselves together into a societal structure, we have a religious organization.

But of all of these phases, we are most interested in religious living. The religious impulse is of no value if allowed to remain dormant. The religious organization becomes dead when the individual members cease to live on a basis of full and rich religious expression.

If we are to give to the world a real answer as to the meaning and value of religion, we must center our consideration upon the meaning and value of religious living.

We have, to suggest, then, some of the beneficial effects of a religious life. The Prophet Isaiah gives us some help. In speaking to his people he gave them this command: "Wash you, make you clean." A continued reading of this scripture gives us to understand that he was speaking of a spiritual and not a physical cleansing. He further promised that if they should cease to do evil and learn to do well they should become so transformed that though their sins were as scarlet, they should become white as snow.

Turning now to the Prophet Ezekiel, we find him promising that the people shall be cleansed from all of their filthiness and that as a result of the transforming influence of religious living they will be given a new heart and a new spirit in place of the heart of stone.

More striking than either of these declarations is that of Jesus in this declaration to his disciples: "Now are ye clean through the word I have spoken." We must think of his word not as a dead, inanimate thing, but as a living, vital thing. We are told that Jesus was the word made flesh, who came and dwelt among us. Those who permitted to come into their lives the vital religious experience which transformed Jesus into the Son of God, were told that they had become clean through this spoken word.

So much for the promises of cleansing given us in the sacred word.

The Apostle Paul suggests a second effect of religious living. He says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Certainly no one who has studied the tempestuous career of this intrepid follower of the Nazarene can deny that he knew whereof he spoke. So powerfully was Paul able to present his testimony that the Roman Governor Felix was caused to tremble and King Agrippa to cry out, "Almost thou persuadedst me to be a Christian." Paul again calls attention to the powerful influence of religious living when he says, in writing to the Philippian saints, "I can do all things through Christ who strengtheneth me."

Without God, we are as a stagnant pool. With him, like the rushing river, being cleansed of impurity and generating power. In recent years a dam has been built across the Mississippi River near Keokuk, Iowa. Tremendous quantities of power heretofore wasted are now being utilized for the benefit of man. The very motion of the river creates power. In like manner, the stirring of the soul of man into religious activity will create untold potential energy.

From the power gathered out of the flowing river, thousands upon thousands of electric lights have been made available. Even as the power of the river may be transformed into light, so also may the power generated through religious living become light.

One of the ancient proverbs tells us that "the path of the just [he whose moral character has been influenced by his perception of the infinite] is as the shining light, that shineth more and more unto the perfect day." If we study carefully the life of one who has lived consistently on a religious plane, we can testify to the truthfulness of this proverb. Unfortunately, in all too many cases the light is dimmed because of the inconsistencies of life.

A myriad of unbelievers unite with believers to testify that Jesus is the outstanding example of true religious living on the highest plane. He proclaimed himself as the light of the world and this proclamation has been reechoed from the lips of hosts of those who have striven to follow in his footsteps.

But perchance the most glorious call to opportunity ever given to humankind is that presented in the words, "I give unto you to be the light of the world." This challenge to the best and noblest there is in man has never yet been fully answered and remains before us to-day as a spur to renewed activity.

When the angelic hosts proclaimed to the Judean shepherds the birth of a Savior, they accompanied their proclamation with the song, "Peace on earth,

good will toward men." Jesus desired that love might supplant hate in the hearts of men, knowing well that if this were to be accomplished peace would automatically replace war. Was this purpose accomplished? We who stand in the very shadow of the recent great war and look back over the centuries of carnage which have ensued since the time of the Master, are compelled to hang our heads in shame. No, the mission of peace has not been accomplished. Not because there was not in the message of Jesus the possibility of the accomplishment of peace but because the world has failed to receive the message. Even those who have nominally received it have failed to grasp its import, for we have witnessed the terrible spectacle of one follower of the Nazarene practically compelled to raise his hand against his fellow Christian.

Jesus realized that the world was blind to his message for at the time that he gave to his disciples this blessing: "Peace I give unto you; my peace I leave with you," he admonished them that the world did not understand and could not give to them peace. This thought, that only in acceptance of the ideals presented by the Master could peace be obtained, is most touchingly presented in the narrative of Luke. Who can remain unmoved as he sees the Master approaching his beloved city, weeping over its follies and saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Blinded by prejudice, by envy and by hatred, the people of the world were unable to see wherein lay their peace and safety.

But though the world may not universally accept the principles of peace, there is given to everyone who makes his life religious the same promise that was given to the disciples, "My peace I leave with you." Never can there come universal peace until that day when the great majority of the people of the world have been converted to the ideals of peace. Yet those whose hope is in the life and mission of the Master shall continue to hope for the accomplishment of even this dim and distant goal and shall press eagerly forward to its realization.

Into the heart of every individual who attempts to adjust his life with that of the infinite, there comes a consciousness of permanence. This may not be, and indeed cannot be, based on a full and complete knowledge of God or of his divine truths. For we see through a glass but darkly and are but vaguely able to see God as he really is. Yet through all of the ebb and flow of human passion, of human growth and development, there comes a steadily increasing sense of stability on the part of him who has chosen to mold his life in the image of his Creator.

The Prophet Malachi tells us that God is an unchangeable being. It is the gradual appreciation of this fact that brings to us this feeling of permanence. Happy is the man who early learns that God does not change. Too often have we taken from this premise a false conclusion. We have stated our premise correctly, then have argued that man should not change. If we but go back through the sacred literature that has come down to us through the ages, we must be struck with the changing concept of God on the part of the people. But through all of this changing concept there is breathed the same feeling of assurance on the part of every nation, kindred, tongue, and people that God is an unchangeable being. As before suggested, it is this realization that makes for permanence.

Jesus suggested the permanence of the law until its mission had been fulfilled when he said, "One jot or one tittle shall in no wise pass until all be fulfilled." Again, he likened the man who should adopt a religious standard to the wise man who has built his house upon a rock, where it should be able to stand permanently, resisting all of the fierce assaults of the elements.

We come now to a phase of our discussion that is perhaps more difficult for the average young person to appreciate. We suggest that religious life gives to us opportunity. Opportunity to make money? Not necessarily, for if this is the only goal the individual will sooner or later awaken to the realization that his existence is a sordid one and that that which seemed to be an opportunity was but a phantom.

Jesus told his disciples that they had before them the opportunity of becoming the salt of the earth. In the revelation of Saint John is expressed this beautiful thought: "I have set before thee an open door." No man can close the door of our opportunity to become the salt of the earth. The Master throughout his life attempted to call attention to the fact that "Life is more than meat and the body than raiment." The opportunity he gave to his disciples was that of pointing other men to the higher way of living.

However, it should not be assumed that rich religious living precludes the possibility of receiving all needful physical bounties. Reverting again to the words of the Master, we find him promising that if his disciples would but seek *first* the things of the kingdom they would be given all other things needful. It is interesting in this connection to call attention to the life of one of the outstanding business men of our age. We refer to Mr. Arthur Reynolds, president of the Continental and Commercial National Bank of Chicago. Mr. Reynolds says that in all of his career he has never worked primarily with

a view to profit. He has always worked to the end that he might be able to render a definite service. But he testifies further that in practically every case where he has done what he conceived to be right, the monetary profit has automatically followed.

To further illustrate, we emphatically state that the story of the development of the Golden Rule Store of Cincinnati, Ohio, stands as a definite refutation of the theory that the Golden Rule is a theoretical ideal to be used on Sunday but to be put in cold storage during the remainder of the week. These men have demonstrated the practicability of the underlying feature of our stewardship ideal. When shall we add our testimony by a group demonstration?

Jesus undoubtedly startled his hearers when he told them that his coming was to the end that they might have a more abundant life. Furthermore, he said, "Because I live, ye shall live also." Undoubtedly they thought they had been living. Yet the Master opened up to them visions of life that they had never yet appreciated. They found that they had been merely existing. Now, because the Master pointed them to the way of true life, they might live even as had he. There is a qualification, however, that should not be overlooked. Jesus told them that they must abide in him. For as the branch could not bear fruit of itself, except it should abide in the vine, neither could they, except they should abide in him.

The possibilities of abundant life hold true to-day just as surely as they did when the Master was among men.

None who have had a rich religious experience will gainsay that religion will do for the individual exactly what we have claimed. It becomes at once a question as to the worthwhileness of the effects presented. This each individual must judge for himself. If cleansing, power, light, peace, permanence, opportunity, and abundant life appeal to us as values worth while, then must religious living appeal to us as worth while.

In this age of materialism, when money and other physical values seem to have all but strangled the higher values of life, it is comforting to find that there are certain far-sighted men who are able to see their way clearly, even though themselves engrossed in the affairs of business.

Mr. Roger Babson is one of these modern business prophets and head of one of the largest statistical organizations of the world. In one of his statistical reports issued to the business houses of the country during the recent period of depression, he said that though business needed many things it needed nothing quite so much as to be actuated by the Spirit of

the living God. We quote also from another bulletin: "Religion expresses itself through those fundamentals of prosperity—a desire to be honest, just, kindly, pure, thrifty, industrious, and to render true service. A religious man will worship God and knowingly harm no one; he will do unto others as he would have others treat him. When people become actuated with these desires it is very evident that all the social, industrial, and international problems will quickly solve themselves."

Mr. Clyde Herring, president of the Herring Motor Company of Des Moines, in speaking before the Des Moines Ministerial Association concerning the business man and the church, has this to say: "The need of to-morrow is for a business which makes the church and the Bible the yardstick and measuring cup—which keeps the golden rule in mind in every transaction, and which never forgets for a single instant that only as business walks with God will it survive the times which try men's souls—the times through which we are now passing."

The call of to-day, then, is to a religious life. A life that shall be full of the Spirit of the living God. A life that shall be transformed from the dead physical plane to a rich spiritual plane. A life that having been transformed will be spent in the task of accomplishing this transformation in the lives of others. "O Zion, get thee up into the high mountain."

The Menace of Narcotics

By S. A. Burgess

It is indeed surprising to learn that the statement was made by a representative from India recently in Toronto that the United States uses more opium per person than any other nation in the world. "The annual consumption of opium per person in Italy is one grain; in Germany, two grains; in England, three grains; in France, four grains; in India, twenty-seven grains; in the United States, thirty-six grains." According to a bulletin recently issued by the Narcotic Education Society there has been a considerable increase in the actual consumption of opium since the passing of the Harrison Narcotic Act requiring physicians and druggists to keep an exact record of all such drugs distributed.

As a result physicians are prescribing much less than they did formerly of the derivatives of opium and cocaine.

One thing needed is the proper instruction of our school children in the study of physiology, yet the present school texts on the subject are quite inadequate as usually presented. Opium is the base of the opiates with twenty derivatives, the names ending in *ine*. Of these morphine is the most commonly used. Codeine is of interest because it is not habit-

forming like morphine which is the most dangerous of the group and is ten times as active as opium itself. From morphine there is derived several others, all of which are poisonous. Two are of especial interest, heroin and dionin. The first is the most poisonous of all opiates, being from two to four times as strong as morphine. The second possesses curative powers.

Cocaine is derived from the cocoa leaves but differs from morphine only to the extent of two molecules of water. Still it is quite different in its action since morphine destroys pain in any portion of the body, causes the pupils of the eye to contract, while cocaine dilates the pupil of the eye and locally has a paralyzing effect.

All three of these drugs, morphine, heroin, and cocaine, are habit forming. The habit may be established from ten days' use and is almost invariably established in thirty days.

There are six ways in which the habit becomes started:

First, the taking of patent medicine. It is well to look carefully to the small print of every patent medicine, as the law requires the amount of narcotics to be specifically set forth. Opium in some form is used in cough cures, catarrh, headache powders, and soothing syrups. Laudanum contains one per cent of morphine. Paregoric is somewhat milder and contains one half of one per cent of morphine. A small fraction of a grain of any one of these three is a dose. Paregoric has a decidedly injurious effect on children, injuring their digestion, also tending to establish the habit which is more readily established with young children than with adults.

Second, is the taking of narcotic drugs prescribed by physicians. Formerly the greatest number of involuntary addicts arose from this method, and it has been estimated that this was the cause of fifty per cent of addicts. But whatever may have been the case in the past, to-day only a very small percentage are the result of prescription by a physician. Physicians are finding and using other substitutes not habit-forming, and have greatly decreased the use of the opium derivatives. Still, morphine plays its necessary part in the practice of medicine to-day, but great care is taken against establishing the habit.

Third, is inheritance in a weakened body and family life.

Fourth, through gratifying the craving for alcohol by substituting drugs. Nearly all careful writers say that this latter affects only a small proportion.

Fifth, through idle curiosity.

Sixth, through taking drugs to tide over strenuous physical and mental periods.

To-day curiosity lays the basis for a large part,

for since the pure morphine is worth at wholesale around \$9 an ounce but is retailed to addicts at the rate of \$1 a grain, amounting to several hundred dollars an ounce, peddlers are distributing free samples to children, are taking deliberate methods to increase the number of addicts, giving samples away free to start the habit, for once the habit is formed, a single sale will more than make up for the small loss incurred, especially when we remember that a fraction of a grain is a dose and that a grain at wholesale is worth perhaps 17 cents.

The pamphlet referred to above discusses the symptoms, the treatment, the use of these drugs as medicine, how the dope is administered, the cause of acute suffering, also cocaine addiction as well as opium addiction.

The Harrison Narcotic Act has greatly decreased the legitimate use, but despite the fact the consumption of morphine, heroin, and cocaine has greatly increased in the United States, and this has been for the reason indicated. The tremendous profits have made those criminally interested wealthy in a short time. Necessary protection includes first of all publicity and a knowledge of how dangerous these drugs are, not alone for their poisonous effect but also for their habit-forming effect, for when the habit is established they all have the effect of greatly weakening the moral nature. It lays a basis for crime in that crime is often committed in order to obtain the drug which the perverted nature craves, though it is also clear that the drugs certainly deaden the higher centers and hence destroy not only spirituality but very greatly weaken morality.

After publicity the next essential method is doubtless an international agreement to restrict production. Since China has been closed, a new field is being created in America, and it is probable that the number of addicts runs up into the thousands. Opiates are produced in amounts to 1,500 tons. All that is needed for present medicinal uses throughout the world can be met with 100 tons at the outside. Yet England furnishes money without interest to promote poppy growing in India and is gaining a portion of her revenue from this source. It was because of the attempt to exclude opium from China in part that the Tae Ping Revolution was put down by the English and French.

Second, there should be control of manufacture and of the trade. This must follow after international agreement to curtail production which will meet the opposition of India at least. After production is restricted manufacturers should account for every pound received and every ounce sold.

Third, the redemption of addicts. They should be cured wherever possible and we should help them

(Continued on page 589.)

www.LatterDayTruth.org

OF GENERAL INTEREST

Our Economic Program

Outline of lecture given by Bishop Albert Carmichael at the Young People's Convention, at Lamoni, Iowa.

I. Introduction.

1. Our aim.
2. The prerequisite.
3. Fundamentals.
4. Terminology.
 - (a) Funds—How to use.
 - (b) Ownership.
 - (c) What is a steward?

II. The Order of Fulfilling the Law.

III. Inheritance.

1. The size of.
2. Purchase and management of.
3. How long to hold.

IV. Stewardships.

1. Classification of.
 - (a) Material.
 - (b) Immaterial.
 - (c) Spiritual.
 - (d) Temporal.
2. Allotment of.
 - (a) Who to allot.
 - (b) When and where to allot.
 - (c) Who to have—qualifications.
 - (d) How made.
 - (e) Supervisory aid in allotting.
3. Capital to Create.
4. Amount Needed in a Stewardship.
 - (a) Needs.
 - (b) Wants.
 - (c) The law of the need.
5. Management of.
 - (a) Spirit governing.
 - (b) Laws governing.
 - (c) Enlargement of.
 - (d) Aid for when needed.
 - (e) How long to hold.
6. Returns From.
 - (a) How much retained and how much consecrated.
 1. Consecrations (tithes, surplus, and offerings), where placed.
 2. Consecrations (tithes, surplus, and offerings), how used.

the same as others who are sick. In the second place they are a bad influence on those with whom they associate, especially young boys and girls just out of their teens. At present the right medical treatment is restricted and makes it difficult for physicians to give in sufficient quantities to effect a cure. If there could be provided a protective method of the distribution it would at least prove the extortion of the peddler and would thus destroy his reason for so breaking the law. It is not at all an easy question to handle in that respect though it should be safe in the hands of reputable physicians, especially in connection with a process of cure.

3. Consecrations, how often.
7. How to Become an Active Steward.
 - (a) The first thing necessary—true conversion.
 - (b) The second thing necessary—compliance with law of consecration of temporal things.
8. Efficiency Through Stewardships.
 - (a) Organization of individual stewardships.
 - (b) Organization of group stewardships.
 - (c) Organization of stake group stewardships into a central stake group.
 - (d) Organization of central stake groups in central Zion group.

Department of Recreation and Expression

Outlines arranged for use at the Young People's Convention, by T. W. Williams and A. R. Gilbert.

Organized Play

Nature and Meaning of Play—Definitions

God's way of preparing the race to live.
 Free self-expression for the pleasure of expression.
 Pursuing your ideal.
 What we do when we are free to do what we will.
 Creative developing activity.
 Spontaneous expression of the untrammelled impulse.
 Enlistment of the entire personality in the pursuit of some common end.
 Doing what we want to do without reference to results.
 Doing a thing for the joy of the process.
 Activities performed not from external compulsion but as an expression of the self for the result of desire.
 An end in itself—doing a thing for the sake of the doing.

Theory of Play

Surplus Energy Theory. (Schiller-Spencer.)
 (a) Play explained physiologically as due to the increase of surplus energy which is not needed to fulfill the ends of existence and tends to act along the lines of imitation of actions important to the welfare of the animal.
 (b) With advanced civilization and the improvement of education man has an increased amount of surplus energy which is not needed in facing the bare, hard necessities of life.
 (c) In the higher forms of life parental care leaves the children free from arduous toil. As a result they have much surplus energy and large opportunity for play which, for the most part, is imitative.

Recapitulation Theory.

Recapitulation of primitive man's experiences.

Resemblance between play life of children and the pursuits and customs of early man.

Play form and expressions the result of heredity.

Recreation Theory.

When mental and physical powers are sufficiently tired, man turns to play to recuperate.

A means of restoring exhausted powers.

A form of relaxation.

Practice Theory.

Instincts appear or ripen before they are required in meeting serious demands of life.

Play is the natural means of preparing the individual for future living.

Emphasis placed upon instincts and development.

Spontaneous Attitude Theory.

Chief characteristics of play not physical but mental.
Pleasurable emotions precipitate the play expressions.

Play Motives and Interests—

- prepare for life.
- enhance life.
- develop the senses.
- reveal capacities.
- satisfy and stimulate curiosity.
- train higher mental powers.
- develop courage to overcome difficulties.
- broaden the social nature.
- conserve racial inheritances.
- develop physical health.
- intensify the game of life.
- give an extension of personality.
- develop a bond of fellowship.
- produce positive mindedness.
- stimulate a passive seriousness.
- inspire a love of nature and the out of doors.
- encourage team play and cooperation.
- develop desire for free, exuberant self-expression.

Value of Play

Physical—

- an economy of motion.
- re-creates nervous energy.
- a good constitution.
- muscular control.
- compensates for the exhaustion due to modern strain.

Mental—

- broadens child's experience.
- awakens intellectual faculties.
- develops rhythm, curiosity, and concentration.
- develops the motor brain.
- makes sense organs alert.
- trains the will.
- unites thinking, doing, willing.

Social—

- leads to self-sacrifice.
- inspires habits of sharing.
- begets right competition.
- develops love of liberty.
- effects social cooperation.
- stimulates brotherliness and neighborliness.
- socializes churches and communities.
- teaches that the group and not the individual is the objective of society.

Moral—

- transforms vagrant energies into wholesome channels.
- is stronger than vice and alone can stifle lust.
- involves increasing elements of self direction.
- builds desirable habits of character.
- helps boys and girls in wholesome activity.
- develops fairness and fair business methods.
- develops habits of obedience, justice, and honesty.
- makes for clean living and clean thinking.
- develops courage.
- develops ideals of the Christian life.

The Code of Good Sport

1. Thou shalt not quit.
2. Thou shalt not seek an alibi nor make excuses.
3. Thou shalt not gloat over winning.
4. Thou shalt not be a rotten loser.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask odds thou art unwilling to give.
7. Thou shalt always be ready to give thine opponent the shade.

8. Thou shalt not underestimate an opponent, nor overestimate thyself.

9. Remember that the game is the thing, and that he who thinketh otherwise is a mucker and no true sportsman.

10. Honor the game thou playest, for he who playeth the game straight and hard wins when he loses.

Recreational Leadership

Workers in recreation should ever keep in mind that games and sports and other recreational activities are never to be considered an end in themselves. They exist for the use of man that he may have the power to live an efficient life. Recreation in the church is not a temporary diversion from religion—it is a part of religion itself. Recreational work is church work and its end is to contribute its part toward the attainment of the ideals of the church.

We use a baseball bat to play ball with, and a violin for the production of music—may we be wise enough to use recreation in the light of its legitimate purpose.

Qualification.

- (a) Character Christian.
- (b) Love for humanity.
- (c) Knowledge of Christ's message.
- (d) Capacity to lead.
- (e) Executive ability.
- (f) Cheerful personality.
- (g) Contagious enthusiasm.
- (h) Experience.
- (i) Training.
- (j) Tireless energy.
- (k) Leader in good fellowship.
- (l) Faculty to understand the other fellow.
- (m) Ability to work with others.
- (n) Knowledge of the field of recreation.
- (o) Capacity to grow with the work.
- (p) Ability to discover and develop leaders.
- (q) Constructive imagination.
- (r) Grasp on expanding opportunities.
- (s) Well worked out program.
- (t) A good mixer.
- (u) Ability to see another's viewpoint.
- (v) A good loser.
- (w) Knowledge of childhood.
- (x) Knowledge of adolescence.
- (y) Have keen insight, clear knowledge, firm grasp on play supervision and organization.
- (z) Clean manhood and high ideals.

Must Be Able To—

- visualize.
- organize.
- deputize.
- supervise.
- see needs and possibilities.
- define his objectives.
- perfect and use his organization.
- make use of existing organizations.
- train volunteer leaders.
- give movement perspective.
- impel "go-ahead" impulse.
- maintain careful supervision of play.
- hold enthusiasm in check.
- stimulate and direct inexperienced and backward.
- see his task as a whole.
- recognize coordination of all church work.
- avoid misunderstandings.
- understand physical education and welfare.

make his work a passion as well as a purpose.
follow the principles of adaptation.
develop group loyalty.

Duties of Recreational Leader

1. Education of church and community to wholesome standards of play life.
2. Education of the church to the value and importance of recreation, both indoors and outdoors.
3. Unify and correlate and infuse an educational point of view in all play life.
4. Inform the church membership upon standards of recreation.
5. Prepare church play program for all ages.
6. Secure the best possible equipment and housing.
7. Promote better health standards in the community.
8. Provide a well-balanced recreational life for the church and community which will include the physical, social, moral, mental, and religious life.

Purpose of Recreational Supervisor

1. To maintain complete physical and mental health.
2. Develop control of character which involves self-control, self-reliance, fair, clean play, and cooperative teamwork.
3. To socialize life contacts through parties, socials, entertainments, festivals, etc.
4. To stimulate greater mental and physical alertness through games, athletics, dramatics, pageants, pantomimes, lectures, etc.
5. To provide a wholesome place and equipment for this kind of ministry.
6. To provide such wholesome recreation that the young people will not seek objectionable entertainment.
7. To educate the community to wholesome standards of play life.
8. To improve existing recreational agencies by creating public opinion which will demand high and wholesome standards.

A Plea for Young People

The following taken from the *Youth's Companion*, was published in the SAINTS' HERALD for September 18, 1886, in the Mothers' Home Column. It is interesting to make comparison with to-day and ask ourselves how much we have truly progressed:

The "Hobble-De-Hoy"

A boy of fifteen lately turned to his father as they came out of church together and said abruptly:

"I wonder if clergymen ever think that boys have souls to be saved. There is Sunday school for the little children, and church for the grown-up folks. But there's nothing for the boys."

His father was startled. He was a leader in great religious movements; but his own boy! It never had occurred to him that the church should take specific action to Christianize lads—hobble-de-hoys, who were neither children nor men. He now began to look into church affairs more closely with regard to their influence on Tom. He saw that the machinery of Sunday-school training—tickets, little prizes, teaching the facts in Bible history—was not the influence which the boy needed.

The pastor was a famous pulpit orator and logician; the father listening to him critically, saw that there was not one of the sermons preached in the year which was suited to Tom's capacity. They passed far above his head. The boy, like other boys of his age, could not breathe in the high

intellectual or spiritual regions to which the pastor drew his hearers; his knowledge consisted pretty much of baseball rules, Cæsar's doings, and the price of cravats.

Yet he was at the age when the young immature man is forming convictions, when he feels loneliest, peers most eagerly into the mysteries which lie about him, and is seeking a leader for life, to good or evil; when a little help from a wise friend may lift the struggling soul forever up into certain sunlight. The age of hobble-de-hoyism is, in fact, the most critical point of a man's life, both in body, brain, and soul.

Every clergyman who reads the *Companion* should ask himself what he is doing to give a high, pure, religious faith to the boys of his flock.—SAINTS' HERALD, vol. 33, p. 581.

Back-to-the-Bible Movement Now Engages World's Attention

Out of war's cataclysm there has grown a revival of interest in religion which is making itself felt in all the four quarters of the globe. The rank and file of all denominations are growing under the stimulus of this movement. In four years' time the World War cost nearly 8,000,000 lives. A gigantic death roll, yet how many people are aware that in a still greater war—the constant battle to make the world safe for Christianity—the Devil's hosts have suffered 75 times that number of casualties? In the past 22 years the banner of the Cross has gained 100,000,000 recruits from the heathen hordes alone! Last year was a red-letter year as far as church growth was concerned. In fact, ever since Mars brought the world's manpower face to face with the specter of death, the "back-to-the-Bible" movement has grown by leaps and bounds until, like a tidal wave, it is now sweeping the civilized nations and the far places. The present unprecedented demand for the Bible is directly traceable to the European holocaust. This demand is not confined to the former warring nations but spreads alike to people and climes far removed from the scenes of bloodshed. In the "peace" areas famine, disease, and misery (due more or less to the war) have brought the Scriptures into popular favor. To this must be coupled the efforts of over 6,000 missionaries in China, Africa, India, Japan, Persia, and other countries. Their work, though at times interfered with by the war, was not entirely checked. Followers of this sacred calling toil on unceasingly no matter what may come. The call for Bibles has far exceeded the supply. Last year more than 30,000,000 volumes were printed and distributed, and the indications are that this year that record will be exceeded. The American Bible Society has placed one order for 3,000,000 copies, to be turned out on rotary presses at the rate of 10,000 an hour, which will be sold in Latin-American and other countries for a sum equivalent to a cent apiece in our money. Despite the pessimists' dire predictions that following the war a great wave of materialism would sweep away all the spiritual victories of that struggle and carry the world into a dark age, there seems to be a new renaissance of the religious spirit. Church workers were highly elated in 1921 when 800,000 new names were entered on their rolls in this country. Yet the record was again broken last year. The Federal Council of Churches reports 1,220,000 new members added to religious bodies as a whole during that time. Most of the organizations scored their greatest growth last year. The present membership of all religious bodies in United States approximates 47,500,000. This means that almost half the people in this country attend church or are connected with some religious organization in one way or another. Last year's increase is about 50 per cent greater than the average for the preceding five years. The total number of congregations

is now about 245,000, in charge of 215,000 ministers. According to Doctor E. O. Watson, statistician of the Federal Council of Churches, on each day of last year an average of 3,345 persons joined the church; 42 clergymen were ordained or licensed, and 26 congregations were organized. The fear that promising young men are forsaking the ministry seems to be without foundation. Though 30,000 congregations are reported to be without ministers it must be remembered that many pastors, especially those in rural districts, have charge of two or more congregations. The "circuit rider" is common in the South and West. The church, apparently, is recruiting many college men. The question of inadequate salaries seems to carry little weight alongside the prospect of worthy service and the conviction that, somehow, "the Lord will provide." A new phase of church work is the evident willingness and desire of laymen to help out where possible. Many missions and rural churches are now served by laymen preachers. The farmer is still the backbone of the country's religious life. A recent survey shows that more than half of the 23,000,000 families in the United States own Bibles. Of the 7,000,000 families said to be still without the Good Book there are very few in the rural communities. This helps to bear out the popular idea that country people are more religiously inclined than their city brothers. However, J. A. Hertel, Chicago publisher, believes that the great majority of the 35,000,000 individuals in the United States without Bibles have the benefit of Bible instruction. According to this same authority, more than 660,000,000 Bibles have been printed in 770 different languages since the invention of printing. Figuring the population of the world at 1,500,000,000 and the number of families at 300,000,000, all the Bibles ever printed would give each family more than two copies. On an average, about 8,000,000 Bibles are printed in this country each year, and 35,000,000 throughout the world. The American Bible Society distributes on an average 5,000,000 Bibles annually, and the British Bible Society 10,000,000. The American society prints Bibles for the blind in 12 different systems. Another Bible society has placed a Bible in all the guest rooms of every hotel of any considerable size throughout the country. Bibles go to very remote regions, including the South Sea Islands and the Arctic regions. Sometimes it is quite difficult to translate the work into strange dialects because words used in the original meanings of the Bible have no equivalents in those languages into which it is being translated. The ancient Hebrew authors of the Bible belonged to a pastoral people and references to sheep, lambs, goats, etc., are frequent in their writings. The Eskimos, for instance, do not know what such animals are; they live in a land of almost eternal snow where the native animals are limited to polar bears, reindeer, walrus, and seals. The translators were "stuck" when they came to translate the 29th verse of the first chapter of Saint John which reads: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" It was finally decided that in Eskimo life the nearest thing to correspond to a lamb was a baby seal, so that part of the verse was made to read as follows: "Behold the Baby Seal of God, which taketh away the sin of the world!"

Kansas City Stake

Grandview church opening exercises will be held Sunday, June 24, at 3 p. m. Stake missionary Higdon will begin a weeks' services at the church, beginning on Monday evening the 25th.

News of Young People's Convention

(Continued from page 584.)

of other places of interest but confined himself to the ruins and standing religious memorials. While he emphasized the importance of the Christian religion, his lecture was a review of existing monuments and ruins of all religions, ancient and modern, in Europe and the Near East.

Friday, June 15, Recreational Expression

Recreation in the Church

Following the usual morning prayer service and class work Elder T. W. Williams delivered the lecture on "Recreation and expression in the church." This lecture was delivered in the college chapel because of rain. The attendance, however, and interest continued high. As the head of the Department of Recreation and Expression he naturally emphasized the importance of the young people in the church, the nature of the work undertaken by this department, and the opportunity which it offers for service. Recreation includes all forms of play. Expression, of course, includes public speaking, dramatics, and music.

Following the lecture a very earnest discussion arose on Sunday recreation in which most of the usual arguments were made, but no clear conclusion reached. Considerable emphasis was placed on the social aspect, that is the effect it might have on our neighbors, or that we should pay attention to the opinion of the day. Reference was also made to Doctrine and Covenants 59. Also the statement was made that those who are most enthusiastic for Sunday recreation are not noted as a rule for spirituality. The subject was detailed pro and con and very little attempt was made to reach fundamental principles. This discussion, however, was continued Saturday afternoon in the round table hour.

Oriole Girls

At 1.30 p. m. the Oriole girls gave a demonstration in the assembly tent. First they played games on the stand, had a camp fire, told stories, and carried out the other details of an outing or picnic.

The second scene was a business meeting of the circle in charge of the girls. Different ones were called upon for reports. A new candidate was presented and examined. Honors were conferred upon different ones of the girls after an examination and with a presentation speech explaining the purpose. Much of this is from the Oriole ritual. They also gave the Oriole call.

The business being completed, an older woman was called upon for a talk on the origin of life. She had some roses and passed them around among the girls, explaining how the roses propagate. She then called a mother and baby from the audience and continued her discussion to the girls. Still later a small child was called on the stand. She continued her presentation of this very important subject. Then after the mother and children were dismissed she passed around samples of baby clothes, noted the soft material, the style of making, and other points of interest. This program lasted over an hour.

Boy Scouts

At 3 p. m. the Lamoni Patrol Number 1 gave a short scout demonstration of roll call, bugle call, signaling with flags, and some athletic stunts. This was of particular interest to some of those who knew the boys years ago. It certainly was decidedly encouraging to notice their manliness and the marked development made by one or two boys inclined to be delinquent some years ago. Their school work and work with the scouts demonstrated that the only trouble was excess en-

ergy misdirected, and when this energy was brought under control and directed to good ends the benefits manifested are very great.

The day was very warm, so not as many as usual engaged in the afternoon recreation. But the playgrounds were never neglected during this period except during the actual rainfall.

A Trip Around Lamoni

Friday evening the program called for an excursion to some principal points of interest in Lamoni. Nearly all the weekday meetings were centralized at Graceland College, the Sunday services at the Brick Church, Sunday school for the young people in the high school building, just across from which is Herald Hall, for several years the headquarters of the Herald Publishing House and on the site occupied by the SAINTS' HERALD for its over forty years' stay in Lamoni.

But there were other points of interest to be seen which were off the pathway of the regular sessions of the convention. So Friday evening a few hundred of the visitors went first to call on Mrs. Marietta Walker. Sister Walker was the founder of *Zion's Hope, Autumn Leaves*, one of those who contributed largely to the foundation of Graceland College, and has in fact been for many years one of the leading leaders of the church. It was she who started the Christmas offering as well as other good movements in the church. Under the leadership of Albert N. Hoxie, a few songs were sung as a serenade, then Sister Walker held a reception assisted by her daughter, Mrs. Fantie E. Davis, her cousins, Mrs. L. L. Resseguie, and Miss Mary Banta and Mrs. Ethel Durburaw.

From there they proceeded to the Children's Home where they again sang songs and the children also sang in return. A. N. Hoxie also made a special effort to entertain the children. Then before starting the crowd had taken up a collection and bought ice cream which was now served to the children and the party of young people, much to the delight of the children.

Next they went to the Saints' Home which is situated in northwest Lamoni. The college is in southeast Lamoni. The old college building and Saints' Home were designed by the same architect and erected about the same time. Sister Walker and the Children's Home are both located in the southwestern portion of the town.

At the Saints' Home they serenaded the old people and then proceeded to Liberty Home on West Main Street on the western limits of the city. This place was for many years the family residence of President Joseph Smith and his family and so is of particular interest to all. Here they again repeated their program of serenading or singing hymns for the old folks.

Word had been received that President F. M. Smith would return from Independence on the evening train for the close of the convention. The party then proceeded to the depot, where they called upon President F. M. Smith for a speech and sang hymns. President Smith expressed his pleasure at the success of the convention. Despite his absence he had kept in close touch with its progress each day and was glad to be back with them. He especially stressed the unity of spirit manifested.

He also expressed his great pleasure at the movement for the erection of a gymnasium at Graceland College and stated that the general church was prepared to sanction and uphold such a move. He called attention to the fact that General Conference had once authorized the general officers to expend from the treasury \$10,000 for that purpose. (Conference Minutes of 1920, pp. 3026, 3027.) At the conclusion of his speech, the young people under the leadership of A. N.

Hoxie sang, "God is marshaling his army," and "Blest be the tie that binds."

The crowd then returned to the College Hill with President Smith, and an informal reception was held.

Saturday, June 16, Zion Builders' Day

Saturday, after the usual morning sessions and class work, the 10 a. m. final session of the model Sunday school was held, and at the same hour lecture by President F. M. Smith and symposium in the tent was held.

Zionic Aims

The 10 o'clock symposium for June 16 opened in the big tent with a large crowd gathered to hear President F. M. Smith speak upon Zionic ideals.

The meeting was opened with a few remarks by Mr. Wayne Wolfe, of Graceland College, telling of the rug industry being started at the college. This manufacture of rugs will provide employment for part of the students attending the college and enable them to pay part or all of their expenses. This is in keeping with the program being carried out at Graceland to make it possible for students to earn their own way through school and is a definite step toward economic Zion. Mr. Wolfe told of the many rugs sold during the convention and urged everyone to take a rug home and advertise them, that the industry might expand and be successful upon a large scale. President Smith then spoke, taking up the aims and ideals of Zion, and especially stressing stewardships.

"A beautiful people, with a beautiful social organization, in beautiful homes and villages with a beautiful religion, living beautiful lives is the aim of Zion," he stated. We should preserve the ideals visioned in moments of ecstasy and translate them into action. So often have we reached the sublime in meditation and failed to carry out our dreams.

Zion is a process of development not to be reached in a day, he continued. We should realize that God's most miraculous works are not those accomplished in a single stroke but those attained in the development of nature where his laws work in harmony to produce the desired end.

The work of the past is but a preparation for the work of the future, and we must not hesitate to take the next forward step. It is not possible to know all the details of our onward path, but we can apply the principle which we know to be right and trust in God and the work will progress until Zion is a realization.

The trouble with us in the past has been that we have not given our people enough to do. When we become idle we have time to wrangle over incidentals, and progress is arrested.

President Smith next made an earnest appeal for stewardships. He said he believed the church was ready to meet the offers of stewardships when the people approached the leaders with their consecrations. Our missionaries are on a stewardship basis; why not the rest of the church? Good judgment in determining one's just needs to maintain maximum efficiency is necessary, and the observation of the law will put stewardships into effect.

An appeal for the purchase of more land was made, citing the commands of the Lord in the past. He urged that we wait no longer until prices rise but buy now that we may be able to establish agricultural stewardships.

It is the problem of the church to organize itself economically so that we can accomplish our dreams. If we do this, President Smith believes that we can become the happiest and richest people in the world.

Following President Smith, Bishop A. Carmichael spoke

on the subject of surplus. He showed that the individual is absolutely dependent upon God and society for his wealth, and hence owes a part to God and the group.

God wants one tenth of the surplus and the rest belongs to the group. To the individual belongs all that is necessary to keep him in 100 per cent efficiency mentally, physically, morally, and spiritually.

The budget system is the means to frugality which he recommended. If we knew in advance how many aprons would be needed in Zion next year we would have the justification for establishing an industry.

Bishop Charles E. Irwin next spoke, taking up the general aims of Zion, which he defined as a condition under which we may obtain a maximum of human welfare. Salvation is an end and the church organization is the means. Our road is not known step by step but the direction is clearly understood. We must meet in detail as they come but they can be met scientifically and many times anticipated.

Other problems which he touched upon were the purchase of land, and the problem of personnel, both of which are vital in organization, yet about which we have done but little.

S. A. Burgess spoke briefly, stating that we need first of all a prepared people who know what to do and how to do it. Preparation should be made in advance and not after coming to the land of Zion. Secondly, the people must learn to be socially minded, a thing which the world has entirely overlooked, and a condition which does not obtain in the world.

He appealed for cooperative methods and the guidance of God through revelation in the accomplishment of this great work.

A 1 p. m. a final session was held of some of the morning classes. In C. E. Irwin's class a review was made of corporations, trust companies, partnerships, and cooperation.

Problems Meeting

A problems meeting was held at 2 p. m., June 16, to continue discussion of unfinished questions brought up at the round tables during the week. Chief among those discussed were the recreational problems, and especially Sunday recreation.

T. W. Williams, who is the superintendent of the department and who is a recreational leader in the church, advocates a Sunday of worship where the entire activities center about religious things. R. V. Hopkins, pastor in Zion, is of the same opinion, believing we can go too far in Sunday recreation, though he stated that he believed in Sunday recreation, provided it was of a religious nature. For this he suggested the study of religious drama.

Taking another view of the matter was F. M. McDowell who insisted that the sixteen-year-old boy or girl on Saturday was sixteen years old on Sunday. He believes recreation is necessary although to moderation, and that the effect it has upon the community must be considered. He believes that sometimes more damage than good is done where the community attitudes are not considered.

The program called for moving pictures Saturday evening, and considerable labor was expended to have the apparatus in shape in the big tent, but as the films did not arrive the evening was spent in community singing and a social time.

Sunday, June 17, Zion Builders

The clear weather of the week end continued and the day's services opened with Sunday school at 9.30. In the young people's section in the high school building the auditorium was crowded, with every seat occupied and several seats with two to a seat.

The first half hour was spent in singing hymns under the

leadership of A. N. Hoxie. Then after prayer by F. Henry Edwards the younger adolescents proceeded to their classrooms. Ordinarily the whole assembly proceeds to classrooms in the high school building, but on account of the large number present they remained in the auditorium and were addressed by F. M. McDowell.

The usual Sunday school for the adults and children was held at the Brick Church at the same hour with J. A. Gunsolley in charge in the upper auditorium. An early adjournment was taken to make room for the 11 o'clock assembly.

Our Aims Are One

This being the Young People's Convention no special services were held at the high school, but all except the children gathered in the upper auditorium to hear President F. M. Smith at 11 a. m.

The opening exercises, principally of music, included an anthem by the choir under the direction of Paul N. Craig and a solo by James R. Houghton. President Smith emphasized that regardless of the department of work in which we labor our aims are one. There is of necessity a diversity of operation and of work.

We must have a people one with God individually and collectively. The task before us is hopeless without faith in God, but we have his promise to hasten his work. There is of necessity a diversity of effort, but we should not therefore allow diversity of purpose to enter in. As a church we must have so highly centralized control that all departments may work together. We must be free from conflicting purposes. We must have faith in our leaders. All must recognize the same goal. It is useless to pray for the return of Christ so long as we fail to justify his return.

First the missionary department must carry on its work with one contemplated effort. We have shrunk the missionary department in the past. We must preach more of God and more of God's plan. The gospel of Christ can help each individual but we must reverse our attitude that the gospel is to save individuals.

We have two sources for perpetuating our membership. First, conversion, and this has been our chief effort in the past. Second, how about saving our own children. We have overlooked this natural increase in the past. We are glad to know that the department of religious education is going to be responsible for children in the future. The object of the missionary work is conversion for the purpose of building the kingdom of God.

Second, the financial department, but why not call this the department of economics, as that is a broader term. The department must work parallel and in harmony with the spiritual department. It must not lose sight of our aims in industrial and agricultural enterprises. The doctrine of stewardships then becomes of prime importance. We must therefore spiritualize our temporal affairs.

Third. In the educational aspect, I hope to see the day that Graceland is the educational seat of the church. Do not fear that we shall ever remove to Independence the activities of Graceland. If the Institute of Arts and Sciences ever becomes a college, it will be after Graceland has become a university. We must have church schools because no other institution in the world has any interest in the building of Zion. We must expand the activities of Graceland and build other educational institutions in the church.

Fourth. Recreation. To some there still exists a horror of play on Sunday. God instituted one day of rest. He said we should do no unnecessary work. He also said to remember the Sabbath Day to keep it holy, so do nothing on that day to disparage its sanctity. If the recreational department

is carried on with these ideals in mind it will work in harmony with the other departments in redeeming Zion.

Fifth, Physical department or Department of Health.

Ground Breaking at Graceland College

On Sunday afternoon after the prayer service the assembly gathered at the site proposed for the erection of the new gymnasium and assembly hall. Fourteen or fifteen thousand dollars has already been pledged by private individuals for this especial purpose. The goal, however, is twenty to thirty thousand, but that entirely voluntary as there is to be no drive or effort to collect generally through the branches. It is left open because the alumni proposed to raise their share of \$5,000 and have made no donation above. The original plan is that persons in the East have offered \$5,000. The young people are raising an additional \$5,000, the business men of Lamoni a third \$5,000, and the alumni of the college a fourth \$5,000. The alumni have as yet made no start, as only a few of them were present at the convention compared to the total number who have attended Graceland College.

The plan proposed is to make not only a gymnasium of it but also an assembly hall capable of seating one thousand. Among those promoting the movement for the young people the suggestion has also been made that the plan should be extended to include a swimming pool and our brethren from the East are willing to donate one fourth of any sum necessary. The business men of the town are quite taken with this idea and propose to raise more than their \$5,000 so as to make it feasible.

But the start already made is sufficient to insure the building so that formal exercises were held on Sunday afternoon, opening with music by the Lamoni band, followed by "The battle hymn of the Republic," prayer by Bishop B. R. McGuire, then "America the beautiful," by the audience, an address by the mayor, G. W. Blair, and response on behalf of the college by Doctor G. N. Briggs, President of Graceland College, with suitable music the formal breaking of the ground, followed by each of the following turning a spade full of earth, accompanied with a few brief remarks: President F. M. Smith, C. S. Van Eaton, for the alumni, W. A. Hopkins, Mrs. Vida E. Smith, J. A. Gunsolley, and H. S. Salisbury. Many States and foreign countries were then represented by their delegates. Finally came A. N. Hoxie who was responsible for organizing the plan to build the gymnasium, and George N. Briggs, president of the college.

Many more pledges were turned in by those in attendance at the exercises. Dismissed by prayer by President F. M. McDowell.

"What Next?"

The final service of the convention was the sermon by President F. M. McDowell at the Brick Church at 8 o'clock. "What next?" was the topic discussed. From this hour we must be about our Father's business and that is to build a perfect society, Zion. We must accept the call of the Master and put Christianity to a test for it has never been tried in the history of the world.

In summing up the purpose of the convention he said that the church organization needs its young people if it is to perpetuate itself and succeed in its purposes. The convention helped to cement the young people to the organization. Also the vision, ideals, and dreams of youth are necessary if there is to be a to-morrow, for youth means the ability to receive and pass on our social heritage. We have been in danger of considering our machinery the evidence that we are the church of Christ. We have had the tendency to rest upon

LETTERS AND NEWS

An Appeal From Indian Mission

This is the time of the year when we are house cleaning, and in the process of the work we put aside many pieces of clothing or garments that have gone out of style, and we think: "Some day I will get those things out and do something with them!" And next year at about the same time we find them again and look them over and put them back again and again year after year. Of course this does not happen in all homes, but in a good many. And it is about these used clothes I am writing you to-day. Not the ones you use or need, but the ones you have put away in some closet or in the basement.

We are in the Indian missionary work and we find among these people many who are poor and some in need. It is of these I am writing you. Last winter worthy children on this reservation would have been glad to have had some of the clothing and shoes you have stored away in a closet somewhere about the house. Some of these children have no parents and are being cared for by some of the tribe.

So many people want to send tracts and papers of a very old date and this is a very good thing in a way; but old papers and tracts don't warm people's bodies and the tract is soon forgotten. But an old overcoat, or some clothing that will add to their comfort is the thing most needed. Last year a few of the Saints sent used garments and we gave them to the poor and they were very glad to get them. The Indian women are very handy with the needle, and they make these clothes over and use them every one.

I am asking you to assist in this good work. Look these garments over and send what you can to help in the work. Put them in a box and send them by parcel post prepaid and we shall be glad to send them to those who are in need. Sister Julia Case and Sister Burton will find places for everything that you send. Should you send old shoes, have them re-

our oars, and in a few generations would be ancestor worshippers as other people have become.

We are yet a long way from visioning our ideals, but the convention, if it has been a success, has helped many to grasp the vision before us. Youth needs the church because nowhere in the world can it find the ideals offered by the church. The church offers youth the opportunity to serve humanity, and can give the guidance necessary to steer youth over the dangers of its pathway.

The young people are paying the highest tribute possible to the ones who have gone before by taking up the oars and starting for the goal upstream. People must not think the church is going out of its way to bribe or win the young people with offerings. It is not a matter of what the young people will receive from the church but that they should give the best that is in them.

"What next?" You can become really converted to the gospel, make every effort to find your talent, and give it full expression. When you find that talent, train it, then put it to work, if not in the church, in the community. Say, "Lord, here am I, send me." Then keep in close touch with God. Refrain no longer from going into the stewardship basis; you don't need to live in Zion to do that. Practice your religion; spread the gospel; be loyal. We need a faith that carries with it a willingness to risk all for a cause.

What next? Move forward in the right, and aid in bringing about the kingdom of God on earth.

paired before sending so they will be all ready for them. Remember we are not in a big city where there are lots of shoe cobblers, but out on an Indian reservation. Address all packages to Mrs. P. R. Burton, Box 62, Walthill, Nebraska. And don't put off till tomorrow what can be done to-day, because if you do, next year will find those clothes in the same old place. We desire to thank all who remembered us with used clothing in our Indian work last year.

P. R. BURTON, *Indian Missionary.*

Sister Floyd Writes From Jerusalem

It surely is a great blessing to have the church papers. One can sit down any spare time and feel the communion of the Spirit while reading the different articles and to watch the progress is grand.

The new invention of preaching by radio seems most wonderful to me. Of course I can hardly comprehend it, never having seen or heard through it. Surely God is bringing the ends of the earth together that his voice can be heard by all who really seek to find.

Oh, how I do long for the time to come when it will be one Lord, one faith, and one baptism, when all see alike and are of one faith. Of course we cannot expect that until the millennium. However, may God hasten the time.

I picked up the HERALD and was reading. Again the remembrance of the grand meeting at Independence came to me as I read of the different speakers, so many of whom I had the privilege to hear when there. Then again the remembrance came how so many years ago when there were no meetings or church privileges of how mother and I were starving for communion with the Saints now knowing there were so many on the earth.

So one morning I told her I had had a little dream and felt it was spiritual and meant something. She prayed for the meaning while I was telling it, then said, "Mary, God has a people here on the earth and when I am dead and gone you will find out about them and go to be among them where the word of God flows freely, and when enjoying the Spirit of the meetings you will think of me and wish I could have been with you."

How often in the prayer meetings and on communion Sundays her words would come to me and when hearing such fine, deep sermons, for it did truly come to pass, and I am so thankful I was blessed with so many privileges of hearing some of his wonderful messengers. May God bless them all in the good work of saving souls and preparing a people to meet the Lord. I am in my sixty-fourth year, so may not see much more of life, but will ever be grateful for what God has done for me.

I had a letter yesterday from one of the Adams Colony. It seems most of them got in with the true and original church.

Your sister in Christ,

MARY J. FLOYD.

Missionary Success on Grand Cayman Island

I am very busily engaged in the midst of a series of meetings in a new opening between Georgetown and Boddentown.

By invitation of the people of this community to Elder Tordoff and me, I came here to preach three or four introductory sermons, but interest has proven so intense that I decided to continue throughout another week. I am indeed pleased to inform you that the people are taking well to our message and have made it as comfortable for me as possible, one family even moving out of their home to make it possible for me to use the whole house, which is proving a

very desirable place for services. The two large rooms in one, seated with benches from a near-by church, are making it possible to seat about seventy. It is estimated that over one hundred have been out every evening since we commenced services here.

I wish that Brother Tordoff, who suffered considerable persecution in the opening up of the work in this island, could have been here last Friday evening and have seen the great interest and splendid attendance. It was supposed to be my last night, but there were so many urgent requests from them to return here after the Sunday meetings at Georgetown and begin again Monday evening that I felt compelled to postpone my Boddentown meetings for another week. The good people here are helping me in every way. God is raising up many friends for the cause here.

Though I am alone in the island, for the present, in the missionary work, yet I have decided to remain here longer than I had planned when Brother Tordoff left us over two weeks ago. I will remain here until about the middle of June, at which time I hope to return to Tampa direct.

I am glad that Elder Tordoff was able to leave here in plenty of time for the young people's services at Lamoni. I wish I was able to be there. May God bless them with a great outpouring of his Spirit.

The Sunday school at Boddentown is progressing nicely and has a larger attendance than our school in Georgetown. Some arrangements must be made to secure a building there, as a private house will not accommodate sixty with their several classes. I am going to arrange for a building, if possible, to hold my two weeks' meetings in there, which I hope to commence next Sunday evening. Many of the people from this district will attend the meetings in Boddentown, it being but three and a half miles distant.

We are hoping that word of the new missionary will soon reach us, as it is absolutely necessary that some one should be here to carry on the work in Georgetown and these two new openings. I am simply remaining here longer than I first intended in order that I might bridge over part of the time between now and the time the new man shall arrive. Under the circumstances this place should not be left long without a missionary. It should not, in fact, be left that way at all.

Sincerely yours,

J. CHARLES MAY.

SAVANNAH, GRAND CAYMAN ISLANDS, May 10, 1923.

Beautiful Location of the Maine Reunion

We are having a reunion in Maine this summer. The date is August 12 to 19. The location is Brooksville.

Brooksville is one of the beauty spots of Maine. The reunion grounds are located on the shore of Walker Pond (Lake Winneaugwamauk), a beautiful stretch of water. All the surrounding country is a picturesque scene of field and woodland, hill and dale. The pond affords wonderful opportunities for those who take delight in fishing. There is an abundance of white perch, also a few bass and salmon. We have boats to let and there is fine bathing. If you come and see for yourself, you will never forget the beauty and charm of this quiet spot. There is plenty of room to romp and play in the spacious fields that we have at our disposal.

Only two miles from camp lies the cool Atlantic. From an elevation near the grounds you can command a view that has no equal on the coast of Maine. The whole stretch of Penobscot Bay lies before you and you can count over fifty islands. At night the piercing rays of at least ten lighthouses can be seen.

The air here is cool and bracing. The ocean contributes internal pleasures as well. Do you desire clams, lobsters, and

fish? Enough said. We will have plenty of room for visitors. We have rented a cottage close by that can be used to give sleeping quarters to at least fifty persons.

Elders Greene, Gleazer, Thompson, and Wilson will be present, and Sister Lucie Sears is expected to be present. We are hoping that President Elbert A. Smith can find time to pay us a visit along with Bishop Fisher. All the Saints in Southern New England District, please run down to Maine for a few days and pay us a visit.

We are running a dining room where meals will be served at a moderate price. If you are planning to come, let us know when you will arrive so we can have arrangements made for your rooms. Write to the undersigned, Brooksville, Maine.

N. M. WILSON,

Chairman of Committee.

Progress at Wigan, England

On Friday, April 27, we concluded a week's mission, having had special services each night during the week. Apostle D. T. Williams was our speaker and I am glad to report the services were very successful, and the efforts of our brother were like meat in due season.

The Saints here were built up in the faith by the example and preaching of D. T., and we had several friends come out to hear him. There was not one of them who gave us an adverse report.

The able manner in which he placed the gospel before them certainly helped the work along in Wigan. On the Friday evening we had one of the popular preachers of the town present. He seemed to enjoy the meetings and so expressed himself at the close of the service.

The Saints certainly enjoyed a spiritual feast during the whole week and seem more determined than ever to follow the lowly Nazarene. "Consecration," by Brother Albert McCullough was sung with all the zeal we could command, not in words only, for one could sense the feeling of all present as they went right into the Spirit of it and brought out the full meaning of those beautiful words. Oh, how the Saints rejoiced when each evening we would sing the songs of Zion, along with "Consecration," and what an influence was felt in our midst! We certainly felt like one large family, brothers and sisters indeed, strong in the love of God and free from the bickerings of the Devil.

This condition I am sure is our lot if we as Latter Day Saints will free ourselves from the evil influences of the world and put our hearts in order, and get right with God. In this respect I believe we in Wigan are progressing and by the combination of our faith and works we are preaching this gospel in such manner, that God is glorified by the obedience to his law of the honest in heart.

How pleased I was on Thursday, April 19, when I led seven more into the waters of baptism in the public baths. There were five adults and two young people. The Saints came out in large numbers to welcome our brothers and sisters into the fold. We had a splendid service amidst great rejoicings at the goodness of God for granting us his further increase.

Throughout the service I was blessed with a goodly measure of the Spirit, bringing with it in that quiet peaceful manner, the feeling of God's acknowledgments of my labors of the day. Thus we are confirmed more in the faith, day after day.

I was assisted in the water by my faithful colleague, Elder William J. Fawcett, while Elders William and James Spargo attended to the other part of the service. Apostle D. T. Williams came in handy on the following Sunday when he

assisted in the confirmation and spoke words befitting the occasion, giving them a good foundation to build upon.

During the past few years God has blessed us abundantly and we have about doubled our number of members. This has been made possible through a united priesthood for which I thank God, that he has granted unto me such assistance. I find when I am surrounded with my aged brethren in the priesthood I have wise counselors, while my younger brethren are sound workers, which leaves me little to do except be the man at the wheel. Again I say I am thankful to have such associates and delighted to preside over a real live branch, wherein I believe is to be found all the elements which tend for further progress, and the splendid desire to be in harmony as coworkers in this the greatest and most marvelous work that has ever come to the children of men.

In conclusion I testify to the goodness of Almighty God towards me and mine for which I am thankful. My heart's desire is that I may remain humble, faithful, and true, and be gathered with the elect. My constant prayer is for the benefit of his people. Your brother in gospel bonds,

ARTHUR SMITH.

WIGAN, LANCASHIRE, ENGLAND, 35 Greenough Street,
May 5, 1923.

Independence

A goodly number of those representing the church offices at the convention have returned to their posts of duty. All report their time profitably spent.

Apostle T. W. Williams passed through Independence Tuesday on his way from Lamoni to Los Angeles, California.

Bishop James F. Keir left Saturday for Chicago where he was to meet with the Saints in that place in a union sacrament service on Sunday. He expects to return about July 10 after attending one or more reunions. He also expects to look after other church business on this trip.

The Sunday evening services are now being held on the church lawn. These meetings are more popular for hot weather and we noted a large crowd was in attendance Sunday evening to hear Elder George E. Harrington, former pastor of Independence. Other appointments for Sunday were as follows: 11 a. m. at the Stone Church, Elder John Zimmermann, jr.; Liberty Street, junior service at 11 a. m., preaching by President Elbert A. Smith in the evening; Enoch Hill, Elder W. J. Brewer at 11 and Children's Day program in the evening; Englewood, Lyman Smith and Lyman Fike; Walnut Park, I. N. White and J. A. Dowker.

Saturday night the second of the community picture shows was held on the church lawn with the usual large crowd in attendance. These pictures are shown every Saturday night through the summer.

Beginning next Friday night, Elder L. E. Hills will begin a series of lectures on the Book of Mormon geography in the lower auditorium of the Stone Church. He will use maps, charts, and slides to illustrate his lecture. These lectures will be held each Friday evening and take the place of the regular class sessions. They begin at 8 p. m.

President Elbert A. Smith, wife and two sons, are leaving this week for a tour of the East. En route they will stop at Saint Louis, Minneapolis, Kirtland, Buffalo, and will stop at other points where there are Saints and friends. They plan on attending the Massachusetts district reunion at Onset, Massachusetts, expecting to be gone for two months.

Walter W. Smith, general church historian, went to the Sanitarium for an operation Monday, June 18. He is doing well and expects to be able to leave the Sanitarium in a week or ten days.

MISCELLANEOUS

Notice of Appointments

By concurrence of the First Presidency and Quorum of Twelve the following appointments have been made:
 Orval L. Thompson, Nova Scotia, Missionary.
 Arthur Allen, Transferred from Fremont District to New York District, Local.
 A. H. Parsons, Far West Stake, Local.

Conference Notices

Youngstown-Sharon District, at Youngstown, Ohio, July 14 and 15. Each branch president should report the spiritual condition of the branch and each secretary report the present membership. Delegates will be elected to the General Conference and the annual election of officers will take place. All should attend. James E. Bishop, president.

Reunion Notices

London, Ontario, at Springbank Park, London's summer resort, June 30 to July 15. Come and spend your vacation and have a spiritual feast with us. Information regarding tents on application to Fred Timbrell, 255 Dundas Street. Those wishing further information write W. A. Hardey, secretary, 776 Dundas Street, London, Ontario.

Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27. Tents may be ordered at the following prices: there are three tents at Fort Scott, 10 by 12, which can be rented for the ten days at \$2.50; eight more, some 10 by 12 and some 12 by 14 at \$3 each; others ordered from Joplin, 8 by 10, \$2.75; 10 by 12, \$3; 12 by 14, \$4; 12 by 14 with 6-foot wall, detachable, \$7.50; 12 by 20, 6-foot wall, detachable, \$10. To these prices must be added the cost of transportation. The first orders received will have the privilege of the cheaper rates. After these are gone, we will have to order from Joplin, which will mean additional cost. All must come prepared to provide their own food and bedding. Do not come without bedding. Send orders for tents to the undersigned without delay, stating size required. H. E. Moler, chairman.

Pottawattamie and Fremont, at Council Bluffs, Iowa, August 10 to 19. We have secured the use of new and splendid grounds at the end of Graham Avenue, one block from the pavement and two blocks from the Fairmount Park street car line. The committee have the plans well under way and are making every effort to include all the features incident to an enjoyable and spiritual gathering. Order tents of T. J. Smith, Number 328 Hyde Avenue, Council Bluffs, Iowa. H. H. Hand, secretary, 376 Lincoln Avenue, Council Bluffs, Iowa.

Northeastern Kansas, at Netawaka, August 11 to 19. Among the prominent workers and speakers who will be present are: Frederick A. Smith, presiding patriarch; A. Max Carmichael, general Sunday school superintendent; T. W. Curtis, missionary supervisor; Bishop Albert Carmichael; Sister Constance of Department of Women, and William H. Kelley. Our reunion is better each year. Let us make this a record gathering. Prices for tents, cots, etc., will be the same as last year. Please send in your orders for tents and cots to the undersigned early. Frank G. Hedrick, 714 Parallel Street, Atchison, Kansas.

Idaho, at Rupert, August 17 to August 26. We are looking forward to a splendid attendance this year. May we have the cooperation of all who can avail themselves of this privilege and make this reunion the best the Idaho District has ever had. Doris Jennings, secretary.

One-Day Meetings

Western Michigan as follows: Joyfield, July 1; Lake City, July 8; Fountain, July 15; South Boardman, July 22; Traverse City, July 29; Bendon, August 5; district conference at Free-soil, August 31 to September 2. H. A. Doty, president.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)
 Central Nebraska, at Neligh, June 15 to 24 (550).
 Minnesota and North Dakota, at Fargo, North Dakota, joint reunion, June 24 to July 1 (503).
 Northern Wisconsin, at Chetek, June 29 to July 8 (575).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

EDITORIAL:

The Social Principles of the Gospel	577
Graduates of Graceland College	577
General Officers at Convention	578
Admonition to Young	578
Volunteers for Missionary Service	578
Attendance at the Convention	579
Religious Education	579
News of Young People's Convention	580
Blue Pencil Notes	600

ORIGINAL ARTICLES:

Meaning and Value of Religion, by C. E. Wight	585
The Menace of Narcotics, by S. A. Burgess	588

OF GENERAL INTEREST:

Our Economic Program, by Albert Carmichael	590
Department of Recreation and Expression, by T. W. Williams and A. R. Gilbert	590
A Plea for Young People	592
Back-to-the-Bible Movement Now Engages World's Attention..	592
LETTERS AND NEWS	596

P. R. Burton—Mary J. Floyd—J. Charles May—N. M. Wilson Arthur Smith.	
MISCELLANEOUS	599

London, Ontario, at Springbank Park, June 30 to July 15 (502).
 Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).
 Portland, at Portland, Oregon, July 13 to 29 (528).
 Northern California, at Irvington, July 20 to 29 (502).
 Chatham, Ontario, at Erie Beach, July 20 to 30 (407, 550).
 Southern New England, at Onset, Massachusetts, July 21 to August 5 (454).
 Central Texas, at Central, July 23 to 30 (575).
 Western Colorado, at Delta, July 27 to August 5 (502).
 Toronto, at Lowbanks, July 28 to August 13 (599).
 Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575).
 Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).
 Southwestern Kansas, at Winfield, August 10 to 19 (502).
 Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).
 Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (599).
 Northeastern Kansas, at Netawaka, August 11 to 19 (599).
 Western Maine, at Brooksville, Maine, August 12 to 19 (575).
 Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528).
 Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
 Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
 Far West Stake, at Stewartville, Missouri, August 17 to 26 (575).
 Idaho, at Rupert, August 17 to 26 (599).
 Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (528).
 Western Montana, at Race Track, August 17 to 27 (526).
 Central Michigan, at Pinconning, August 17 to 27 (502, 550).
 Central Oklahoma, at Redrock, August 17 to 27 (575).

At the Convention

A Few More of Those From a Distance

- Myrtle Auld, Otis, Colorado.
- Evelyn M. Boyd, Placerville, Colorado.
- Samuella Bailey, Tulsa, Oklahoma.
- Ray Bailey, Tulsa, Oklahoma.
- Mrs. L. May Belcher, Milwaukee, Oregon.
- Ruth Spaulding Cooper, Parshel, North Dakota.
- William Collins, Oakland, California.
- Wilma Dexter, San Bernardino, California.
- Lillian Ewing, San Francisco, California.
- Inez Eliason, Race Track, Montana.
- Edna Gross, Saint Marys, Ontario.
- Noal Goodwin, Apperson, Oklahoma.
- Archie Homan, Dinfield, Maine.
- Ruth Kelley, Tulsa, Oklahoma.
- George Kelley, Tulsa, Oklahoma.
- Mrs. Carrie Kelley, Tulsa, Oklahoma.
- Katheryn Kelley, Tulsa, Oklahoma.
- Carroll Lloyd Olson, Saint Paul, Minnesota.
- Lillian Potorff, Poania, Colorado.
- Ada Roush, Wray, Colorado.
- Zaida Sherman, San Diego, California.
- James Wightman, Captiva, Florida.
- Lillian Zimmermann, Philadelphia, Pennsylvania.
- Albert Zimmermann, Philadelphia, Pennsylvania.

Blue Pencil Notes

Fashion is hardest on those who serve her most faithfully.

It is suggested that in view of the great speed being attained by automobiles and airplanes it may presently take longer to stay where we are than it will to go somewhere.

It is reported that the commissioner of Indian affairs is attempting to regulate dancing among the Indians on the ground that it takes too much time from their homes and business. Is not an attempt on the part of white people to regulate Indian dancing presuming a little too much on the tradition that the Indian has no sense of humor?

Henry J. Allen wrote from Russia commenting on the Christmas demonstrations at which the "young communists" hanged God and Christ and Moses and a few others in effigy. At that time they paraded with banners inscribed: "We, the young communists, blow up God!" At Easter time, however, a reaction had set in and the peasants were flocking back to their churches and religious devotions, and Allen writes: "There is a disquieting feeling among communists that the 'blowing up of God' was not a finished job."

Christ understood human nature perfectly. As John expressed it: "He knew all men, and needed not that any should testify of man; for he knew what was in man." (John 2: 24, 25.)

He understands our frailty, our proneness to forget, our faculty for misunderstanding and quarrels. With all this in view he arranged that we should meet often together, that we should be reminded constantly of our fellowship and our covenant.

That most solemn and impressive and intimate of the ceremonies of his church, the communion of the Lord's supper, was designed to remind us of him—to call our minds back to a contemplation of his teachings, his life, his character: "This do in remembrance of me."

When we think on him, malice, envy, hatred, evil thoughts vanish from our minds. The brethren look different to us at the sacrament service than they did at the business meeting. In times of crisis and strain upon the church we do well to think upon him. If we steadfastly contemplate him and grow towards him we shall draw together by converging lines. It cannot be otherwise. It is as certain as mathematics or geometry. Two lines tending toward a given point are bound to come together sometime.

Jesus laid great stress upon oneness, unity, solidarity. In his prayer at the close of the Passover feast when he was making himself ready for his death, this thought burdened his soul, and he prayed: "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

To be one in opinion is of secondary importance. That will come in time—perhaps after a long time, considering the many diverse temperaments among the membership and the vast differences in our past experiences and training and predispositions. To be one in spirit is of primary importance and should obtain now. Where the Spirit of Christ is there is unity of spirit even though opinions still differ. One good communion service will do more to make the Saints one in spirit than can be accomplished by argument in years. Argument has its place in educating the public mind, but it seldom brings together two men who differ radically.

Every man's opinion is like his watch—right. Naturally, a man would have no opinion that he did not think right. If you tell him a few times that his opinion is wrong, a strain is put upon his fellowship, particularly so if you tell him bluntly and without just and requisite courtesy. Here is where the broad toleration of Christian charity enters in if men are to compare views and canvass their different opinions and yet remain one in spirit.

When we think of Jesus, one thing strikes us with great conviction and power: John states it very well: "Now before the feast of the Passover when Jesus knew that his hour was come that he should depart out of the world unto the Father, having loved his own which were in the world, he loved them unto the end."

Reread those words: "He loved them unto the end." Remember what he had to bear. One of them under stress denied that he had ever known Jesus. All of them slept peacefully while he agonized in the garden alone. One sold him for thirty pieces of silver. All "followed him afar off." Yet he "loved them unto the end." Are you enough like Christ to love your brethren "to the end" even though they may offend and injure and apparently desert and repudiate you? Are we enough like Christ to obey the very important injunction given by the Lord through the late President Joseph Smith: "Let nothing separate you from *each other* and the *work* whereunto you have been called; and I will be with you by my spirit and presence of power unto the end."—Doctrine and Covenants 122: 17.

ELBERT A. SMITH.

Large universities are not confined exclusively to the present age. In the thirteenth century there were 10,000 students studying Roman law at the University of Bologna alone, and there were twelve universities throughout Italy teaching the same subject. When it is remembered that a university was not confined to one subject we can realize that large universities are not confined to the present day. The University of Paris, the various universities of Italy, and of Spain, were crowded with thousands of students.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, June 27, 1923

Number 26

EDITORIAL

Eastern Mission Ministerial Conference

On May 19 and 20, at Attleboro, Massachusetts, the Quorum of Elders of the Eastern Mission held the fourteenth session of a series of ministerial conferences which have been conducted in recent years. These conferences are educational, and no legislation is attempted, and only such parliamentary business as is incidental to the meetings is done.

It was my pleasure to be in attendance at the last of these conferences. I left the Social Workers Conference at Washington to be there, and was repaid for the effort. The sessions were interesting and beneficial, and the Eastern Mission is indebted to the good work of Doctor W. A. Sinclair for these interesting conferences, as it is largely due to Doctor Sinclair's efforts that these conferences have been successful. He has rallied to himself the support of the whole district.

At the afternoon session, Sunday, the 20th, a scheduled prayer service was changed to a preaching service, and I was asked to speak. I enjoyed good liberty and trust good was done.

Success to the ministerial conference.

F. M. S.

An Anniversary

June 27 is one of the anniversaries of the church, though it is the date of a double tragedy, first the assassination of Joseph Smith and Hyrum Smith; second, the beginning of "the dark and cloudy day."

Joseph Smith was born December 23, 1805, in Sharon, Vermont. He had his first vision near Palmyra, New York, in the spring of 1820. He received his first visit of the angel and a statement concerning his future work on the night of September 21, 1823, and on the 22d he received a view of the plates under the direction of the angel. The year 1923 is therefore a centennial of this great vision, declaring what his work should be and instructing him what he should do.

Each year thereafter he went to the same place on September 22, and viewed the plates and received instruction, though he was not permitted to

take them until September 22, 1827. It is of interest to note that this was the first anniversary after his twenty-first birthday, when he became legally a man and responsible.

The church was organized on April 6, 1830, so it was only a little over fourteen years after the organization of the church, and less than twenty-one years after his first vision of the plates that he was assassinated, and before he had reached the age of thirty-nine years.

To-day is therefore an anniversary day of the church, though a sad one, and the year is a centennial date of rejoicing for the restoration of the gospel to earth.

S. A. B.

Statistical Work Broadened

In the letter column will be found, this issue, a letter to the editors by Brother F. Henry Edwards, in which he comments upon the work of the Statistical Department, with suggestions how that department can be made of increased value to the church. We commend Brother Edwards's letter to the careful reading of the ministry particularly; for we have long wished to see the scope of our statistical work broadened.

F. M. S.

Week-Day Bible School

We have several times the past year called attention in the HERALD to the establishment of week-day Bible schools. It has been clear for some time that the church would soon be called upon to meet this great opportunity. We do not know that this calling of attention has resulted in any active preparation, but surely the notice which appears in another column of the need for trained teachers capable of passing the tests for public-school teachers and also as teachers of religion will arouse us to immediate preparation.

We have no doubt that we have a number of such teachers in the church. Graceland has graduated perhaps a hundred qualified teachers if not more, and a number have received scholastic teaching elsewhere and have had sufficient study to pass an examination, but there are needed competent teachers at once in two cities. It is startling that the gen-

eral Sunday school superintendent is doubtful that among the many Sunday-school teachers in those two cities one in each city can be found competent.

There is needed at once, first, competent teachers for these two cities as a minimum. If more than one for each city can be found it will be much better, even if some must be invited to move from elsewhere to these places to help.

Second, there is needed a curriculum for week-day Bible school, but third there are needed a great many to prepare for the future demand, for this movement has only started. If we are to hold our own children we must be prepared to meet it city by city, town by town.

Read carefully the announcement by General Superintendent A. M. Carmichael in this issue.

S. A. B.

Graceland Souvenir Number

Pursuant to the Graceland Home-Coming, the *Lamoni Chronicle* prepared a Graceland Souvenir Number. This contains so much interesting material concerning the college that we are taking the liberty of reprinting the greater part and hereby give credit to the *Lamoni Chronicle* for the splendid work they have done. It is interesting to note the success of some former Graceland graduates, also to read the extract from the Greeting by Professor Gunsolley, "Graceland's place," and additional information with regard to Sister Marietta Walker and her work for the college. Also some expressions from former college people should prove of interest to the readers of the HERALD. This last appears in the letter department.

Graceland College

The Young People's Convention has brought Graceland to the fore in the thoughts of the young. The whole convention centers there, except on Sundays. The big assembly tent is on the campus directly in front of the old college building with all its traditions.

Those who have been there love to talk over their experiences, renew their acquaintance with friends and buildings. The spirit of the school is thus felt by the young people.

The exhibits are all in the college buildings. The classes meet in the usual study rooms; in fact, all gatherings except the large assemblies are held in the schoolrooms and college chapel, and during the wet weather all meetings were of necessity held there.

Hence the young people become acquainted with the environment. But more important, they come

in contact with those imbued with the ideals of our school.

All the equipment in buildings and fields of the college are placed at the disposal of the visiting young people, and they are made welcome everywhere.

It is therefore not surprising that the young people responded readily to an appeal to raise funds for a gymnasium and assembly hall for the college, for they had learned to love this college of the church.

The Young People's Convention

The Religious Aspect

Some feared beforehand that the convention would be dominated by a pursuit of pleasure. Those who attended were soon relieved of this anxiety if they had such, for the convention was marked by the devoted interest and earnestness of the young people present and their expressions in the prayer services.

The returning young people have especially stressed the prayer services. A few who were questioned directly as to what appealed to them most in the convention answered without hesitancy, "The prayer meetings."

These meetings which were in charge of Elder R. V. Hopkins, who usually called from three to six to assist him, were marked by the many earnest testimonies and prayers of the young people, and also by the encouragement and admonition given to them through spiritual manifestations. These were not reported but were of such a character as to increase the devotion and interest of the young people.

On Sunday, June 10, two or three spoke in prophecy, and one in tongues and interpreted. But the spiritual gifts were also manifested in many others of the prayer meetings, notably that of the opening on Friday, June 8.

The earnestness of the young people in their singing was also an evidence of their feelings, and in many if not most of the lectures the religious note was not only struck but emphasized.

The Department of Religious Education conducted a model or experimental Sunday school. The morning lectures were also all correlated to the problems of the church and the religious aspect kept to the fore.

Then the services both Sundays were devoted entirely to the religious field and the spiritual evidences were also manifest.

The program provided for a few sermons during the week which were given as appointed, but the program could not secure this devoted interest on the part of the young which was actually mani-

fested. Those who prepared the program strove to do their part to secure these desirable ends.

The Educational Aspect

As much as possible was done in an educational way in the limited time of the convention. Instruction was carried on in four different classes each morning at 8.45. The experimental church school, at ten o'clock was decidedly of intellectual interest to all Sunday school workers as was also the exhibit in the next room.

The lecture and symposium at 10 a. m. with a different topic each day presented a wide variety of interesting themes for the consideration of those attending. It was not possible for anyone to attend all four of the morning classes. It was possible for anyone to attend all of the morning lectures and symposiums, but if this were done attendance on the model church school was excluded.

Then at 1.30 at the general assembly a variety of questions was taken up and discussed in the round table. One or two days, on account of wet weather, two round tables were conducted at the same time in different buildings, and every day in addition to the round table a small class gathered to learn the work of the Boy Scouts.

The Sunday services were of course both educational and religious, and during the week-day evening services four sermons were preached on different days.

It would seem that as much was done as possible for the intellectual man.

The Recreational Aspect

On Friday morning, June 8, those who roomed on the College hill were assembled on the campus for setting-up exercises. The rain, however, prevented this for the immediately succeeding mornings. The instruction at least was given on what setting-up exercises constituted.

Then every afternoon at 3 o'clock the whole assembly adjourned for recreational leadership. There was some discussion, but most of it was by the demonstration method. There were several different grounds for army or indoor baseball, four courts for volley ball, one tennis court, two croquet grounds, and an athletic field. This athletic equipment was used by the children at various times during the day and was quite generally occupied by the young people when the weather permitted. One morning lecture and symposium were devoted to recreation and expression, and part of the time on the second morning was given over to the discussion of the drama. On three or four afternoons at least, time was taken at the round table for the discussion of various aspects of recreation and expression and the

problems growing out of this work. This convention offered a splendid opportunity for some of the young people to get acquainted with social games and to become more or less expert therein.

It should not be forgotten that religion itself is recreative, as was pointed out by Doctor Harrington Monday morning, June 11, and certainly community singing is classed among the recreations. In addition special entertainments were presented by the Lamoni young people on three evenings. A trip around Lamoni took a fourth evening while the social spirit and splendid feeling manifested throughout was itself an inspiration and in that sense recreative.

Reference might also be briefly made to the high character of the meals served and the selection offered as this also no doubt had its part, and an important one, in the health and good feeling of the camp. It is much easier to be happy and spiritual on a hot day on proper fruits and vegetables than it is on the sometimes usual food of meat, bread and butter, potatoes and gravy.

In fact, the convention was arranged to care for and supply the whole man or woman among the young people attending so that each factor of human life would cooperate to make of the whole a success.

Graceland a Senior College

The attention of our readers is called to an item on page 571 of the HERALD of June 13 concerning Graceland becoming a four-year college, or in other words, adding the third and fourth college years, the years of the senior college. In that item it was clearly pointed out that Graceland offered more than three times the courses necessary for a full collegiate course. The course may be taken in liberal arts, in English or languages, in education, or a teacher training course which qualifies for a first grade certificate in the State of Iowa.

In addition to this there is offered a three-year course in public school music, collegiate in rank, and also a two-year course in public speaking, this latter in the junior college.

This work of the senior college does not interfere with the basic work of the junior college, which prepares for the different professional courses of medicine, dentistry, engineering, law, or commerce.

S. A. B.

The missionary field of the church is a wonderful one, and one we have hardly glimpsed as yet.

Approximately 2,000 were present at the ground breaking exercises Sunday afternoon, 158 cars, 4 teams, and one saddle horse.

News of Young People's Convention

Class Work

At 8.45 each day four classes met for serious study. This work cannot very well be reported in full but its character is indicated by the following summaries:

Social Principles of the Gospel

A Lecture Course by F. M. McDowell

"Zion is not a matter of geography; it is a condition of changed life," said F. M. McDowell in opening the course of lectures on "Social principles of the gospel."

The individual must be regenerated if we are to bring about a new order. He must give up such wrong attitudes as hate, fear, suspicion, selfishness, and enmity, and substitute for them the right attitudes of love, hope, trust, altruism, and cooperation. Hence the problem of building a better world is principally one of developing right attitudes in individuals. "It is the problem of human living together," says Mr. McDowell. "Zion is not so much a problem of geography or machinery or laws as it is a matter of directing human impulses to a better way of living. Of course there must be machinery."

He then showed that the gospel of Christ includes (a) a means of individual regeneration and (b) a plan of social organization. Christ was primarily interested in social life. An analysis of Matthew shows that there is contained therein 101 statements of Christ dealing with social life, only nine dealing with doctrine, and fourteen with the hereafter. This is overwhelming evidence that Christ taught a social gospel.

Even the so-called first principles of the gospel have a vital social significance. Faith must not be considered a dogmatic rule of God. Instead it makes us capable of becoming different, and as such is a social principle. Repentance is not a form but a changed life. It means cease to do evil, prepare to do well. Baptism is to die to sin and arise to righteousness, die to self and arise to service. Laying on of hands symbolizes the putting of self in tune with God. All are fundamental social principles.

The social principles of Jesus, human life, and personality are sacred, as was seen in the blessing of little children, touching the leper and shielding the outcast woman. We must learn to conserve human life in our social order.

Again men belong together and must work out their problems together as shown by the great commandment, "Thou shalt love thy neighbor as thyself." The Lord's prayer is a social prayer and embodies in it the desire for the kingdom of God here on earth. The strong must help the weak, and the hope was expressed that we may always have the chance to do something for others.

We do not want to do away with ambition. It is a God-given quality, but ambition must be satisfied in service to humanity. This is a principle which can and must be observed in all walks of life if we are to attain to perfection.

As with ambition, private property must serve social welfare. God is the owner, and possession of property is only an additional opportunity for service. Brother McDowell cited as the unsocial man the one who brags that he is a self-made man. Little does he realize that God gave him the power and society furnished the materials. His heritage was both social and natural, and to these sources he owes his all. "The self-made man worships his creator too much," said Brother McDowell.

Religion must be socially efficient. Any religion that obscures duty should be condemned as also when it separates

men. Worship is not enough. "Be useful or die," emphasizes Brother McDowell.

The conflict with evil is an actual conflict. Evil has a strong appeal to the human instincts and will not surrender without complete defeat. The kingdom of God will have to fight for its advance.

"Social redemption is wrought by vicarious suffering." The cross is a vital social principle, for, "If any man would come after me, let him deny himself and take up his cross and follow me." Again, "He that loses his life for my sake shall find it."

The course presented an overview of the social principles of the gospel. Clearly stated in his convincing way, Brother McDowell concluded, "The new social order, Zion, that we are trying to build to-day will come only by the application of these principles to our social life."

Religious Education

Every expression of the child's life should be religious, according to A. Max Carmichael, and upon this basis he laid his course on religious education, which was given during the convention.

Our old methods of dealing with the child in Sunday school and church are no longer good. We must take a cross section of childhood at various ages and determine what the problems of that age are. When these are determined our method must be revised so as to meet those problems in the best possible way.

Our church activities have not taken into consideration the child or youth to an extent great enough to satisfy the demands. Thirty per cent of the church membership is made up of adults. The other seventy per cent is composed of children and young people in adolescence. Are we devoting seventy per cent of our time to the problem of the young? The answer is no. With our formal, traditional way of conducting services we try to persuade ourselves that we are imbuing our children with religion. "Sing, pray, sing, preach, sing, pray," is the program of Sunday, and never an attempt is made to solve the problems of the young.

Religion is a purposeful life and as such is expressed in every action. Teachers must understand the child's problems and from these problems get the material with which to work in the solving of those problems. Religion is a co-operative life which means cooperation of student with student, teacher with student, and each with the group. The teacher must go down to the child and learn what is vital in the life of that child, then with wisdom and training, bring that child up to the ideals of the church. Our Sunday school quarterlies can no longer be depended upon to solve the problem of youth. An acquiring of the knowledge of Bible stories is not the obtaining of religion.

In the prayer life of the child in Sunday school, the prayer should be made in terms of the desires of the child. In the primary department prayers should be no longer than one sentence, but can be had every five minutes if necessary. Expression of what is in the heart of the child is a prayer. Formalism plays no part in children's prayers.

Religion as an everyday expression presupposes a fullness of expression of life daily. The consciousness of God must be brought out in every act, on the football field as well as in the prayer service. We must help the child to reconstruct his concept of God as he grows and his experiences broaden. Under the intelligent guidance of the church we can keep our young people because they understand the ideals for

which we are working. Religion is no longer a place in the distant future or a thing to be got on Sunday, but it becomes a process of daily expression.

Our religious educational program must be intensified. Our Sunday school is too short and our methods wrong. Mr. Carmichael believes in a three-hour Sunday school where all the knowledge of science can be brought to aid us in solving our religious program. An evaluation of life is necessary to be brought about in the child's mind, and to do this all must play and work and worship together, every day and on Sunday, in order to understand the fullness of life.

"Religion is every act of life" was his theme.

Naturally he emphasized the great importance of trained teachers. We must have teachers who understand the feelings and the mind of the child, in other words, child psychology; who understand in a general way the methods not only of teaching but particularly of religious teaching. Jesus was the greatest teacher of all ages. His methods were the very purest and finest of pedagogy.

The teacher should also be trained in the subject matter that is to be taught, but above all else should be able to study the individual children of his or her particular class and to act as a real guide or leader to them in the development of their religious life.

Children attend a week-day school for three and more hours a day. There is no reason why they should not attend a school in religious education for a similar period. But the week-day school has long recognized the value of a recreational period, especially in the forenoon, and also in the afternoon if the afternoon session is long. Better studying is done when the children are released for this recess or play period. But in our religious education we can make this period of relaxation and recreation also instructive. In fact, our recreational work with the children should be constructive. It is not sufficient simply to turn them loose to haphazard methods of the recess of the past in which the modest child, the one who most needs the relaxation and social contact, mopes in a corner, and where the energy of the more active children is at times misdirected. Recreation can well be directed so as to make it instructive and constructive as well as more enjoyable and therefore more beneficial.

The limited period of the class would not permit of a complete review. The scope of the work undertaken has already been indicated in the published outlines of this course which gave reference to many good texts on the different problems of the Sunday school officer and teacher.

This course emphasizes greatly the value of training for the teacher and training for the children. If we bring up the child in the way he should go when he is old he will not depart therefrom. If we could save a single generation we would have the whole world won.

Courses on Bible Appreciation

The course on "Aims and purposes of Bible study," by C. E. Wight, began with the hypothesis that God has a definite purpose, and that purpose is gradually unfolding by revelation. This gradual unfoldment is based upon the appreciation of the group and to the extent of the group understanding is the purpose revealed.

The traditional attitude toward the Bible of infallibility grew up as a result of the attitude of infallibility toward the pope. From him this idea was extended to the Bible until it finally surrounded the entire book. This attitude is unique when we consider how the Bible was compiled. Mr. Wight dwelt upon the subject for several lectures, showing how parts of the Bible were gradually accepted, the process covering a long period of time. The compilation consisted in the

following steps: first, the writing into unpointed Hebrew, which took about one hundred years; second, the adding of vowel points; third, the gathering together of various writings; fourth, the editing and compiling; fifth, following a test of years, the receiving of the final compilation into the canon of scriptures.

The order of acceptance was, Law and Prophets, or the first set of books, which was accepted about 450 B. C.; the second group to be accepted was the Prophets, about 200 B. C.; and the third, the writings were accepted about 90 A. D.

At every step in the process of formulating the canon, new processes were received with reluctance, many years passing by while the acceptance was being made.

Mr. Wight next took up the authority of the Bible, explaining that authority does not come from the Bible but from the men who received authority from God as recorded in the Bible.

From a literary point of view the Bible contains history, law, drama, poetry, and all phases of literature. It was not written by one man but many, or any one group of men, hence the varied styles. As an example of literature the Bible is perhaps the greatest of the classics.

In conclusion, Mr. Wight showed that the Bible records the gradual unfoldment of God, culminating in the life of Christ.

Economics of Zion

Bishop C. E. Irwin, who is professor of the department of economics at Graceland College, conducted an eight-day course on the economics of Zion. In fact, the final session was held on Saturday afternoon.

On every hand we heard the highest commendation expressed of the work done in this class and the conservative and clear-cut ideals set forth by Bishop Irwin. He showed himself a man of vision in dealing with our economic problem, a man of great and high ideals and yet of constructive and conservative methods. Some idea of the scope of the work undertaken is indicated in the following outline. The class, however, continued through the second outline as far as "Farming, one of the three vocational organizations." Time would not permit a thorough discussion of the budget and the succeeding portions of this outline. (This second outline we hope to publish next week.)

To present fully or discuss that which was presented would probably take the whole of one HERALD. Its scope is sufficiently indicated in these outlines.

Part One—Why a Zion Program?

- A. To establish the kingdom of God on earth?
- B. Zion is the pure in heart.
- C. Zion is a place—of safety.
- D. To secure equality.
- E. To secure a maximum of human welfare.
- F. Dominant types of illfare—illth—illbeing.
 1. Poverty and pauperism.
 2. Disease.
 3. Ignorance.
 4. Lack of freedom.
 5. Sin.

Part Two—Theoretical Bases of Social Zion

- I. Types of group activities.
 - A. Educational.
 - B. Economic or commercial.
 - C. Recreational.
 - D. Relief.

- E. Religious.
- F. Civic.
- II. Types of reform movements.
 - A. Classified on the basis of control.
 - B. Classified on the basis of purpose or goal.
 - C. Examples.
- III. Economic aspects of Zion as a reform movement.
 - A. Outline of present-day economic theory.
 - B. The contrast of Zion's philosophy and current economic theory.
 - 1. The necessity of a human valuation.
- IV. Translation of our traditional economic concepts into terms of human value.
 - A. Production.
 - B. Consumption.
 - C. Human law of distribution the result of piecing together our inquiry into production and consumption.

Part Three—How Shall We Build Zion?

- I. The mechanics of Industrial Society.—Methods of analysis.
 - A. Analysis on basis of wealth—a wealth-producing machine.
 - B. Analysis on the basis of function performed.
 - C. Analysis on the basis of types of economic conflict.
 - D. Analysis on the basis of needs and their satisfaction—purposeful.
 - 1. See discussion under consumption.
- II. The problem of our economic organization in Zion—Given.
 - A. Raw materials.
 - B. And an industrial mechanism which is.
 - C. A combination of men and machinery.
 - D. With a social control of
 - 1. Production.
 - 2. Consumption.
 - 3. Distribution.
 - 4. Exchange.
 - E. So as to secure the production and consumption of humanly valued wealth.
- III. Methods of solution—suggestions for the organization of the Order of Bishops.
 - A. Problems of research and propaganda.
 - 1. The measurement of attitudes.—Economic.
 - a. General knowledge of economic organization.
 - b. Grasp of the issues in fundamental economic problems.
 - c. The essence of modern reform movements.
 - d. Ability to vision constructively a new order of things—divine discontent.
 - 2. The measurement of physical and mental capacities—man-power survey.
 - 3. Measurement of our physical equipment—a capital inventory—designed to show.
 - a. What our combined ability is in the matter of providing capital for productive ventures.
 - b. But must be classified and catalogued to determine its availability for different uses.
 - c. Properly valued or appraised to avoid fictitious elements.
 - d. Attitude of owners in regard to its being pooled or mobilized in prosecuting the stewardship program.
 - 4. Stimulation of group consciousness by—
 - a. Systematic teaching through the organization of the personnel of the order of bishops.
 - (1) The deacon rightly belongs to the corps having to do with the work of the bishops and should be a most important local officer.
 - b. Advertising—study the mechanism of the ad-

- vertising department of a large corporation and apply to our own project.
 - c. Encouraging suggestions from the masses. Insist upon people thinking.
 - 5. Business forecasting.
 - a. A statistical problem.
 - b. The business cycle—see Ayer's study.
 - c. Business changes—signs or barometers.
 - d. Why not the prophetic voice in temporal matters?
 - 6. Other statistical problems.
 - a. Present status of the statistical department.
 - b. Census of annual production of the group.
 - c. Census of incomes.
 - d. Purchasing power.
 - 7. Marketing surveys.
 - a. Central marketing bureau—composed of experts.
 - b. Concentration point for raw materials.
 - c. Central distributing point.
 - d. Storage.
 - e. Carload shipments.
 - 8. Land studies.
 - a. Soils and their adaptability.
 - b. Market values.
 - c. Nearness to market—communication.
 - d. Land owned by church tax exempt.
 - 9. The mechanics of the gathering.
 - 10. Legal studies—forms of business organization.
 - B. Forms of Overhead Organization.
 - 1. General scheme—levels of consciousness.
 - 2. Agricultural organization.
 - 3. Merchandising—marketing machinery—buying and selling.
 - 4. Finance and insurance.
 - 5. Manufacturing.
 - C. Control.
 - 1. General Economic Council.
 - IV. The apportionment of the product of Zion's industry.
 - A. The Producer's Share.
 - 1. Classification of producers.
 - 2. The individual or family budget—see classification of needs.
 - 3. Standards of living.
 - 4. Finding of Budget Committee. Personnel.
 - B. The Tenth.
 - C. The Surplus.
 - V. Summary Statement—Problems of immediate concern.
 - A. Need for an authoritative statement of policy.
 - B. Problems of measurement.
 - C. Problems of propaganda.
 - D. Beginnings of organization on the basis of fusion of religion and life.
 - E. Resulting in wholesome community life—so as to provide for.
 - 1. Five men, all members of the church and more or less interested in the Zion's program, desire to organize a company for the manufacture and sale of a certain line of food products.
 - 2. Said company to be operated under the stewardship system.
 - 3. To be incorporated the first year for \$10,000.
 - 4. A and B are operating the business at present time.
- Stocks will be held as follows:
- 5.
 - A—30 shares—\$3,000.
 - B—30 shares—\$3,000.
 - C—5 shares—\$ 500.

D—10 shares—\$1,000.

E—25 shares—\$2,500.

6. A—is a young single man.

B—is an elderly man with a large family but an income from another business foreign to the above which is nearly adequate for his needs.

C—a young single man.

D—a man, 35 years of age with a wife and four small children.

C—a young man with a mother to care and provide for.

Suggested References for Economics of Zion

Hobson, J. A.: *Work and Wealth*, Price \$2.85. Theoretical but is basic and fundamental. Is the best reference for serious study of the theory of Zion on the economic side.

Webb, Beatrice and Sidney: *The Decay of Capitalist Civilization*, Price \$2. The sanest criticism of our present economic system, though not intended to be constructive. If one wishes constructive suggestions regarding the reorganization of our present system one should read *A Constitution for the Socialist Commonwealth of Great Britain*, by the same authors.

Finney, Ross L.: *Causes and Cures of Social Unrest*, Price \$2.10. Macmillan Co. Thought provoking.

National Bureau of Economic Research: *Income in the United States*. Three volumes. An authoritative statistical study of wealth and its distribution in the United States. Prices, vol. 1, \$1.60; vol. 2, \$5.15; vol. 3, \$1.30.

Douglas, Paul and Dorothy: *What Can a Man Afford?* In soliciting contributions for altruistic purposes one frequently is met with the statement, "I am giving all I can afford!" This essay is an attempt to measure what one can afford. Supplement to *American Economic Review*. December, 1921, New Haven, Connecticut.

(The above books may be had from Herald Publishing House, at prices quoted.)

Some Splendid Work

Along with the regular programs in the assembly tent, other features were offered to those interested, a model Sunday school for workers in departments; a Boy Scout course; and play and rest room for small children.

The Model Sunday School

(All was held in one room—a typical small school)

At ten o'clock each day a model Sunday school was arranged for in the New College Building. In fact the rain hindered, so Tuesday, June 12, the second session was held.

We express it conservatively when we say that this is one of the finest features of the convention, and alone would justify it for all Sunday school workers, and those interested in the religious education of children, which should include all parents. Its gravest drawback is that it is held in a single room of the college—an ordinary classroom, so smaller than most of our churches. Seats are arranged in a steep tier along the south end of the room, and are sufficient to seat forty-five, but several hundred should be there to note the methods and their success. The only way this can be accomplished is for different people to attend each day.

The school is a model small Sunday school, as most of our Sunday schools are in that class. It consists of the five graded classes and necessary officers and teachers. Each class has eight or nine pupils as members.

Prayer by Pupil

The school opened with suggestions from several children as to the opening song from Zion's Praises, and a song was thus chosen by one of the children—a junior, Number 166. Then a junior girl, Dorothy Gunsolley, was called on for prayer. This was quietly reported without her knowledge by the secretary who is a shorthand reporter. The prayer follows and is of significance as showing the religious response. There had been no school for three days because of rain.

"Our Father who art in heaven, as we come before thee this morning, we thank thee for the beautiful sunshine, and we thank thee that we can come again to our church school. Help us through the week so that we may be good and come to school. Help this convention so it may be a success. In Jesus' name. Amen."

One Assembly at Opening

The best arrangement is now considered to be different assembly rooms for adults and seniors; intermediate and junior, and primary and beginners, with separate classrooms for each class. The small school cannot do that, so here there was the one assembly at the opening. But the little folks were not fully interested. The opening exercises were very brief. Then screens were set in a matter of a few seconds to make five separate classrooms.

This method proved very effective and the ability of the teachers was demonstrated in the high degree of attention. Because of the smallness of the room three classes were close to the audience, with no screen between them and the audience. In fact the screens, while shutting the classes from each other, did not shut the classes from the audience.

Class Arrangement

Each of the four lower classes was arranged in a circle with the teacher as part of the circle. The senior class seats were arranged in three rows with the teacher standing in front.

The beginners apparently were being taught a new song, first the words and meaning, and then the tune and time. They were fully interested. In fact, the degree of attention of all classes was unusually good. The senior teacher came to talk to the superintendent, who stood leaning on a screen watching two of the classes, but it did not break the attention of the class.

No superintendent, secretary, or other officer felt a need to come and interrupt a class. The superintendent observed, his teachers attended to the business of the class. If they had anything to say to each other, it was said either in person at another time, or in the conference of officers and teachers at another hour.

There was a sand table in the room, but not used in this particular session. There were also blackboards convenient for at least three classes, but also not used.

The primary class was engaged in picture study, but this was the basis of a moral teaching close to their ordinary life. The senior class discussed briefly the value of drama in the Sunday school and its purpose, the instruction of the younger children, but withdrew after a short period for nearly an hour to prepare a short drama for the next day's Sunday school.

Recreation

About 10.45 the junior class withdrew, and shortly after the beginners. The superintendent then wrote on the board so as not to disturb the remaining classes, that the seniors and juniors were working on a general lesson to be given to all. The beginners were going to the library to help straighten it out (Friday they had dusted the rest room). Before going they each one prayed briefly, but understand-

ingly. They prayed they might do their work better than before and be a real help.

Attention was also called to the pictures on the wall—Hoffman's The Boy Jesus, and temporarily hung up were seven small pictures of the life of Christ.

After thirty-five minutes' class work, the primary class moved back and put a table in their room, also the teacher distributed papers and pencil to each.

Shortly before 11 a. m. the primary class bowed in prayer and then went out, followed shortly by the intermediate class. This gave opportunity for a brief recreational recess to the pupils. The superintendent then answered questions from the audience. This of course is not part of the model school. He urged that the church should have place for intense thought activity and place for intense physical activity. Get children into an atmosphere of intense thought activity at beginning of school.

Interest and Attention Are of High Order

About 11.10 the beginners and primary pupils returned and took up kodak pictures of church institutions and of foreign missionaries. Juniors also returned and all the teachers were busy talking. Little baskets are used for collection. Interest is again of high order. But the audience began to grow weary and some went out. There is here a lesson on fatigue. The children had all had some activity and returned refreshed.

The beginners were given cut-out pictures and crayons to color the pictures. Some crayons were broken in two by the teacher so as to distribute favorite colors. We were too far away to note colors, nor did the teacher report what colors were chosen by preference. The children finished this coloring quite well and the pictures were ready to cut out at the next session. This work left the teacher rather free for the first time.

In one class the taking of the record caused the first shifting of interest. This is not an easy point, and usually takes too much time.

The senior class having returned took up the subject of revelation and study.

The primary class were given boxes and paper fasteners and were all kept busy and interested making pasteboard furniture.

A Short Drama by Juniors

About 11.30 the three older classes were called to assembly, and screens moved so as to throw them into one room. A playlet was then given by the juniors on doing good for others, missionary work, and how we can help. The names of foreign missionaries were brought in, also the *HERALD* and *Ensign*, and reference to the work of the missionaries and what we (the Juniors) can do. This took about 12 minutes.

For the closing exercises the beginners and primaries moved screens so as to meet in one assembly room, the other three classes in the other room. These two rooms are formed simply with the screens.

The interest was excellent all through with the two younger classes. The play method appears to be a good one to emphasize practical moral lessons, without making the child self-conscious as in telling of his own good deeds.

The Children Close the School

One of the children played the organ for the close. The two assemblies did not appear to interfere with each other. The three older classes closed with a short prayer by one of the children, which is significant because of the playlet just presented:

"Our Father who art in heaven, we thank you for the many blessings you have given us, and though we may not be able to go far away and be missionaries, we can do missionary work at home. Help us to know what we can do to be of service. Amen."

We have set this forth in detail with the hopes of offering some suggestions to Sunday school officers in small schools. The screens appear to prevent distraction of attention. The lessons are adapted to the children and are of practical moral value. Each teacher prepares a report on the class work, what was done and said and by whom, and report in writing to the superintendent.

The close attention shows the great value of experience, trained teachers, who know what they are teaching and why. The avoidance of distraction by the officers is also good. And the separate assembly at the close is an advantage. The pictures on the wall were few, but good. S. A. B.

The Boy Scout Movement

By C. B. Woodstock

In the spirit of "preparation for service" which pervades the convention, twenty men have reported each day in Room 111 for constructive training in the brief Scoutmasters Course. The men have been organized as the Convention Troop of Boy Scouts with A. E. Bullard, of the College, as Scoutmaster. D. Blair Jensen, Charles Scribner, jr., and Chester Carter were chosen assistant scoutmasters, while Malcolm Barrows, Ralph Sniveley and Charles F. Church, jr., were elected leaders respectively of the Fox, Panther, and Eagle patrols. The group has met daily at 1.30 p. m., for class instruction and demonstration. The various features of Scout work have been covered in a way to train leaders and inspire them with the possibilities of real scouting.

On Tuesday Bishop Keir addressed the group and further addresses are planned by President McDowell, of the general Boy Movement and Max Carmichael, general superintendent of religious education in the church. The men were given a clearer vision of Scout Craft and its function in the larger program of the church. From the Scout troop, volley ball, baseball, and dodge ball teams were organized, which trained for participation in the athletic contests of the convention.

Rest Room and Nursery

It was originally planned to have a baby tent. But at the opening of the convention it had not been erected, and the rains and wet weather caused the rest room to be used for both purposes. This room is in the new building and equipped as a reading room, with easy chairs, rockers, settees, couch, tables, chairs, pen, ink and paper.

Oriole Girls are assigned regularly in charge and take pleasure in giving individual attention to each child. It is interesting to watch the close personal attention given to the little children who need it. One small child seemed to be lame, but was never without some one to lift him up and stay by him. He wanted to draw on the blackboard, and was at once placed where he could do so, and some one watched to keep him from falling.

Job Negeim was also there and instructing a small girl how to draw. He showed her first that the length of the nose equals the length of the forehead, also the distance from nose to chin, also from the corner of the eye to the front of the ear. These four are all equal. Using this fact and drawing enough lines horizontally, he drew in the front view of the face, and had her do the same. Then he extended the lines and drew in a side view, using now the measure

from the outer corner of the eye to the beginning of ear. He then drew a woman's head freely, with hair piled high. And the little girl did a creditable imitation, drawing each line as he did. In fact all through he drew one line at a time and then waited till she had added the same line and noted the result.

Those who wished to write or read, did so, without interference, for the room was quiet. Children who wished to be more active were taken out by one of those in charge with ball and bat, or other plaything. Every effort was made to see that these little people enjoy the convention as well as those of older years.

Exhibits

As part of the convention, several exhibits were provided in different rooms. All were educational in nature and well repaid careful study.

The Sunday School Exhibit

In the Sunday school room at the Young People's Convention there is an excellent selection of books dealing with religious education, consisting of over one hundred volumes. These books are classified and available for use.

There are also many large Bible pictures, primary roll pictures, maps of the Holy Land, a relief map of Palestine with insert of ancient Jerusalem and another of modern Jerusalem and environs.

There are also nine health charts for children, illustrating the value of deep breathing, bathing, breathing through nose, don't spit on the floor, don't pass eatables around, wash hands before eating, sleep with windows open, clean teeth, and play in the open air. There are thirty-five large pictures illustrating the important truths of child training, with suitable texts.

On the whole it is an exhibit for teachers and thinkers, and includes some samples of fine art as illustrations for the Sunday school lessons.

The Cradle Roll

The display on behalf of the cradle roll in charge of Mrs. H. B. Roberts consists largely of pictorial charts. It includes, however, a layette for baby, kindergarten beads, blocks of various sorts and balls, a model bed for small children, and on one table a few foods not permissible for small children, such as pickles, tea, baked beans, ice cream cones, and peanuts. But these were stated to be but a few of the poorly adapted foods.

The charts were concerned chiefly with health, the danger of flies and mosquitoes, the necessity for drops in the baby's eyes at birth, the causes of death in the first year of life. This latter series of charts shows the deaths by months of the calendar year, by months of the child's life, and the principal causes of death.

The first chart shows that August is the month of greatest danger, with a death rate ten times that of December. In fact the seven months November to May show only slight variations, with December the lowest by a small margin. But the five months, June to October, show four times the deaths as for these seven months of low annual mortality, with August decidedly the highest, with about one fourth of the deaths for the year.

The reason? Flies. And the diseases they spread. Moral: Keep out flies and swat the fly early.

The first month of life is decidedly that of highest mor-

tality. The second month is very much less, with a gradual decline from the second month to the end of the year.

Of causes of death, natal and prenatal causes account for 68,509, as compared with gastro-intestinal diseases 39,327; respiratory diseases, 23,716; epidemic diseases, 13,162; and all other causes 19,146.

Evidently the greatest danger is being born, a danger greater than going to war. Fortunately one suffers this only once in a lifetime. But these deaths are largely preventable. The best doctor nurse available at the time, the best doctor's advice for the months preceding birth will greatly reduce the danger.

Epidemic diseases, which are so greatly feared, have by means of sanitation, hygiene, and preventive measures been greatly reduced, though still more prevalent than they should be. The very fact of modern preventive measures have in part produced some carelessness, but more carelessness comes through ordinary gossip. Even some doctors fail to appreciate the truly dangerous character of these children's epidemic diseases.

So we see posted, "When baby is sick, consult a doctor, not the neighbors." "Never dope with soothing syrups. They are harmful." "Do not let any one kiss a baby on the mouth." (This doubtless includes uncles and aunts, etc., as well as father and mother and careless friends.)

"The best food is mother's milk." This greatly reduces the danger of all diseases, especially those of the gastrointestinal group. (Goat's milk is no doubt fine for a real kid, but not for a child. After mother's milk, the next best known is cow's milk, suitably adapted.) But mother must have proper care, rest, and peace to care for and feed the baby well.

Textbooks, pamphlets, small cradle roll cards were also on display. Two books especially noted were, Mary L. Read's Mothercraft and In the Child's World, by Poulsson, a book of stories for small children. There were also many booklets issued by the United States Children's Bureau and the various State Boards of Health, which can be readily secured by those interested, by writing the Children's Bureau at Washington, and to the local State Board of Health.

Playground and Recreation Association

Mental Health

An exhibit was arranged in the library, of posters prepared by the Playground Association of America. The pictures add much to the lesson to be taught by the text.

Six posters concern mental health and the effect thereon of right food, proper sleep, teaching by parents at the right time and in a proper way of the origin of life, instead of leaving this important theme for silly lies vulgarly expressed.

Six more posters present under mental health:

A child must be active. Continued inhibitions and prohibitions of "No, no, no! Don't touch; keep still. Stop that," are bars hindering the right mental development of the child. If despite right teaching a child is wayward, the doctor should be consulted.

Twitching, stammering, nervous mannerisms, blues, or unsociability in children of proper age are mental danger signals.

Threats, severe punishments, as in dark closets, are bad, for fear and worry undermine mental health.

Choose wholesome books.

Be calm. Nervous parents expect and so make their children nervous.

Faults of the child will fetter the man.

These twelve cards on mental health are very instructive and thought-provoking.

Keystones of Character

Another set of posters represent character in a keystone series of ten pictures. The keystones are need and value of Health, Self-control, Moral Charge, Reliability, Cheerfulness, Duty, Good Workmanship, Team Work, Kindness, and Loyalty.

Next came eight cards:

1. What have you? What lack you? What do you want?
2. Are you drifting to failure or steering to success?
3. What have you to sell in body, mind, character, and work?
4. What are you worth above your neck?
5. How about your girl? Is she A-1? Are you worthy of her?
6. Invest spare time in fun, sports, reading, or study.
7. What you do with your money determines what your money will do for you.
8. Every boy builds his own life.

Recreation

Fifteen cards illustrate the value of play. Play is instinctive; the infant thus develops for life. But different plays according to age are needed: 1-3 years of age needs to develop muscles and senses; 3-6 years of age needs play for imagination, as drawing; 6-11 years of age play for self-confidence (like stilts); 11-16 years of age plays for fair play and loyalty (as ball games).

Parents should play with their children. Play should be organized at home and school—not simply chance mischief. Vigorous play is needed to strengthen heart and lungs and prepare for study.

Play is the best exercise for children. Work alone does not meet the needs. Play in the country offers constant variety. Cooperation in play prepares for citizenship.

Athletics are body builders; play agencies needed for all; public buildings should be used as social and community centers, are the subjects of three posters concerned with the social aspect of recreation. Community music, the picnic, the county fair, and the pageant are set forth as four other aspects of social and community recreation.

Finally five larger placards point out the need of playgrounds for children so that the children may have a safer place to play than the public streets. Some of these are pathetic in pointing out the limitations of poor children, and the social need of play places.

In addition to these cards a long table is covered with pamphlets of great variety dealing with play and social recreation in many phases. All of these are prepared by the same organization and give many valuable suggestions.

Temple Builders and Oriole Girls

Results of Contest and Exhibit, by Addie Belle Chappell

The contests participated in by the Orioles and Temple Builders were very successful. The material for these contests has been on display during the convention at Lamoni. The articles sent in were entered under the following heads:

I. Sanitarium Home and Nursery Needs.

1. Baby layette—Temple Builder.
2. Quilt for single bed—Temple Builder.
3. Useful articles for Home or Sanitarium—Orioles.
 - a. Tray cloths.
 - b. Dish towels.
 - c. Napkins.
 - d. Wash rags.

4. Quilt for child's bed—Orioles.
- II. Record Book Contest.
1. Orioles.
 2. Temple Builders.
- III. Decorative Contest.
1. Orioles.
 2. Temple Builders.

Temple Builders

Ten chapters of Temple Builders entered the Baby Layette contest, making it our largest group contest. In every case the work was well done and each of those entering deserves commendation for her effort. First place in this contest was won by Drafno Chapter, of Los Angeles, California; second place by Chapter 10-11-12 of Independence, Missouri. The others entering the contest and deserving honorable mention are as follows: Nightingale Chapter, of Saint Joseph, Missouri; Hiawatha Chapter, of Council Bluffs, Iowa; Sequoia Chapter, of San Francisco, California; Chapter of Mrs. Frank Mussell, Independence, Missouri; Chapter of Mildred Goodfellow, of Kansas City, Kansas; "Something To Do" Chapter, of Webb City, Missouri; Chapter of Missouri Valley, Iowa; and Chapter of Chatham, Ontario. Most of these layettes are to be given to the Sanitarium at Independence.

Two quilts entered the quilt contest for Temple Builders. These were from Chatham, Ontario, and won first and second place.

Oriole Girls

Eight Oriole circles entered material in the contest of useful articles for Home and Sanitarium. First place was won by Taskana Circle, of Santa Ana, California, and second place by Fawolo Circle, of Lamoni, Iowa. Those deserving honorable mention were as follows: Elite Circle, Lamoni, Iowa; Pocahontas and Venita Circle, Malvern Hill Circle, of Kansas City; Willing Workers Circle, of Arion Iowa; Minnehaha Circle, of Fargo, North Dakota; Circle of Chatham, Ontario.

The quilt contest for Orioles had two entries, the Hiawatha Circle, of Dow City, Iowa, won first place, and Minnehaha Circle, of Fargo, North Dakota, second place.

Nine circles of Orioles entered the Record Book Contest. Taskana Circle of Santa Ana, California, won first place and Fawolo Circle, of Lamoni, Iowa, second place. The other circles entering and deserving honorable mention are as follows: Elite Circle, Lamoni, Iowa; Excelsior Circle, of Chicago, Illinois; Star Circle, of Chatham, Ontario; Minnehaha Circle, of Fargo, North Dakota; Pocahontas and Venita Circle; Willing Workers Circle, of Arion, Iowa.

Twenty-three Orioles entered the Decorative Contest, sending a number of useful and attractive articles. First place in this contest was won by Chicago Orioles with a basket of beautiful crepe paper roses, and second place by Doris Wildermuth, of Fargo, North Dakota, with a reed basket. Those receiving honorable mention are as follows:

Name	Address	Article
Luverene Vogelsany,	Fargo, North Dakota:	Embroidered towel.
Ruth Cook, Knobnoster,	Missouri:	Crocheted scarf.
Luverene Vogelsany,	Fargo, North Dakota:	Embroidered bib for child.
Excelsior Oriole,	Chicago, Illinois:	String of beads.
Luverene Vogelsany,	Fargo, North Dakota:	String of beads.
Frances Meyers,	Kansas City, Kansas:	Child's bib.
Lillian F. Robinson,	Knobnoster, Missouri:	Crocheted pin cushion.
Doris Wildermuth,	Fargo, North Dakota:	Tulips.

Elsie Skinner, Kansas City, Kansas: Sweet peas.
 Evelyn Kane, Kansas City, Kansas: Doll, "Peter Pankin."

Decorative Contest of Temple Builders

Eleven Temple Builders entered the Decorative Contest and the work sent in by them was all exceptionally well done. First place in this contest was won by a Temple Builder of Burlington, Iowa, with a pair of beautifully embroidered pillowcases, and second place by a Burlington Temple Builder with a set of embroidered doilies. The others entering the contest deserving honorable mention are as follows:

<i>Name</i>	<i>Address</i>	<i>Article</i>
A Temple Builder, Burlington, Iowa:		Embroidered scarf.
A Temple Builder, Burlington, Iowa:		Embroidered scarf.
A Temple Builder, Burlington, Iowa:		Embroidered scarf.
A Temple Builder, Burlington, Iowa:		Embroidered scarf.
A Temple Builder, Burlington, Iowa:		Embroidered scarf.
Alice Marie Archibald, Trenton, Missouri:		Crocheted cap.
Mrs. Frank Mussell, Independence, Missouri:		Beads.
A Temple Builder, Kansas City, Missouri:		Crocheted shoes.
Grace McCloud, Trenton, Missouri:		Pillowcases.

The articles winning first place in each of these contests received a blue ribbon, and those winning second place a red ribbon.

The judges for the contest were Mrs. W. L. Christy, formerly of Chicago, now of Lamoni; Mrs. Horner Hopkins, of Lamoni, Iowa; and Mrs. Luella Wight, of Lamoni.

Aside from the contest material a number of useful and suggestive collections were on display in the exhibit room. Mrs. Dora Glines sent a group of very fine posters made by the Independence grade children. From these the visitors received suggestions for clean-up days, health campaigns, or flower planting projects.

Mrs. Lenoir Woodstock, of Mondamin, Iowa, kindly permitted us to display a collection of her basketry work, which was appreciated by all. Several people sent useful articles for the Children's Home which were kept on display during the convention.

As a whole the contest has been a great success. We appreciate the effort the girls and young women of the church have made to render this service to the various institutions of the church. We are sure all convention visitors join us in thanking you for this splendid example of the ideal of service.

Another Milestone in Graceland Has Been Passed

From the program at Ground Breaking for Gymnasium and Assembly Hall.

Graceland has now passed her first quarter century milestone, having celebrated the twenty-fifth anniversary of her first graduating class at the commencement exercises in June, 1923.

In connection with the commencement season this year Graceland invited her alumni and former students to a general home-coming as preliminary to the Young People's Convention, which followed in a ten-day session. This invitation was accepted by hundreds of Graceland's loyal friends from Maine to California, and one of the finest gatherings in the long career of Graceland has passed into history.

The Young People's Convention followed and brought approximately a thousand enthusiastic young men and women from all quarters of the globe to launch the movement which cannot help but have a very large influence in the work of the redemption of Zion and the development of the plans of the church.

At this twenty-fifth anniversary the Board of Trustees of the college, in compliance with the general demand throughout the church on the part of Graceland's alumni and friends, announced a program of expansion which will more nearly meet the needs of the church than has hitherto been possible. This expansion is in the way of extending Graceland into a four year standard college which will grant the usual B. A. degree to her graduates.

Because of the loyal support of the people of Lamoni, the faculty, the student body, the general church officers, and the church as a whole, Graceland has in recent years developed into a fully standardized and officially accredited junior college of very high grade, and this next step is taken with the full assurance that the same support from all sources which she has had in the past will continue to make possible her extended program.

That this faith has not been misplaced is fully shown by the fact that the friends of the college in attendance at the Young People's Convention, recognizing one of Graceland's most crying needs, launched a movement for the construction of a gymnasium and convention hall, not only to meet the requirements of Graceland during the college year, but to provide a home for the young people of the church who desire to assemble from time to time to make preparation to have their share in the solution of the great problems of the church.

The reception given this movement by the young people themselves, representing more than thirty States of the Union and several foreign countries and the community of Lamoni, which has always had very much at heart the development of the church college, was so enthusiastic that the much needed building is assured, and not only will Graceland have a place for her needs in the development of her program of physical education and an assembly hall where her constantly growing student body can meet, but the young people of the church will have a home for their conventions.

Such loyal and enthusiastic support cannot but be a guarantee of the good that will come from this Young People's Convention. It means that the same enthusiasm for doing things that has characterized this convention will be carried back to the hundreds of branches represented here and untold good will result.

Young People's Convention Enrollment

Lamoni	280
Iowa outside of Lamoni	159
Missouri	190
Kansas	34
Illinois	24
California	17
Nebraska	16
Oklahoma	14
Michigan	12
Canada	9
Colorado	9
Wisconsin	7
Ohio	6
North Dakota	6
Pennsylvania	5
Florida	4
South Dakota	4
Arizona	3
Utah	3
England	3
Minnesota	2
Montana	2
Oregon	2

Isle of Pines, Cuba	2
Jerusalem	2
Washington	2
Maine	1
Idaho	1
Wyoming	1
Massachusetts	1
Texas	1
Total.....	822

Graceland's Place

[This article and the following four articles, "Graceland's greetings," "Graceland's people in church work," "Mrs. Marietta Walker and Graceland College," and "Graceland song," were all printed in a "Graceland Souvenir Number," by the *Lamoni Chronicle*, and distributed at the Home-Coming.—EDITORS.]

In the thriving little city of Lamoni, Iowa, is located Graceland College, one of the leading junior colleges of the country. As a junior college Graceland has won an enviable reputation in the Middle West, and after some seven years as a junior institution she is now expanding into a regular four-year or standard senior college, offering full college courses leading to the bachelor's degree. Graceland has had a most remarkable history during her brief life of only a quarter of a century. During that time she has graduated almost a thousand students from her various courses and has enrolled several thousand others who have come under the influence of the "Graceland spirit." This "Graceland spirit" is so marked that no one can come into contact with the institution for any length of time without being influenced by it. A noted educator from a neighboring State recently spent a day at Graceland, and after thoroughly inspecting the institution he closed an interview with the President by saying, "I take it that you have no problem of discipline here." And it is true. Graceland students are a serious minded group, cognizant of their opportunities and desirous of taking advantage of them. Another distinguished educator, sent throughout the United States by one of the large educational foundations for the purpose of investigating the junior colleges of the entire country, said to a group of college presidents in Chicago recently that the thing that impressed him most at Graceland College after having visited some sixty colleges in all sections of the United States, was the serious minded class of students found there and their general attitude towards life.

The Future

Graceland's first graduating class after her organization as a junior college consisted of three. Her present college class will be forty, with another forty graduating from other departments. Thus with a graduating class in 1923 of approximately eighty and students from some twenty-four States and a half dozen foreign countries she is bound to have a very large influence in shaping the destinies of young people and of communities at far distant points.

Like all small denominational colleges Graceland has had her periods of distress. She is to-day a stronger institution because of them. However, she has weathered the storms and her friends and well wishers know that her period of usefulness has just fairly been entered upon. With her expansion into a full-fledged senior college offering various courses planned to meet the needs of ambitious young men and women who are desirous of preparing for lives of usefulness, it is believed she will more nearly approximate the requirements of the church responsible for her existence and will at the same time be of greater usefulness to the State.

All denominational institutions, and Graceland is proud of her church relationships, have a double role to fill, that of meeting the needs of the church and the needs of the state. There is no conflict between these needs but there is merely a difference of where the emphasis is placed. As a Christian institution Graceland has a mission and a place in the state as well as in the church.

Self-Help Plans

For many years the faculty and the Board of Trustees of Graceland have cherished the hope that it might be possible to open the doors of the institution to a much larger number of deserving young people by placing before them the opportunity to earn while they learn. Year after year hundreds have to be turned away for no other reason than that the opportunity to earn an education is not available.

Graceland has always afforded limited opportunities for certain numbers of students to help defray their expenses by outside work for a few hours daily. The demand, however, for such opportunities has increased very greatly in recent years, due to the almost unprecedented desire for educational advantages on the part of the young people of the church.

So insistent have been the appeals that the college authorities have been gathering data from various sources, calculated to throw light on the practicability of undertaking to provide work for a large number of indigent students. This demand must be met and the college will enter next year upon a definite program of expansion of her industrial plans with a view of enabling an ever-increasing number of students to complete a full college course.

Profiting by the experiences of her past years and that of other educational institutions of the country where the self-help plan is a large factor, Graceland will modify her program next year so that all regular students will have one half day for study and class work and one half day for outside employment, thus insuring promptness and dependability of service to those who give employment to college students.

This plan has been followed with marked success in other colleges where the self-help plan is a large factor in the college administration and there is every evidence that it will be received in Graceland with a high degree of enthusiasm by the student body and the friends of the college.

Accrediting and Official Recognition

Graceland is a fully standardized and officially accredited junior college, having been given official recognition by all the accrediting associations having to do with the standardization of junior colleges, viz:

The Intercollegiate Standing Committee of Iowa, which gives us official standing in Iowa; The North Central Association of Colleges, which gives us standing in the territory of some eighteen States embraced within the North Central section of the United States; and The American Association of Junior Colleges, which gives us national recognition.

Graceland is one of the Iowa colleges recognized by the Iowa State Board of Educational Examiners by the granting of State certificates to our graduates. Iowa State certificates are recognized in most of the other States so that it amounts to practically national recognition for our graduates from the courses in education.

The Outlook

The president of the college recently spoke relative to the general outlook, and his statement may well be quoted as our concluding paragraphs:

"The members of the church, the alumni, and ex-students of Graceland can wield an enormous influence through united effort—in fact, they may be well-nigh invulnerable if they cooperate heartily in a well-chosen task. If each contributes

his fiber to the strand, a cable may be woven which will prove strong enough to advance the college definitely on the road to achievement.

"Graceland has been advancing rapidly the past few years and there is every reason to believe that the good work will go on indefinitely. It is the institution's aim not to undertake too much but to do well whatever she assumes, believing that the policy of thoroughness and of intensive effort will in the long run spell a progress which would be out of the question if the available funds and energy were scattered over too wide a field. The institution has a very definite field of usefulness and it prefers to do its work so well that it will ultimately deserve a constantly widening field of opportunity. Its policy may be summed up in the old Latin phrase, '*Non multa, sed multum.*'"

"It is believed that this policy commends itself to all interested in the institution's welfare as well as that of the church at large, and the college, therefore, hopes to deserve the continued support of its many friends whose cooperation even in a small way will make for big success.

"With the almost unequalled devotion of the members of the faculty, the loyalty of the alumni and ex-students of Graceland, the devoted interest of the great body of the membership of the church, the continued financial and moral support of the citizens of Lomoni, and the church, and the high quality of life which Graceland offers to successive generations of young men and women, the outlook for the future has never seemed brighter. The opportunities before us loom large and with full cooperation of all interests we shall expect to realize to its fullest extent all the promise that lies before us."

Graceland's Greeting

[Extract from pen of J. A. Gunsolley.]

For a number of years prior to 1895, in fact, from the early years of the church, the Saints had been considering what could be done for their young people. Certain individuals here and there had been urging this subject upon the attention of the church, and bringing its consideration into the general conferences. The Sunday school had been organized but it served more particularly the interests of the children. Societies of young people had been organized in various localities but having to do with the religious education of the young. The Religio-Literary Society was organized in 1893, which as the name implies, recognized the idea of doing something in associating religious and secular education.

The need of opportunity for securing higher education by the young people of the church under conditions favorable to their spiritual development became more and more apparent. As legitimate demand, sooner or later, is met by an adequate supply, so in this case, it was finally seen that a college owned and controlled by the church was the only logical solution to the problem. As a consequence, in 1895 Graceland was opened to the young people of the church, and to whomsoever else might care to avail themselves of what she could offer. For twenty-seven years she has annually opened her doors to the young people, and invited them to her halls. This is the twenty-seventh commencement season. A new epoch in our work is being ushered in.

Meetings in Saint Paul

Sunday school and preaching services are held at the home of Sister Daisy Freeman, 587 East Lawson Street, Saint Paul, Minnesota. Sunday school begins at 7 p. m., while preaching services begin at 8 p. m.

Graceland People in Church Work

There is an old adage to the effect that "the proof of the pudding is in the eating." For more than a quarter of a century men and women have consecrated their lives to the cause of Graceland with a sincere belief that their efforts would result in a fruitage which would be qualified to help the church meet the problems of a new day. A quarter of a century is not a very long time as history measures time; neither has Graceland been a very large school as the world measures schools to-day. Notwithstanding all this, however, one is amazed at the extent to which Graceland people are serving the church in its various capacities to-day. It may be of interest to list just a few of these:

In the Presidency there are two: Frederick M. Smith and Floyd M. McDowell.

In the Quorum of Twelve: M. A. McConley, P. N. Hanson, F. H. Edwards, D. T. Williams, and J. F. Garver.

In the Bishopric, I. A. Smith.

In prominent pastoral work: C. E. Wight, R. V. Hopkins, Roy Chevile, Thomas S. Williams, R. S. Salyards, A. E. Stoft.

General Sunday School Superintendent: A. Max Carmichael.

Prominent Women's Department workers: Mrs. F. M. Smith, Mrs. B. M. Anderson, Addie Belle Chappell, Mrs. S. A. Burgess, Helen Silsbee Smith.

We may add to this a long list of missionaries: Carl Crum, John Blackmore, A. C. Martin, H. A. Koehler, G. S. Robley, Dan Sorden, Alma Rannie, C. M. Clifford, J. R. Lentell, J. E. Vanderwood, Keith Rogers, Bruce Brown, Roscoe Davey, Elmer Ohlert, E. Y. Hunker, Peter Muceus, Prescott Foo, Thomas Carr, H. E. Winegar, V. D. Ruch.

Many others have made a name for themselves in their respective fields: Lonzo Jones, in Religious Education; C. E. Irwin, Economic Research; Henry C. Smith, Architecture; Arthur Benc, Medicine; Morris Mortimore, Geology; James Houghton, Music; Paul N. Craig, Music; Marguerite Wickes, Music; Laura Kelley Green, Music; Mrs. James Kelley, jr., Music; A. M. Carmichael, School Supervision; Roy A. Chevile, Religious Education; H. H. Gold, Education; Frank Jones, Law; H. Hale Smith, History and Government; Arthur Church, Radio; Lee Travis, Abnormal Psychology; R. A. Carmichael, Plant Pathology.

Some others have been in the past, and are at present, in office work or State or Nation.

Among these are Louise Wall who recently occupied as stenographer and secretary to the Governor of Tennessee; Heman Hale Smith, present secretary to the Governor of Colorado; Raymond C. Scott who, while abroad in service, was made clerk in the Personnel office of the American Commission in Paris, met to negotiate peace. Here young Scott was made organizer of his department. At the conclusion of the work of this Commission, Raymond C.—our Graceland commercial department graduate—received a very flattering recommendation for efficient and dependable service.

It is with hesitancy that we name these few who have received some recognition from the world, while there are hundreds of equal merit who, for want of space, are unmentioned here.

Many, even most of our students, out in the world are doing as laudable work in as praiseworthy manner as those we have named.

Consider the many missionaries declaring nothing but repentance who, though receiving little honorable mention from the world, are so deporting themselves that they draw down the recognition of heaven. These men are leaders in

the great army of defense against any foe that might seek to frustrate the purpose for which this institution was established.

Can we be unmindful of the widow whose pittance, saved through sacrifice, reaches Graceland with a blessing upon faculty and student?

And ever in our work are we dependent upon the thousands of homes whose hearts pour out their supplication in behalf of the institution of the "Lord's right-hand planting."

Who of all these will be greatest in the kingdom of heaven?

Mrs. Marietta Walker and Graceland College

One of the greatest friends of Graceland is Mrs. Marietta Walker of Lamoni. Indeed, Graceland lived in the heart of this noble woman a long time before it finally came forth from dreams and visions, a thing with habitation, concretely standing on her own meadowlands, now College Campus. She was a college woman herself and knew the joy of study organized and directed. She came from a busy atmosphere of research in the arts and sciences and philosophies, into a group where the college man even was rare but where seekers for knowledge were on every hand. She brought to the group her implicit faith in the fellowship of social action. To this faith she added energetic and wise procedure. It was not enough that she herself must do things, she must be associated with others earnestly seeking for the truth. She seemed to emit from her own unflinching spirit a white fire of purpose that was recognized and sought by men and women, youth and maturity, and she gave of it unstintingly just as she gave of earthly possessions to the last possibility. We have said she was a student and loved philosophy and the arts and sciences, but she recognized the practical education needed by women and children and set about to provide. Her first demand was a paper for children. She was conscious of the fact, to make any organization reach its maximum of good, progress must be made by the less fortunate to insure the full development of all. Once the children's paper was established, she turned her clear mind and skilled hands to other fields, a column for mothers in the church periodicals, a boat for missionaries in the southern seas, a magazine for the young, Christmas offering fund, birthday books, Sunday School Association, Religio, The Daughters of Zion (new Department of Women), Children's Home—all bear the marks of her fertile brain. Always in her heart was the dream, the hope, the prayer—a school, a college. Sometimes when friends came to visit her in the farmhouse, she took them for a walk to that rise of ground in her meadow, and said: "Here is where the College is to be," and sometimes she was met by the thought of poverty or failure—and always she maintained her position—"We must have a school." Then one day the meadow became a campus—the red walls of the first building rose under the blue sky of Iowa and her dreams began to come true.

Her donations of land or concrete assistance cannot be forgotten. Far wealthier people have given very much less or not at all, but she gave also a worthier gift, she gave her love, her prayers, her constant intellectual uplift and inspiration. Not alone shall we extol her for giving. She has the splendid spirit that may also receive, and so with becoming dignity and womanly graciousness she takes joy and comfort to her heart every time a boy or girl does honor to Graceland. Her life has been a romance full of dramatic appeal and rich with pathos and beauty. Born in Ohio of parents consecrated to the cause of the Latter Day Saint Church, she spent part of her childhood with the church people on the wide prairies of northern Missouri. Her highly sensitive nature felt subconsciously the bitterness of persecutions and

alienating influences. She walked with her own father through the sorrow-stricken city of Nauvoo and remembers looking upon the smiling face of the Prophet and his brother as they lay in Martyred death. She carries the scars of wounds in heart and memory to-day, made as she saw that father's household persecuted to the death. Then in school for many years she applied her mind to close study and graduated from Oxford Female College in Ohio in 1859 and was principal of San Antonio Female College for a number of years, and in the soft warm air of San Antonio met a new demand on her heart when the Confederate cause was her cause. Here she met one of life's tense situations with her keen logic and took up the work of principal in a school that the men might go out and bear arms for the cause. She might not carry a gun, but she could teach. Her first husband, an officer in that army, gave up his life for it, and she, with her little daughter, ran the blockade, coming by Cuba to New York to reach the bedside of her mother. It was here that she came in contact with the Latter Day Saints again—this the Reorganized people—and made close examination of its claims before becoming a member. Then she gave of her splendid womanhood without stint and without remuneration and still gives and sighs that she cannot give more.

How she would seek to divert us from this story of herself to world affairs or anything outside of herself! Only last week she raised a warning finger and shook her head declaring she had done nothing. But the Graceland people think otherwise, so to commemorate her birth month they tell her life story or talk of some of her books and poems. This spring they accorded her the title of Mother of Graceland. This was made the subject for chapel worship, resolutions being read by Mrs. Vida E. Smith, Dean of Women, President G. N. Briggs following with a few well-chosen words in tribute; then the vote was taken and Apostle T. W. Williams offered a prayer of gratitude for this friend, and a petition for strength that Graceland may keep the pledge embodied in the memorial.

Graceland Song

By Vida E. Smith

Oh! Graceland, beloved on thy hill crest to-day
Where the winds have their own happy will,
Thy corner stone lieth full deep and secure,
And thy mission we live to fulfill.

Oh, Graceland, dear land of great vision and wide,
Fair Mater who weareth no crown,
We bring to thee tribute of all we should be,
And our faithfulness be thy renown.

Oh, Graceland, dear Graceland, these hands shall be thine
Nor in weakness shall one be let fall,
And these voices of gladness shall lift for the right,
And these hearts beat for justice for all.

Oh, Graceland, whose portals fling wide for the brave
And whose halls are abode of the true,
Though thy walls they be simple and plain 'neath the sun,
Yet we give for thy Gold and Old Blue.

Oh, Graceland, dear land of sweet virtue and truth,
With the meadow grass brown at thy feet,
And the star of the evening, fair type of thy years,
Where the conquered and conqueror meet.

Oh, Graceland, dear land, we're all coming back
To the sun-burnished days that we knew,
Up the old winding path to thy wide open door,
And we're bringing clean lives, great and true.

Letters from Graceland People

[As part of the Home-Coming a few wrote briefly for the Graceland Jubilee Number.]

"Graceland," Her Relation to Other Lands:

Saints of the world, what does Graceland mean to you? Is she not "our" college where the material is formed to help this church to spread? Graceland is not just a college, she is a spirit, for without that spirit Graceland would be only a name. Yes, Graceland is a spirit as well as a college, and to-day that spirit is beginning to flow from her halls into the lands far over the seas. Germany is receiving of that spirit; it has traveled to England, and some day will also travel across the blue Pacific to the land of Australia, carried by missionaries who have enjoyed her associations.

To-day Graceland is assisting to mold the thought of the church, and the high ideals of the Graceland student cannot be kept in the confines of Lamoni—of America, but must spread to the church in other lands.

Graceland is not a place of brick—she is spirit radiating from her faculty and her students—she is not a library of books. She is *human*.

JOHN BLACKMORE.

As years pass, Lamoni becomes the more sacred land to me. I love Lamoni not for the sake of a few good people who have done so much to me during my stay, but for the sake of all the faculties, all the boys and girls, all the town people.

During the past ten years I made acquaintance with many people, many places, but found no place like Lamoni. It is not difficult to find a few good people everywhere you go, but we find the majority are not exactly wicked. I think to call them weak rather than wicked. Modern education aiming not for making of a man but with its chief object for creating a better bread earner, produced in many cases cultured fools and refined liars. Modern civilization advanced material comforts to such a degree that people rush madly after them, leaving spiritual affairs sometimes entirely neglected.

PETER CHOSO.

(The Japanese student who through his apt suggestions gave the name "Acacia," to our annual.)

The hours spent during my sojourn at Graceland, whether in study, recreation, meditation, or companionship, have already proved in a glorious way that all worthy effort is of incalculable value. I wish to know more, much more than I do now, but not with any selfish motive, for I desire to cultivate my talents, some of them perhaps even now lying latent, with no other object than this, that fruit may be brought forth in due season to the honor and glory of God.

MANCHESTER, ENGLAND.

HAROLD DEWSNUP.

"I hope that the artist I become will be an artist of life—an artist who can paint his own life and soul in the halls of celestial glory."

BASEL, SWITZERLAND.

ELMER OHLERT.

Graceland College requires no advocate. The freedom of its teachings, the high idealism of its instructors, the splendid opportunities for struggling students to acquire a higher education as easily as can the rich and affluent, the camaraderie of student life through which the spirit of Graceland becomes a vivid reality, the spiritual power bestowed in the quiet hush of the chapel prayer meetings, when the Spirit of God is breathed into the weary soul, and fresh strength is given to meet and overcome the trials incident to the development of

youth—these things make Graceland not only a holy memory to its alumni, but a living power for good all the days of their lives.

I am sure that were the wishes of the hundreds of Graceland's old students blended into one, it would be a prayer that the influence from the old "college on the hill" might continue to mold and make the characters of clean, strong youth; that Graceland as an instrument in the hands of God might ever hold the beacon of truth and high ideals of service to the generations that are to come.

"In spite of rocks and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!"

FRANK B. ALMOND.

It affords me pleasure to know that with the passing of time Graceland College has reached a point in her development where home-comings and class reunions can be expected with more or less regularity. Of course the class of which I am a member can hold reunions with ease and frequency, for that class is always together, but the class of '98 is delighted to have the privilege to meet other has been.

The spring of 1923 will, I feel sure, mark an epoch in the history of Graceland and the church. I am pleased to welcome on the part of the church the advent of the young people to Lamoni, for their Home-Coming and for the Young People's Convention.

May God add his blessings,

Class '98.

F. M. SMITH.

Graceland was a training school for me in the Lord's service. The many noble, true, and wise men and women I met there and in Lamoni made a lasting impression upon me, and their influence has contributed in no small measure to what success I may have attained to in that service.

Sometimes I sit and dream of those days and wish them back and in my mind I see the old trusted faces, and still hear the words of counsel and advice, which memory still breathes hope into my soul when the burdens seem too heavy to bear.

God bless Graceland, and all the young people who shall gather for instruction and spiritual blessing at their Convention. I shall do my best to make their stay happy and profitable both socially and spiritually.

R. V. HOPKINS.

Some eight years ago I turned my back on Graceland with my ambitions high and energy to match. However, eight years of "bumping the bumps" has changed my viewpoint somewhat, also my appreciation of the four years of Graceland life; I say "life" for the influence was equal to if not more than equal to the value of the academic training. In trying to play the triple role of a banker-farmer-preacher I have come to appreciate more and more the habits formed while there. They were basic and come in good play every day, whether behind the cashier's desk, in the field, or in the pulpit.

WARD A. HOUGAS.

To Graceland with its loyal conscientious faculty, I owe the early growth within me of a spirit of service to mankind, and it was there that I was made to realize the importance

(Continued on page 616.)

LETTERS AND NEWS

The Plates of Brass

Answer to a Missionary's Inquiry

Question: "I desire very much a little assistance, provided you have discovered in the Book of Mormon more authority on a certain question than I have.

"The plates of Laban contained the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, I take it), Isaiah, and part of Jeremiah. 1 Nephi 13 indicates that there is *not so much* in the Bible as in the plates of brass.

"In making a map to use in public showing Nephite territory and the books they had, what other books contained in the Bible other than those I have named, would it be reasonable to say they had?

"Would it be reasonable to suppose they had every book named in the Bible whose marginal date is previous to 600 B. C.?"

Answer: The reference to 1 Nephi 13 is not clear. It may refer to the Utah Edition. From 1 Nephi 1:159-163 the plates of Laban evidently contained "the five books of Moses." "A record of the Jews from the beginning" would doubtless include the historical books. Also they include the prophecies of the holy prophets, from the beginning, even down to the reign of Zedekiah, and part of "Jeremiah." That would include the following: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 Kings and probably most of 2 Kings and probably 1 and 2 Chronicles, Isaiah, part of Jeremiah, Joel, Hosea, Amos, Jonah, Micah, Nahum, possibly Habakkuk and Zephaniah.

(Continued from page 615.)

of spiritual as well as physical and mental development. I am also indebted to this institution for my interpretation of life, and for my vision of its joyousness. I feel that my two years in the atmosphere of our college has at least given me the start that should mean success. In my daily work I am endeavoring to pass along to the young people about me those ideals for which Graceland stands: service, loyalty, and brotherly love.

WILLARD W. HIELD.

Herald Publishing House

In the library there was a second exhibit on one of the long tables, of the publications of the church by the Herald Publishing House. This display was in charge of John A. Gardner who thus combined business with his work in recreation and expression.

This exhibit also included a number of new books by other publishers, taken from those listed in the new catalogue of our publishing house, thus giving some idea of the scope of service of the church institution.

Rug Exhibit

In a room on the second floor of the old college building there was a display of rugs made by the students this spring. Samples of these rugs were also displayed in the dining tent and sold for \$1.50 each.

They are of five different colors: blue, with white, yellow, or rose trimmings; rose with white or yellow trimmings; brown with white trimmings; green, and yellow. All are the same size, about 24 by 48 inches, and same price.

It would seem quite probable also that it would include Psalms and Proverbs and the book of Job from what we know of the manner in which the Jews made up their records.

We note in 1 Nephi 3:161-163, 171, 172; 3 Nephi 1:70-73, that the contents of the plates of brass are further discussed. A careful reading would indicate that it is not necessarily that the plates of brass contain so many more books than the Bible does now, but that the plates of brass contain more extensive records, a more complete record of the creation of the world. In other words, the plates of brass give a more complete account of the early events of the world than did the Hebrew manuscripts of that time.

As to the second question, in making a chart it would seem reasonable to suppose that they had all of the books of the Bible which were written before the time of Zedekiah and also that they had part of Jeremiah.

It would seem entirely reasonable to suppose that they had at least the history and the prophecies as those terms were determined by the Jews—all that which is dated before 600 B. C. or 589 B. C.

Fourth, we have generally understood that the reference to the Gentiles was quite clearly to those Gentiles who will have an opportunity of reading the book, not to those Gentiles then living who could not possibly hear this word. It refers undoubtedly both to that which is given in the Book of Mormon and in revelations of God to the people as well as referring to the sealed portion of the book.

Fifth, evidently the plates contained other books of prophecy than those now in the Bible as we note the reference to Zenos, Zenock (3 Nephi 4:70-73) and Neum (1 Nephi 5:240-242).

S. A. B.

Work of the Statistical Department

I have been impressed with the thought that if the Saints knew more of the value of the work of the Statistical Department they would be more anxious to cooperate to make this a success. With this thought in mind I am submitting the following suggestions which express the salient features of our statistical work which have been brought to my attention recently but which, of course, do not directly represent the church statistician but I think would meet with his approval.

In modern business the statistician is being called the "Statistical Executive" and this change of name is indicative of the increasing understanding of his importance. One of the prominent business writers has recently stated that there are two conditions necessary if the work of the statistical executive is to be carried forward on productive and scientific lines. The first is that his office shall be one of interpretation and presentation, rather than one charged merely with the duty of compiling primary records. The second requisite condition is that he shall personally present a result to those who must base actions and politics upon them; and he must participate in discussions concerning them. This means that the church statistician should in time become a consultant in missionary and local endeavor, and he would in fact parallel the cost accountant of a business firm.

Let us suggest some of the lines along which valuable information could be compiled.

The ages at which people join the church.

This would be invaluable for our Sunday school workers and would indicate just what percentage of our increase comes from families of Saints, and what percentage comes from the activities among adults, and a further analysis of this would enable the church generally to understand the vital significance of the work among the young. I do not hesitate to say that the difference between the number of children of the Saints baptized in the last ten years and the

number who have come of baptismal age within that period is greater than the total number of baptisms made by the missionaries in the same period. For me to say just this does not carry the force that a presentation of the actual figures would do.

Time and place of baptism.

Knowledge of the time at which results are best obtained in various places would enable us to make seasonal campaigns just as is at present done in the business world.

Why could we not know just where we baptized the greatest number of people, making the greatest possible or most nearly complete consecration. The information is to be had if we can but obtain and interpret it. This would be invaluable to the appointing powers who could then have some indication where our depleted forces could be best disposed so as to obtain the greatest results with the least financial or missionary effort.

Churches from which converts come.

If I knew that, generally speaking, a series of sermons in a Catholic community was more productive than one in a Methodist community, where would I prefer to preach? Or, put another way, if we had one missionary to send and applications from a Catholic and a Methodist community, where would you advise us to send the missionary, presuming for the sake of argument the above statement is true?

Occupations.

Let us suppose that we need a presiding elder in a mining community but the church cannot afford, or there is no outstanding need for, the support of a General Conference appointee in this place. Shall we ask Elder Brown to come from Australia and when he gets here find that he is a carpenter, or shall we ask Elder Jones, expert miner, to come from Wales? I am convinced that did we know the occupation of the men of the ministry throughout the church we could quite frequently recommend a transfer which would be beneficial to them financially and would materially increase their power to serve the church. Some day Zion the beautiful has to be built, and industries as yet undreamed of by many of us have to be initiated. Parallel with this development will be the gathering of the Saints from the four quarters of the earth. Who shall gather first? Shall we ask the Saints to come to Zion and then ask them what they can do, or shall we send for the architects and builders to build the houses and factories, and the artisans who will work in those factories and so prepare the way for the other Saints to come with abilities which can be used in less primary occupations?

Nonresidents.

In planning the new openings which we wish to establish during the coming year the greatest asset that we have should be the presence of Saints in the strategic communities. If we know exactly where our scattered Saints are, we can direct our missionary efforts accordingly. The church has not fulfilled its mission when it brings a man into the fold. We still owe him the opportunity of development. This means that as soon as possible he must be included in some branch organization; and since it is frequently favorable in his own locality, why should we not build a branch around him? Yet this can only be done as we are intimately acquainted with the location and general standing of our nonresident Saints.

Charting.

One of the developments of modern business has been the recognition of the fact that while a man will be quickly fogged with a mass of figures, a well-drawn chart will convey to him the tendency concealed in the figures. The time is very near at hand when we can use these charts to inform the people of the church of the progress we are making and

the lines along which success and failure lie. Yet to prevent these charts being misleading they must be based on reliable figures.

When the Saints generally know just along which lines progress is being made, this will be one of the potent factors making for our future development. Presentation of figures alone without some interpretation will often be misleading. Let us glance at the figures for the past ten years:

1912		Total membership	68,211
	Baptisms		
1913	3,670		
1914	2,635		
1915	4,907		
1916	4,631		
1917	3,890		
	Total	19,733	
	Losses, adjustments, etc.		
	Net figure	1,684	18,049
			86,260
1918	5,195		
1919	2,988		
1920	3,827		
1921	5,511		
1922	4,640		
	Total	21,161	
	Losses (N-R)		
	etc.	12,056	9,105
			95,365

The baptismal gain of the first five-year period was 19,733. Of the second period, 21,161; and this in spite of the fact that during 1917-22 we confronted obstacles such as the war, afterwar conditions, necessitating the reduction of our missionary force; and coupled with this the transfer to Unknown lists of those lost to the church during the whole of our history. Had this cleaning of the records been postponed our nominal membership at the present time would be far above the one hundred thousand mark.

Why were the years 1918 and 1921 the most productive years? Why, again, did we baptize only two thirds of our 1921 total during the year 1922? These are questions that the recorder can help us to solve. The facts are there. It is for us to discover the reasons so that we can eliminate the deterrent effects and perpetuate those which are advantageous. Analysis may also show that the actual deterrents are not those given popular credence.

Comparison of the final figures for 1921 with those of 1922 will show a net increase of 131. We need not be alarmed at this when we remember that during this year we transferred between two and three thousand names to the Unknown records of the church. We did not lose these. If they are lost at all, they were lost prior to this time. Recognition of the fact that we are not able to locate this number teaches two primary lessons. (1). The vital need for continuing contact with all our members, and (2). The need for information regarding the actual active church membership in order that we may estimate accurately the possibilities and direction of future expansion.

During 1922, we worked with an average of 47 less missionaries than during the previous year. Had these men produced proportionately the same increase as those in the field, we would have baptized 530 more people, and this would have brought our total to 4,170. This gives us some idea of the loss to the church by the release of missionaries, and indicates the need for financial support that they may be returned to the field, and it also indicates the fact that 1922 was not proportionately so bad a year as at first appears.

Not gains alone must be studied. How, when, where, and why do our losses occur? It is more profitable to the church

to save a man with the spirit of Latter Day Saintism than to convert a man who has to be educated.

The church then needs accurate records and the interpretation of the figures to be obtained therefrom. The interpretation is the work of the statistician and his collaborators. But this is based upon the supply of information from the ministry generally, and secretaries throughout the branches and districts of the church. With this information we can set intelligent goals toward which our people can be enthused to work. With it we can intelligently direct the gathering and general activities of the Saints. With it the missionaries can be efficiently disposed so that the work of bearing this gospel to all nations shall be facilitated. These and many more things depend on the recognition of the value of the work of this department and the essential cooperation of the Saints and the other departments.

Very sincerely,

F. HENRY EDWARDS.

INDEPENDENCE, MISSOURI, June 12, 1923.

Department of Women in the Isle of Pines

Since it has been almost exactly three years that we have been in the Isle of Pines, I thought that the readers of the HERALD, especially those connected with the Department of Women, would like to hear something of the work here among the women, members and nonmembers.

In the first place, I was seriously sick when we arrived here and could do but very little in the interests of the Women's Department, but time has proved that God has indeed a work for all to do. After repeated efforts to get the message before the people, conditions looked dark for a while, but every cloud has a silver lining, and friend husband kept right on, so we were able to get a Sunday school started, with the assistance of Brother Fisher and family.

To-day we have three Sunday schools on two islands, organized as fully as possible under the circumstances. With the advent of these schools it was made possible to organize the girls, for very soon our first school brought along girls of all ages. I was elected superintendent of the Department of Women for the mission and felt I could not take upon myself such a responsibility but have done so, and our first women's organization is still in existence on the Isle of Pines. After we had been here about one year, Sister Pender, of Independence, came to take charge of a day school. Up to this time, Sister Fisher was leader of the local department, and under her faithful leadership and the assistance of the department, a substantial amount of cash was raised which was used by the church. Although greatly handicapped, Sister Fisher's work will never be forgotten by those who were associated with her in the work.

Since that time Sister Pender has been in charge locally. She has been teaching the food and body course, and now they are taking up hygiene and home nursing. Her work too will have lasting effect. She is leader of the Temple Builders, while the Oriole girls on both the Isle of Pines and the Grand Cayman Island have had as leaders the writer and Sister T. M. Carr who changed off as occasion demanded. I am not sure whether Sister Carr will go back to Cayman at present or not, but I feel she will do a good work in either place. The girls on both islands have already learned to love her. We now have twenty Oriole girls, and nineteen Temple Builders on both islands, but this is only a beginning, as Elder J. Charles May and Brother Tordoff have just closed a series of meetings, effecting a new opening and baptizing ten, nine of which will make a good Temple Builder circle.

So the work here has only commenced. I hope in the

future when looking back upon the pioneer days of this mission we shall see a good work built upon the foundation we have laid. May God bless his work among the girls on these islands. There is a crying need for missionaries' wives here who are fully consecrated to this kind of work.

We are to leave this mission on the 18th of this month, and although glad to once again see our homeland, we shall never forget the kindnesses showered upon us by all the people with whom we have become acquainted.

MRS. W. D. TORDOFF.

NUEVA GERONA, ISLE OF PINES, May 6, 1923.

Echoes From Zion

We were happily surprised recently by the Saints from Seattle who now live here who came in a body and spent a happy evening in social converse, thus dedicating our new home under the spirit of pure love and sociability. This was followed a few evenings later by the Saints of Group Twenty in which our home is situated who came to the number of thirty and made us more than welcome to the group and the neighborhood. Surely such sunbursts of love and kindness are evidences of the presence of the true Zion spirit. Yes, it makes us feel at home.

On June 3 we visited Bennington Heights, a branch in Kansas City where we enjoyed the social spirit of the Saints and the preaching of words of encouragement. A nice band of Saints meet there.

We were pleased to greet two of the Seattle flock en route to the convention at Lamoni, Sister Rose Tabbutt and Charlotte Condit. They enjoyed their short stay in Zion. The latter's real home is in Hagerman, Idaho, where she taught school the past year.

We visited two of the seven churches of Zion yesterday, Englewood in the morning where we found congenial hearts and an earnest spirit of devotion. We met there a Brother McVey whom we knew as a boy. Elder J. E. Warne is pastor at Englewood. A new church is their "shibboleth." We felt well in speaking to them. In the evening we were taken by Brother Peer and wife to the Spring Branch Church where we were greeted by a happy band and enjoyed talking to them about Isaiah's "short bed," Ezekiel's "frail wall," Jeremiah's "broken cistern," and Matthews "old bottles," showing in contrast the "rock foundation" of Isaiah.

1614 West Short Street.

J. M. TERRY.

Sermons and Lectures at Detroit

A series of illustrated lectures and sermons by Apostle Paul M. Hanson were recently held at the Central Church, Detroit, Michigan. The services extended over a period of two weeks, large crowds attending practically every evening. At no time was the attendance so small as to cause any discouragement. The illustrated lectures were educational and inspiring to those who love the work, and yet through all the lectures the gospel story could be plainly seen and understood by the many visitors who were in attendance.

The depth of meaning which was in the sermons on "Zion," "Divine healing," etc., left their impression on the Detroit Saints, and the writer feels that a wonderful result will some day come from Apostle Hanson's efforts.

A great many visitors were in attendance, according to the report of the tract committee who were kept busy giving out tracts on different subjects, many visitors coming and asking for information on different principles.

Two baseball teams have been organized in Detroit and one in Windsor, Ontario, games having been played between the East and West Side Churches of Detroit and also with Wind-

sor. Aside from the results of the game, many of the brothers and sisters who never knew each other have become acquainted, and I believe a great deal of good will come from having an opportunity to associate with each other. It certainly is a step for progress in the work of God in this portion of God's vineyard.

New Church Building

From Sperry, Oklahoma, comes the word that the branch is expanding and continuing to spread the work. A new church building will be started July 1, while the efforts of the Department of Women and of the young people are untiring, all bent toward the one end.

The Church in South Australia

The work in Adelaide has been forging ahead since we visited here last year. Since July 1, 1922, there have been sixteen added to the fold. All but four of these are adults.

We find Brother and Sister Velt earnest and untiring in their efforts to promote the gospel cause, and they have quite a loyal band of helpers, especially among the young people.

About two years ago the Adelaide Saints bought a fine, capacious building, formerly used as a Catholic hall, and shouldered a great responsibility. However, they are heroically meeting their obligations. During the past year in this little branch of about 125 members, the faithful few paid in £370 (about \$1,850). The Department of Women and Temple Builders must have honorable mention, for they worked diligently and raised about £50 (a little less than \$250) in their bazaar for the annual payment on the church.

Adelaide is the best place for street preaching I have ever seen. The climate makes it possible to hold services almost the year around. Brother Velt finds great opportunity to spread the glad tidings on Friday evenings to the great shopping crowds that throng the streets on that night. He has prepared some fine charts for the defense of the work which attract the inquisitive and give them a more definite idea of our principles and teachings. A number of strangers were brought to the church by these bills, some of whom have not missed a meeting since. Invitations to homes have also come through these efforts.

I would like also to mention little Leslie Judd, a lad about eleven years of age, who has been to every street meeting since February, a year ago. He assists in holding the charts and with a number of other lads has done good work in tracting for special occasions.

We are enjoying our stay in Adelaide very much and are helping in every way possible to promote the good work. We have found some staunch defenders of the faith here who have stood firm throughout many years of trial and sacrifice.

May the Lord add many more souls to speed his work.

MRS. M. A. MCCONLEY.

Missionary's Work Yields Big Return

Thinking some news from here might not be out of place just now, I write. There are quite a number of Saints here, the fruits of Brother Fred Gregory's earnest labors, he being the pioneer missionary here, and many and great were the sacrifices he made. He traveled on foot through the deep snow, at times with the sides out of his shoes. Few places were open for shelter, and often he had to lay his weary body down to rest in places that were not very inviting. This he endured, day after day without a complaint, for the gospel's sake, and his name is revered here for the example he set and his good, clean life. Others followed him, it is

true, who continued the work; but had it not been for the exemplary life of that young man many would still be in darkness who are now rejoicing in the gospel. It surely can be said of him that while many of the old pioneers have passed unto their reward his name still lives, and expressions of respect are heard from many who know him to be an earnest, God-fearing servant of Christ.

Sincerely,

G. C. TOMLINSON, SR.

Lectures Against Mormonism

Lecturing against Mormonism, Mrs. Marion Williams, herself a member of the Utah Church, spoke in the Methodist church building at Anacortes, Washington, recently.

Large crowds attended and heard her denounce the Utah Church and its practices. She accuses the church of practicing polygamy and not following or believing in the Doctrine and Covenants, Book of Mormon, or the Bible. Mrs. Williams carefully distinguished between the Reorganized and the Utah Churches, stating that although Joseph Smith is accredited by the Mormons with the revelation on polygamy, he was never a polygamist, and the so-called revelation was never written by him, it being presented sixteen years after his death.

An attempt by a Baptist preacher to show that there was no difference between the two churches was ably answered by Mrs. Williams. Members of the Reorganized Church did not advance any arguments, as Mrs. Williams evidently knew the facts.

Success in Hawaii

(From letter of J. G. Waller, Honolulu, Hawaii, May 25, 1923):

At our Chinese prayer meeting held on Wednesday last, May 23, three Chinese and one Japanese asked for baptism. They have all been attending our services for some time, and it is very encouraging, especially to Brother Foo and myself, to see that the work done among them is bearing fruit. Brother and Sister Reeves, who left by the *Niagara* Saturday, May 19, will also be pleased to hear this news.

Greater Socialization Needed

I thought I would write you a few lines from this part of the Lord's vineyard for we surely enjoy the many good things that come to us each week through the pages of the *HERALD*. They are a source of strength and inspiration to us. We rejoice to see the success our ministers are having in the different parts of the world and how the gospel is reaching the honest in heart.

As a little branch we have had our ups and downs and discouraging features to meet, yet the trials cannot be compared with the blessings God has seen fit to bestow upon us. Some time ago the departmental officials of the district met in conference in Chicago to discuss the problems confronting the district. One of the principles discussed and agreed upon was the need for a greater socialization of our people. Our district president, J. L. Cooper, came to our midst and counseled with the branch officers, and it was decided to have a rally day service in our branch. Brother Cooper spent a week visiting Saints and friends, urging them to attend, and many invitation cards were sent out inviting them to be present at the services. We obtained permission to hold our rally service in the public park, but owing to the rain were compelled to withdraw to our home. While we felt somewhat disappointed, Brother Cooper in his opening

remarks said that the Lord knew his business, which proved to be true, for as all nature rejoiced, because of the refreshing rain, so we were led to rejoice in the showers of blessings which our heavenly Father poured upon us. The Sunday school met at 10 o'clock, and preaching was at 11.15 by Elder Oliver A. McDowell, of DeKalb, Illinois, the sermon being very instructive and convincing on "Authority." Brother McDowell is surely one of God's noblemen.

At noon we had dinner, as the sisters brought well-filled baskets of good things to eat which were served in cafeteria style. After dinner there was a social hour of visiting and singing and at three o'clock there was preaching by Elder J. L. Cooper, of DeKalb. The subject was "The gospel and its power." Brother Cooper was surely blessed with the Holy Spirit in presenting the word, and all seemed to be convinced that the gospel came not in word only but also in power. Brother Cooper has endeared himself to the hearts of the Saints and friends because of his kind and jovial manner. At the close of the preaching service Fred Vowles was ordained to the office of priest by Elders O. A. McDowell and William Pinkerton. There were about sixty-eight or seventy present at the services. We want to say that there were quite a number of children and babies and they were all very good.

Some of the Saints from Rockford and DeKalb came and spent the day rejoicing with us. Surely we must say that the Spirit of God was with us. We think how many times the Lord has promised to bless and be with us if only we are humble and obedient. We would like to say a word to the missionaries. If any happen to be passing through Belvidere we would be glad to have you stop with us. The services are held at the home of the writer, 424 North Main Street, Belvidere, Illinois. We are ever praying for the onward march of the gospel.

MR. and MRS. WILLIAM PINKERTON.

BELVIDERE, ILLINOIS.

Council Bluffs and Vicinity

A beautiful music recital was given free at the Central Church by Sister B. O. Burton at the graduation of one of her pupils after a four-year course in music.

We are informed that Brother Milo Burnett and family will move to Saint Joseph, Missouri, this week. He is engaged in an oil business that is having its beginning there.

Sister May Skinner who has been ill since before the visit of President F. M. Smith to the city is now improving, and the anxious desire of all the Saints is that she may speedily recover.

The reunion committee of the Pottawattamie and Fremont Districts has decided to hold the reunion of 1923 near Fairmont Park, beginning about the 10th of August.

The prayer meetings are not largely attended, but those who have attended enjoyed a peaceful gathering. The prayer services at the missions in the city are reported to be quite spiritual.

Brother J. F. McDowell, of Magnolia, Iowa, recently underwent an operation in an Omaha hospital for cataract on the eye. He is reported to be recovering nicely. He is suffering with another cataract on the other eye but the specialist gives him hope of ultimate recovery of his sight. He receives great help through administration. Brother McDowell has spent many years in missionary work for the church.

The superintendent of the School for the Deaf near the city gave a very interesting talk to the Religio a week ago Sunday. Last Sunday Brother Lloyd Graybill, the newly-elected superintendent of the district Religio, gave a very profitable talk in regard to the future work contemplated in the district.

He urged cooperation on the part of all, and suggested that the old could not get along without the young nor the young without the counsel of the old. He announced a picnic to be held at the grounds occupied by the reunion on the Fourth of July, all departments in the district to be represented.

The Aid Society of the Department of Women will meet all day this coming Thursday preparing things for the needy.

Several of the Saints from here have returned from the convention at Lamoni. Reports of a good time and profitable services have been received.

Independence

President F. M. Smith spent the week-end in Iowa, where he addressed the Little Sioux District Conference at Magnolia on Saturday night, June 23 and Sunday morning, June 24. In the afternoon he delivered the address at the dedication of the church in Denison, Iowa.

Walter W. Smith who recently underwent an operation at the Independence Sanitarium is recovering rapidly.

Mrs. Paul N. Craig has returned from Lamoni to Independence to be permanently located here. Mr. Craig will follow shortly to take up the work of the music department in this city.

Large attendance continues at the Saturday night pictures on the lawn at the Stone Church.

The program for Sunday at the churches was as follows: Stone Church, 11 a. m. Children's Day program; 8 p. m. Children's Day pageant. Second Independence, 11 a. m. preaching by Elder Ray Whiting; 7.30, preaching by Elder Delbert Whiting. Liberty Street Church, 11 a. m. preaching by Elder Glauk Kuykendall; 8 p. m. Children's Day program. Enoch Hill, 11, preaching by Apostle John W. Rush-ton; 7 p. m. preaching by Joseph Luff. Walnut Park, 8 a. m. prayer meeting for young and old, the first service in their new auditorium; 9.45, baptism and confirmation; 11 a. m. Children's Day program by beginners and primaries; 7.45 p. m. Children's Day program by juniors and intermediates.

"The language of the flowers" was the pageant given by the children at the exercises at the Stone Church, Liberty Street Church, and Walnut Park. It was planned by Mrs. Madge Siegfried and musical scores were written by Mrs. Louise Farr, Mrs. Audentia Anderson, and Frank Russell.

Work on the campus is progressing. The building is being rapidly put into shape for use at an early date.

Mr. Albert N. Hoxie has left for the East after intensive work at the Convention and in Independence reorganizing the work in the Department of Music and preparing for the conference musical programs.

Miss Lillian Zimmermann returned to Philadelphia after a short visit in Independence. She will spend the summer on Cape Cod, and is planning to return in the fall to Independence. Miss Zimmermann will be on the faculty of the Independence Institute of Arts and Sciences.

Bishop J. A. Becker will leave July 2 for a tour of the Northwest, attending the district reunions of Portland, Oregon; Seattle, Washington; Rupert, Idaho; and Race Track, Montana. He also expects to visit Salt Lake City before returning September 1.

A party in honor of Doctor Charles A. McLean, of Toronto, Ontario, was given by Mr. and Mrs. George A. Gould, Monday evening, June 25, at their home. Their daughter, Miss Faye Gould, will be married to Doctor McLean Saturday night, June 30, at the Stone Church after which the couple will make their home in Toronto.

The Laurel Club will hold a picnic on the Campus, July 4, beginning at 10 a. m. and continuing into the evening. "The

fair of the nations" is the theme of the occasion, many booths representing various countries being elaborately decorated. Home cooked food of all kinds and plenty to drink is promised by the club. Prices will be exceptionally reasonable and there will be plenty of food for all. A big crowd is expected to take advantage of the opportunity offered to spend the day and eat lunch on the grounds. Ice water will also be available.

In the afternoon there will be speaking by President Smith and others. Community singing and a band concert is also scheduled for the afternoon.

Baseball games and races will be held with Mr. Chris Hartshorn in charge. Prizes will be offered in some of these athletic contests.

The Laurel Club wishes to extend the invitation to all to come early and spend the day.

New York District Conference

A number of important and progressive measures were adopted at the New York District conference which convened at Buffalo, Saturday, June 2, 1923, extending over Sunday. In addition to these forward steps the published program was carried out to the letter under the very able direction of Doctor P. L. Weegar, district president and his live-wire associates.

Beginning with the priesthood meeting at 1 p. m., the first session on the program to the last item of business Sunday evening complete harmony prevailed, everybody vying with each other in their endeavors to make this conference the most successful in the history of this district. That they realized their desire was made very apparent by the great number of enthusiastic expressions of gratification heard on every side. But the most marked and outstanding feature was the desire universally expressed for greater spiritual development, enabling the Saints to render more consecrated service in the building up of God's kingdom.

At the priesthood meeting a number of the recommendations appearing on the program were discussed in detail, and opinion pretty well crystalized, preparatory for the business session at 2.30 p. m. "Standardization of the priesthood"; "Open homes for missionary instructions"; "Priesthood instruction"; "Intensive study of church books"; "Spiritual home work"; "Contact with isolated Saints"; all of which, "A flying squadron under the supervisor"; "A \$300 budget"; boiled down, can be expressed in one very important word—*work*. None can be exempt from the application of the meaning of this word and enjoy life in the abundant sense. With this activating principle conscientiously and intelligently employed not merely addition but multiplication of talents will be the result, whether beginning with one, two, or five.

Upon the suggestion of the district president, the Presidency of the church recommended a full-time high priest for election to the presidency of the district. Elder Arthur Allen seemed to meet every requirement and was elected president; Elder P. L. Weegar and Elder William Place, first and second vice presidents. Sister Anna Lloyd was elected clerk and chorister; Elder F. C. Mesle was elected treasurer and Bishop's agent; Brother M. E. Whitehead, Sunday school superintendent; Sister M. E. Whitehead, Sunday school secretary; Sister Clara E. Bradt, Superintendent Department of Women, and Brother William Hill, Superintendent of the Department of Recreation and Expression.

The budget for the district was increased from \$100, the amount set for last year, to \$300, the object being to expend the additional amount in more intensive missionary work. Not a discordant note was expressed in the discussion of any proposition brought before the conference; the Spirit of the

Master, which is love, joy, and peace, prevailed throughout, reaching the climax at the prayer, sacrament, and ordination service held from nine until eleven-thirty Sunday morning.

After the sacrament was administered the following brethren were ordained to their respective offices and callings, the call of each having been referred to and approved by a committee of all the elders present, twelve in number: Brother George Landes to the office of elder; Brethren William Owens, A. Foster, and L. Golden to the office of priest; H. Miller to the office of teacher; and William Hannam and I. Clemens to the office of deacon. Upon the completion of these ordinations the Spirit of the Lord spoke in prophecy through Elder Frederick Harper, especially to the priesthood, giving some very timely and wise counsel and admonition, the truthfulness of the communication being indorsed by the presiding officer, the missionary supervisor and others who testified. Many other spiritual testimonies were had, a veritable feast of good things from beginning to end.

At 2 p. m., the ideal Sunday school was demonstrated by Sisters Whitehead and Lambert and Elder Mesle, following which there was a very profitable round-table discussion participated in by Elders Cornelius Clifford, G. W. Robley and J. F. Rudd, the subject being, "Church ideals and how to bring them about." Elder Clifford showed in a very logical and convincing way the deplorable conditions existing in the world and the necessity for a church that would insure spiritual regeneration of the people through real faith and service expressed in a proper and equitable adjustment and interrelationship of social and economic activities. The discussion which followed was to have been in the negative and affirmative, but neither Elders Robley nor Rudd were inclined to offer any negative arguments and their discussion was confined simply to the amplification of some of the splendid points merely suggested by Elder Clifford in his lecture.

In the evening Elder Robley gave one of his characteristic sermons emphasizing the necessity of remembering the new covenant, the Book of Mormon, and urging its daily reading until next district conference, at least, if only for fifteen minutes a day.

While we were enjoying these spiritual feasts we were not being neglected physically, splendid meals being furnished by the Buffalo Saints to the visitors in Kensico Hall near the church, over two hundred being accommodated for the noon and evening meals on Sunday, the Saints foregoing the morning meal as a fast.

The other temporalities were also well provided for, liberal collections having been taken up for the missionaries, and about forty dollars subscribed to the Swope property fund.

J. F. RUDD, *Press Committee*.

Brother William H. Sheffer writes from Sandusky, Michigan, that he has been holding meetings at Bay Port, for the past week with a fair crowd. He baptized two. Expects to return to Bay Port soon as he thinks others may be ready for baptism.

Graceland College graduated this year twenty-six students who get the State certificate as teachers, and positions paying from \$100 to \$150 per month. Nearly all have decided to teach this next year and have secured positions. After two years of teaching, they are entitled to a higher grade certificate with corresponding increase in remuneration.

One of the teachers in the model Sunday school received quite a shock at the first session of the school. Superintendent Carmichael gave an excellent talk on prayer, then called on this teacher to offer the closing prayer, "keeping in mind the points we have just been discussing!"

MISCELLANEOUS

Graceland Broadcasting Suspended

On account of the closing of Graceland College for the summer vacation, and the consequent closing of K F F V, Graceland Broadcasting Station, the church will be unable to continue the Sunday afternoon religious programs during the summer. With the reopening of the college for the fall term, these religious programs will be resumed.

Trained Teachers Needed for Religious Education

Week-Day Religious Instruction

For the last two years the movement for week-day religious instruction has been gaining momentum. In several large cities the public school boards are deciding to permit local churches to have the children of the public schools under their various charges during one or two public school hours for Biblical and other religious instruction. We felt sure that the call would come to our church before we were ready for it. The call has come.

In two cities our pastors have been invited to join this movement. This has happened within the last two months. The school boards of Kansas City, Kansas, and Wichita, Kansas, have joined this movement, and our pastors in these two cities have been invited. Can we participate?

The first question is, do we have the people who can qualify as teachers under the regulations that these school boards will adopt? Undoubtedly the school boards will require that the teachers of these children in religion have public school certificates, the equal in value of those that the teachers must have who teach other branches. In cities the size of these two the requirement ought to be at least two years of college preparation above high school, and then the teacher should be required to have courses in religious education and Biblical literature as a part of that college preparation. This may be a larger requirement than these boards will demand, but it is none too high. It is what we think should be the requirement.

Our only concern now is to find within these cities those of our church who can meet the demands of the school board, and who will offer their services. We must not permit this opportunity to go by, because we do not now qualify. We must qualify. It would seem to the writer that it is up to the entire church, if necessary, to come to the rescue.

We are very happy that Graceland can qualify in training public-school teachers. We call upon every one of the teachers who have been taught by Graceland to feel it his or her duty to take hold of this situation, whenever and wherever it may arise. Such teachers must find places of employment in those cities where the public school boards are permitting these week-day schools of religious instruction, that they may serve the boys and girls of the church.

Our second concern is a matter of curriculum. Almost all the large churches have already through their publishing houses provided courses of study for week-day schools. We have nothing provided. Our teachers in these coming schools will be left without help from the church itself! Must we say that? We dare not. The consecration and means must be provided. It will be provided. For the time being the Department of Religious Education would spend itself in the greater part of its efforts to see that these teachers get the help they need.

A. MAX CARMICHAEL.

Conference Notices

Northern Saskatchewan, at Pleasant Lake Branch, near Shellbrook, July 18 to 22. All trains will be met at Shellbrook, and meals will be furnished at 25 cents a meal. Everybody welcome. Come and have a good time with us. W. J. Cornish, president. Eva Land, secretary.

London, at Springbank Park, London, Ontario, July 14 and 15, the last two days of reunion. L. O. Pearson, president. Lucy Yerks, secretary.

Youngstown-Sharon, at Youngstown, Ohio, Saturday and Sunday, July 14 and 15. First meeting called at 3 p. m. on Saturday which will be a business meeting and election of officers. All branches are requested to send in their ministerial

and statistical reports as soon as possible to the district secretary, E. B. Jones, Box 65, Masury, Ohio.

Reunion Notices

Lamoni Stake, at Lamoni, Iowa, on our forty-acre camping site, August 1 to 12. Tents: 7 by 9, 3-foot wall, \$3.75; 10 by 12, 3-foot wall, \$5.25; 12 by 14, 3½-foot wall, \$7; 14 by 16, 4-foot wall, \$10.80; 10 by 14, 6-foot wall, \$8.75; 14 by 14, 6-foot wall, \$12. In addition to the stake officers and missionaries under appointment, the following will be in attendance: J. F. Garver, F. Henry Edwards, Ammon White, and A. M. Carmichael. Last year 190 visitors from other stakes and districts were in attendance. Visitors always welcome. Ethel A. Lacey, secretary.

Eastern Iowa, at Maquoketa, August 3 to 12. A good place to spend your vacation. Order tents from Griffith Goddard, 310 Jefferson Street, Muscatine, Iowa. Plan to attend. C. A. Beil, secretary. E. A. Davis, president.

Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5. We earnestly insist that the Saints of the district begin their preparation *now* to attend this reunion. Come and help us make it the best we have ever had. We will have several good speakers, among whom are Elders C. J. Hunt, E. E. Stone, and William Bath. Mrs. H. Burwell of the Department of Women will also be present. Those coming to the reunion by rail will communicate with the undersigned. Curtis L. Ross, Cottage Grove, Tennessee.

Seattle and British Columbia, at Everett, Washington, August 10 to 26. This will be held upon the old Smelter grounds. Transfer to Broadway car and go to the end of the line, then up to the grove just to the left. Those coming by auto, turn up the drive at the old school building. Owing to the marked advance in the price of cotton, tents cannot rent for less than as follows: 8 by 10, \$3.75; 10 by 12, \$4.75; 12 by 14, \$6.25. Meals will be served at prices not to exceed: breakfast, 15 cents; dinner, 30 cents; and supper, 25 cents. If we can obtain them, a few springs and mattresses will be had at a nominal fee. There will be plenty of straw to use, and everyone is urged to bring ticks. Free fuel for those who wish to cook for themselves, but it is requested that all who possibly can, patronize the restaurant, as we aim to have the prices within the reach of all. The rent of the tents may seem high, but probably in many instances others will be glad to share with you. There will be in operation a provision store and refreshment stand. We have been assured that John W. Rushton, Bishop J. A. Becker, and Daniel Macgregor will be in attendance as speakers, also Sister Lenore Christy as general representative of the Sunday school, Recreation and Expression, and Department of Women. As usual a program will be given on the second and third Friday evenings, possibly both. First conference session will convene in the afternoon of Tuesday, the 14th. It is urgently requested that all who have performed missionary work within the district during the six months' period ending June 30, will send report immediately after said date to the undersigned. Branch clerks also report upon blanks which will be furnished them for the same period. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Florida, at Alafloza Church, near Brewton, Alabama, July 20, E. N. McCall, secretary.

Toronto, at Lowbanks, July 28 to August 13. The reunion grounds are situated on a beautiful crescent on Lake Erie, a delightful place to rest and at the same time receive spiritual food. President F. M. McDowell and a number of other talented speakers and workers will be present. Meals: adults, twenty-one meals, \$4.50; single meals, twenty-five cents; six to fourteen years, twenty-one meals, \$2.50; children under six, meals free. Tents: large tents, two weeks, \$5; one week, \$3; small tents, two weeks, \$4.50; one week, \$2.50. Springs and mattresses fifty cents. Order tents, etc. from Mrs. Margaret Crowley, 131 Quebec Avenue, Toronto, Ontario.

Southern California, at Convention Park, Hermosa Beach, August 10 to 19. All orders for tents and equipment should be sent to Jared C. Stuart, 115 South Gage Street, Los Angeles, California, not later than July 25. Prices will be announced later. James A. Gillen, James F. Keir, W. A. McDowell, and Mrs. Dora Glines will be in attendance. Semi-

annual district conference will convene August 18 at 10 a. m. All reports should be sent to Mrs. Amy T. Lewis, Hermosa Beach, California. A good time is assured to all. Everyone come. Wilford Burton, secretary, 2734 East Anaheim Street, Long Beach, California.

Married

DUTTON-JOHNSON.—Jasper O. Dutton of Janesville, Wisconsin, and Mrs. Myrtle A. Johnson of Lancaster, Wisconsin, were married June 11 at the home of the bride's sister, Mrs. Clyde Richardson, 2209 Dixon Street, Madison, Wisconsin. Elder H. W. Woodstock officiated. The bride is a daughter of Elder and Mrs. John Blackburn of Lancaster, Wisconsin. This will let the many friends of the bride and groom in Illinois and Wisconsin know of their happy union. At home in Madison, Wisconsin after September 1.

Conference Minutes

CLINTON.—With the Coal Hill Branch, near Eldorado Springs, Missouri, June 1 to 3. Conference was in charge of Brother H. E. Moler, assisted by Brother Lee Quaker. The following officers were elected for the ensuing year: H. E. Moler, president; R. T. Walters, vice president; Lucy Silvers, secretary and treasurer. H. E. Moler was recommended by the conference as district chorister. A very instructive and entertaining program was rendered on Friday night in charge of the Religio. Sunday school on Sunday at 9.45 in charge of the district officers. Prayer service at 2.30 and preaching at 8 o'clock. Brother W. E. Haden was the speaker. Adjourned to meet at Taberville, Missouri, November 16 to 18. Mable Braden, acting secretary.

WESTERN MAINE.—At Stonington, May 26 and 27. Brother E. J. Gleazer, with the district officers, presided over the conference. Minutes of last conference were read and approved, and statistical reports from five branches were read. Bishop's agent's report showed: receipts, \$2,063.92; expenditures, \$2,003.71; balance, \$60.21. Treasurer's report showed: receipts, \$88.96; expenditures, \$23; balance, \$65.96. Brother Floyd Black was recommended for ordination as priest and was ordained Sunday afternoon. It was decided to hold a reunion at Brooksville, Maine, from August 1 to 19. This will be the first reunion held in Maine since in 1888. We would like to see a good crowd and plenty of speakers. District officers were elected as follows: A. Beggs, president; L. J. Eaton, clerk; Eugene Barton, treasurer; Lewis Eaton, chorister; and H. R. Eaton, Bishop's agent. The Saints were privileged to have U. W. Greene, E. J. Gleazer, Bishop M. C. Fisher, and N. M. Wilson in attendance. They enjoyed the association and sermons of these brethren and all departed feeling encouraged and strengthened. Time and place of the next conference was left to the district officers. Louise J. Eaton, clerk.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- Minnesota and North Dakota, at Fargo, North Dakota, joint reunion, June 24 to July 1 (503).
 - Northern Wisconsin, at Chetek, June 29 to July 8 (575).
 - London, Ontario, at Springbank Park, June 30 to July 15 (502).
 - Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).
 - Portland, at Portland, Oregon, July 13 to 29 (528).
 - Northern California, at Irvington, July 20 to 29 (502).
 - Chatham, Ontario, at Erie Beach, July 20 to 30 (407, 550).
 - Florida, at Alafloa Church, near Brewton, Alabama, July 20 (622).
 - Southern New England, at Onset, Massachusetts, July 21 to August 5 (454).
 - Central Texas, at Central, July 23 to 30 (575).
 - Western Colorado, at Delta, July 27 to August 5 (502).
 - Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5 (622).
 - Toronto, at Lowbanks, July 28 to August 13 (599).
 - Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).
 - Eastern Iowa, at Maquoketa, August 3 to 12 (622).
 - Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575).
 - Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).
 - Southwestern Kansas, at Winfield, August 10 to 19 (502).
 - Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).
 - Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
 - Seattle and British Columbia, at Everett, August 10 to 26 (622).
 - Northeastern Kansas, at Netawaka, August 11 to 19 (599).
 - Western Maine, at Brooksville, Maine, August 12 to 19 (575).
 - Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528).
 - Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
 - Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
 - Far West Stake, at Stewartville, Missouri, August 17 to 26 (575).
 - Idaho, at Rupert, August 17 to 26 (599).
 - Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (528).
 - Western Montana, at Race Track, August 17 to 27 (526).
 - Central Michigan, at Piceonning, August 17 to 27 (502, 550).
 - Central Oklahoma, at Redrock, August 17 to 27 (575).

Our Departed Ones

SILVERS.—Margaret A. Silvers was born October 29, 1850. Married John A. Silvers, January 26, 1870. Her husband preceded her twenty-one years. Baptized in 1895. Died June 6, 1923. Leaves two sons and one daughter. One son also preceded her. Sermon by R. T. Walters. Interment in Newton Cemetery at Nevada, Missouri.

BALLANTYNE.—Marinda Minear, daughter of William and Lydia Minear, was born in Van Buren County, Iowa, June 5, 1842. Married Robert Ballantyne January 2, 1860. Baptized August 27, 1865. Died at

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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

EDITORIAL:

Eastern Mission Ministerial Conference	601
An Anniversary	601
Statistical Work Broadened	601
Week-Day Bible School	601
Graceland Souvenir Number	602
Graceland College	602
The Young People's Convention	602
Graceland a Senior College	603
News of Young People's Convention	604
Blue Pencil Notes	624
LETTERS AND NEWS	616
F. Henry Edwards—Mrs. W. D. Tordoff—J. M. Terry—Mrs. M. A. McConley—G. C. Tomlinson, Sr.—Mr. and Mrs. William Pinkerton—J. F. Rudd.	
MISCELLANEOUS	622

her home near Charter Oak, Iowa, March 7, 1923. Leaves three sons, two daughters, eighteen grandchildren, and eighteen great-grandchildren. Her husband and two sons have preceded her. Sermon by E. R. Butterworth. Interment in Willow Cemetery.

ALLEN.—James Allen was born at Little Lever, New Bolton, Lancashire, England, September 17, 1836. Came to America when a young man and for a time resided in Pennsylvania. Later he moved to North Alton, Illinois, where he married Mary Ann Mills, December 24, 1859. Moved to Lamoni in May, 1886, and until 1917 he operated the Lamoni Roller Mills. Baptized August 25, 1867. Ordained teacher, December 22, 1867; priest, November 27, 1878; elder, March 12, 1880. Though continued physical labor was required to support his family he was always responsive to his duty of elder. He was president of the branch at Coalville, Iowa, for several years, and after moving to Lamoni was a counselor to the president of the Fifth Quorum of Elders. Died February 18, 1923. Leaves wife, five daughters, three sons, thirty-four grandchildren, and twenty-five great-grandchildren. Sermon by A. Carmichael, assisted by D. C. White. His surviving children are: James, of Weir, Kansas; John, of Arion, Iowa; Robert, of Mulberry, Kansas; Mrs. Elizabeth Williams, of Liberty Home, Lamoni, Iowa; Mrs. Mary Jane Allen, of Des Moines, Iowa; Mrs. Anna Lunn, of Holdsville, Missouri; Mrs. Ina Ross, of Valley Junction; and Mrs. Sarah Moon, of Lamoni, Iowa. Two children, Joe and Mrs. Alice Thorburn, preceded him.

SMITH.—Margaret Smith was born in Greenup County, Kentucky, September 13, 1844. Baptized early in life. Died at the home of her daughter, Henrietta Everman, at Ironton, Ohio, June 5, 1923. Leaves six daughters and two sons. Her husband preceded her several years ago. Funeral sermon by Gard H. Kirkendall. Interment in Woodland Cemetery.

HOWARD.—Rachel Maria Howard was born in Ohio, March 28, 1843. Baptized in 1897. She formerly lived in Sac City, Iowa. Moved to the Holden Home for the aged on July 20, 1922. Died at this home, June 21, 1923. Leaves two brothers and one sister, John S. Howard, of Marathon, Iowa, and F. I. Howard and Mrs. Avis Lane, of Sac City, Iowa. Funeral from the home, conducted by D. J. Krahl. Interment in Fairview Cemetery at Holden, Missouri.

Attention Missionaries

We have on hand a small sum of money which has been sent in for the purpose of supplying our church publications to interested nonmembers. No doubt in your missionary work you have become acquainted with people whom you know to be interested in our message, but whom you are unable to fully convert. If you will send us the names of such people and make sure that you are giving us the correct addresses, we will be glad to put as many of them as possible on the free mailing list of the ENSIGN.

This same notice may serve to awaken others to the possibilities for doing missionary work by means of our church publications. If you wish to do a little preaching by means of the ENSIGN, we would be pleased to have you send us your remittance and we will see that likely prospects receive the papers that your money will enable us to send.

PUBLICITY DEPARTMENT.

Independence, Missouri, Box 255.

Blue Pencil Notes

Man is an able creature, declares a Southern newspaper, and has made 32,647,389 laws, but hasn't yet improved on the ten commandments.

The Baltimore *Sun* says that the undeveloped races can learn almost anything from the Christian nations except Christianity.

The New York *American* quotes a sign posted in a Newark hospital: "No children allowed in the maternity ward."

"Give me back the boy eyes,
The seeing-naught-but-joy eyes,
The pleasure-cannot-cloy eyes,
With which I used to see.
Take away these old eyes,
Give back the boyhood-bold eyes,
The all-that-gleams-is-gold eyes,
That brought such bliss to me.

"Oh, to have the clear eyes,
The naught-in-sight-that's-drear eyes,
The never-shed-a-tear eyes,
That served me as a boy!
Give me back the bright eyes,
The every-soul-is-white eyes,
The things-must-come-out-right eyes,
That brought me only joy.

"No—most I love the dim eyes,
The let-him-have-his-whim eyes,
The oft-with-tears-aswim eyes,
Of age's gentler heart.
I'd rather have the kind eyes,
The helped-out-with-the-mind eyes,
Than any boyhood's blind eyes
That only saw in part?"

—Gilliland.

People tell us that Jesus Christ lived a long time ago, that times have changed, that this is the strenuous age, that his philosophy is not adapted to our age, and that man cannot live by it now. I believe that if Jesus Christ were here to-day he would not change his philosophy in any particular. I think if he should come to Kansas City or New York or London to-day he would preach absolutely the same doctrine and the same plan that he preached when he was here before. I do not think that anything we have to offer in this wonderful age of ours would impress Jesus Christ in the least or disturb his serenity at all.

They say that a real typical Indian never allows himself to reveal a trace of surprise at anything the white man has done. He may be taken from his tepee, his pony herds, his reservation, to New York among the skyscrapers, and look out upon the battleship and airplanes. He does not allow a muscle of his face to show one particle of surprise. There is a racial idiosyncrasy and a racial pride which forbids him to betray surprise at anything the white man has done.

For quite different reasons, if Jesus Christ were here to-day he would not be in the least disturbed or surprised or disconcerted by anything that this world could present for his consideration. The reason is that while we look at externals and are won-

derfully impressed, they do not impress him at all. He looks beyond them.

We look at a grand modern skyscraper or one of our palatial hotels and are filled with wonder and admiration. The building may swarm with thieves and harlots, but we do not stop to think about that. We are thinking about the building. When I say thieves I do not mean pickpockets, I mean thieves who steal on such a gigantic scale that their operations are entirely legal. And when I say harlots I do not mean street walkers, but women who are so wealthy and so well-placed socially, that they may indulge in philanderings all their lives and pass through the embraces of a series of men, and yet be respectable. Now, if Jesus Christ were here he would not look at the building, but at the men and women in the building. He would ponder the eternal problem, how to reach and save them.

I do not know why Christ should be impressed by anything we have to offer. We are told that he was with God in the morning of creation and that nothing was made without him. Why should the Being who saw the stars and planets come out of the great garage and go down the heavenly speedway, be impressed when he sees a millionaire ride by in his limousine? We speculate about the automobile—he speculates about the man in the automobile.

Jesus Christ would not need to change his philosophy, because he is the man of the ages. The title that he took to himself, "The Son of Man," is full of significance. Not the son of one race or one age, but the Son of Man, the representative of man in a racial sense. And we are told in the Bible that he is the same yesterday, to-day, and forever. He changes not; neither does his plan change. And if God in heaven with divine confidence can say, "I am God, I change not," it is true that man with humility but with equal truth may say, "And I am man, and I change not."

The primal passions and needs of man are the same in all ages; they never change. It is true that men may change in the sense that they are better or worse in one age or in another, but that is because they have either taken these passions and caused them to serve noble purposes or else have permitted them to drag them down. Man is the same yesterday, to-day, and forever so far as his needs, his longings, his aspirations, his temptations, his appetites, and his passions are concerned. I presume there is not a type of man that ever lived in the history of the world but what is on the earth to-day. If Jesus were to walk the streets of Kansas City to-day he would meet Pilate, Herod, blind Bartimeus, John, Judas, Mary Magdalene, and the very twin brother of the Pharisee with whom he dined.

All these he met and knew. He knew human nature. "He knew all men, and needed not that any should testify of man: for he knew what was in man." (John 2: 25.) With this knowledge fully in mind his plan of life and salvation was formulated. It meets the needs of men in every age.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, July 4, 1923

Number 27

EDITORIAL

Thrift

In his address at Salt Lake City, President Harding emphasized the importance of thrift in government and the home. He stated that the budget system which they had established in Washington had assisted in greatly reducing the taxes, so that they were less than half as much for this year as they were a few years ago, and that they are pursuing a persistent policy of tax reductions as rapidly as possible, but the interest on the war debt amounts to over \$1,000,000,000 a year. Despite this fact, in the past four years more than \$4,000,000,000 have been paid off, so that nearly half of the expense of the war has now been met.

On the other hand he points out that the Treasury and the Census Bureau have collected data showing the cost of state and local government, and that these figures are steadily increasing. In 1913 the revenues of the State were \$368,000,000; in 1921, \$959,000,000, while the expenditures in 1921 reached more than \$1,000,000,000 a year. The indebtedness of the States has increased from \$423,000,000 to more than \$1,000,000,000.

City taxes are also mounting. The data from 227 large cities shows these cities collected \$890,000,000 on revenue in 1913. In 1921 they collected \$1,567,000,000 while their expenditures were nearly \$160,000,000 larger than their collections for 1921. The indebtedness for this group of 227 cities has increased from \$2,901,000,000 to \$4,334,000,000.

No complete figures have yet been collected for county administration but the indications are that there has been a much larger proportion of increase in the cost of county administration than there has been in the cost of city government.

It must be remembered that the cost of the war fell upon the Federal Government, not upon the States, counties, or cities, except so far as bonuses have increased the indebtedness in the past few years. But it must also be remembered that these figures are for 1921, not 1923, and so do not include bonuses recently voted. The President is quoted as saying:

There is but one way for the community finally to get

back on its feet, and that is to go seriously about paying its debts and reducing its expenses. That is what the world must face. The greatest and richest government must face it, and so must the humblest citizen.

If I could urge upon the American people a single rule applicable to every one of them as individuals, and to every political or corporate unit among them, it would be to learn to spend somewhat less than your income all the time. If you have debts, reduce them as rapidly as you can; if you are one of the fortunate few who have no debts, make it a rule to save something every year.

Keep your eye everlastingly on those who administer your governmental units for you; your town, your county, your State, your National Government. Make them understand that you are applying the rule of thrift and savings in your personal affairs, and require them to apply it in their management of your public affairs. If they fail, find other public servants who will succeed. If they succeed, give them such encouragement and inspiration as will be represented by a full measure of hearty appreciation for their efforts.

It would appear entirely reasonable that the frugality and thrift of the Government should also be extended to the church and to the members of the church as citizens of the kingdom of God as well as citizens of the Nation. In 1887 the Lord commanded us to be frugal (Doctrine and Covenants 119:9), and in 1913 the command is even more specific, "Both in private and public expenditures carry into active exercise the principle of sacrifice and repress your unnecessary wants." It is true that that was given primarily to the meeting of the church, but the principle of frugality, the principles of thrift, of the wise investment of our money, still continues as part of the duty of the people of God.

Bible Appreciation

To-day young people are notoriously ignorant of the word of God as set forth in the Holy Scriptures. They read many volumes about religion, other volumes about the teachings of Jesus, both social and individualistic, other volumes about the content of the books of the Bible, but the book itself is but rarely studied as it should be.

Yet even the above is a decided advance over the condition of most people, and especially young people, for the majority do not even read about the book. They are too much interested with the pleasures and pains of everyday life and the pursuit of present pleasure and of present living to consider

the significance of religion and of the important place that the Bible holds in religious study.

Those who have read the Bible are the strongest in its praise. Even the Jewish atheist, Heinrich Heine, had nothing but words of praise for this book of books which caused his soul indeed to marvel at its simplicity and beauty.

Recently an Italian who prided himself on his iconoclastic tendency, on his distaste for everything that made pretense of good, found in the hour of stress that iconoclasm and atheism offered no satisfaction to his soul. But the war drove him among the peasants, where, for their sake, he read the life of Jesus as set forth in the Gospels, and reading found peace for his own soul.

Men who have rejected the churches to-day because of faults, real or imaginary, still have found this very book of books contained more than any other book to bring to pass peace of soul, consolation in the hour of trial, and assurance for life both here and hereafter. They have found in it a guide in their individual, personal relations and also a textbook of social power.

S. A. B.

Summer Recreation

Churches cannot afford to waste the golden opportunity of summer in directing the activities of youth. The play instinct must be given direction or it will grow, like the unpruned grape, all vine and little fruit, according to the *Christian Century*.

If the child's hours are not filled with constructive exercise, idleness will provide time for expression of those things which are not desirable in character building. Through recreative play and activity during vacation, the church has the opportunity of guiding the expression of youth, thereby enabling him to form habits of good living.

To offer a school for Bible study alone does not interest or hold the boy or girl who is active by nature. What is needed is games where the social instinct can be satisfied and at the same time when character can be built. The church should take advantage of the summer opportunity to offer recreation to its youth in connection with religious instruction.

To build a church gymnasium and turn the children loose therein is almost as dangerous as allowing them to play in the streets. Undirected play may lead to dissipated forms of activity and be destructive rather than constructive. The church which takes enough interest in its young members to provide a gymnasium or recreation center should be far-sighted enough to provide trained recrea-

tional leaders upon whom the responsibility can be placed for directing the play activities of youth into the right channels.

The Missionary Task

The church has a threefold task, the missionary work, and securing adequate volunteers for that work; support adequate to carry on that work; and care for those who profess the name of Christ, including the instruction and holding of the young of the church through religious education. This last should not be treated as an easy task, but should receive the same self-sacrificing, unselfish attention and devotion that we expect from the missionary.

This is after all a form or portion of missionary work, the instruction and conversion of the young, the instruction and development of all the Saints. If the effectiveness of each Saint were doubled the same mechanical result would be achieved as though the membership were doubled without increasing the capacity for service.

Places must be prepared for those newly converted, men and women prepared to care for the flock and carry on the work. But the time is past when we can first seek to prepare a place, for now the task is to continue with greater energy than ever to prepare a place or places, but also to send the work and take the word of God abroad to the converting of the nations.

Perhaps it is a fourfold problem, if not a fivefold: 1. A place prepared, and pastors to care for the converted; 2. educational work to fit for better service; 3. the economic solution for Zion; 4. the missionary work; 5. men to labor and support by pay so that all this work may be carried on. Truly the men of business and of work and the ministry must labor *together* to carry on this work, and all must be done at once. All of this work calls, when rightly understood, for the spirit and devotion of the missionary.

S. A. B.

Jerusalem

Some time ago we wrote Elder Harry Passman asking concerning the location of our new mission headquarters in the Holy Land. Is the building in Jerusalem or near Jerusalem, and if so, how near? We asked a number of questions, and in return Brother Passman wrote the article which appears elsewhere in this HERALD.

But he also very kindly sent a scale map of Jerusalem showing the walled city, the Mount of Olives, the temple area, the location of Floyd House where formerly the church had headquarters, and the loca-

tion of the present mission headquarters. It will be noted that both of these latter are outside the city walls. In fact the walled portion of the city is small and can be crossed in perhaps twenty minutes. It will be seen that the great new road being built and our mission headquarters are more than a mile from the city walls.

Our thanks are due to Brother Passman for the original drawing, from which a partial tracing was made.

This map is of interest not only in showing relative distances and directions, but it also illustrates clearly how much Jerusalem is built outside the walls, or is a city without walls. There are houses scattered over quite a wide area which is part of that city. This is of interest in connection with the prophecy that Jerusalem should be rebuilt as a city without the walls, yet it dwells in safety for the walls are of little protection against modern artillery.

S. A. B.

The Need for Trained Teachers

We have several times the past year called attention in several articles and editorials to the week-day Bible school movement. A notice appeared from the general superintendent last week. It is startling to realize that despite the recognition of this growing need apparently no steps have been taken by way of a preparation of a curriculum heretofore, and it is also startling to realize that with several Sunday schools in one of these cities and many Sunday-school teachers the general superintendent is doubtful if he can find even one who can fulfill the requirements of the school board.

The opportunity is indeed a great one, to help teach religion not only on Sunday but also on week days and during the time ordinarily devoted to week-day school work, the recognition that religious education is a vital part of the school work.

But do we need poorer teachers for our regular work on Sunday than will be accepted by the school board in the various cities? It is certain that the work cannot be adequately done without proper training. At the same time we recognize that there are many teachers who through long training and experience are to-day competent and could pass an examination. But the importance of this work of religious education is even now only partly appreciated anywhere, and the importance of properly trained teachers is something which must be clearly recognized shortly by us for the Sunday school work, to say nothing of these week-day Bible schools under the direction of boards of education.

It is a wonderful opportunity. Can we afford to let it pass us by?

S. A. B.

How Long Shall We Wander?

The story of the Israelites on their way to the promised land is one of the great stories of the world. A trip that might have been taken in days consumed forty years, because they were not ready.

So the *Christian Work* in an editorial points out that to-day we are in like manner wandering along the edge of the promised land, and failing to enter because we have not sufficient character to go forward.

First there is the matter of prohibition. The constitutional amendment, the Volstead Act, then state laws to enforce, and at each stage the cry was made that we were going in at once. But instead we are still wandering in the desert. It is not the laws which are put on the statute books but those that a people will live which mark our civilization and progress. It is only the laws that are enforced which show the national character.

Again we look for a warless world but slaves of tradition refuse to make the necessary change. We are not far away but do not enter in, because of old suspicions and hatred. We have a religion of rituals but not sufficient faith in God. Like ancient Israel we have the name of God and the decalogue but his law is not in our hearts. So we are cowards in the presence of the giants who are determined on preparing for war and practicing its arts.

Again there is the kingdom of the united world, the kingdom of love. Mankind has long been marching but he cannot enter in. We are waiting for a higher type of man; we are afraid of the blustering sons of Arak. So America refuses to enter a family of nations, and without America it cannot go forward. Some despise it because they claim it was Mr. Wilson's idea and therefore democratic. But Chief Justice Taft had the idea many years ago. It is not a partisan question but an American one. Therefore there are needed men of courage. There are Calebs and Joshuas to-day, but there is also a multitude who do not recognize the fundamental religious significance of these questions, for each of them is as much or more a religious question as it is any other. They are all matters of moral and of group consciousness. The mere fact that a few politicians have taken positions on one or more of these questions does not change their fundamental significance. Ancient Israel wandered for forty years. How long shall the modern race wander before we will enter?

The use of the drama in the church school is a recent acceptance of one of the oldest and most vivid ways of teaching—the living presentation of the theme. Why should we not extend this to life and there act out the gospel as taught by Christ?

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Considerations in Determining What the Church Should Do to Develop Religion in Its Children

By A. Max Carmichael

What the church shall do to develop religion in its young is a question that is receiving a large amount of emphasis in modern church magazines and literature. The chief reason why it is being unusually emphasized to-day is probably that in the minds of some there is supposed to be a conflict between the evangelical method and the educational method. Most of the members of our church are readily aware that we have not as a church used the evangelical method to the extent that our brethren of other churches have used it. We have depended rather upon the quiet teaching of the Word, a reasoning out of the meaning of the Scriptures and an indoctrination of our beliefs in the early days of the youth. We have not had "decision days" upon which some of the more extreme proponents of the evangelical method have harrassed the mind of the child to a point of great excitement.

We have, however, had the same thing in principle to a considerable degree. It has been used in the development of our religious life, especially by our prayer meetings. Here, however, the growth is slow, normal, and evolutionary, not spasmodic. The word *backslider* is not a common expression in our church. We have preferred to rely upon a slow growth in the knowledge and grace of our Lord. We have preferred to use those methods which brought about surer and more permanent results.

We are confident that our own Sunday school took an advance step in the early days of its history in the methods which it used. For this we are immensely proud. It shall pay us always as religious educators in the Sunday school and other departments of the church work to scrutinize carefully the developments of modern religious educational science to use that which proves beneficial and to discard that which appears superficial and even harmful.

The Growth of Religion

There is no doubt that a person grows into a broader and deeper religion as he grows from childhood to adulthood. In other words, if a child at ten years of age is as religious as his capacity will permit him to be, we have the greatest assurance that he will be as religious at twenty-five years of age as his capacity will then permit.

A babe born in the world with only reflexes does not become religious overnight. He has not the

capacity for it. He becomes religious by being in life itself and interpreting it religiously or as Christ interpreted it. It seems to the author that this is one of the great fundamental considerations in determining what the church shall do to further religion in the lives of its children. Let us have them as religious as possible now, whatever their age.

Religion Is the Interpretation of Life

Religion is not merely talking about Moses, nor even talking about honesty, nor is it always giving alms to the poor. Religion, to the mind of the author, is an interpretation of life acted out, which has as its fundamental philosophy that all of us are of the one family of God. Religion is the striving together cooperatively to be brothers in spirit as well as in flesh. It is not the business, therefore, of the church to talk about Moses only or even to talk about religion only. It is the business of the religious educator to cooperate with his scholars in religion. Teacher and pupil must act together and think together in order that such acts may approach the teacher's ideal. To think religiously is sometimes different from thinking about religion. Once in a while we have felt that at our conferences we were more inclined to think about something we call religion than we were to think religiously. The religious educator must promote life and promote it in accordance with the social philosophy of Jesus.

This means then that our course of study is not primarily a series of stories to be learned, a series of geographical facts or Biblical knowledges, or even a series of virtues to be discussed and prayed about, but rather a series of life's activities.

Curriculum in the Home

The curriculum in the home, therefore, would be to have the child set the table, wash the dishes, do some chores, study his lessons, visit the sick, contribute to the common thinking of the family, listen to the preacher, teach a Sunday school class, play a sufficient length of time to receive from intense activity such recreation as is necessary, and to think over his activities at the end of the day to see if perchance he might not have done them better. The curriculum is rather a series of activities in which the growing child becomes more and more capable.

In determining our curriculum, then, we need to determine the capacity of the child at any particular stage of his development and what activities he is most capable of at that time. We need to know when the growing child will first wash a dish and at what time he should have considerable skill in washing dishes, and at what time in his mental development he may be able to appreciate dish washing as a contribution to the great family project of rearing the home. It follows then that we cannot

outline a basic curriculum or course of study for the church school until we have made a thorough study of the abilities and capacities for religious action that the child is capable of at each stage in his development.

Religion Is Social

Another consideration is that religion is essentially social. In order for a person to be religious he must have a human being present with him, and also he must have the consciousness of God's presence as the Father of both. An act of honesty involves two people. An act of service involves at least two people. Life involves a mate, a friend. The normal environment of every child brings him in contact with two adult parents and brothers and sisters of ages varying from his own. Further, his normal environment brings him in contact with children of his own age, sometimes under the supervision of an adult and sometimes not.

It is under these human relationships that a child is given the privilege of acting religiously or irreligious. In order to respond then to this normal situation, our church school curriculum must be so devised as to promote religious activity under this normal environment. Each activity will, therefore, include first the members of the family, and secondly, the members of the community, state, nation, church, or world.

Religion Through Cooperation

Another consideration, and one corollary to the last, is that religious growth is best promoted, and we may perhaps say only promoted, by cooperative methods, by cooperative human activity in which each person is performing a special function. Most of our family life is cooperative, each member, father, mother, child, brother, sister, cooperating each in his way to promote the best interests of the family, each performing some phase of the whole family life or activity.

As it is in the family so it is in community life. We can best grow religiously when each one of us is contributing our part to a common project. That is why we have a church. One can sweep the church building; another can pray; another can preach; another can teach; another can farm; another can bank; together we shall forward King Emmanuel's banner. When we each feel that we are contributing to a common cause, we are on the high road of progress toward the religious ideal. Our children must learn to **work cooperatively**, else they cannot obtain religious promotion. Hence, the series of activities which go to make up our curriculum must be activities which involve the cooperative effort of children and adults together, not merely children of a single age, but children of different ages.

A Sunday school class must visit the sick, make

up a picture book to send to a little boy in the hospital, contribute funds to send preachers to foreign missions, and, in the long run, learn to think together, each contributing to the common social thinking his own thinking. Oh, that we could do that in our conferences rather than assemble each to gain his own point! Oh that we could assemble each to contribute his own knowledge or views to a common cause! That will produce religion. That is religious thinking.

Religion Through Evaluation

Religious growth comes about by a constant interaction between activity and evaluation thereof. One may preach a sermon; then, in order to make his sermon more nearly like that of Christ, he must think back over what he has done, comparing it with his ideal and thus make himself more capable of preaching the sermon better next time.

We teach our first Sunday school class. We study our own method in the light of the methods which other people have used and thus perhaps better our own methods. We are growing religiously. Many mothers take a great deal of pride in having slaved themselves by sewing, washing dishes, washing clothes hour in and hour out for their children, but who have never taken fifteen minutes a day to think over whether they could have washed more easily and with less effort. But the latter is essential to the betterment of her job as a mother, and to her own religious growth as a mother. It is in the thinking over a task that she develops her philosophy with which she tests her actions to see if they come up to all that they should.

As parents we correct a child. When through with the correction, do we think over what we have done and try to discover whether we could have done better? He who would promote his own religious growth must have a common place between his activity with men and his evaluation thereof. Religion is possible only to the man who thinks about his life in terms of a life which he conceives as better than that which he has lived. Religion then is impossible to the man who has no imagination, memory, thinking, or reasoning power. The reverse of this means that even though a man may have these powers latent, he is not religious unless he exercises them.

How true it is that much of our activity as human beings is done without any imagery or memory of past similar actions or without any thinking or reasoning accompanying the act, comparing the act with past acts or with the ideal act. Much of our activity, therefore, is unpurposeful. It is merely the blind expression of an instinct. Many of our activities are similar to the wink of the eyelid. The wink of the eyelid has a biological function. Much

of humanity's activity, for instance, smoking, chewing tobacco, drinking liquor, lying, stealing, etc., is not even on the plane of a biological function. It is negative not positive. Religion puts purpose into our activity, that purpose being to attain an ideal, God. How, then, can our activity become purposeful unless we think about it and compare it with our ideal?

Thus we find that the church school in its curriculum or course of study must not only promote cooperative activity but also must promote an evaluation of such activity. This evaluation should be cooperative too. To merely stimulate children to visit the sick is not enough. Children must be led to think why a person is sick. What can we do to rid the world of sickness? When have we a right to call upon God for help? It is not enough to stimulate the children to put money in the Christmas offering basket. They must learn in time to feel that that contribution is a part of a great world project, the christianizing of the world. Their action must be purposeful; it must not be blind.

Why is so much of our activity so unpurposeful? Largely because we have not thought about it in terms of the Divine. It is, therefore, one of the objects of the church to stimulate and greatly enhance the evaluation of life's activities by the membership of the church. Mothers must be taught to think over their tasks, not merely to do them. To wash dishes always in the same way and never think about whether it can be done more expeditiously or in an easier way is not religion. To teach religion in the same old way and not stop to think whether it can be done better is not religion. To farm in every detail just as our fathers have done and never stop to evaluate their processes is not religion. Too much of life is carried on in this way. In fact, this seems to be the chief business of the church to stimulate an evaluation of life's activities. Consequently, not only will the religious educator promote activity, but he will also promote an evaluation of it.

Religious evaluation is accomplished in several different ways. The most commonly used method is the personal discussion going on between the religious educator, the pastor, Sunday-school teacher, Oriole leader, friendly visitor, or the priest and the scholar. Another common method is the lecture or sermon in which the religious educator evaluates for a large group or stimulates the group to evaluate. It is generally the former, but the latter should be used more often. Music, especially congregational singing, is one very valuable method in promoting the evaluation of life's emotional values. Prayer, to the mind of the author, is the most powerful, whether done privately or publicly.

All Life Is Religious

Another consideration is that the whole of life must receive a religious interpretation. It may have seemed strange to you that we should have mentioned washing dishes or banking or planting seed in connection with religious growth. It is strange to you because you have not been considering these acts as a part of your religion. We have spent too much of our time in the church school interpreting the life of Moses religiously, but not the life of present-day Johnny. Moses, so far as we are concerned, never had to answer the question whether he would be found in a dance hall, but Mary does; and very seldom do we hear it told a farmer that his first duty after planting his seed is to attend a farmers' institute rather than to attend a discussion on some phases of ecclesiastical doctrines. But according to our views, that is his first duty. All life, that which makes up the bulk of it, must be interpreted in terms of the divine purpose. We must be taught to farm the world into religion, and we must, therefore, have farm institutes under church supervision in order that this religious interpretation may be promoted. This is a part of the church curriculum. If our argument is true, does not the church come far from fulfilling its entire function? Does it not fail much in answering all the needs of its members? We certainly need an enlargement of our program.

In determining what the church shall do, the pastor, visiting priest, Sunday-school teacher, and other representatives of the church must remember that as a whole parents do not consciously promote the use of these principles which we have here enunciated with respect to the activities of their children. Parents are failing in promoting religious development. The religious process of acting, and thinking about the acting, in terms of the ideal is not brought to a completion by the ordinary parent in supervising his child. Neither does the child himself complete the process. The child himself will play day in and day out without any thought of bettering his play life. Most men will farm year after year and never study to find better methods. We have farmed the same way for generations, and many countries still farm as did their ancestors many generations ago, even though at their very door a more efficient method of farming is being used.

The religious educator must realize that parents do not promote the purposeful activity of their children. Parents do not consciously bring about cooperation in the family life. Cooperation merely happens; they do not foster it. At least parents fail to promote an evaluation by the children of their own activities. The church must supply this lack. This means then that a great part of church

curriculum will be that of fostering an evaluation of the life of the child which is not under the supervision of the religious educator. The religious educator will then need to stimulate the child to evaluate that part of his life when the religious educator is not around.

No wonder the Lord set aside one day in seven and commanded people to go to church. The chief function of Sunday, to our notion, is to promote an evaluation of the activity of the six preceding days.

But religious educators are finding it a very difficult task to stimulate an evaluation of that part of one's life which is not done in connection with the religious educator himself. It takes a pastor with a lot of courage to talk in his Sunday morning sermon about the activities of the members of his flock during the week. He is sure to offend Mr. A, when Mr. A knows that Mr. B knows about whom the preacher is talking. The pastor has a delicate task. Many of them have long before this realized it, and yet this is a part of the task of the church. Do we have the courage of our convictions?

This thought brings us back to our first considerations about the church course of study or curriculum. If the pastor himself cooperatively acts with his scholars, they will then more readily permit him to evaluate for them or permit him to stimulate their evaluation of their own activity in which they have cooperated.

Especially does the religious educator find it a delicate task when he attempts to stimulate one generation into an evaluation of a process handed down to him by his forefathers. Our forefathers always rode behind horses. What a fool was he who attempted to ride in a horseless carriage! The world laughed as they laughed at Noah. What a fool is he who attempts to suggest a new method of teaching religion! He must expect to be laughed at. But it is the duty of the church to stimulate an evaluation of processes handed down traditionally no matter how long they have been used. Perhaps we can better them. Such evaluation generally comes forth with much travail but with great results.

Another part of our task as religious educators is to get our scholars or students to see themselves as factors in great world movements, the whole of which they cannot perceive and hardly imagine. How many of our tithepayers really realize what they are helping to do with their tithes? Do they consciously feel that they and our foreign missionary are working together hand in hand?

How many of us have felt ourselves actors in the Lausanne conference recently promoted? How many of us realize that the invasion of the Ruhr is an act in which we are partners? Are we silent actors or intelligent ones? This invasion is affect-

ing our religious life. Are we intelligently handling the situation? Are we even doing anything about it? Is the establishment of a religious college in Rome of any interest to us religiously? Is the establishment of a Soviet government in Russia of any interest to us religiously? Do we see the religious significance of Columbus discovering America? Do we appreciate the religious significance of the moral conditions bringing about the fall of Rome? Do we appreciate the religious significance of astronomy or of nature? All of these are of significance to us religiously. It is the duty of the church to point this out.

What place has the Bible in all this? Likewise, the Book of Mormon and the Doctrine and Covenants? They serve two functions, one to help us set our goal and the other to provide material to be used in evaluation of life as it is now lived. The Bible may not be as helpful in modern situations as the Doctrine and Covenants, being itself a history of early life, not of modern, and yet the principles toward which those Biblical men were working are the same toward which we are working. Its philosophy sets our goal. Also scriptural stories and illustrations are to be used by us as religious educators in strengthening and exercising the imaginations and reasoning of our growing children.

Ideal Cities

By S. A. Burgess

Ideal states under a variety of titles have long held a prominent place in the history of thought. To-day there are many writing concerning a Zion city, for the name of Zion applied to an ideal state has been used by writers both ancient and modern.

Another name that is very frequently used is that of Utopia, the name applied to the ideal city described by Sir Thomas More.

This subject is naturally of great interest to all members of our church. Reference has occasionally been made to the plans of Owen, and cooperation in Great Britain, which grew out of his plan, and also to the garden cities of England, which are a continuation, in part at least, of his work a hundred years ago.

Quite recently we have referred to the article in the *Journal of History* for April, written by Elder M. A. Etzenhouzer, in which he reviewed many of these social plans. Now there has also come to our desk *The History of Utopian Thought*, by Doctor Joyce Oramel Hertzler, of the University of Wisconsin. This book is stated to be perhaps the first book published on this important subject, which reviews the perfect social states as outlined for the past 2,500 years or over. It gives a good historical

background, discussing first the perfect social states as presented by Amos, Hosea, Isaiah, Jeremiah, and Ezekiel in the Old Testament and of the kingdom of God as presented by Jeremiah; then the book continues with the "City of God," by Augustine, the Savanarola's "Florentine theocracy."

These are all examined with respect to the existing conditions at the time that these men appeared and wrote, the difference in the nature of the perfect states proposed, the ways and means of effecting the transmission, and the significance which these conceptions have for us to-day. These earlier writings are concerned more with a celestial city and an apocalyptic vision than with an immediate effort to put into effect such ideals.

A chapter is then given to Plato's Republic, which would bear a careful reading. Some of his ideas may prove surprising; but his plan was a reasonably complete one of a select class of rulers, the ablest men, who were prohibited from holding property or receiving any personal benefit, but who were required to devote their services for the benefit of the state.

A review of the early modern Utopias includes that of Sir Thomas More, Francis Bacon's New Atlantis, Campanella's City of the Sun, Harrington's Oceana, and a summary of the significant factors of this group. Practically all of them express eugenic ideals, which were quite common to all teachers of the ideal state.

Of the Utopian socialists there are included, Morely, Babeuf, Saint-Simon, Fourier, Cabet, Blanc, and Owen.

Finally in this historical review the recent social anticipations of such pseudo-Utopians as Bellamy's Looking Backward, Hertska's Freeland, and Wells' Modern Utopia, are considered.

It may surprise some to learn that these are not simply dreams, that in many cases a serious attempt was made to carry them into effect. This is particularly true of several of the Utopian socialists. Owen established a model city at New Harmony, Indiana. Fourier had several societies established, both in Europe and in this country. Cabet is of particular interest because of his settling with his colony at Nauvoo. Theodore Hertzka's work was translated into many languages, and nearly a thousand local societies were organized, a suitable tract of land was secured, and a settlement actually made. In fact, this is true of most of these plans, a serious attempt was made to carry them into effect. We wish that our space permitted a discussion of these various ideals, what has been done and the results, for it should prove of interest and should help us in the consideration of the social problems of to-day. Some of these men were socialists of known standing. Many of them were great leaders in thought

in their age, presenting a hope for the future as well as attempting to overcome the evils of their age.

While we are upon this theme it is of interest to note that here in America a practical attempt at stewardships and community interests was for a long time in effect among the American Indians. The Pueblo Indians still own their property by the Pueblo, though individuals are granted a family interest in a particular tract which they farm and use, and which descends to the children in the family but which they are not privileged to sell, as the fee belongs to the Pueblo and is subject to the community control.

This book of Doctor Hertzler referred to above, in its particular field, is not only the latest—it was published in 1923—but is also a remarkably able review on this subject, and evaluation of these various attempts for an ideal city.

Social Principles of the Gospel

An outline used by President F. M. McDowell in his class work at the recent Young People's Convention at Lamoni, Iowa, June 7 to 17

I. Introduction.

1. Things we like about our present civilization:
 - a. Scientific achievements.
 - b. Epoch-making inventions.
 - c. Increased knowledge.
 - d. Rapid educational advancements.
 - e. Increased wealth.
 - f. Improved opportunities for culture.
2. Things we do not like about our present civilization:
 - a. Crime.
 - b. Divorce.
 - c. Immorality.
 - d. Poverty.
 - e. Profiteering.
 - f. Class conflicts.
 - g. Race conflicts.
3. Factors neither good nor bad in themselves:
 - a. Wealth.
 - b. Power.
 - c. Talent.
 - d. Education.
 - e. Science.
 - f. Ambition.
4. The good or evil of our present civilization depends upon our choice of attitudes:

Right attitudes	Wrong attitudes
Love	Hate
Hope	Fear
Trust	Suspicion
Altruism	Selfishness
Cooperation	Enmity

5. Hence the problem of building a better world is principally one of developing right attitudes in *individuals*. It is a problem of *human living together*.
 6. The problem of building a better social order, Zion, is not so much a problem of geography or machinery or laws as it is a matter of directing human impulses to a better way of living. Of course, there must be machinery.
 7. The gospel of Christ includes:
 - a. A means of individual regeneration.
 - b. A plan of social organization.
 8. Christ was primarily interested in social life. Matthew contains 101 statements of Christ dealing with social life and only 9 dealing with doctrine, and 14 with the hereafter.
 9. Even the so-called first principles of the gospel have a vital social significance.
- II. "Social Principles of Jesus."—Walter Rauschenbusch.
1. Human life and personality are sacred.
 - a. Little children blessed.
 - b. Touched the leper.
 - c. Shielded the outcast woman.
 2. Men belong together and must work out their problems together.
 - a. The great commandment, "Thou shalt love thy neighbor as thyself."
 - b. Christ wanted companionship in hour of affliction.
 - c. Hold cities collectively responsible.
 - d. The Lord's prayer a social prayer.
 3. Strong must stand up for the weak.
 - a. Christ took sides with poor and unfortunate.
 - b. Was always helping the fallen, the outcast, and the sick. "Went about doing good."
 4. Ambition must be satisfied in service to humanity.
 - a. Christ's temptations show that personal gain and power shall not be used for selfish purposes.
 - b. Christ at all times bitterly condemned leaders who abused power.
 - c. Set new standards of leadership.
 - d. Ability borrowed from God.—Brooks Fletcher.
 - e. Can all professions go on this basis? (Social Principles, p. 109.)
 5. Private property must serve social welfare.
 - a. "A man's life consisteth not in the abundance of the things which he possesseth."
 - b. "Ye cannot serve God and mammon."
 - c. "He that layeth up treasure for himself is not rich toward God."
 - d. God, the Owner—Property only an additional opportunity for service.
 - e. Only legitimate use of property is for the common good.
 6. Religion must be socially efficient.
 - a. Worship is not enough.
 - b. Any religion that obscures duty should be condemned.
 - c. A religion that separates men should be condemned.
 - b. Be useful or die.
 7. The conflict with evil is an actual *conflict*.
 - a. The kingdom of God will have to fight for its advance.
 - b. Evil has a strong appeal to human instincts.
 - c. Evil has a strong social pressure.
 - d. Evil will never surrender without complete defeat.
 - e. Religion dare not be passive only.
 8. Social redemption is wrought by vicarious suffering.
 - a. The cross is a vital social principle.
 - b. "If any man would come after me, let him deny himself and take up his cross and follow me."
 - c. "He that loses his life for my sake shall find it."
 9. The new social order (Zion) that we are trying to build to-day will come only by the application of these principles to our social life.
- Some of the Ideals of Zion*
1. God's Supremacy.
 - a. God, the Owner.
 - b. God, the Creator and Provider.
 - c. God, the Giver.

"The keynote of religion is the belief in a supreme being who controls our destiny. This principle is basic in the religion of Christ and the ideals of Zion."
 2. Our Stewardship.
 - a. Meaning. "The management of an investment of God in you."
 - b. Social significance.

"It is that organization of social life that will permit every man to function to the maximum of his possibilities in that way that he will best serve the group and be quite content to merge his own interests in the interest of the group."
 3. Consecration.
 - a. Definition.
 - b. The call of the present age.
 - c. Purposes of consecration.
 - d. Kinds of consecration.

c. Spirit of consecration.

"All that I have, all that I am, all that I hope to be, is consecrated to the service of God and my fellow men. We are measured by that thing to which we dedicate ourselves."

4. Personal Purity.

a. Taught by the books of the church.

b. Is constructive. "The wages of sin is death."

"Who shall ascend to the hill of the Lord? He that hath clean hands and a pure heart."

5. Training for Service.

a. Taught by the books of the church.

b. Demanded by our leaders.

c. The tragedy of the untrained.

"Zion will not be ready for complete redemption until we have men and women ready fully prepared to take their active part. The most difficult problem of Zion is its untrained."

6. Perfect Love.

a. Taught by the church books.

b. A constructive factor in society.

"Until love and good will supplant suspicion and hate the world must ever remain in an unstable condition."

A One Hundred Per Cent Zion Builder

Where Do You Stand?

Grade yourself on each question, assigning to each some value between zero and ten. Play fair; do not give yourself too little or too much. Remember you are grading yourself, not your neighbor. If you want to, you can keep your grade to yourself.

Questions:

Grade

1. Are you truly converted?

Note: Are you sold to the gospel plan including not only the first principles but the Zionian plan? Have you ceased to do evil and learned to do well?

2. Are you in frequent touch with the divine?

Note: Are you frequently in touch with the sources of spiritual life? Is your life in part a prayer life? Have you felt the spiritual fire of a good prayer service? Do you give heed to the still small voice?

3. Are you trained for service?

Note: Have you discovered your talent? Have you cultivated that talent? Are you going to make every effort from this hour forth to prepare for better service?

4. Are you consecrated to the service of God and man?

Note: Can you say that all you are and all you hope to be is consecrated to the furthering of God's purposes on earth? Can you say, "Here am I, Lord, send me," and mean it? Will you "go with Jesus all the way"?

5. Are you pure minded?

Note: Are you keeping yourself unspotted from the sins of the world? Do you like the clean and pure better than the vulgar? Do you see God or the Devil in sex?

6. Can you cooperate and accept leadership?

Note: Can you work peacefully with others in your branch? In your class? In your home? Can you work under others and accept orders from them? Does it make you angry if you cannot have your own way?

7. Do you have an abiding faith?

Note: Do you have a faith in God? In other men? In yourself? In the triumph of right? Are you working at all times as though you believed the gospel to be true?

8. Do you have ambition, grit, determination?

Note: Do you wilt before the first problem? Have you a backbone or a wishbone? Are you a vertebrate or a jellyfish?

9. Are you loyal?

Note: Are you true to yourself? To your own body? To your own mind? To parents? To wife? To husband? To children? Are you loyal to the best ideals? To the home? To the family? To the school? The church? Can you keep your word to others?

10. Is your life and all that you do saturated with the spirit of Christian religion?

Note: Are you willing to have your belief in God measured by your service to your fellow men? Are your pleasures such that you can pray over them? Can you ask God's blessings on your work? Is *self* or *service* your goal?

Liberty means "leave to live by no man's leave underneath the law."—Theodore Roosevelt, Assistant Secretary of the Navy.

OF GENERAL INTEREST

God's Financial Plan

Under the above heading there appears in the *Herald of Holiness* an article based on Leviticus 27:30; Deuteronomy 14:22, to the effect that tithing is the method established of God. Augustine is quoted as saying:

"Tithes ought to be paid from whatever may be your occupation, whether war, merchandise, or some handicraft. Tithes are required as a debt. He who would procure either pardon or reward, let him pay tithes and out of nine parts give alms. God who has given us the whole has thought it meet to ask the tenth from us."

Tithing was practiced by heathen nations, Greeks, Syrians, Hindus, Britons, and others. Only the Christian nations have failed. Grotius is referred to as stating that from the most ancient ages a tenth has been regarded as the portion due God.

Seldon, in his History of Tithing, states the Arabians required every merchant to offer a tenth of his frankincense. The Germans, Saxons, the Buddhists, Mohammedans, are also alluded to as upholding the system of tithing. Then Deuteronomy 14:27-29; Nehemiah 13:7-12; and Genesis 14:20; 28:20-22 are also quoted with final reference to the absurdity of the usual financial system of setting small boxes to catch the pennies to meet the financial needs.

Imagine the President of the United States and the committee of ways and means sending out little jugs and barrels with slots in them, mite boxes, to catch pennies to meet the fiscal needs of the Government of the United States. Or imagine the different States and counties holding fairs, festivals, apron sales, concerts, and ice cream socials, with women asked to cook and sew to get enough money to pay the regular expenses. Such methods would be a reproach and disgrace to any State, and yet this is the method by which many Christians are trying to finance the kingdom of God on earth. We all acknowledge that God has placed on this globe a kingdom called the kingdom of heaven. Is it conceivable that he has brought such an organization into existence and has never thought about financing it, but has thrown it out into the world a waif to be sustained or neglected as men see fit? Immediately I hear a thousand voices say 'No.' May I not hear another thousand? God's financial plan is, always has been, and always will be, the payment of the tithe. The tithe is his and he has commanded the payment of it by the rich and by the poor. He who keeps it for himself robs God and will be correspondingly cursed with a curse. Thus saith the Lord (Malachi 3:7-11)."

We quote this as showing what others are saying and thinking and trying to do on this important subject. It refers to the Mormon Church as a tithing organization though we are not informed as to the accuracy of some of the details set forth. The principle at least is approved.

Are Spirit Pictures a Fake?

In his recent book *The Case for Spirit Photography* (Doran) Sir Arthur Conan Doyle assures that under certain conditions it is possible to photograph spirits of the other world. So much has been said lately concerning this spiritual phenomenon that brief notice may be taken here of the investigations undertaken by certain Americans.

The New York *Evening Telegram* publishes results based upon the testimony of two men, one an expert photographer and the other a well-known magician who claim to have proof

that "spirit pictures" are a "fake." The *Evening Telegram* aims to show that Sir Conan Doyle has been greatly deceived by clever fakers.

A review of the investigation and reproductions of the photographs are given in *Current Opinion* for June, 1923.

Slides Made From Cuts in Copyrighted Books

One of our elders has written, asking concerning the copyright law in the United States. He states that he has no trouble in preparing slides from photographs in copyrighted books for use in the British Dominion, but asks what would be the case in the United States.

Speaking generally, the copyright laws do not differ greatly from the old common law rights of authorship, nor does the law of the United States differ widely from that of Great Britain.

The copyright law of recent years in the United States covers cuts, lithographs, engravings, prints, charts, photographs, and paintings, as well as magazines and books and dramatic and musical compositions. The copyright of a book extends to its contents. A photograph may be separately copyrighted. Speaking in general the copyright of a book copyrights the whole and also the parts. The copyright law does not take the place of the patent system or protect any art or system set forth, nor does it cover theory, speculation, or opinions.

Copyright differs from patent right in that some use of the cuts of a book antecedently made, composed, and copyrighted may be made by a subsequent writer in making and composing a new book upon the same subject, and without regard to whether the first book is wholly original or partly made up of selections.

Of course permission may be secured to make extracts or use any part of the book or article and this may be done without violating or lessening the force of the copyright.

The question of infringement is rather an involved one. There must be a copying in whole or in part. A similarity alone does not make one an infringement of the other. A public reading or recitation, for example, of a copyrighted work is not an infringement of the copyright, though the presentation of a copyrighted play may be.

Fraud is not essential. If a copyright has been in fact violated, good intention is immaterial, though innocence may have a bearing on the question of fair use, especially where the amount taken was small. The amount of the matter appropriated is important but it is not always of material importance. The value of the material taken, the importance of it to the sale of the original work, is often the vital factor in deciding questions of infringement. The question is after all whether a material and substantial part of the prior work has been taken, and to what extent will the use made prejudice the sale, diminish the profit, or supersede the popularity of the original work.

Extractions and quotations are taken as a matter of course for purposes of criticism, comment, or illustration, and considerable license is allowed for such purposes; for such use is usually beneficial rather than injurious. Extracts or quotations for other purposes may be made, but the limit of permissible use is much more narrow than in the case of criticism and comment.

The above is presented, showing in a general way the underlying principles, for the reason that the cases concerning prints and engravings are quite limited in number. A substantial copy of a print or engraving will be sufficient to constitute an infringement, but there can be no infringement unless there has been an adoption of the essential features.

The owner of a copyright in a printed engraving in both England and America is protected against any reproduction without regard to the mode in which the reproduction is effected. Thus a lithographic reproduction of a painting is an infringement. A tableau or living picture does not constitute an infringement, but a photograph of a tableau *vivant* founded upon a painting may properly be found to be an infringement.

A reasonable consideration shows no basic difference between the law in the United States and in England. The principles governing are the same. The use of a picture from some copyrighted book may depend on whether the picture itself is an original, whether it is of a subject that could not justly be reproduced, and the question may very well turn on the factor that the picture or cut has not been separately copyrighted, that its use with credit would tend to promote the sale of the book and be rather beneficial than the reverse. However, in case of doubt one can usually receive permission for such use either from the publishers or from the author through the publishers. For as already indicated, when credit is given, the effect is beneficial rather than the reverse.

The fact that credit is given would show good intent, but does not entirely prevent the use from being an infringement. On the other hand, we would reemphasize that extracts may be made for purposes of criticism and review and that extracts may be made in other textbooks on the same subject, of course in such cases giving credit. There would seem, therefore, some reason to suppose that the use of the picture or cut as a slide along with other similar slides, the whole work or lecture being original, may as a rule be found to be permissible. That is, where the author of the lecture secures a number of slides from a variety of sources in producing a new composition, namely, his lecture.

If he thus uses a cut, of course he is the one responsible if there is any question of infringement. However, in case of doubt the matter may be readily resolved by asking and securing permission for use. S. A. B.

The Distribution of Wealth

For years the statement has been circulated that 1 per cent of the people own 60 per cent to 90 per cent of the wealth. This statement purports to be based on authority, and through frequent repetition has secured credence, according to the American Bar Association *Journal*.

More recently W. I. King, basing his conclusion on partial investigation, has declared that 60 per cent of the wealth is in the hands of 2 per cent of the population. But in fact, there never has been any such general and comprehensive survey of the distribution of wealth as would warrant an exact statement. The conclusions above are open to criticism on account of the meager data on which they are based. The probate record and tax records do not afford sufficient basis for the final conclusion on the distribution of wealth.

The probate records are defective because of the custom of depreciating the value of estates, because many small estates, consisting of personal property are divided without probate; because many estates are distributed in whole or in part prior to death; because small estates are quite commonly disposed of by deeds delivered at the death of the owner, and we may add to this list several other reasons. Where a man and his wife own property by estate in the entirety, such property does not go into the probate court. Where the property is community property, it goes to the survivor. Property is also transferred in trust. In fact, we personally have never known of an estate in which the probate records adequately set forth the value of the estate,

not because of a depreciation of the items listed, but because of transfers made before death, or the manner in which the property was held. Even in the case of real estate, families have many times held the property for a term of years until cleared by the ordinary statutes of limitations, and have then issued deeds.

The tax records are not reliable, both because of depreciation of value, and because of exemption of large classes of property such as mortgages, government security, and corporation stock, and because of the unequal appraisement of property.

Nevertheless, this *Journal* of the American Bar Association adds, the income tax, land probate records, tax records, and other sources of information seem to afford, on the whole, a fair basis for the inference that 50 per cent of the total wealth is owned by 2 per cent of the people; at least, that such a statement is somewhere near accurate, though this is only an approximation. But 2 per cent of the people is some two million families. For ordinarily criminals, insane persons, and infants are not expected to own property. Quite commonly the title to property is fixed in the head of the family. There are something more than twenty million heads of families in the United States who might normally be expected to be property owners, so it is less startling to suggest that two million, or 10 per cent, of those who might be expected to hold wealth, hold 50 per cent of the wealth of the country.

Again, there has been much discussion with regard to compound interest permitted to run for a thousand years, but such has never happened, or anywhere near happened in the memory of man. Natural law has prevented any family from retaining wealth for a long period of years, or for more than a few generations. Furthermore, the law of the land has developed several devices to equalize distribution. For example, the income tax, and the inheritance tax, and insurance.

The Crime of War

February 14, 1922, may yet go down in history as one of the greatest importance for the race. On that day Senator Borah introduced a resolution of which *Current Opinion* quotes the following as the central portion:

"That war between nations should be outlawed as an institution for the settlement of international controversies by making it a public crime under the law of nations, and that every nation should be encouraged by solemn agreement or treaty to bind itself to indict and punish its own international war breeders or instigators and war profiteers. . . ."

It has long been the habit of Christian people to speak of war as criminal, and even so great a military leader as Marshall Foch has declared, "War in itself and for itself is the greatest crime in the world. The world is made for peace and for work in peace time." General Sherman in the Civil War described it more tersely when he said that "war is hell."

In this last statement General Sherman may be approximately correct, but however correct in theory the statement may be it is not in fact true that war is at present criminal. It is wrong; it is sinful; but it is still recognized as a legitimate method of settling national disputes. Much as it may be denounced, war has never been made unlawful or criminal.

It is fortunate that people speak of it as being criminal, for it raises the hope that there may be enough peace-loving people to make it in fact criminal. Piracy on the high seas, though immoral, was for a long period permissible, and governments frankly fitted out privateers. Piracy has, however, been made criminal by agreement of the nations.

The slave trade, as *Current Opinion* also points out, was always inhuman and barbarous but it is only in recent years that it has been made a crime and so has largely disappeared. Senator Borah therefore continues, "Why should war, the most stupendous wrong, the most searching and destructive curse of mankind, be permitted to wear the crown of legality, the shield of legitimacy?" Even the disarmament program, while it limited the building of certain types of battleships has only intensified preparedness in other bellicose types so that the armament race continues. A large part of the taxes of Europe are still to provide for the immediate national defense and hundreds of millions are spent in the United States for present and future defense, quite aside from the debt incurred by past wars. In fact, in the last three years twelve nations of Europe have resorted to war to settle disputes even though they had on paper accepted the creed of arbitration.

But this resolution of Senator Borah proposes definitely three things: the codification of international law; a world court with much greater powers than are possessed by the present permanent court of international justice; and the declaration by all nations that war is criminal.

The first, the codification of international law, is a difficult, and will doubtless prove a tedious task though it must be attempted and done if civilization is to progress or even if civilization is to hold its own. It will take years to accomplish it but that is no reason why it should not be undertaken.

The second proposal, the widening of powers, will no doubt be a gradual evolution as international law develops. Such widening of powers will be necessary if the court is to function fully.

The third is after all the crucial proposition and may be the one most difficult though not from any intellectual or spiritual or moral point of view. An enlightened public opinion can come to no other conclusion though it may take an enlightened public opinion to force the governments of the old school to entertain the idea and to put it into effect. If the question is put squarely before the nations of the earth it is difficult to see how they can evade the issue, for it is only a declaration of that which is already admitted by most of them in current speech that war is criminal. If so it should be clearly made and declared to be so.

Are Emotions Traceable to Glands?

The origin of the emotions has been the cause of much speculation on the part of psychology in the past but until recently little has been attempted in the way of scientific investigation.

Doctor Joseph S. Hughes, in an address before the biochemical division of the American Chemical Society, made some startling announcements of a demonstration of the theory that emotions are traced to the glands.

He says we do not inherit a sweet or disagreeable disposition but instead we receive certain glands which are capable of secretions causing corresponding reactions in emotions. By injecting chemical substances into these glands we may, he declares, readily change the disposition of any individual.

This is the first evidence we have of experimentation with the emotions which indicate results. How successful or dependable they are is yet doubtful but we may all rest assured that if Doctor Hughes' work bears fruit we may yet acquire those angelic dispositions for which we are so much in need.

The Religious Force of Youth To-day

From the *Literary Digest* of May 29 the following, credited to Doctor William E. Gardner, secretary of the Department of Religious Education in the Episcopal Church. Doctor Gardner believes that the flapper is religious and that we should direct rather than discredit youth. He suggests that the attitude of youth to-day may after all prove beneficial to the race in its unfettering of the shackles of the past, that there will come a better realization of the truth. Doctor Gardner continues:

"The ways of thinking on the Bible and religion are unfettered, and there are signs that we shall have a rush, like those of the gold-mining days, of youthful intellect toward the most fruitful and least-known field of human thought, the field of religion.

"The genius of religion is that it must be conserved and passed on to the next generation. The genius of youth is that it must adapt that religion to its own needs, if there is to be growth in truth.

"The reinterpretation of religion is much needed to-day. It is no new situation in history. Whenever doctrines or religious customs cannot be interpreted to hold the interest of youth, the end of those doctrines and customs is in sight. If they have no vital truth they become side eddies in the stream of human interest. If they have vital truth, youth finds it and clothes it in new phrases and figures and stories, and makes it an asset in human endeavor. The turning of youth toward the church—the seeking of its message of power for right—is creating a second reformation in religious thinking. There is no Luther nailing questions to the church door. Instead, there is a youth movement in religion. Our boys and girls will cause changes in the church's ideas and teachings more radical than those of the Protestant reformation.

"Youth is searching for the power that Christianity has always had, the power that can be applied every day. More than ever to-day youth detests selfishness, injustice, and war of every kind. The young do not think so much about the wrong and evil in these things as we do; they think they are foolish and unnecessary curses.

"The youth of the world to-day are hunting for truth more than they were twenty years ago, and they are interested in non-material objectives of life because world events compel them to that kind of an interest. Most of the inhabited parts of the world are explored. The adventures of life are no longer in discovering countries. The adventures of the future, youth knows, are in the realm of ideas. Every boy and every girl with ambition knows that success depends more on morals and mind than on muscle.

"Everywhere boys and girls are looking for spiritual power. They may call it by different names, but they seek spiritual power. They will find the power they need in religion where mankind has found it throughout the ages."

Then on the other hand the *Portland Oregonian* takes direct issue with the above and says that such a position is not conducive either to progress or reform.

"The fact is that the sound thinking of the world has never been the product of youth, aside from an occasional and luminous genius. Old men for council, and young men for war. It would appear self-evident that our youthful theorists, scarcely able as yet to cope with the business of earning their way through the world, are not to be trusted with the rather particular matter of moral revolution. The conventions restrain and irritate them. They assail the conventions as stupid and tyrannical, the product of a primitive state of society. A dozen years from now these same flaming young reformers of to-day, their zeal somewhat abated, will have

taken glad refuge in the conventions, as a wanderer welcomes a roof and a fireside. Confident of this, even their severest critics have minimized the peril of their recalcitrant opinions."

For success in the work of society, whether of the church or any other part, or of the whole, it would seem quite probable that the plan already laid down that society consists of both young and old would in the long run prove to be the best possible arrangement. Certainly the vision, the enthusiasm, the zeal of youth is needed for progress. Certainly the wisdom, the experience, and the dreams of the aged are needed for safety. Also there is needed the cooperation and strength of those of middle age to do the work of the present day. While they envision the future, while they dream of the past, on the parents of to-day, those of middle age, rests the responsibility for carrying on the work of to-day.

The Menace of the Sermon

The sermon should teach the word of God and lead the hearers nearer to him.

In a recent article in the *Yale Review*, Doctor Francis E. Clark insists that the sermon is proving a hindrance rather than a help to the church because so much attention is paid to it that it is approaching sermon idolatry. One of the first questions asked a Protestant church concerning a prospective pastor is, Can he preach? not with regard to his helpfulness or godliness or devotion. So he brings forth his best sermons at first but the people soon tire.

The real purpose, Doctor Clark insists, should be worship, that the church buildings should be erected with such beauty as to inspire a feeling of worship. The building should convey the thought that it is the house of God in its architecture, construction, and interior ornamentation. The hymns and Scripture readings and all portions of the service should be conducive to the sense of worship. The church should not be built for a lecture platform primarily nor the service simply for a setting for the sermon. But the sermon itself should be a portion of the public worship.

Frederick Lynch, in the *Christian Work*, comments with much approval on Doctor Clark's article, that the sermon should be but one incident of the service even though an outstanding part. But its purpose should be primarily for the worship of God. To-day with our freedom of thought, many books and magazines of religion as well as secular topics, but few will go to church to hear the average Protestant preacher, so he agrees that the church building should be primarily for worship. Whatever type will be conducive to reverence should be followed in the main structure. The windows and furnishings should follow the law of highest beauty rather than convenience for discourse. It should be the house of God rather than the house of the minister.

Again he suggests that the service should be of a common order in which the whole congregation participates. They should not be shaped as a preliminary or as looking toward the sermon. They should deal with the great religious obligations reaching toward God. In too many Protestant churches the minister is more prominent than God. He reads, he prays, he speaks, and in some places does most of the singing. It would be well if the people would do more of their praying and more attention should be given to the music, not as a concert to be listened to by the people, but as a voice of the people raised in praise. The service, in other words, should direct their thought to God and arouse within them the desire for a closer relationship.

His third suggestion is that the Lord's Supper is made too

incidental in the average Protestant church. It should be made, not the tag end of the service but a whole service and the most solemn of the month. The trouble is that some Protestants are inclined to act as though the Lord were no more at the Lord's supper than in the restaurant across the road. The church should be made to feel his visible presence even if they do not follow the example of the Scotch minister and place a vacant chair for his presence at the communion table.

Finally the sermon should be made a part of the service of worship and not an individual expression of the preacher's opinion on every topic under the sun. Less stress should be put on the sermon as the discussion of a topic, more stress upon it as instruction in the teaching of the Bible and in the teaching of the word of God and the doctrines of the church. The question then should be, not how striking a sermon can he preach, but how deeply versed is he in the word of God and the teachings of the church. Does he understand music and reverent service? Does he feel himself the shepherd to all of the people? Doctor Lynch suggests as have others that the advertisement of church services may be the most outstanding evidence of decline and that the character of some church advertisements leave very much to be desired.

As to our own church, we always have made the sacrament service one of dignity, a thing apart. We believe as a rule that we do feel the presence of the Lord. We are also striving for more of worship and of congregational singing, but it is a query whether our sermons as a whole are predominantly reverent or if there is not a growing tendency to lecture on scientific themes, to give book reviews, and to discuss kindred topics on which the speaker expresses his opinion.

We think we are safe in saying that most of our ministers to-day feel reverently the responsibility of standing in the sacred desk before the people, to speak on behalf of God, and are earnestly striving to convert themselves and others to better living, and make all feel the presence of God. It should be so. While the church should be strong for religious education it should be first of all for reverent worship of God and to bring to its membership that feeling of personal relationship and of communion. It is not enough that we be convinced that the pastor has this divine touch. The people should be brought to feel their own divine possibilities and duties before God.

S. A. B.

United States and World Affairs

The World Peace Foundation, the Church Peace Union, and the Federal Council of the Churches of Christ of America have held some forty meetings in the larger cities of the country on behalf of American cooperation with the other nations of the world. One speaker has taken up the general situation, the other has discussed in more detail the League of Nations, the World Court, the Near East situation and the occupation of the Ruhr. They have gone out thus two by two and report, according to the *Christian Work*, a great deal of interest and enthusiasm which has been rather increased by President Harding's letter urging that the United States should join the World Court.

The object of the campaign is not directly to urge entrance into the League, but to urge the people to consider, taking it for granted that they believe in the United States participation in world affairs.

"A pasteurized, sanitized society is not necessarily strong, progressive, or dynamic."—Todd.

Penalties for Crime

So much has been written of late from a medical point of view concerning the need for care and treatment of criminals that it is rather of interest to note in the American Bar Association *Journal* for September, 1921, an article by Marcus A. Kavanaugh, judge of the superior court of Cook County, Illinois.

Judge Kavanaugh refers directly and repeatedly to the idea often set forth that the criminal is mentally deficient and therefore deserves special consideration at the hands of society. With this he takes direct issue and emphasizes the need of protecting society against habitual wrongdoers. The criminals now in jail are costing around \$45,000,000 for mere food and keeping, while they cost three times that much to watch, pursue, and convict, and cost about the same larger amount in waste and breakage of property they have needlessly occasioned. This does not take into consideration the misery, terror, and physical suffering caused to innocent people. This indicates a financial cost of somewhere near \$450,000,000. Yet, as Judge Wadhams is reported as saying, one third of the inmates of our prisons are repeaters and the more skillful are not caught. It is only the duller who are, as a rule, convicted. A study, therefore, of prisoners alone affords no real clew as to the average intelligence of the criminals.

Judge Kavanaugh has visited many prisons. In preparation for this paper he addressed a questionnaire to the heads of sixty-five of the great prisons of this country. While accurate records are not kept as yet, he reaches the conclusion that the percentage of repeaters is very much larger. The criminals with whom society must seriously contend is not the accidental violator of an ordinance but the predatory outlaw.

To meet the situation it is necessary that fitly measured penalties be assigned and that punishment should follow swiftly after the act. The greatest evil in criminal administration in America to-day is the numerous continuances before trial.

The social student, in making a close study of the criminal, is moved first of all by sympathy for the under dog, forgetting that it is the under dog who started the fight and brought on his own trouble. It is quite true that as a rule the criminal had but little education, because education requires work, and he will not work. Bruce Thompson is quoted as saying that nine tenths of the criminals are above the average in intelligence. Judge Kavanaugh states that this is also his belief. In our sympathy for the under dog we do not want to forget a just sympathy for the peace officer or policeman whose life is in danger many times in the pistol battle at midnight. When a man has repeated a predatory crime it becomes a serious question to society whether he should be given another opportunity. The result of social pressure in recent years is to make the penitentiary more desirable in some ways than boarding school in time off, provision for moving pictures, ball games, operas, etc.

Judge Kavanaugh insists that the criminal is not a mental defective upon the whole, that the first object of all criminal justice is to make the lives, persons, and property of law-abiding persons safe. The first object is not the care of the evildoer or even the reform of the evildoer. Our reformatories are often misnamed, because the hardened criminals are nearly all mixed with the unhardened. He has looked the criminal in the face through twenty-five years on the bench and fifteen years at the bar, and says frankly that the criminal is just the ordinary citizen, you or me, but is lazy, selfish, and cruel. He is not insane and is no mystery. The professional criminal shows no real stigmata except an

aversion to work. If you can teach him the value and joy of work he is no longer an outlaw. Heredity, aside from parental example, has practically nothing to do with the matter, and he quotes Doctor Healy as coming to the same conclusion after testing a thousand offenders.

It is not only folly, but should be criminal to call any child a criminal, for any man may become a criminal and even come to look like a criminal. Take the American Bar Association and make them sit together with cropped heads; dress them in prison uniform; don them with four days' growth of beard, or if you prefer, take a convocation of bishops in some church to which we do not ourselves belong, or take the House of Representatives in Washington, or the House of Lords in England and give them the right treatment and you will have a good picture of criminals in the gross.

Crime is more a matter of disposition than of mentality. Some weak-minded men have evil dispositions, but not because they are weak minded. The difference would be that the duller minded will more poorly judge his chances. But the weak intellect is more easily dealt with by penalty. Nor is family environment really as great an influence as is often imagined. Frequently, if not usually, the criminal has an honest father and mother and honest brothers and sisters. He, the cleverest in the family, the pride, the most petted, indulged, and pitied, becomes the most vicious. Of course environment and family play a large part.

It is as well that we should consider this, as well as every other question, from every point of view. A great deal has been written, and some have been published in our columns, concerning the mental deficiency of the criminal. It is well to take into consideration all of the evidence available.

Judge Kavanaugh favors avoiding sending a man or woman to prison if it is practicable to do so. If men or women have a good record and are only guilty of an ordinary offense, not a predatory, and who is truly repentant should be paroled, but this never applies to the unrepentant. The one who, though guilty, fights to the last ditch needs his legacy. Otherwise we have only contempt for the law. Children in real reformatories may have a good chance, but never should a hardened criminal be sent there and be permitted to associate with them. Once a man is sent to prison, that disgrace is forever lost, after a return, upon his action, but we must remember that first of all the responsibility of the law is to protect the lives and persons of the innocent; secondly, to reform the criminal and help him so far as possible.

Music Renews the Hope of Human Derelicts

Bowery Mission in New York recognizes spiritual and therapeutic value of melody.

The Bowery Mission, one of the largest missions on New York's famous Bowery, has for twenty-one years been giving weekly concerts for the benefit of the human derelicts who attend its meetings.

"In our work music plays a great part," said Doctor Hallimond, superintendent of the mission. "The men who come to us are fighting a big fight. To them music is as stimulating as to soldiers on a battlefield. They come to us, many of them, tired, discouraged, disheartened. The concerts cheer them, the music renews their courage; it gives them a great uplift.

"Music liberates the imagination. It makes a man dream dreams and see visions. It renews hope. It is a proved fact that concerts have a spiritual and therapeutic value in our work."

Strangely enough jazz and popular music make no appeal to the thousands of "down and outs" who drift into the Bowery Mission. They prefer to hear the great classics and seem to appreciate and be helped by programs that would appeal to thorough musicians. To a typical Bowery Mission audience, it has been noticed, the subtle strains of the violin and the mellow notes of the piano make a stronger appeal than the voice and words, no matter how beautiful.

"Music is the one thing one can give without being patronizing," Doctor Hallimond explained. "No matter how kindly and tactfully one gives food, clothing, money, or shelter there is always the suggestion of charity in a gift to the unfortunate. Not so with music. It is a gift that can be given to rich and poor alike. Then, too, music is impartial; for it is a direct gift to everyone in a large audience. And for those two reasons, if for no others, it has inestimable value in the work of the mission."

At present Doctor Hallimond has more than 500 famous names on his list of great artists who have given music to the men at the Bowery Mission and with few exceptions those who have been there have asked to be permitted to come again.

In giving of their art the musicians get something valuable themselves. It is inspiring to see and feel the effect of music on the hopeless and discouraged. It is very different to play to the men at the mission than to an audience of critical and blasé concert goers. It is genuinely inspiring, because through music's power the successful and the unfortunate of the world meet understandingly.

Education and National Defense

An encouraging item appears in *The Outlook* for May 23, 1923 concerning the expenditures for National defense. Secretary Weeks answers an attack which accuses the Government of spending eighty-five per cent if its budget for war and only two per cent for research, education, and development. Mr. Weeks points out that the National Government is not responsible for education, this being left to the States, counties, and municipalities. The interesting thing is that the latest available figures show that more than twice as much was expended for education as for the army and navy. Of the appropriations to the army nearly \$43,000,000 goes to improvement of rivers and harbors and more than \$4,000,000 to the maintenance of the Panama Canal, all of which indicates that the general statements we often see are misleading when the facts are analyzed.

Kansas Editor Says Bible Furnished Good Copy

After printing a weekly serial from the Bible for three months, Arthur J. Carruth, managing editor of the *Topeka Journal*, declares that the publication of the Bible has proved to be the greatest success of any feature ever printed by the *State Journal*. Moreover, it is being read by many subscribers as faithfully as would be the installments of a popular novel, Carruth states.

"The publication of the Bible serially has had a marvelous effect," said Mr. Carruth. "It has shown that the subscribers are sincere in their demand for reading matter of a religious character, and also has shown to the public that the newspapers do not print only the sensational, that they do not attempt to appear primarily to the masses and that they do not neglect church."

As an indication of the interest taken in the publication of

the Bible, Mr. Carruth stated he had received inquiries from every State in the Nation, many letters from Canada, and a number of communications from foreign countries. A number of Kansas newspapers have taken up the publication of the Bible since the *Journal* started it, Mr. Carruth stated. He said that out of about sixty ministers in Topeka he had received communications from all, and that in only two or three cases had they criticized the publication.—*Publishers' Review*.

President Briggs informs us that the music department of Graceland College was this spring recognized by the State as fully accredited, so diplomas were granted this year for the first time which carry the right of teacher's certificate in public school music. This was the only department which had not been fully accredited, so now every department is up to the standard. In fact the college ranked this spring among the three highest junior colleges in the United States.

"If I am disadvantageously placed a small hill may hide the mountain."

Zion Builders

By E. P. Darnell

Hear the call, O youths of Zion,
That is ringing forth to-day;
From the hearts of countless millions
That have missed the narrow way—
See the blood that flows like rivers
From whole nations that are slain—
People wondering if God liveth; if
"Peace on earth" was spoke in vain.

Turn their faces, youths of Zion!
From the scenes of this earth's life,
To the city you are building,
That is free from lust and strife.
Tell them, Zion Builders, tell them
That from God's eternal throne
Angels with the gospel message
Through the midst of heaven have flown

Granting men the gifts and blessings
That they had in days of old,
Ushering in the dispensation
That by prophets was foretold;
When upon his youths and maidens
His Holy Spirit he'd pour out,
Causing them to sense his nearness,
Prophecy and sing and shout.

Zion Builders, heed the message;
God and man both wait on you,
And the work that lies before you
No one else but you can do.
Hasten to the work, ye builders,
Let my gospel be your sword,
Till all nations hear the message
"Peace on earth," thus saith the Lord.

LETTERS AND NEWS

History of the Irvington Branch, 1864-1923

During the early summer of 1864, Elder E. H. Webb, doing missionary work among the scattered Saints living in Alameda County, California, baptized Roswald R. Dana August 4, 1864, also H. G. Whitlock, and November 10, 1864, Mr. D. P. Young was also baptized with several others whose names were not mentioned.

May 14, 1865, Elder R. R. Dana baptized Joel Edmonds and several others whose names are not mentioned. All were living along the Alameda Creek.

Elder E. C. Briggs was sent as missionary in charge, and he organized a branch of 14 members on May 21, 1865. Joel Edmonds was elected president, calling it the Alameda Creek Branch.

At that time Irvington was called Washington Corners, and was church headquarters for the missionaries; and Joseph, Alexander, and David Smith, W. W. Blair, James W. Gillen, Thomas Daily, D. S. Mills, and many others made this their main stopping place.

October, 1865, Elder E. C. Briggs baptized many of the members of the original church of Nauvoo, and among them were Simeon Stivers and wife.

In 1867 steps were taken to build a meeting place, and William Horner, never a member, but very friendly to the church, with Brother Hopkins, donated a half-acre lot.

Earl Marshall and Simeon Stivers were elected trustees, and donations were received from a few of the members and friends; then a church was built, and in 1894 was accidentally destroyed by fire. The lot still belongs to the Irvington Branch and the district has created a cookhouse, dining-room, and elders' house, to be used at reunions.

Elders J. Edmonds, D. P. Young, E. Marshall, D. S. Mills, S. B. Robinson, and others presided over the branch in their turn.

In 1872, 68 members were on the branch record, but many moved to Iowa and other places. Branches were organized, so the membership began to decline.

After 1878 meetings were held irregularly, because of the lack of elders, till Heman C. Smith came and arranged for some one to come each month.

Elder Thomas Daily held a series of meetings in 1890 and baptized a few. Later, Thomas W. Smith preached some, also C. A. Parkin and George S. Lincoln came and preached, and administered to their wants.

June 6, 1900, F. B. Blair advised changing the name to Irvington Branch, as that was the name of the town, and E. S. Chase presided from June 3, 1900, to December 30, 1906.

In 1907, J. A. Saxe was elected president, and T. Cook priest, and on July 18, 1909, Elder J. A. Saxe moved to San Francisco, leaving Priest T. Cook in charge. This office he held till his death, September 30, 1910.

Elder J. A. Anthony and different ones came from month to month, administering the sacrament and feeding the flock, keeping them alive.

November, 1916, J. A. Saxe and E. S. Parks of San Francisco were elected elder and priest, and John Driver of Irvington was elected deacon.

December, 1920, Elder J. A. Saxe asked to be released, and recommended Priest E. S. Parks to preside. The Saints were meeting in the dining room on the lot used by the reunion, and E. S. Parks asked the Saints if they would meet in the Christian Church if they would allow us that privilege, and after consideration and discussion, Sister Horner was elected

committee of one to see Doctor Durham, trustee, and report back. Doctor Durham is very friendly to our cause there, and he said we could use it at the eleven o'clock hour each Sunday. Brothers Bert and Charley Cook furnished the Union Sunday School with wood, and this keeps the room warm for the Saints. E. S. Parks is busy with tracts, and visiting from door to door, teaching the people our faith, with the hope of making many friends and members to the cause of Christ.

Factories have been built and new homes erected to house the people coming in to work in these places.

The harvest is ripe and white with promise, but the laborers are few.

The fall conferences and reunions, have been held there regularly since 1891, with few exceptions, at Santa Cruse, San Jose, Sacramento, and Bushrod Park, Oakland.

God has poured out his Spirit in great power at reunions there from time to time, advising the Saints to improve and beautify the grounds and he would bless them.

About 1910 the greatest manifestation of power and light was given about one a. m. Not a star to be seen and a thick heavy black cloud hovered over the trees and one could not see the white school yard fence across the street so thick and black darkness, but on the half-acre lot where the tents and tabernacle were one could see a pin shining ten feet away, and many who were baptized that day said they heard a quartet of angels singing in the trees or above the tents.

Sister J. M. Terry, Sister Grace Hartsough, Kenneth Richmond, and many others were awake and dressed themselves, and went out of their tents and were eyewitnesses of this wonderful display of God's power and light.

Elder J. D. White, our district president, and Bishop Edward Ingham have purchased the Irvington school just across the street from the church property, with its two or three acres of school yard. It has several sheds, five or six flush toilets, several sanitary drinking fountains, and desirable features to make the place worth while.

The spring conference voted that the district presidency and bishopric be given power to make necessary improvements on the property, that it may be used at the fall conference and reunion. Brother White is there this week getting things in order.

The Saints and residents of Irvington are a good and desirable people, and one enjoys being in their midst. There is also a marked degree of the Spirit at the services, which is evidence of their Christian conduct, good behavior, and unity.

In 1921 there were over one hundred tents in the school yard alone; in 1922 there was no reunion held in the district, but we are looking forth to see the largest reunion ever in 1923, July 19 to 29.

All will receive a hearty welcome this year in Irvington. Make a sacrifice and trust God to do what you cannot do, and you will surely receive a blessing. *Come all.*

Very sincerely yours,

EMERY S. PARKS, *Pastor.*

Campbell Is Made President

We have recently learned that Macy Campbell has been rightly honored by being made president of the Iowa State Teachers' College. His work there on behalf of the rural schools has been highly praised. He gained his education by his own hard work and self-denial, working a few years, then attending school for a year, and in this manner he has gradually made himself competent to hold any position in the educational field. He is a son of Duncan Campbell, who was for many years one of the seven presidents of seventy.

Work in the Kirtland Temple

This writing finds us in the little village of Kirtland, the first headquarters of the church. We came from our home in Joliet, traveling by automobile, with the intention of going east as far as the Atlantic coast. Being free from missionary appointment, as we had supposed, we decided to head toward the East, holding revival services in different branches en route where our services might be required. But a request coming from the powers that be to care for the temple this summer changed our plans, and we are quite satisfied with the change.

We left home May 9 and drove to Toledo, where we were prevailed upon to stop over and hold a few services. A large audience greeted us the evening of our arrival, and the good Spirit was present. At the close of the meeting I was near the front door, being introduced to strangers and shaking hands with friends, when, in order to make room for some one to pass, and not knowing that the stairs leading to the basement were directly back of me, I stepped backward and went headlong down the flight of stairs, landing in a heap at the bottom. Of course I was hurt, but not as badly as I had reason to expect. After remaining nearly a week in bed I was able to continue the journey, reaching Kirtland on May 17.

We were kindly cared for at the home of Brother and Sister Eben Curry until we secured rooms at the hotel opposite the temple, where we are now nicely located. My wife and I enjoy our work at the temple very much. We have visitors every day through the week, and on Sunday they come in crowds. Last Sunday we had more than two hundred and fifty visitors in the afternoon, really more than we could do justice to in explaining the gospel. A brother came to our assistance, however, taking charge of the upstairs, while Sister Pitt acted as doorkeeper, asking the visitors to register. She explains the distinctive features of the Reorganized Church, that we are not the Mormons, etc., gives out literature, and shows the visitors into the main auditorium where I give a short lecture, and a more lengthy one when time will permit.

First I tell the time the temple was erected, 1833-1836, when the church had its headquarters located here, then the meaning of the four pulpits located on the east and west ends of the room. The four at the east end represent the Aaronic priesthood, seating the presiding bishop and his two counselors, the presiding priest and his counselors, the presiding teacher and the presiding deacon and their counselors. A short explanation is then given as to the duties of these officers.

The west pulpits seat members of the Melchisedec order, the presidents and their counselors. We then explain the use of the veils or curtains let down from the ceiling to divide the quorums when more than one is in session. Attention is then called to the five orders of architecture in the room—the Roman Doric, Corinthian, Egyptian, Colonial, and Gothic, and how all are made to harmonize, suggesting that all believers should be in harmony and not oppose each other.

We then tell them of the years the temple was uncared for, owing to the death of the Prophet, who was killed by a mob in Carthage, Illinois, in 1844, causing a disorder in the church and a departure of a part of the church under the leadership of Brigham Young, and his introduction of polygamy and other doctrines entirely foreign to the original doctrine of the church, thereby bringing disgrace upon the entire body. Then is explained the Reorganization under the leadership of Joseph Smith, eldest son of the Prophet, by those who refused to follow Young, the son taking his

father's place as president of the Reorganized Church in 1860.

When the question arose as to the ownership of the property formerly owned by the original church, the courts were appealed to and the findings of the court of common pleas, Lake County, Ohio, of February 23, 1880, decided that the Reorganized Church was in true succession to the original church and identical in faith and practice with the teachings of Joseph Smith the Prophet, therefore was entitled to all its property and legal rights. Following this we took possession of the temple in 1880 and put it in its present state of repairs.

We then tell them the real purpose of the church is to prepare a people for the Lord's return to the earth, whose coming we look for soon, and that God's purpose in restoring the gospel was that Christ might find the same church in organization, in doctrine, and in power as the one he left on earth after his resurrection. We then call attention to the organization having within it apostles, prophets, evangelists, pastors, teachers, etc., then to the doctrine of Christ, as recorded in Hebrews 6. We also call attention to the gifts of the Spirit as recorded in 1 Corinthians 12: 7-10, and assure them that God has not changed, but when we return to the old paths and obey the same law Jesus established we will find God just as near to us and as willing to answer our prayers as he was to answer the prayers of those who lived eighteen hundred or nineteen hundred years ago, and give them the same spiritual blessings as the ancients received. If we have the time, we then tell them how the Lord will save all mankind, but every man in his own order, in some of the many mansions he has prepared for his children, thus proving God to be a God of love, as he would not be if he saved only a few good people and damned all the rest.

It is wonderful how well the people listen and how delighted most of them are with what we tell them. They are very much surprised to learn that we are not the people they thought we were. They thank us over and over again and seem pleased to give us their offering as a token of their appreciation. Some even ask us if an offering would be acceptable.

This temple is doing a work that no other institution in the church could do. We are able to preach to hundreds and even thousands who would not think of coming to our little chapels, and they come from all parts of the world. While they may never join the church, they carry away with them information that is bound to spread and do good in many unknown ways. We enjoy our work more than we are able to tell and only hope the Lord will give us wisdom and strength to make our work a success.

F. G. PITT.

Saint Thomas, Ontario

On the first Sunday in May special services for the young people in the church were held.

Sunday school was as usual but was preceded by an early prayer service. There were about thirty-five present, and all but the very small children participated in the testimony meeting.

Sacrament service was at 11 a. m., and in the afternoon a program by the young people was presented, consisting of music, recitations, and speeches. One young man, Norman Brokenshire, was ordained in the morning and spoke in the afternoon, "getting into the harness" immediately, as he expressed it.

J. L. Burger preached in the evening on "The rich young man." The choir consisted of the young people.

Advantages of Owning a Building in Jerusalem

My previous illustrated article dealt with the experiences had in erecting a building, together with some of the details of construction. This article shows the advantages of owning a building. First we will deal with the financial advantage. To rent the Floyd House at \$1,536 a year and pay for the repairs, which represent another good round sum, we could not afford. Sister Floyd told me a short time ago the rental of the Floyd House at the above sum did not much more than pay for the taxes, repairs, insurance, and incidental expenses.

Suppose we subtract the cost of insurance and taxes, which are about \$168, then discount the balance 50 per cent. It would leave \$684. Add this to the rental price and it totals \$2,220 a year.

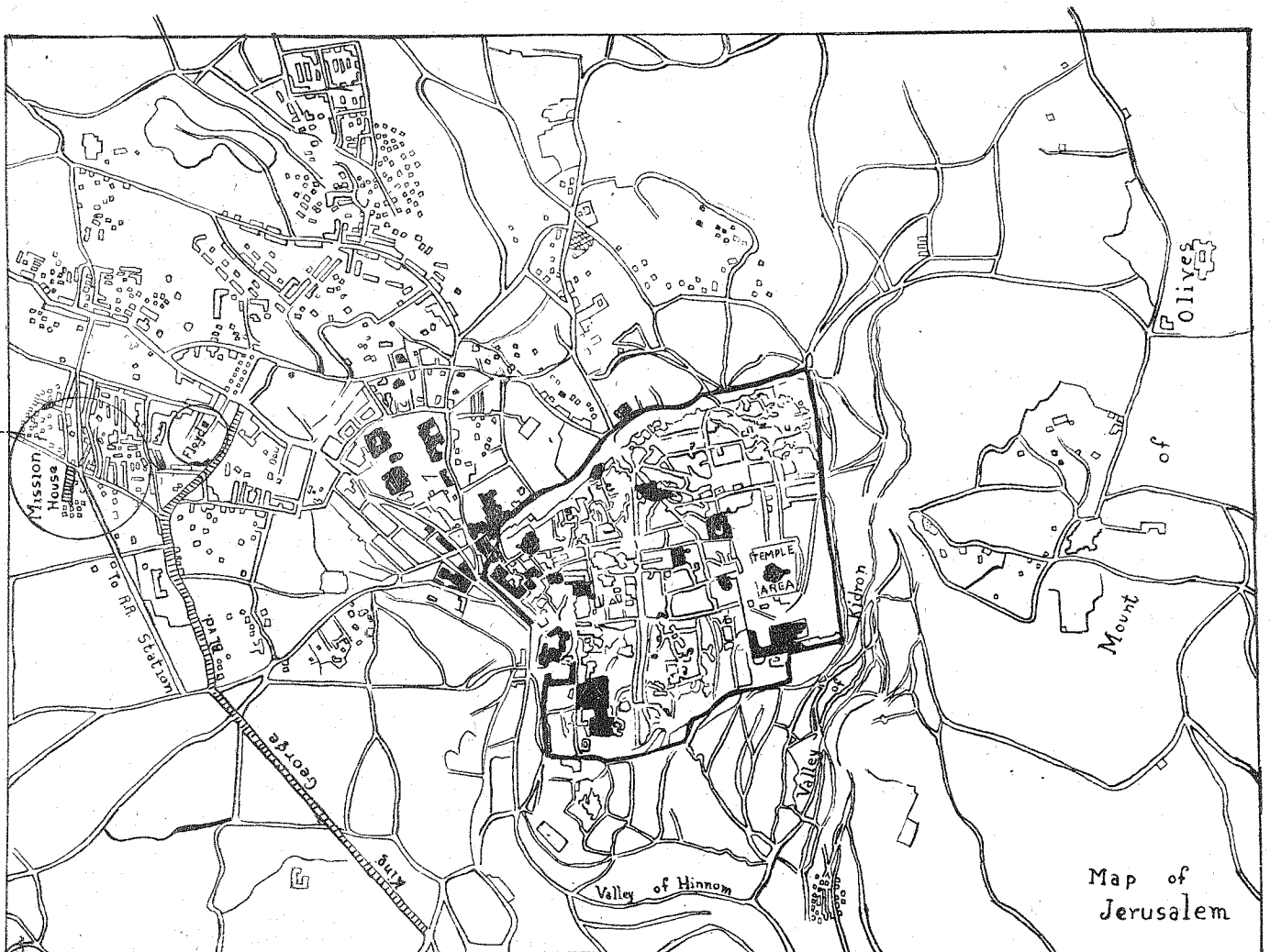
Our present new building and land represent an investment of \$15,000, or \$900 at 6 per cent. Add \$150 for repairs and you have a total of \$1,050 as compared with \$2,220. Thus we save \$1,170 a year and have a building designed for our needs. Depreciation on this building does not represent over \$25 a year. Subtract this sum, and it leaves \$1,145. If you rent a house in this city, the cost of repairs falls to the tenant; this is an old established custom, and difficult for an American to understand. After four months of correspondence with his Excellency, Governor of Jerusalem, and considerable determination, we were able to obtain an exemption from taxation for a period of eighteen months, and if the

laws effecting churches and schools do not change during this period a further exemption will undoubtedly be granted.

Location

Our mission is located inside the present boundaries of Jerusalem. (See map accompanying.) We are just seven minutes' walk from the Floyd House, our old location, and twenty minutes from Jaffa Gate. We are not isolated. On the other side of the street, houses are numerous. The marks on the map opposite the mission house represent houses. King George Boulevard, twenty meters wide and considered the principal street in Jerusalem, now in construction, is five minutes walk from the mission house. The Old Ain Kerim Road connects us with this boulevard. Touching the front corner of our land is a new twelve-meter road which runs past the new British high school and on to the railroad station.

Central location counts for very little here. Wonderful sermons do not attract the people. Each church is attended by its school pupils, missionaries, teachers, and other employees of the mission. If one of these people discovers more light in another church and desires to unite with it, his allowance is cut off at once: Churches here resemble colonies. We must colonize or we fail. At present our members are a target for sectarian arrows, and persecution. We must own land and buildings to colonize. Eventually we must engage in business so as to give our members an opportunity to earn a living. Our business establishments must be built on our



own land. We have a good foundation now: Do not regret a move in the right direction and do not find fault with President Smith for making this move, for Apostle T. W. Williams and the writer are equally responsible; and let me emphasize. *If we had not bought land and built, our work would never have amounted to anything in this country.* Our land is 83 feet front by 336 feet deep and we have room for expansion. People are not converted here in mass. It is personal contact, fireside talks, doing a kindly act. They are won through love. After we win them we must stick to them. This means colonization.

A Convert on the Outside of the Kingdom

Here is a picture of Leon Levy, a good, clean boy sixteen years of age. He believes our work with all his heart. His mother is a well-educated, honorable woman. She does not object to Leon becoming a member. Sister Passman and I visited her little home, consisting of one room and a small kitchen. We found it immaculate. Mrs. Levy is a member of the Karemite Church (a despised branch of the Jewish Church that does not believe in the Talmud). She said, "We receive this little house from our congregation and if they find out Leon has been baptized we will be put out, so go slow with the boy." Leon is our boy and we love him. We have persuaded him to learn typing. As soon as he can manipulate the machine, he will learn shorthand, then he will be able to earn a living for mother and self. It's a long time to wait when a boy wishes to join the church, but under the present conditions we must be patient.

Water, Air, Light

A good cistern is a valuable asset. Many of them take in sewerage soaked water. We drank much of this. Our present cistern does not; it is clean. Light and fresh air are also valuable assets. We have plenty of both, now, thank God! We taught as many as twenty-eight pupils in a room without a window in it. Now we have plenty of windows. Take off your coat, roll up your sleeves, come to Palestine and help push the work along. There is room for all to work here. One of my good friends in America sold his effects and moved to Zion. I wrote him to come over to Jerusalem and help us. He didn't come. Several men holding the priesthood, a baker, butcher, tailor, good carpenter, and tinner, could come here, earn a living and help in gospel work. Do we hear some saying, "I will go, Send me"?

Box 417, JERUSALEM.

HARRY PASSMAN.

Reunion Grounds Purchased in Australia

As a supplement to *The Gospel Standard*, published by the Saints in Rozelle, New South Wales, Australia, an illustrated pamphlet was recently distributed telling of the beauties of the reunion grounds about to be purchased.

Entitled "The call of Tiona reunion grounds," this tract advertizes shares in the grounds and contains a description of the location:

"The mission conference of 1922 authorized the formation of a company to buy 80 acres of land about 12 miles south of Tuncurry, and to develop it as a reunion ground. The place has been called Tiona, which is the Tahitian equivalent for Zion.

"The site is situated at the base of the peninsula of which Cape Hawke is the termination. On the eastern boundary there is a lovely beach, sheltered from southerly weather by Booty Headland. On the west is Wallis Lake. A more delightful spot it would be hard to find in all Australia.

"Ultimately it is proposed to erect cottages and other permanent buildings to accommodate visitors to the grounds,

but for the present tents will be used. The charge for accommodation will be very reasonable."

Special reference is made to the reunion movement in America and its success. Reunions tend to improve the spiritual tone of the church. By extending over a week or more they give opportunity not only for spiritual activity and for business absolutely necessary for the reunion, but also for recreation and social intercourse so that those who attend may return home refreshed as a result.

Young people are drawn to the reunion, nor does the spirituality suffer because of the recreational features.

Missionaries Return From Islands

An account of the mission of Bishop A. V. Karlstrom and wife to the South Sea Islands was given in a recent issue of the *Joplin Globe*. The missionaries have just returned from three and a half years' work in this field and have many interesting stories to relate. In an interview with the press, the following was given:

"There is nothing of the savage instinct in the natives," Mr. Karlstrom said, 'for it has long since died out.

"They have given up their old ways of worshipping idols, in favor of the Christian belief.

"In the island group's capital, Papeete, Tahiti, the city has electric lights, five theaters, an ice plant, and other modern conveniences. It has a population of 5,000.'

"Wear Modern Clothes

"Persons in Papeete and the larger towns largely have discarded the breechcloth for clothing of American styles; the islanders as a whole are more or less civilized—perhaps the average runs about half civilized.'

"Mr. Karlstrom was accompanied on his mission by his wife, and both mastered the language of the island, speaking Tahitian fluently.

"The mission which took Mr. and Mrs. Karlstrom 3,600 miles southwest of San Francisco in the far Pacific was one to help out the financial status of the South Sea islanders. They directed their efforts in bringing them out of the state of bondage, which is much on the plane of the Peons of Mexico. The islands are under the French protectorate, with a French military governor in charge at the capital. The several hundred islands, most of which are only small coral formations, have a population of approximately 15,000 natives.

"Visit All of Islands

"Mr. and Mrs. Karlstrom visited all of the so-called society group of five islands, the Austral group of three, and the Tuamotu group of several hundred. The Tuamotu group is called the lower or dangerous archipelago group, and on some of the islands in the latter visited by them the natives had not seen a white man in seven or eight years.

"We were treated kindly wherever we went,' Mr. Karlstrom said, 'and saw no indication whatsoever of savagery.

"The chief occupations of the islanders are raising coconuts, preparing copra for shipment, and mother-of-pearl shell diving.

"Natives in the lower islands live in small villages. The islands are chiefly small rings of land of coral formation. Only small schooners can reach them.'

"Mr. Karlstrom was compelled to return to America because of ill health caused by exposure while traveling in small boats."

Walter W. Smith, church historian, who has been in the Independence Sanitarium, is recovering rapidly and will return to work in another week.

Independence

All eastern Jackson County has been invited to take part in the Fourth of July picnic on the Campus.

B. M. Houchens, chairman of the Chamber of Commerce, has announced the program for the celebration, starting with a parade which leaves the square at 9.30 Wednesday morning. It will end at the Campus, where the program for the day will follow.

Prizes will be given for the visitor bringing the largest family in one car, for the best decorated car in the parade, and for the best costumed clown under fifteen years of age.

Races will be started at 11 o'clock, including special events for the children and freak races for all.

Additional contests which will be provided are a tug of war, horseshoe pitching, bean bag game, and volley ball, with prizes for the winners of each contest.

The entertainment will include speaking by George H. Combs, jr., assistant prosecuting attorney, President F. M. Smith, and others. A band concert and Scout exhibit will also be given.

There will be baseball games at 10.30, 3, and 5 o'clock.

Dinner will be between 12 and 1 o'clock. Booths have been provided by the Laurel Club, where home-cooked food may be purchased for a small price.

At 9 o'clock in the evening a fireworks display will be put on by a company from Kansas City.

The cooperation of the Chamber of Commerce with the Laurel Club and church committees assures a big crowd and a splendid entertainment for all.

President G. N. Briggs, and Superintendent of Buildings and Grounds A. E. Bullard, of Graceland College, are in Independence for a few days.

Mr. James Houghton of Boston, has come to this city to work in the Department of Music until after General Conference.

Miss Helen Bootman, of Lamoni, is now in Independence where she will be occupied in the office of the Bishopric.

Mr. Max Carmichael, general Sunday school superintendent, passed through Independence on his way to visit several district reunions.

President F. M. McDowell also stopped at Independence for a few days preparatory to a tour of reunions.

Mr. J. A. Gunsolley of Graceland College and his wife spent a few days in this city. They have returned to Lamoni.

Sunday services in Independence were as follows: 11 a. m., sacrament at all the churches; Stone Church, 2.30 p. m. problems meeting, 8 p. m. preaching by Elder F. Henry Edwards; Englewood, preaching at 8 p. m., M. F. Gowell; Liberty Street, Paul M. Hanson at 8 p. m.; Walnut Park, R. V. Hopkins at 7.30.

The Book of Mormon lectures at the Stone Church each Friday evening by Elder L. E. Hills are attracting increasingly large attendance and developing good interest. The series will continue for some weeks, under the auspices of the Department of Recreation and Expression.

Joseph B. Tordoff announces that their Art Book Bindery has been moved to 2051 Central Street, Berkeley, California, and that his father, E. H. Tordoff, will devote his whole time to the restoration of old and rare books and photo-facsimile-reproduction and also fine arts binding.

Mrs. W. Fred Wamsley gave a recital in Kansas City on the evening of June 23. She was born in Independence but moved to Kansas City fifteen years ago. She attends the Central Church and is a member of the choir.

Kansas City Stake

The opening exercises for the new Grandview church were at 3 p. m. Sunday, June 24. Failure to receive the seats had postponed the opening to this date.

The principal addresses were by President J. A. Tanner and Bishop F. B. Blair. President Tanner spoke briefly but to the point, directing his remarks principally to the younger ones of the congregation who have labored so assiduously that the building might become a reality.

The building is of brick veneer construction and will comfortably seat two hundred people in the main auditorium and balcony. Folding chairs have been installed. A nicely arranged but not too large choir loft is across the east end, and just back of that, occupying a higher place, is the pulpit with seat for those in charge. To the rear of this, in a space that is also used for a rear vestibule but open to the auditorium, is the baptismal font. Dressing rooms are arranged to the right and left of the font. A small room is also provided which may be used as the pastor's study. In the east end is a beautiful window, showing the Savior in the garden. All the windows are of stained glass. At the front, to the right and the left of the entrance and in the right and left rear corners of the balcony, are classrooms. The basement is provided with raised platform and pulpit to be used for Sunday school. A heating plant, drinking fountain, wash room, and other sanitary conveniences have been installed.

At the morning service there were three baptized and confirmed at the 6.30 evening prayer service. Also at the morning service there were six children blessed. The Children's Day exercises were held at 11 a. m.

Elder Amos T. Higdon preached the first of a week's series at 7.45. He has held a two weeks' series of meetings at Malvern Hill, closing Friday night, June 22. Weather conditions were not favorable for good attendance.

Armourdale reports several baptisms lately.

Central Chicago

On April 29, H. P. W. Keir preached a very impressive sermon, using as a subject, "The parable of the ten talents," forcibly impressing the fact that each is held accountable for the things that are in the range of his possibilities; that God is satisfied with no less than our best, nor does he expect any more.

At the evening service the speaker was Elder F. Boehm of the First Chicago Branch, who used as his subject, "Have faith in God."

H. P. W. Keir gave a fitting address on Mothers' Day, and the choir rendered appropriate music.

On May 20 we were permitted to have with us Apostle F. Henry Edwards and his sister. He preached at 11 a. m. on, "Our need of men and women who do, as well as talk."

A mass meeting was held on May 21 to consider ways and means of either building a new church or improving the old one.

All services were in charge of the young people May 25, 26, and 27. The program Friday evening consisted of short talks by the young people telling of our missionary activities in foreign countries, interspersed with appropriate missionary songs.

Saturday evening the young people gave a social to the entire branch, which consisted of a short but interesting program and refreshments.

Sunday all services were in charge of the young people. Sunday school at 10 a. m. was followed by a splendid sermon by Roy Cheville. In the afternoon a young people's prayer meeting was held, after which the young people went to the

park for a short time and returned for the preaching service at 7.30, Brother Leonard Lea being the speaker. The choir had made special preparation for this day and surely sang with the Spirit.

We feel that these young people's meetings are well worth while for all. It gives the young the actual experience of shouldering responsibilities, and it certainly gladdens the hearts of the older ones to see the next generation fitting and preparing itself for service. It makes us feel as the poet expresses it, "God's in his heaven; all's right with the world."

June 3 Apostle John W. Rushton preached an eloquent sermon on "The problem of the church to-day."

"Zion redeemed," a cantata written by our own people, was rendered to an appreciative audience on Children's Day, June 10. At its conclusion five little cradle roll graduates were presented with diplomas; and five pupils, the entire class of Sister Sadie Chandler, were baptized. It was a beautiful and impressive service.

On June 17 Apostle John W. Rushton preached two inspiring sermons. Especially good was the sermon in which he used as his theme the parable of the vine and branches, expressing as few men could the old, old story, and making distinction between the fruit of the Spirit and that of the flesh in a way none could mistake.

At 3 p. m. a union sacrament service was held, and we were pleased to have with us besides Apostle Rushton and his sister, Bishop James F. Keir and Elder Daniel Macgregor.

HATTIE K. BELL.

Topeka News

On Sunday, May 27, the wife of Brother F. O. Kelley, our assistant Sunday school superintendent, was baptized by the pastor, Ira G. Wipple.

At eleven o'clock Brother Goffe delivered an appropriate discourse on the principles of the gospel. In the evening Elder Whipple gave an interesting address on spiritual gifts.

The Saints were glad to welcome our aged brother, Elder James Baily, of Scranton, Kansas, to our sacrament service June 3, as it was twenty-eight years ago when the brother was ordained the first elder of the Topeka branch.

In the evening Elder Robert Monroe, also of Scranton, Kansas, used for his text, "The discerning of spirits," and in this way showed the difference between the Reorganization and the Utah Church.

A Children's Day program was given at the eleven o'clock hour on June 10 by the Sunday school.

On the morning of June 17 Brother H. Hyde spoke on the subject "perfection," stating, "We cannot hope to reach perfection only by strict adherence to the law of God." His illustrations were fine and showed his calling as a teacher. "Necessity of the priesthood," was discussed by Brother W. L. Chapman in the evening.

MRS. H. C. PITSENBERGER.

Bushnell in Kansas City Hospital

In the HERALD of May 23 the statement appears that Brother Bushnell was taken to a hospital in Kansas City. He has asked us to add that this hospital is upheld by the corporation for which he works. The employees pay in a small sum, one dollar, a month and in return are given hospital care when needed. This includes all expenses for necessary doctors and operations. If one cannot go to the hospital, it may include such attention as appears wise on the part of the doctors of the institution, though they may secure the help of some other physicians when necessary. This is of interest as a cooperative move.

MISCELLANEOUS

Two Lecture Charts Lost

We have lost trace of two lecture charts. The title of one is "The annual tithing report"; the other is "Inventory and tithing report." Will the party to whom they were loaned, kindly communicate with the Bishop's office at your earliest convenience? B. R. McGuire.

Requests for Prayers

Sister A. L. Jones wishes the prayers of the Saints in her behalf that if it be the will of the heavenly Father she might be healed of her affliction as she feels that the prayers of the righteous availeth much.

Addresses

Elder Arthur Allen, 41 Thornton Avenue, Buffalo, New York.

Conference Notices

Eastern Michigan, at Port Huron, August 11, the last Saturday of reunion. All members of the priesthood are requested to report to their local branch secretary, and branch secretary report a summary report to the district secretary. Report not later than August 1. H. C. Swoffer, secretary, Marlette, Michigan.

West Virginia, at 400 Stealey Avenue, Clarksburg, August 24 to 26. The first session will commence on Friday at 2 p. m., in charge of the Sunday school department, and the evening services at 7.30 will be in charge of the Department of Women. The district conference will meet at 10 o'clock Saturday morning. Saints, come prepared for a good spiritual time. We hope some of the leading men of the church will be present. Thomas Newton, president.

Reunion Notices

Seattle and British Columbia, at Everett, August 3 to 19. This is a change of dates; please notice.

Des Moines, at Runnells, Iowa, August 10 to 19. Beautiful grounds in northwestern part of the town, a delightful place to take your vacation and at the same time receive spiritual food. A number of general missionary force will be present as speakers, besides a number of local workers. We have arranged our program so there will be something for everyone, both old and young, spiritual as well as recreational. Reasonable prices will be charged for those who wish to board at the dining hall. We would like to have every one present for the opening service at 10 a. m., Friday, August 10. Please have orders for tents and equipment in the hands of the secretary by August 5. E. G. Beye, secretary, Rhodes, Iowa.

Kewanee, at Galva, Illinois, August 10 to 20. The committee believes that this gathering will be one of the most spiritual and physically and mentally beneficial reunions yet held. The needs of every member have been considered. Do you need physical recuperation? Can you spend ten days this summer at any place more adapted to your need than at the Kewanee reunion, where God's law of health, as given in section 86, is honored? Do you want to go home from vacation prepared to take up branch service and do something big for God and humanity? Then come to our study periods, 9.45 to 10.45, every morning. The general church has provided us with an apostle to give us counsel along general lines, a bishop to instruct in the big theme of the hour—Christianity translated into terms of service, a patriarch to bless, and a seventy to help round out the complete program. And the district will provide the setting with its "home folks" to offer the glad hand and "sinews of war." It has been arranged for each person able to pay for his tent and meals; the branch presidents and committee will look after other cases according to wisdom, expecting those who have been blessed with health and this world's good to impart to others as God has commanded, that we may have the blessing of his Spirit; for unless we are equal in temporal things we cannot be abundantly blessed with spiritual

things. But everything must be done in order and according to God's plan. For further particulars, write to the chairman of the committee, Ralph W. Farrell, Rock Island, Illinois, Y. M. C. A.

New York and Philadelphia, at Deer Park, August 4 to 19. The park has long been famous for its beauty and the Big Spring. The grounds are splendidly adapted and well equipped for these gatherings. It is located in the Solebury Range of the Pocono Mountains, a delightfully cool and healthy place at this season of the summer. Members in other districts are cordially invited to attend. Our nightly camp-fire services and entertainments will never be forgotten. Lee A. Hartshorn, secretary, 10242 Eighty-fifth Avenue, Richmond Hill, Long Island, New York.

Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 17 to 26. This is the fourth annual reunion. It can be reached by Pennsylvania Railway at Vicksburg, and the Grand Trunk railway which stops on the camp ground to take on and let off passengers and freight. Speakers: F. M. McDowell, Paul M. Hanson, Benjamin R. McGuire, George W. Burt, Mrs. Yingling, Frank F. Wipper, and Leon Burdick. For further particulars write Claude R. Garnett, 525 Woodlawn Street, Grand Rapids, Michigan. E. K. Evans, president, 240 Travis Street, N. E., Grand Rapids, Michigan.

Southeastern Illinois, at the Brush Creek Branch, August 24 to September 2. The permanent camp grounds are located six miles south of Xenia, Illinois. We have made special arrangements with two of the brethren to meet all day trains, if they are notified in time. Those coming without notice should call Mark Holman drug store, and he will advise you how to call up our service cars, Delbert Morris or Hasel Caudle, Route 6, Xenia, Illinois. The camp is a nice, shady grove. There will be a dining hall where meals will be served at reasonable prices for those who do not wish to cook for themselves. Straw for bedding and wood for cooking will be furnished free. We have been provided with three good speakers: Elder C. E. Wight, president of Lamoni Stake, Bishop C. Hunt of Far West Stake, and Patriarch Ammon White of Independence, and besides these we have our own missionaries. The Sunday school, Religio, and Department of Women will be in the care of the district workers, Sister Bruce Brown, Elder F. L. Sawley, and Sister Sparling. Those desiring tents write L. D. Burrough, Route 6, Xenia, Illinois, for the prices and size of tents. Those who desire to spend ten days camping will find this a very nice place and we always have a very large crowd. Henry Sparling.

Southwestern Texas, at Medina River on Sommer Set Road, twelve miles south of San Antonio, August 17 to 26. We have secured the use of an open air pavilion. Fine grove for camping, fine paved road, store. Ice and bakery car passes daily. Tents 10 by 12 can be rented at \$3 for the ten days. For further information write to the undersigned. Thomas Jett, jr., president, 416 Pruitt Avenue, San Antonio, Texas.

Central Michigan, at Pinconning, August 17 to 27. Young people's reunion. Prices of tents and cots for the ten days as follows: 7 by 7, \$3.25; 7 by 9, \$3.50; 9 by 9, \$4; 10 by 12, \$5; 12 by 14, \$6.50; 12 by 16, \$7.10. Sawbuck cots, \$1.50; folding cots, \$2.25. Orders for tents and cots are to be sent to Otto Bartlett, 930 Witherbee Street, Flint, Michigan. Money must be sent with order and all orders must be in not later than August 1. Meals will be free. Otto Bartlett, committee president.

Sister W. M. Beck, of Green River, Utah, wishes to thank the Saints of various places who have sent her the church papers, as she very greatly appreciates their kindness.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- Northern Wisconsin, at Chetek, June 29 to July 8 (575).
 - London, Ontario, at Springbank Park, June 30 to July 15 (502).
 - Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).
 - Portland, at Portland, Oregon, July 13 to 29 (528).
 - Northern California, at Irvington, July 20 to 29 (502).
 - Chatham, Ontario, at Erie, Beach, July 20 to 30 (407, 550).

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:	
Thrift	625
Bible Appreciation	625
Summer Recreation	626
The Missionary Task	626
Jerusalem	626
The Need for Trained Teachers	627
How Long Shall We Wander	627
Nemo's Noddings	648
Comments on Life	648
ORIGINAL ARTICLES:	
Considerations in Determining What the Church Should Do to Develop Religion in Its Children, by A. Max Carmichael	628
Ideal Cities, by S. A. Burgess	631
Social Principles of the Gospel, by President F. M. McDowell... ..	632
LETTERS AND NEWS	
Emery S. Parks—F. G. Pitt—Harry Passman—Hattie K. Bell—Mrs. H. C. Pitsenberger	641
MISCELLANEOUS	
	646

- Florida, at Alafloa Church, near Brewton, Alabama, July 20 (622).
- Southern New England, at Onset, Massachusetts, July 21 to August 5 (454).
- Central Texas, at Central, July 23 to 30 (575).
- Western Colorado, at Delta, July 27 to August 5 (502).
- Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5 (622).
- Toronto, at Lowbanks, July 28 to August 13 (599, 622).
- Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).
- Eastern Iowa, at Maquoketa, August 3 to 12 (622).
- Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575).
- Seattle and British Columbia, at Everett, August 3 to 19 (622).
- New York and Philadelphia, at Deer Park, August 4 to 19.
- Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).
- Southwestern Kansas, at Winfield, August 10 to 19 (502).
- Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).
- Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
- Des Moines, at Runnells, Iowa, August 10 to 19.
- Kewanee, at Galva, Illinois, August 10 to 20.
- Northeastern Kansas, at Netawaka, August 11 to 19 (599).
- Western Maine, at Brooksville, Maine, August 12 to 19 (575).
- Nauvoo, at Nauvoo, Illinois, August 17 to 26 (523).
- Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
- Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
- Far West Stake, at Stewartville, Missouri, August 17 to 26 (575).
- Idaho, at Rupert, August 17 to 26 (599).
- Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26.
- Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26.
- Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (523).
- Western Montana, at Race Track, August 17 to 27 (526).
- Central Michigan, at Pinconning, August 17 to 27 (502, 550).
- Central Oklahoma, at Redrock, August 17 to 27 (575).
- Southeastern Illinois, at Brush Creek Branch, August 24 to September 2.

Our Departed Ones

GARTIN.—Lettie Rose, daughter of George M. and Maud Gartin, died at their home in Independence, Missouri, June 15, 1923, at the age of seven months and one day. Leaves parents, three brothers, and one sister. Funeral from the Carson's Undertaking Parlors. Sermon by J. M. Terry.

CROFF.—Mary Jane Croff was born September 7, 1856. Baptized April 4, 1888. Died at the home of her daughter in Ontario, California, May 28, 1923. Leaves husband, three sons, three daughters, one sister, and one brother. Sermon by W. A. McDowell, assisted by Frank Van Fleet.

WILLIAMS.—Edward E. Williams was born in South Wales, March 28, 1846. Baptized in 1863, and ordained a priest the same year. Ordained elder, November 27, 1904. He was one of the pioneers in the church. The last two years of his life he suffered much from rheumatism and although it was difficult for him to walk, he never missed a service. Died at Weyburn, Saskatchewan, March 8, 1923. Leaves wife, several sons and daughters. Sermon by O. L. D'Arcy. Interment in Weyburn Cemetery.

DICKHOUT.—Sophia Hewitt Galpin was born at Flat Rock, Michigan, December 15, 1856. Married Hiram Dickhout, May 25, 1881. Died at Waterford, Ontario, June 20, 1923. Interment at Hamilton, Ontario. Leaves husband, three boys, and four girls. Services by C. Edward Miller.

JOHNSON.—Drusilla Brookes was born in Cambridge, Cambridgeshire, England, October 2, 1840. Left England in 1854 and settled in Burlington, Iowa, where she married Frederick Johnson, December 8, 1856. Moved to Independence, Missouri, in 1905. Her husband died in 1914. For the last five years she has been an invalid. Died June 19, 1923. Leaves two sons and three daughters, many grandchildren and great-grandchildren. Her children are: Mrs. Craig, Mrs. W. E. Messenger, and Mrs. Bullard, of Independence; Frederick, of Chicago; and Brooks C., of Milwaukee. Two other children died in infancy and James Frederick died in 1907. Funeral from the home of Doctor and Mrs. W. E. Messenger, in charge of Joseph Luff and John W. Rushton.

Nemo's Noddings

Sleeping with one eye open is safer than walking with one eye shut. And this applies spiritually as well as when crossing the boulevard.

"Asleep in Jesus" applies to some still unburied, for some *sleep* their religion instead of living it.

Ecstatic religious experiences are useless unless followed by efforts to make the Christian goals attainable.

The "larger life" of Jesus may be glimpsed in a prayer meeting, but its actual achievement requires a whole lot of work outside.

How frequently the warm faith of meditation is chilled by the cold wind of drab necessity for work.

"I am come that ye might have life" does not mean to doze in a religious rocking-chair seeing colorful pictures in the wall, but indicates rather vigor of coursing blood stimulated by doing the will of God.

Spiritual muscles, like physical ones, atrophy from disuse. What spiritual exercise are you taking?

Paul's metaphor setting out the necessity of co-ordination in the physical body is no "idle dream" as applied to the Christian body—the church. When shall we learn the lesson?

Culture may be defined as that preparation which will give a more comprehensive appreciation of life, which means a larger enjoyment of life.

The larger enjoyment of life means entering upon the large life itself, the "more abundant life" of Jesus.

But to enjoy the more abundant life there must precede it a preparation in culture therefor, which means spirituality.

Spirituality means far more than adherence to ritual or the participation in ceremony. It comprehends high ideals issuing in clean living and social activities.

Social activities of a spiritual character arise only from a clear-cut social consciousness, and to develop such social consciousness is one of the great purposes of the church.

What progress as a church are we making in developing spirituality with a social content?

Comments on Life

Engraved invitations to divorce trials are quite the rage in Germany. The cards read, "I have the honor to invite you to attend my divorce before the civil court and to listen in on the failings of my wife" (or husband). We suggest that persons contemplating matrimony also include in their budget prospectus, the stationer's bill for the above.

The present membership of all religious bodies in the United States is estimated at 47,461,558 persons. During 1922 the religious bodies of the United States gained 1,220,428 over the preceding year. This is approximately 50 per cent greater than the average growth for the preceding five years.

This looks as though it would spoil the fun of some of our calamity howlers.

There are two ways of being united. One is by being frozen together, and the other is by being melted together. What Christians need is to be united in brotherly love and then they may expect to have power.—Moody.

We are free to do and say only that which is right. Reason and conscience must rule the world.—Howard H. Taft.

"The most deadly person in the world to us," says Doctor Crane, "is the one who is trying to uplift or to improve us."

It is true we may need criticism at times, but more often it is encouragement. The habit of criticism grows upon us, and as it grows our friends decrease.

Criticism is not a sign of superior intelligence but of bad manners and is psychologically unsound.

Henry Ford is reputed to be the richest man in the world, Wall Street estimating Ford's fortune at \$750,000,000 plus.

John D. Rockefeller, having given away more than \$1,000,000,000, now has only about \$300,000,000 left!

What is one country's drink is another country's poison.

"Time to re-tire," reads a popular advertisement. We say that when a man retires it is time to die. This world is too busy and we have too much to do for anyone to stop working.

"If man is no longer a beast, it is not because he can drive motor cars and build aeroplanes, but because religion has taught him, in however imperfect a form, love, justice, self-control, and respect for the rights of others."—Sir Sidney Low, British historian and editor.

When the world begins to recognize that religion plays a part in raising the individual above the level of the beast, is it not time that those who profess a knowledge of religion recognize its place in elevating society above the present state of so-called civilization?

"I do not think women will ever again consider idleness a luxury. They are too happy acquiring new duties to ever care to revert to the time when a ladylike stroll around the garden, stooping to nurse a few flowers every now and then, was considered a polite day's work for a perfect lady."—Mrs. Edwin Denby, wife of the Secretary of the Navy.

Women have come into their own. They own everything they lay their hands on. But since the men have failed to make the most of their opportunities, why not give the ladies a fair chance?

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, July 11, 1923

Number 28

EDITORIAL

Stewards Invested at Cameron

According to previous arrangements there were held at Cameron, Missouri, on July 8, the ceremonies of investiture which established in their stewardships six of the brethren of the Far West Stake who had, under the direction of the bishop of the stake, signed articles of agreement approved by the First Presidency and the Presiding Bishopric who also had approved the recommendation by the stake authorities of the brethren concerned.

The solemnity of the occasion was felt by all present, and the Spirit of God bore witness to the righteousness of the move.

It was with keen pleasure that I entered into the ceremony and administered the covenant, and listened to the prayer of consecration by Bishop McGuire which followed the covenant.

All present seemed to sense the great import of the occasion, and felt that it marked a step of progress in the development of the church which will go down in the annals as an epoch marker. Others have entered into and been on the stewardship basis before, for the ministry are at least partially so, so this occasion cannot be said to be an initial step towards the establishment of stewardships; but it may well be hoped that it marks the beginning of a well-defined movement which will eventually place all members of the church on the basis of stewardships, or all who are willing to become such. And let us fervently pray and hope that the movement so auspiciously begun will gather momentum, so that the work of the church will be hastened and the social goal of the church soon reached. For we have waited long for Zion, and God has long promised to cut his work short in righteousness; but that can come only when the people are ready for it, and surely, after nearly one hundred years have been spent in preparation for the work of redeeming Zion we must be near the day when our spiritual condition and readiness to consecrate our all will justify God in putting into operation the forces of the hastening time.

It is also a matter of keen pleasure to know that two other groups of men of the Far West Stake are

in process of agreement and association in a similar way, and it is hoped that the ceremonies may soon take place.

F. M. S.

Faith in Stewardships

The brethren at Cameron who have organized themselves into a group of stewards (the articles of agreement appeared in the HERALD for April 18, 1923), like the brethren at Lamoni who have for some time been operating on the stewardship basis, have shown a sincere and live faith in the church and the promises of God. To "walk by faith and not by sight" was declared by Paul to be the lot of the Christian; and this must apply as well in temporal affairs as in spiritual, for to spiritualize all the activities of the church and its members is our task and ultimate goal. So faith must loom large in stewardship undertakings. And why not? Has it not taken faith in God and the church for all church workers to take up their burdens?

If it be true as the words of one of our hymns express, that "while you wait another waits for you," then it ought to follow that when we act in faith others are encouraged to follow. So we may expect that many throughout the church now contemplating moving into the stewardship basis will by the action of the Far West and Lamoni groups be encouraged to promptly follow the dictates of their own consciences which are urging them onward towards Zion conditions. In fact, all who are longing for Zion are heartened by the signs of progress and their prayers will become even more fervent that God will bring again Zion in all its glory and perfection.

F. M. S.

Convention Addresses

We are publishing elsewhere in this issue the baccalaureate sermon by President Frederick M. Smith delivered at the June Commencement of Graceland College. This sermon constitutes the first of a series of sermons and lectures delivered during the Young People's Convention at Graceland, which will be published in future issues of the HERALD.

The material furnished by these addresses is of the finest import. We feel that the benefit derived from these inspirational and educational talks by

those attending the convention should be extended to the readers of the HERALD.

Mr. Howard Harder has ably reported these features and will furnish the copy for publication. Should there be sufficient demand for this series of articles, we will publish in pamphlet form the entire series, making a valuable addition to any library.

The content of these articles is not only scholarly in presentation but is simply and forcibly stated. The articles include a well-rounded discussion of the social and spiritual problems of the day with special application to the needs of the church. We recommend careful reading of them and feel certain they are of a quality which will attract wide attention and comment. Watch the HERALD columns for the future publication of these addresses.

The United Church of Canada

After twenty years of discussion and attempts at organization, the Methodist, Congregational, and Presbyterian churches of Canada have taken the final action in forming a united church.

Previously the Methodist and Congregational churches have signified their willingness to join the united movement, but a strong minority in the Presbyterian Church has prevented action by that body.

In the recent general assembly of the Presbyterian Church in Canada at Port Arthur, Ontario, the last step necessary to clear the way for the united organization was taken. Fear of a split in the Presbyterian Church had kept that body from consenting to the unification, but now this fear is no longer so apparent, since the vote was nearly four to one for unification.

Former differences in theological opinions have gradually given way to a modern movement of co-operation. The original causes for the rise of the separate denominations have disappeared, so reconciliation is not so difficult as several years ago.

The legal points involved in the unification of the churches have been worked out and a bill for Parliament prepared which will create the new united Church of Canada.

An interesting method of consolidation was used when the names of the various divisions in the church were determined. The local church organizations will be known as the Presbytery, according to the Presbyterian tradition; the larger groups will be known as the Conference, according to Methodist tradition; and the highest court of the church will be known as the Council, distinctive of Congregational tradition.

The entire movement marks a step in the advancement of these churches in recognizing the need for cooperation, especially in small communities where competition heretofore was a serious handicap.

Christians must work together if the world is to become Christian in any sense of the word. Minor differences should recede where agreement on larger points is possible. When these three large churches can put behind them their creeds and dogmas, join hands and move forward with a united purpose, then Christianity is surely beginning to function.

This effort is an attempt to come to an agreement upon the teachings of Christ. A mere external organization will not accomplish the purpose. A consecrated intent on the part of the membership is the only possible way to the goal. Nevertheless the framework of the new church itself marks a beginning in the breaking of worn-out, decayed tradition.

We must recognize the place of tradition in stabilizing civilization but never allow it to prevent progress. Stagnation is the first step toward degeneration, and we cannot afford to degenerate.

The cry of Christendom is onward to bigger and better things. Can we as the church of Christ fail in our mission to take the world by the hand and show the way? We have but two choices—to lead or to follow. Which will it be?

Labor Sunday

A great deal of adverse comment has been made regarding the attitude of labor to the church. An item which appears in General Interest this week issued on behalf of the American Federation of Labor states clearly the desire of labor for closer association with the church. In part this is no doubt caused by the changed attitude of leading officers of the churches in general as the past few years has marked a decided change of attitude and a greatly increasing interest on the part of churchmen in economic reconstruction and in the conditions under which their fellow men have to work.

Certainly however important individual salvation may be and is, the teachings of Jesus were also to lead to better social conditions and it is part of the work of Christian churches to consider every man our brother and to treat him as we would like to be treated. This includes a responsibility and interest in the existing economic situation to the end that in fairness a better basis of work and association may be found.

Labor calls upon the church to give special attention on at least this one Sunday. Our own churches have been giving attention to this question continuously, yet this request officially made on behalf of the workingman indicates a changed attitude on the part of the laborer following a recognition of a changed attitude by the church.

Philanthropy is the business of giving it back to the people you took it from.—*Fresno Republican*.

Stewardships Installed at Cameron

A ceremony which marks a milestone in the advancement of the great social program of the church, was held at Cameron, July 8, at 3 o'clock in the afternoon, at which six brethren of the Far West Stake were invested as stewards. The six brethren are: G. Scott Daniel, S. J. Sloan, Thomas Fiddick, S. H. Simmons, John Stade, and O. A. Erickson. This ceremony, representing a new step in the history of stewardships in the church, was attended by a number of Saints which filled the chapel, about 350 being present, visitors being there from Lamoni and Independence, as well as from all parts of the Far West Stake. President Smith was in charge of the ceremonies, being assisted by Bishop Benjamin R. McGuire and Bishop A. Carmichael.

The meeting opened with song and prayer. J. A. Koehler, bishop of the Far West Stake, then made a few remarks, explaining the form of agreement entered into by the men about to become stewards and the trustees of the stake. He read from the articles of covenant the following passage, which explains the purpose of the agreement:

Article 1. Statement and Object

These Articles of Association and Declaration of Trust are adopted in pursuance of resolutions adopted by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamoni, Iowa, April 6 to 21, A. D. 1909, authorizing further organization by the bishopric of said church of those who may desire to associate themselves for the benevolent purposes herein specified:

(1) To aid and assist the worthy and the poor, directly or through such channels as the order may direct, in obtaining employment and homes;

(2) To help the sick and afflicted and unfortunate in times of need;

(3) To promote temperance, culture, morality, and equality, and provide against all social evils of every sort for the good of the individual and of the community; and

(4) For these purposes to acquire by gift, purchase, devise, or other legal and just methods, suitable real and personal property, to use such wealth for the purposes herein specified, and when desirable to improve and convey the same.

Bishop Koehler explained that the association about to be formed was a beginning of the great movement which it is hoped will ultimately touch the entire church membership.

President Smith next spoke, expressing his delight at seeing this additional step in stewardships being taken. He emphasized that any social reform must be upon a religious basis and that this occasion presented a definite and organized start demonstrating to the world that our theories are practical. Leading students of society in the universities of this country have their eyes upon this church, and are anxiously waiting to see if we can

do what we claim to be able to do in the way of social reform.

Going on a stewardship basis, President Smith continued, is nothing new in the experiences of this church, for our ministry has been on that basis for a long time; but unfortunately too many of the men composing the ministry have had to work on a standard of living below that to which they were entitled as stewards.

This meeting initiated a definite manner of procedure in the establishment of stewardships. President Smith is of the opinion that in all cases a public acknowledgment of the willingness of the steward to enter upon this basis should be made. The ceremonies of the day were the result of much consideration upon this thought, and the simple but impressive ceremonies were calculated to impress the importance and deep spirituality of the occasion, representing an acceptance of the laws of God as does the act of baptism already used by the church.

President Smith stated that this group of stewards which was formed constitutes one of the assisting organizations to the church as is indicated in the law. These men, he believes, on taking the covenant, automatically become members of the Order of Enoch.

It is up to us as a people to demonstrate the feasibility of our ideals. This group or association of men, entering the Lord's work as stewards, constitutes a practical example of our ideals. This is a beginning to which we can point and be justly proud.

The President, after stating that the men had been approved for appointment as stewards after due recommendation by local stake authorities and consideration by the First Presidency and Presiding Bishopric, then welcomed the men as stewards of God and, with the men standing before the congregation, administered the public affirmation of the covenant which reads as follows:

You have already entered into the covenant of baptism, and of the priesthood, and have indicated your willingness to enter into the covenant of stewardship.

Do you, now standing before this branch of the Reorganized Church of Jesus Christ of Latter Day Saints, and before the general authorities thereof, and in the name of the Master, solemnly affirm and covenant that you are willing whole-heartedly and unreservedly to become stewards according to the doctrine of stewardship in harmony with the laws of the church, observing all the legal rights belonging to that condition; that is, to improve your talents to the maximum of your ability, holding your surplus contributable to the church, after your just wants and your needs according to your circumstances have been provided; that you will continuously seek the interests of your neighbor and in every way in your power to contribute to the welfare of mankind, seeking thus to build up the kingdom of God and establish his righteousness, that all you are, all you have, and all you hope to become and all you hope to have are consecrated to the service of God and his church, that you will ever strive

to show your love of God by love of neighbor and service to your fellow man; and all this in accordance with the articles of agreement you have already made?

Then by virtue of the rights and authority vested in me as president of the church by the laws thereof, I declare you stewards of God and the church. May God add his blessings and keep you to fulfill your covenant.

After thus officially declaring them stewards, President Smith called upon Bishop McGuire to offer the prayer of consecration. In addressing an admonition to the stewards before offering the prayer, he said:

To-day we witness men acknowledging their heavenly Father as owner of all they possess. In so doing they recognize the confidence God has reposed in them, and the consequent obligation to so devote their time, talents, and energies in obtaining, using, and disposing of earthly possessions, as shall reflect credit to themselves, blessing to their fellow man, and honor and glory to their heavenly Father.

In this wider sphere of life, or in their undertakings, with a wider, deeper, and clearer concept of life, its opportunities and obligations one may rightfully expect the bestowal of God's Spirit proportionate to the requirements of the undertaking. This, however, in no wise releases the one so blessed from the exercise of the powers so bestowed, or the utilization of the possessions under his control in such manner as shall bring the largest measure of return. One may expect that God shall require an accounting. And to whom much has been given, much will be required. Then let none think that the conduct of his business affairs will now require less thought, less attention, less planning, less hours, or less effort.

The broader and clearer vision of one's relations and duties should give rise to increased joy in service, which should find expression in such application to one's task as shall guarantee an abundant success.

If, however, with a lack of appreciation of what stewardship involves one slackens his efforts after putting his hand to the plow, or turns back in the course he has begun, he may expect to reap a harvest of failure and disappointment. I believe these brethren who here to-day publicly proclaim devotion to the cause in accepting this appointment, sense the responsibility, and take joy in striving to make good, will let their light so shine that others seeing their good works will glorify their heavenly Father in doing likewise. The mighty oak from the acorn grows. We may hope that this humble start may develop a movement of that strength in such proportion as shall accomplish God's purposes by placing the operation of economic affairs in the world upon a plane which will go far toward ameliorating the distressing social conditions of to-day. That this may be so we must ever remember that the letter killeth, but the Spirit maketh alive. Otherwise any material success will be but the greater monument of our failure.

President Smith then announced that similar groups of stewards had been formed at Oakdale and Far West Branches, and that the ceremonies would be administered in due time.

Following the consecration, the congregation sang, "Jesus, I my cross have taken," and were dismissed by the benediction by President Smith.

It was a splendid day for Cameron. Preaching

in the morning and evening was by President Smith to full houses.

The articles of association agreed to by the men becoming stewards are in substance as follows:

The purpose is stated in the remarks by J. A. Koehler, appearing above.

The association is composed of members who belong to the church, nomination for stewards being made by the stake bishopric and approved by the First Presidency and Presiding Bishopric. Nominees may be elected to membership by a two-thirds vote of the members of the association, and members may be released by a like majority.

The management of the affairs of the association are to be under a board of stewards, which does not exceed twelve in number, chosen by the association from among its members.

By-laws may be made by the board subject to the general agreement. It may also choose its agents and officers.

A board of trustees chosen by the board of stewards will handle the property of the association.

The board of stewards possess legal powers like those of a board of directors of a manufacturing corporation.

The members of the stake bishopric are ex officio stewards and trustees of the association.

The high council of the stake and the Standing High Council of the church are the courts of appeal in all matters of controversy respecting the rights of members of the association.

Just needs and wants are determined and agreed upon between each individual member and the trustees. After having tithed the increases, other surplus is turned over to the association. Fifty per cent of this fund will be a reserve to refinance or assist the credit of stewards whose capital may become impaired, or for the purpose of expansion.

The association has no capital stock and will not be run for the pecuniary profit of individuals.

France is spending to-day over 13,000,000,000 francs a year for alcoholic beverages, the larger part being for wine and second for alcohol. This is compared with 1,200,000,000 for public education; 320,000,000 for hygiene and hospitals, 166,000,000 for agriculture. In the past it is claimed there was but little alcoholic danger as the time was a frugal one, but that time has passed with eleven times as much now spent for liquor as for public education. The cause of prohibition throughout the world is becoming one of live interest. The review of temperance work in France is taken from the *Christian Work* in an article by the secretary of the French Blue Cross Society. The work is therefore becoming organized in that country.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Educational Problem of the Church

Baccalaureate sermon by Frederick M. Smith, given at the commencement exercises of Graceland College, at Lamoni, Iowa, June 3, 1923.

In attempting to give the baccalaureate sermon to-night I may depart from the ecclesiastical aspect of such an address and combine what is very properly termed an address with what we are supposed to call a sermon; and in doing so I am not laying aside my ecclesiastical rights and not attempting to appear before you entirely as an educator or one interested in educational activities. But I do wish to present to you to-night a theme which might be termed, "The educational problem of the church," although I cannot do it more than briefly at best. This problem of the church will, in a measure, set the goal of the accomplishment for Graceland College itself, especially so long as Graceland College might in any degree yield to any official influence that I, as president of the church, might exert upon its activities.

Objective of the Church

What is the objective of the church? For, if we are to determine or attempt to discover what is the educational problem of the church, we must, of course, determine first what is the objective of the church, and then discover, if possible, the correlation that might exist between that and the educational organization. I doubt not that there might be some who would expect us to depart from the usual or missionary aspect in defining what is the educational aspect of the church, and such I may surprise when I say that the objective of the church is to spread the gospel of Jesus Christ, but it should be a move with a distinct purpose in view and that purpose in view can be summed up in this expression: To make the world realize and to make our own converts conscious of the fact that the gospel of Jesus Christ is only a means to an end. It is the "power of God unto salvation." And when we say that, we must recognize that the gospel will only bring into our lives those factors and those forces which we must use to work out our own salvation, for the gospel of Jesus Christ is not that which will of its own accord bring about the salvation of the individual. It will put that individual into the attitude of working out his own salvation. And hence, let me repeat that we can objectify the purpose of the church by saying, it is to make us conscious of the fact that

the gospel of Jesus Christ will bring into our lives that power that will enable us to work out our own salvation. In other words, then, the object of the church is to loosen within society those forces emanating from the divine sources that will save man, or, to put it in another way, it is for the purpose of bringing unto this world a more abundant life.

To develop spiritually means to develop character, and, of course, everybody recognizes that is one of the great desiderata of life itself, and that is one of the fundamental factors of the church. But we are spending our time uselessly if we say that developing character ends our purposes or our objective. Character should be developed for a purpose. That purpose of developing character or spirituality might be expressed by saying that it is for the purpose of creating an atmosphere in which the establishment of the kingdom of God might be accomplished. We are taught to pray in the prayer that Jesus taught us as one of the very first things that he intended for us to mention when we are approaching the throne of grace. "Thy kingdom come." That expression of three words sums up the purpose of the church. The foundation upon which it is to be brought is the creation of a spirituality that will give it an atmosphere in which it can live after it comes.

The purpose of the church is in addition to this to develop a social order in which the foregoing is possible, that is to say, in which it is possible for spirituality and character to be developed and in which an atmosphere might be created that will permit the kingdom of God to live when it comes. The basis of this social order, the Christian order, as we firmly believe, is stewardships, an order which will permit and encourage the maximum of expression of the best in each for the benefit of all, and in which all will be working for each.

Laborers All

I wonder how many of you have become accustomed to speak of the laboring class. I wonder how many of you students of society have formed a habit by imitation, if you please, of those with whom you have been studying and following and whom you have been hearing lecture of thinking of humanity divided into several different and distinct classes, one of which we term the laboring class and another the leisure class. I want to tell you that if you have reached a conception of what Latter Day Saint stands for, if you have been imbued with the spirit of the gospel that has really converted you into a Latter Day Saint, you will eventually cease to think of a society being tolerated among us in which we will term one class of individuals a laboring class, for it has been clearly indicated to us in our own

books that none shall have a right to exist in Zion who is not a laborer. Hence, we will have to learn a new terminology, and that by the way is one of the difficulties we have in comprehending the doctrine of stewardships, in reaching a conception of what our social reform means, because we have been compelled to use a terminology that has been created by those who do not know what the ideal is. We must habituate ourselves to thinking in terms of the division of humanity into varying classes of laborers, for the doctrine of stewardships carries with it the idea that all will be laborers together with God for the building up of his people. The reasons for the existence of a leisure class, if there is any reason for its existence, will be reached so far as the purpose is concerned in another way. Automatically the doctrine of stewardships will bring out the very thing that is conserved by the so-called leisure class.

Misfits Must Be Eliminated

The maximum of service from each for the benefit of all demands the elimination of the misfits which are so plentiful in the present society. I do not mean to say by the elimination of the misfits that we are going to destroy these individuals, but it is up to us to find some way of replacing the present misfits, or those who are misfits, and converting the misfits into fit people who will be able to accomplish their purposes. That is one of the tasks of the church, for if the number of misfits that are so numerous in our present social order to-day could be converted into assets, then the hours that are necessary for those who do labor now to maintain the rest of the population will be decreased. Labor will then become pleasurable, for work is pain in overcoming obstacles and when labor becomes pleasure, it will have been converted into play. That is one of the concomitants of stewardships.

Why do we have misfits to-day in the social world, in the economical world? Why do we have misfits in the educational world? Why is it that you see so frequently men who have learned the profession of teaching who are absolutely unqualified to go into the classroom with the idea of teaching as teaching should be taught. Why, we can go into any avenue or vocation and find the number of misfits increasing to an alarming extent. There are misfits in the teaching profession, in the medical profession, in the preaching profession, in the various vocations; and the reason is because our method of selecting is fundamentally and essentially wrong. We permit selection of vocation, and avocation so far as that is concerned, to be governed by individual caprice rather than to have it governed by some sort of method that will be scientific and socially purposive.

I do not want to go too far into the realm of pedagogy, but this criticism of the present profession so far as teaching is concerned and our general educational system I want to impress; because it is up to us as a people to rectify this. There are misfits because the selection of vocation is left to individual caprice, and it is not methodical; while success as measured to-day is largely a survival of the fittest. That doctrine is just as wrong in educational activity as it is in any other way. We must get away from the *laissez faire* in educational method exactly as we have in the economic and in the industrial. That means, then, if we are going to rectify that, that the direction taken in the education of each individual must be selected technically and methodically.

Is this people capable of accomplishing it? Have we sufficient ideal? Are we actuated and dominated by the Christian doctrine so that we are ready to carry the Christian ethics into our education? If not, we must be.

Higher Education for All

The accurate fitting of everybody to the task for which he is best fitted demands (and here we are trying to put the problem before the church in an educational way) a universal higher education for each. I know I am going to run counter to some who believe that the higher education should be confined to a few. The president of the college recently quoted Nicholas Murray Butler to the effect that he did not believe it was necessary or possible. I am confident that, in surveying the field and considering the trouble so far as this people is concerned, the task that confronts us is to make higher education possible for every child of the church. It is absolutely essential. Now, I know, of course, that some of you would say, What would happen to us if everybody had a college education? The difficulty is this: Once more we are the victims of a terminology that has been created by people who do not have our ideals, and to-day to too large an extent a college education is thought to qualify a person to get a living without work, and that is a misconception of the very purpose of education; and that is why colleges will too frequently take a man off the farm and educate him as a misfit for something else. I can idealize the question of universal education to such an extent that I believe the time will come when we will find a man happy with a degree who will be working with a spade in the soil if that is where he thinks he can serve humanity best. That is the ideal the church must seek. Here are some qualifications that we must make in defining what higher education is. That does not mean that we will have the same higher education for all individ-

uals, but that higher education must and will be adapted to the needs and the natural endowment and the probable vocation of each individual. With that modification I think you can nod your heads and say, Yes, that is all right.

Not only that, but the higher education must be determined by the educational limit of that individual. There are some individuals who cannot go beyond a certain point in education, and any attempt to put them beyond that would be just like stuffing food down a capon after he has reached the maximum of his weight. And the difficulty has been so far as our present education is concerned that we have tried to take too many individuals along the line of higher education when we have been on the wrong road; and we have not recognized that that individual has reached his limit. We are beginning to discover it to-day since morons have become fashionable. Therefore we classify our individuals as eight-year olds, ten-year olds, twelve-year olds, fourteen-year olds, etc. Hence, we are realizing that a higher education for an eight-year-old capacity of person is an entirely different thing than a higher education for a genius. Yet our educational system must take into consideration the needs of every individual and educate every individual up to the maximum of his power, because only then can we guarantee that that individual will be capable and qualified to function to the maximum of his capacity.

Vocational Guidance in Our Schools

Now, here is another problem that is still before us, because it is not met in our present education. The parallel on the secondary education for the purpose of laying a general foundation must be had with the idea of uncovering the talents and therefore determining the limitations of every individual, and then for developing to the highest possible degree the talents we find, even if it indicates a low grade of mentality.

Now, I am simply giving expression to a truism that has become almost a platitude. The great fault with our educational progress is that we attempt to take every child and force him through a mold; and we have, to an extent, developed a class of people who are remarkably good when we consider the weakness of the system we have been using, for in spite of the depressing fact of trying to force all developing minds through the same mold, there are some who have preserved their powers and become educated in spite of it. Our problem is to see that every individual has a method of his own and that it is adapted to him and to the verification of the talent God has bestowed upon him.

Then our educational system must include first a

preparation for stewardships, and stewardships as a basis for the reformation of society in which the will of God will be worked out the same here as it is worked in heaven. All our educational processes must in every individual case be adapted to the individual so that he can discover the talent and then having discovered it develop it for the good of the whole by finding the proper vocation in which that individual can best serve, and according to the manner in which the individual is supposed later on to contribute to the community welfare.

This, then, must be the educational problem of the church—a higher college education for every boy and girl in the church. Is it possible? And that can be irrespective of the social standing of the individual, irrespective of the racial culture of the individual, and irrespective of various other things that cause us to be divided up into classes; and with other qualifications that it shall be so flexible that it shall meet the needs of every individual. I cannot conceive of a reformed society that shall live up to the keynote as set by Jesus Christ in which anything short of that goal shall be reached.

Demands Upon the Church

Now to secure this result so far as the church is concerned it is apparent to us that certain demands shall be made upon us as a church which is attempting to form a social order from which we expect to eliminate the present evils. First, that we create among our young people of the church not only a universal desire for a higher education, but a willingness to work for it, for there is no royal road to this goal. I do not care what the conditions of the child; I do not care what the condition of the family in which the boy or girl is raised; somehow in some way this church must reach out its stimulating influence and touch the soul and the heart of every child in it until he shall become desirous of going to his limit in the acquiring of an education and be willing to discover what his limit is; and then being willing to work and work incessantly for the accomplishment of that purpose.

And this presents the second very logical demand: We must create the social machinery necessary to meet the demands when the youngsters come forward with them. Are we ready?

I am not much of a statistician, but I will venture the guess that out of one hundred thousand people in this church there are at least twenty thousand who should be in school and college. Suppose we have twenty thousand, how many have we in Graceland to-day? How many have we in other schools that for the moment are substituting for Graceland? I simply give you these figures to stimulate you with the greatness of the ideal that is before us. Let me

repeat that one of the functions of the ministry of this church is to stimulate education—and that is why I glory in the fact that out of Graceland each year there are going representative young men and women who have been made to appreciate what an education will do for them and who have been taught their limitations and who chafe because the opportunity has not been presented to break the bonds of those limitations and who are bound to go out to the membership of this church and create a demand for the education of our children that will compel us to supply the need. I am glad of it. You will find me backing these persons. I am glad to say that Graceland has produced very few if any knockers. They are all boosters, and I am happy in it. We are, therefore, compelled to create the machinery which is necessary to meet that demand, and that demand will imply the creating of a secondary school, or at least those processes reaching into the secondary education of the church for discovering the special demand and measuring the individual equipment of every child in the church. I am happy to-night that those processes have been begun. We must create a place in which these talents, once having been discovered, can go through a process of development which is natural to them.

As a concomitant of creating this machinery we must create a corps of consecrated men and women to do this work. I mean by that to consecrate their lives to the teaching profession with the ideal of the church always in mind. Consequently we must bring these consecrated, devoted people, and with their interest aroused, these students who are appreciating at least in its ideal form the great objective of the church—we must bring them together, that that corps of consecrated, holy, and devoted men and women who will direct the studies of these who are willing to work for the education necessary may have the opportunity so to teach.

There is the great objective of the church summed up in a word. The creating of the desire on the part of the young people for the higher education and bringing them into contact with that body of consecrated men and women qualified to direct their studies and educational opportunities. That means the opportunity of studying and learning together which spells education. But in this and through this first, last, and all the time there must run always that consciousness throughout every heart and mind of every individual of the objective of the church. This must be kept always clearly in sight. And the activities and this learning together must be made holy, which means consecrated, of course, by religion and devotion to ideals.

It is useless for a body which names the name of Christ to think of anything else as an educational

activity than that which is based on religion. I say this because there have been those who have been so short sighted that they have accused me of placing education above religion. Religion should be the dynamic of the church, and we cannot reach our goal until we realize that all our activities should be made dynamic by the religion and the idea that we are working for God and for his Son.

Graceland the Center of Learning

Graceland is the chief center of learning for the church and must be so organized that whosoever will might come. There is, in a practical sort of way, the ideal of Graceland summed up. I do not care where he is, I do not care what is his environment, I do not know what might be his purpose in life, but if anywhere within the membership of this church there is a child who desires a higher education, we should have Graceland so organized that we can say to that child, "Come." And it should not be a question of money but simply a willingness to work for that education.

The college, then, must be so organized eventually that we can take care of the demand that is made upon us even if every child of an educational age shall make the demand. That in a physical way gives us some idea of the task that is before us, Whosoever will, let him come.

Graceland must be so organized that any defects in the secondary education which have been made in the child availing himself of the present system of education throughout the world can be rectified. That means, then, also as a part of the equipment of Graceland College that we must have a secondary educational equipment that will enable them to rectify the errors in other schools, that talent already neglected in those who come to Graceland from other schools shall speedily be discovered, and when found shall be developed. That means the organization of our educational work in Graceland College in a far greater and a wider extent than it is organized to-day and puts before our educators a problem that is tremendous even in its contemplation.

Further, there must be created in the atmosphere of Graceland College something which will develop a devotion to the cause of the church, and Graceland must be a place where that devotion when it already exists shall be augmented and, after it is augmented and developed, shall be capitalized to the good of the church. This means that the life of every member of the faculty as well as every student in the schools shall be consecrated and made holy by being devoted to service.

Let me repeat, It should be the ideal of Graceland to teach that all life, body, muscle, brain, wealth, land, pen, or tools must be made to glorify God, to bring his kingdom by being devoted to the service

of man with no other thought of reward than the consciousness of having lived good by thus serving man. This task as the solution of our educational problem can only be approached through a unified, consecrated corps of workers together with God, and that Graceland is developing this corps is my firm belief and great joy.

Stewardship

A study outline by Bishop C. E. Irwin which was used in class work at Young People's Convention in Lamoni, Iowa, June 7 to 17, 1923.

OUTLINE I

Individual Conversion

A. Spirituality. Compliance with the law of induction into the church.

1. Faith.
2. Repentance.
3. Baptism.
4. Laying on of hands.
5. Belief in resurrection.
6. Eternal judgment.

Then cooperation with your fellow churchman in the various spiritual branch activities as provided for in the law, such as: a. Sunday school; b. Religion; c. Priesthood meetings, etc.

B. Temporally. Compliance with the laws of induction into full and complete stewardship.

1. File your inventory; then—
 - a. Pay your tithe.
 - b. Pay your surplus.
 - c. Give your offering. (These three funds should flow to the financial department of the stake storehouse and be used as prescribed in the law governing.)

Then cooperate with your fellow churchman in the various temporal group activities as provided for in the law, such as:

1. Educational.
2. Economics.
3. Recreational.
4. Relief.
5. Civic.
2. Repeat this at least annually, living frugally, aided in doing so by the use of a budget. (See outline V.)

OUTLINE II

Types of Group Activities

1. Educational.
 - When to be organized.
 - Who shall be eligible for membership.
 - Method of organization.
 - a. Plans and policies.
 - b. Finance.
 - Object of organization.
 - How coordinated.
 - Disposition of the returns.
2. Economic
(See Educational.)
3. Recreational.
(See Educational.)

4. Relief.
(See Educational.)
5. Civic.
(See Educational.)

OUTLINE III

Economic Activities

1. Extractive industries.
 - a. Farming.
 - b. Mining.
 - c. Lumbering, etc.
2. Manufacturing industries.
 - a. Canning factory.
 - b. Meat-packing industry.
 - c. Textile industry.
 - d. Machinery, etc.
3. Transportation and commerce.
 - a. Railroad.
 - b. Trucking.
 - c. Wireless.
 - d. Highways, etc.
4. Financing and insurance.
 - a. General church treasury.
 - b. Commercial bank.
 - c. Loan and investment bank.
5. Marketing.
 - a. Buying.
 - b. Selling.

OUTLINE IV

Farming, One of the Vocational Organizations

- A. When?
 - Now, if men and means are available.
- B. Who?
 1. Individual stewards who are
 - a. Willing.
 - b. Properly trained.
 - c. Fully acquainted with the laws of stewardships.
 - d. Financially able.
 2. Preference in qualifications of the stewards organizing for groups.
 1. Ability plus capital.
 2. Ability minus capital.
 3. Minus ability plus capital.
 4. Minus ability minus capital.
- C. How?
 - a. Stewards en masse, or
 - b. According to vocation.
 - c. Agreeable laws of stewardship.
 - d. In harmony with laws of land.
 - That legal form to be used which in the judgment of the members is best adapted for successful trans-action of the business, such as:
 1. Corporations.
 2. Cooperations.
 3. Trust companies.
 4. Partnerships, etc.
- D. How Financed?
 - a. By private capital of members, or
 - b. By capital borrowed from the financial department of the stake storehouse.
- E. Object Of
 1. Maximum production, and
 2. Minimum cost of
 - a. Commodity, and
 - b. Service through

- a. Efficiency of service, and
- b. Combining of
 - a. Buying, and
 - b. Selling powers of members.
 This
 - 1. Efficiency, and
 - 2. Buying and selling power is to be obtained through the efforts of
 - a. Educational associations, and
 - b. Economic associations.
 Within stake known as stake organizations.

F. How Coordinated?

- a. By representation.
- b. By board of control.

G. Increase From

- a. To be distributed among the members according to the terms of agreement of the group.
- b. *Then* each member or individual doing his part with his increase as provided for in the law. (See Outline I, B, 1 and 2.

OUTLINE V

Budget

1. What is it?

"A financial prophecy." It is the bridge that spans the gap between the theory of frugality and the practice of frugality. It is a statement forecasting approximately for a certain period of time—say a month or a year—the quantity, quality, and cost of the standard of living. (See Outline VI.)

2. Need of

- 1. Aid in saving.
 - a. Frugality in amount.
 - b. Saving in price in combining buying and selling power.
- 2. Aid to health.
 - a. In quality of purchase.
 - b. In quantity of purchase.

3. Kinds of

- 1. As to information required
 - Qualitative.
 - Quantitative.
 - Cost.

(See Outline VIII.)

- 2. As to personnel.
 - Individual.
 - Family.
 - Business.

4. How to make.

- 1. Initial steps.
 - a. Conference with housekeeper.
 - b. Get clear statement of family resources.
 - c. Then give careful direction as to how to divide the income.
 - Food.
 - Operating expense.
 - General Expense.
 - Miscellaneous expense.
- 2. Determine amount of
 - a. Commodities, and
 - b. Services.
 Essential to the maintenance of a proper standard of living.
- 3. Determine the cost at the time and in the locality for which it is being prepared.

5. How to teach.

Attention to these facts:

- a. That the person making the budget does so from choice.
- b. Do not command.
- c. Show difference between the slipshod way of doing business and the budget way of doing business. (See VI.)

6. Lessons to be learned.

- 1. Forecasting improved health.
- 2. Freedom from wear and tear of hand to mouth existence.
- 3. It begets a feeling of confidence and security.
- 4. It eliminates needless worry, thus better health.
- 5. It teaches thrift; thrift comes through careful planning.
- 6. Enables us to live at a minimum cost.
- 7. It trains to habits of thrift.
- 8. It trains to correct thinking.
- 9. It trains to accurate expression.
- 10. It enables the group to combine their buying and selling power.
- 11. It provides for a rational and scientific adjustment in wage scales.

OUTLINE VI

The Standard of Living

1. What is it?

The quantities and qualities of

- 1. Food.
- 2. Shelter.
- 3. Clothing, and
- 4. Miscellaneous.
 - a. Commodities, and
 - b. Services.

Which an individual or group of individuals deem necessary to desirable human experiences.

- a. There is no standard of living in an absolute sense. It is local and changeable both as to quality and quantity, and consequently as to cost.
- b. It varies from time to time, both as to individuals and groups within the same race and nation.
- c. It is a progressive thing, of a cumulative character as the individual or group acquires additional tastes and desires.

2. What determines it?

- a. The individual
 - a. Tastes, and
 - b. Desires.
- b. Social and economic forces.
 - a. Family income or wages.
 - b. Price level or the general level of commodities and service prices in terms of which the *real income* of the family must be measured.
 These two things are the major determinants of the standard of living.

3. Types of standards of living and budget levels.

- a. Pauper-poverty standard.
- b. Minimum of subsistence standard.
- c. Minimum of health and comfort standard.
- d. The standard of health and decency, or the normal standard. (See Outline VII.)

4. A basis for wages or allowance.

- a. Steps to be taken in a scientific readjustment in your wage scale.

1. Determine changes in prices that have taken place in your immediate vicinity, then
 2. Adjust your wage scale so as to provide for the maintenance of the standard of living.
- b. How to adjust your wage scale.
1. Analyze carefully wage conditions.
 2. Give due regard to the current purchasing power of the dollar, or your *real* wage.

OUTLINE VII

Types of Standard of Living

1. Pauper-Poverty Standard.

Having just enough to be above dependency—living on a level that barely escapes the necessity of asking aid. If aid is not received, then debt must be incurred. This standard does not provide for a mere animal existence of enough food and shelter. It is not a fit standard.

2. The Minimum of Subsistence Standard.

This standard is essentially a mere animal existence. It is impossible to attain the comforts and desirable experiences that should be associated with human beings in progressive society. It is not a fit standard.

3. The Minimum of Health and Comfort Standard.

It provides for the

1. Material things.
 - a. Food.
 - b. Shelter.
 - c. Clothing.
2. Comforts of life.
 - a. Clothing to satisfy self-respect and decency.
 - b. Insurance.
 - Death.
 - Disability.
 - Fire.
 - c. Good education.
 - d. A certain amount of amusement.
 - e. Some expenditures for self-development.

This is not an ideal standard. (See Outline IV.)

4. The Standard of Health and Decency, or the Normal Standard.

This standard comprises a more reasonable degree of comfort, respect, and human development than the standard of health and comfort represents. This is the standard suggested by the United States Bureau of Statistics in the preparation of a quantity budget for the use of the Joint Commission of Congress on the reclassification of salaries. In determining the quantities and in selecting qualities and ascertaining the prices of commodities and services that constitute such a budget, the Bureau kept in mind the minimum of health, decency, and comfort. For a more complete explanation of this standard of living, see Outline VIII, part 3.

OUTLINE VIII

The Quantitative Budget

1. Quantitative budget. What is it?

The quantitative budget is one in which the requisites of

1. Food,
2. Clothing,
3. Shelter, and
4. Miscellaneous

Commodities and services for the maintenance of the desired standard of living are measured and expressed in terms of amounts or quantities, as contrasted with the cost budget which measures and expresses these items in terms of dollars and cents.

2. Quantitative budget most important. Why?

1. Unstable character of price levels, and
2. Attendant variation in cost of living, make it
3. Impossible to formulate a general and permanent budget.

For this reason

4. The quantity budget is of greater value in determining the necessary and desirable readjustment in the wage scale for a wide area.

3. Quantitative budget, minimum requirements as given by the United States Bureau of Labor Statistics in 1918-19. *This is not an ideal living. It is only to establish a bottom level of health and decency below which a family cannot go without danger of physical and moral deterioration.*

1. A sufficiency of food to maintain health, especially the health of children.
2. Housing.
 1. Minimum number of rooms consistent with decency.
 2. Sufficient light.
 3. Sufficient toilet facilities for maintenance of
 1. Health.
 2. Decency.
3. Upkeep.
 1. Kitchen utensils.
 2. Bedding and linen.
 3. Health.
 4. No provision for additional furniture to guarantee comfort.
4. Clothing sufficient for warmth and sufficiently good to be economical but with no further regard for appearance and style than is absolutely required to allow the family members to appear in public and participate in the limited activities of their immediate social group without a slovenliness or loss of self-respect.
5. Provision for miscellaneous expenditures.
 - a. Street car fare to and from work and for shopping and marketing.
 - b. Modest amount of insurance.
 - c. Medical and dental attention.
 - d. Contributions to churches, labor organizations, and beneficial organizations.
 - e. Limited expenditures for amusements.
 - f. Subscriptions for daily paper.

OUTLINE IX

The Ideal Budget or Standard of Living

(This standard does not provide for extraordinary expenditures.)

What is it—the quantity and quality of

- A. Food.
- B. Clothing.
- C. Operating expense.
- D. General development expense.
- E. Health.
- F. Investment.
- G. Special expense.

Which an individual or group of individuals deem necessary to desirable human experiences; i. e., to supply amply every need and just want.

1. This standard of living, like all the other standards, is not absolute.
2. It is a progressive cumulative one. It becomes more nearly perfect just as the additional tastes and desires of the individual or group are acquired in the right direction.
3. It is local and changeable both as to quantity and quality, therefore as to cost.
4. It should be the constant endeavor, as these needs and just wants become cumulative, to make them as common as possible.
5. These needs and just wants are hardly ever exactly alike as to quantity and quality as between two persons. Such factors as health, business, age, abilities, tastes, desires, dependencies, etc., must necessarily be taken into consideration in determining these "needs and just wants" of an individual or group.

A. Foods.

1. Butter.
2. Milk.
3. Cereals.
4. Eggs.
5. Fish.
6. Meat.
7. Ice.
8. Baker.
9. Grocer.
10. Fruit.
11. Vegetables.

B. Clothing.

1. Dressmaking.
2. Cleaning.
3. Dyeing.
4. Pressing.
5. Repairs.
6. Suits.

C. Operating Expense.

1. Rent.
2. Repairs.
3. Insurance.
4. Railroad and car fare.
5. Heat.
6. Light.
7. Water.
8. Household supplies.
9. Furniture.
10. Laundry.
11. Labor.
12. Telephone.
13. Interest.
14. Incidentals.
15. Income tax.
16. Other taxes.

D. General development.

1. Postage.
2. Stationery.
3. Recreation.
4. Vacations.
5. Education.
6. Books.
7. Papers.
8. Church.
9. Charity.

10. Gifts.
11. Magazines.
12. Music.
13. Lectures, etc.

E. Health.

1. Doctors.
2. Dentists.
3. Drugs.
4. Hygienic supplies.

F. Investment.

1. Annual payment on property.
2. Payments on home furnishing.
3. Amount set aside for savings account.
4. Home improvements.

G. Special Expense (?).

OUTLINE X

The Ideal Budget or Standard of Living Compared With the Standard of Health and Decency

1. Divisions of the Budget.

A. Food. (Health and Decency Level.)

1. Dietary Standards—Calories.

- a. Adult male doing moderately hard muscular work requires 3,000 to 3,200 calories per day. Necessary to purchase 3,500 calories since 10 per cent of food value is lost in cooking.
- b. Adult female requires approximately 90 per cents as much food as does the average adult male.
- c. Children 11 to 14 years, inclusive, require 90 per cent as much food as adult male.
- d. Children 7 to 10 years, inclusive, require 75 per cent as much food as adult male.
- e. Children under 4 years require 15 per cent as much food as adult male.

2. United States Bureau of Labor quantity food budget for standard family of five, (husband, wife, boy 12 years, girl 6 years, and boy 2 years). See *Monthly Labor Review*, June, 1920, table No. 1, page 3.

3. Necessary expansion to provide ideal budget for food very little, if any.

B. Clothing.

1. Health and Decency Level. Takes into account the physical needs of warmth, cleanliness, and comfort, together with sufficient style as will permit the family members to appear in public and within their necessarily rather narrow social circle, with neatness and self-respect. This standard is intended to provide a fair degree of mental satisfaction which comes as the result of being reasonably well dressed. (See *Monthly Labor Review*, table No. 2, page 8.)
2. The ideal Standard should provide for such purchases of clothing as will be sufficient not only for health and decency but also for clothing which, while not extreme in style, should nevertheless be artistic and pleasing and of better than average quality. Perhaps an expansion of the Health and Decency budget about 30 to 40 per cent would be adequate.

C. Housing.

1. Number of rooms.

- a. Health and Decency budget, one room per person.
- b. Ideal Standard.
 1. Bedrooms.
 - a. One for parents.

- b. One for two boys.
- c. One for girl.
- d. One guest room.
- e. Sleeping porch.
- 2. Living room.
- 3. Dining room.
- 4. Kitchen.
- 5. Bathroom.
- 2. Size of rooms.
 - A. Health and Decency.
 - 1. Large bedroom, 10 by 12 ft.
 - 2. Small bedroom, 8 by 10 ft.
 - 3. Parlor or living room, 10 by 12 ft.
 - 4. Dining room, 9 by 12 ft.
 - 5. Kitchen, 10 by 12 ft.

This standard of housing should, if possible, be designed by an expert architect, so as to provide for proper light, heat, ventilation, etc. Expert instruction should be had on every topic, as outlined on page nine, under A, B, C, D, E, F, and G.
 - B. Ideal Standard.
 - 1. Bedrooms at least 12 by 12 ft.
 - 2. Living room, 16 by 25 ft.
 - 3. Dining room, 16 by 16 ft.
 - 4. Kitchen, 12 by 14 ft.
- 3. Light and ventilation.
 - a. Health and Decency.
 - 1. At least one window in each room opening to outer air.
 - 2. Window area not less than 12 square feet.
 - 3. Cross ventilation as direct as possible through windows or transoms.
 - b. Ideal Standard.
 - 1. Two windows in bedrooms and kitchen.
 - 2. At least three windows in living room and dining room.
 - 3. One window in bathroom.
- 4. Sanitation and drainage.
 - a. Bathroom and toilet with sewer connections.
- D. Heat and artificial light.
 - 1. Hot air, steam, or hot water furnace heat.
 - 2. Electric light.
- E. Furniture and furnishings.
 - 1. Health and Decency budget. (See *Monthly Labor Review*, table No. 3, pages 14 and 15, June, 1920.)
 - 2. For Ideal Standard add about 50 per cent.
- F. Insurance.
 - 1. Life.
 - a. Health and Decency budget, \$7,500.
 - b. Ideal Standard, \$10,000.
 - 2. Accident and health.
 - a. Health and Decency, accident, \$1,000; health, \$40 per week.
 - b. Ideal, accident, \$1,500; health, \$60 per week.
 - 3. Property.
 - a. Dwelling if owned.
 - b. Household furniture.
- G. Dues, contributions, and gifts.
 - 1. Health and Decency Standard about 2 per cent of income.
 - 2. Ideal Standard, about 5 per cent of income.
- H. Travel.
 - 1. Health and Decency Standard, 1½ per cent of income.
 - 2. Ideal Standard, 2½ per cent of income.
- I. Recreation.
 - 1. Health and Decency Standard, .75 per cent.

OF GENERAL INTEREST

Conserve the Marriage Institution Through Education

How to conserve both the values of the individual and the hard-won inheritance of the race, is the problem to-day of which divorce is one phase, notes the *Atlantic Monthly*.

The cynicism prevalent to-day as regards marriage is tending to break down respect for that ancient institution and with loss of respect comes the instability of the family. Where the world would go without the family as a sacred and solid institution, needs little question. We must, however, take a stand toward divorce and view the facts as they exist to-day.

Homes are wrecked, social life is undermined, and children are sent adrift, because "I was unhappy," just as moral principles are broken in business because "a man must get ahead," points out this article.

Selfishness, which seems to be at the bottom of most broken homes, may be traced to the desire for material gain.

Meanwhile the church, while it does not entirely evade the issue, falls back upon an ancient formula of doubtful exegesis or else spends its entire time debating whether "obey" should be retained in the marriage rite.

With Jesus, marriage was made for man like the Sabbath day, not man for marriage. He set forth his ideal of a new social order in which all the facts of life are holy and all its fellowship happy. For the man who lives in His truth and follows in his way there is no problem of divorce, since the spirit of Christ forgives.

Few marriages "solemnized" in our churches can be said to be Christian. Those entering into marriage in many cases do not even profess to believe in Christ, much less live by his teachings. How then can they be expected to live by the vows the church imposes in its ceremony? Under such conditions mistakes are inevitable and marriage is doomed to failure.

All kinds of people are brought together in marriage, the degenerate, diseased, abnormal, criminal, those of unbalanced minds, and tainted blood. Parenthood resulting from such unions is a social disaster.

"Those whom God has joined, let no man put asunder." But did God have anything to do with these?

Divorce is not an attack on marriage; it is an attempt to protect its sanctity and preserve its permanence, the article continues. The sanctity of marriage lies in a sacred union of hearts which the church may bless and the State make legal but which neither can create nor annul. Where love is there marriage is—where love is not, marriage has ceased to be.

Law must express the will of the living people. The state where the law forbids divorce is an expression of tradition.

- 2. Ideal Standard, 2 per cent.
- J. Education and Uplift.
 - 1. Health and Decency Standard, .75 per cent.
 - 2. Ideal Standard, 4 per cent.
- K. Health.
 - 1. Health and Decency, 3 per cent.
 - 2. Ideal, 4 per cent.
- L. Miscellaneous.
 - 1. Health and Decency, 12 per cent.
 - 2. Ideal, 15 per cent.

Salvation does not lie in law. The only hope is in education.

After all, divorce is the dark end of the problem. The real remedy lies in making marriage a nobler and finer thing than it is considered to-day. The whole conception of the relation of sexes must be lifted to a higher level and interpreted by moral intelligence and spiritual vision in the light of human realities and social values.

Science and Religion

The controversy between science and religion reached a high water mark during the month of May at the Presbyterian General Assembly at Indianapolis. William J. Bryan supported a resolution prohibiting the teaching of evolution in schools and colleges controlled by that denomination, but it was defeated.

At about the same time there appeared a joint statement upon the relations of science and religion, signed by many eminent scientists, religious leaders, and men of affairs. The purpose of the announcement was to correct two erroneous impressions which seemed to be current among certain groups of persons—the first, that religion to-day stands for medieval theology, and second, that science is materialistic and irreligious. The statement follows:

"We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

"The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

"It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his Godlike powers."

Science and Faith

We have several times called attention to the faith of scientists and to the attitude of the great scientists to religion. There seems to be a perennial dispute between the advocates of science and advocates of religion, but it is usually between those of comparatively little vision, for the great thinkers recognize the unity of all truth.

Robert A. Millikan, in the *Christian Century*, reviews this theme in an interesting way. He emphasizes the distinctive fields of science and of religion, starting with the time of Augustine:

"There is some question as to the earth or the sky, or the other elements of this world . . . respecting which one who is not a Christian has knowledge derived from most certain reasoning or observation: and it is very disgraceful and mischievous, and of all things to be carefully avoided, that a Christian, speaking of such matters as being according to the Christian scriptures, should be heard by an unbeliever talking such nonsense that the unbeliever, perceiving him to

be as wide from the mark as east and west, can hardly restrain himself from laughing."

There is no real conflict between science and religion. If we take the greatest name in British science or in world science for the past 200 years, such men as Newton, Faraday, Maxwell, Kelvin, and Raleigh,

"No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere, at any time, than these, and yet every one of them has been a devout and professed follower of religion." Kelvin wrote: "I believe that the more thoroughly science is studied, the further does it take us from anything comparable to atheism. If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion." Yet Mr. Millikan states as strong a case can be made for any of the other men mentioned. Louis Pasteur was a deeply religious man. Over his tomb appears the words: "Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the gospel."

To these may be added Doctor Charles D. Walcott, president of the American Association for the Advancement of Science; Henry Fairfield Osborne; Edwin G. Conklin, and very many others. In fact as one man has stated, you may go through Who's Who in America, and even if you strike out all the clergymen you still would have a list of men and women who are believers in the Bible as the word of God.

Now if we turn to the other side of the picture, Jesus himself said, "You shall know the truth and the truth shall make you free." There is not one word in his teaching to introduce the idea that justifies one in arraying himself on the side of those who see antagonism between scientific truth and the deeply spiritual value. His was a religion of love and of duty.

Augustine has already been quoted. John Wesley wrote some striking things concerning science, and would seem to have forecasted the evolutionary theory of Darwin. This only emphasizes the fact that the evolution theory did not start with Darwin but can be traced to antiquity.

Henry Drummond was also a great religious leader, yet perhaps his most inspiring work was to show the contribution of science to religion. But as Mr. Millikan adds, "One might name practically all of the outstanding religious leaders now living and say there is not one in ten of them who did not take his place beside these men of broad vision and deep experience who see in science the twin sister of religion helping the world to better things."

The tasks of science and religion are separate and different. Vital Christianity is not touched or hindered by any scientific truth. All thinking men believe in God. The word *atheism* is used quite carelessly and unintelligently.

"But it seems to me as obvious as breathing that every man who is sufficiently in his senses to recognize his own inability to comprehend the problem of existence, to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognize the existence of a Something, a Power, a Being in whom and because of whom he himself 'lives and moves and has his being.'"

Mr. Millikan continues, Why is it that men who are so self-sacrificing in the hour of danger, will give up their life for a principle or to save other lives? He answers that men and women prefer to die rather than to live in the consciousness of having failed to play their part worthily in the great scheme of things. This is simply because most men believe that there is a great world scheme, that they are a part of it, that their death is going to contribute to its development.

In short, most men believe in God. It is for that reason that they are willing to die for a cause.

Science and the Bible

Speaking of some scientific literature, Thomas L. Masson makes a point which will appeal to many of us in a recent article in the *Christian Century*. He says:

"Scientists need sympathy and love as much as anybody. Maybe they need it more. After trying to read Doctor Einstein's book, in which he tries to explain something that I have always known, I feel like telling him that it's all right anyway, in spite of what he has written, and that I won't hold it up against him, and that he can say or write anything he pleases and I will still feel the same towards him. No scientist can make me very angry—for I've been reading the Bible too long. And even at the risk of conveying the impression that I know really more about the Bible than I do, I cannot refrain here from quoting what our Lord said when he gave thanks that 'thou hast hid these things from the wise and prudent and revealed them unto babes.'"

"When you ask me why it is that so many people don't know about God being the author of the Bible, my reply is that they are spiritual kindergartners. There are hundreds of them among the scientists. And—I almost blush when I say it—there are some of them among the clergy. The fact is that religion is the common possession of men, and Voltaire was right when he said that if there were no God, man would have to invent one.

Reading the Bible for Pleasure

"Great men like Edison, and also a few others who were not so great, fooled me for a long time about the Bible. They did until I got to reading it for myself for pleasure. Actually reading the Bible is a great time saver. It makes so many other books superfluous. It is, however, quite necessary for all of us to understand this spiritual grade idea. The things of the spirit are not discernible by kindergartners, and among these may be the most intellectual of men. Darwin deplored in his old age that he had lost his taste for poetry. It meant nothing to him because for so long he had been engaged in materialistic speculations. Furthermore, it must be remembered that many men through whom great spiritual power is flowing are almost wholly unaware of it. God is no respecter of persons.

"You would perhaps not believe me if I should state that, so far as I can see, all of the scientific and intellectual achievements of to-day, including art and literature, have come out of the Bible. All of these things are only the unconscious effort on the part of man to express, over again, what is in the Bible. Any honest student of history, science, and religion knows that this is true. Consider psychology and psychoanalysis as examples. They express in a somewhat perverted form, and in devious ways, what is already to be found in the Bible. The Bible is, in fact, the fullest, the most complete expression of the total consciousness of man, considered either from the material or the spiritual viewpoint. From the opening chapter of Genesis to the closing chapter of Revelation, it is an epitome of the human consciousness. Now, all along this great line, from 'Let there be light' to 'Blessed is he that keepeth the sayings of the prophecy of this book,' there is nothing that can be added, because everything has been said. Man, as psychology has so recently told us, is the creature of suggestion. Out of the Bible, we might say subconsciously, have come the impulses

for men to create new cults. They would deny this. Yet it is quite true, and according to the very laws of the mind that the psychologists are so proudly exhibiting to us."

Smaller Church Buildings

A certain Jewish paper comments unfavorably on the plans of one of its congregations to build a larger temple which will not be filled more than two or three times a year, and urges that it is wiser to design an auditorium to fit the normal audience with a reasonable allowance for expansion, and put the rest of the money into education. A *Christian Work* editorial continues:

"To carry the overhead charges on a great building for the benefit of a small audience, except on an occasional festive occasion, while at the same time there is inadequate provision for other needs, the editor characterizes as 'un-Jewish inefficiency.' There are some Christian churches which might give consideration to this matter. A church which has a great auditorium that is never filled after the day of its dedication, except when the high school baccalaureate service is held in it one Sunday night every four or five years—but which has no primary room except in an ill-lighted basement, and no place where the Boy Scouts can meet without disturbing the choir practice or breaking up the women's missionary meeting; and no parlors where the young people can have a party under attractive conditions, is not exhibiting either good Jewish or good Christian efficiency. In general, an auditorium seating five hundred people will house a congregation of a thousand members if the membership list includes the usual proportion of nonresidents and irregulars. But what if every member should decide to come to church some Sunday? How embarrassing it would be! Yes, and if every depositor in a bank should decide to call for his money some day, how embarrassing that would be. But people ordinarily do not all do the same thing at the same time. And if the congregation grew to unexpected proportions, or developed unusual zeal for church attendance, perhaps it would be practical to have more frequent services and let the members choose among them. Protestant churches have on an average nearly three times as many sittings as communicants. Catholic churches have three times as many communicants as sittings.

Honesty Among Beggars

Of the thousands of beggars operating in the large cities of this country it is not a surprise to find that many of them are fakes. John D. Godfrey, of Brooklyn Bureau of Associated Charities, has been on the job for a score of years, investigating the habits, methods, and psychology of beggars and probably knows more about them than anyone else in this country.

According to the *Literary Digest*, Mr. Godfrey says:

"I have investigated or talked with thousands of mendicants. I have found men and women of extraordinary intelligence and talent. My sympathy and confidence have been given to many of them—mistakenly, I admit. Looking back on it all I have to confess that I have yet to uncover a single deserving case.

"Three years ago my department sent out investigators who carefully followed up eight hundred cases of street begging. Not a single case was genuine. In every instance the mendicant was a professional."

It seems that fakes are the rule and honest beggars the exception.

A Proclamation

Labor Day and Labor Sunday observance throughout America asked by American Federation of Labor Executive Council in inspiring appeal.

Having regard for the need of keeping constantly before the masses of our people the highest ideals of our labor movement and the requirement of our people for the complete fullness of life in all things, the Executive Council of the American Federation of Labor declares as follows:

The labor movement of America demands for all of our people the full benefit of the life-giving forces of our marvelous civilization through constantly increasing wages and improvement of working conditions and through a reasonable and proper reduction in the hours of work.

The labor movement of America demands for the wage earners and for all who serve usefully in any capacity, a sound and just economic basis for life and freedom in the fullest meaning of those terms.

The labor movement of America has ever had high regard for the development of the ethical and the spiritual in life, realizing the right of all humanity to partake freely of the great satisfaction that comes to enrich life as a result.

The labor movement of our country, recognizing the fact that all freedom and all higher development of life rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all of its economic, ethical, and spiritual implications.

Through the inspiration of our labor movement, the Sunday preceding Labor Day, which is the first Monday in September each year, has come into general national observance as Labor Sunday. On this day it is fitting to give thought to the aspirations of Labor and to find in what way the soul of Labor may give thought and expression to its longings.

Because of the aims and aspirations here set forth, we hold it fitting that all churches draw close to their altars the soul of Labor on the coming Labor Sunday and that the men and women of labor everywhere make special effort to cooperate with the churches and to secure the cooperation of the churches with them, in order that there may be in the churches everywhere on that day a great unison of expression in behalf of a higher, nobler life for the masses of our people; and in order that there may be everywhere a consecration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth—in those things that give flower and fruit to the great ideals of our labor movement, the embodiment and the expression of the idealism of our people.

May Labor Sunday each year bring home to the masses of our people the great good that humanity may yet achieve, the lofty heights to which it may climb, the inspiration and

the enrichment to be found in the great American labor movement which is the hope of the millions who toil.

We ask also that Labor Day, the great holiday of the toiling masses, dedicated to them and to their cause, be ennobled and enriched by an expression of the same spirit, the same high idealism and purpose, the same uplifting, inspiring search for the fullness of life, and the same determination to achieve triumph over all ills and wrongs through our great movement in its ethical and spiritual aspects, as well as through its purely economic operations.

Teaches School at Eighty-Two

Miss Nellie F. Cornell, at the age of eighty-two, is principal of the Ellwanger and Barry Primary School in Rochester, New York. During the sixty years she has taught, four generations of one family have passed through her classes.

The remarkable thing is that she sympathizes with and understands her youngsters. "The young people I meet to-day," she says, "seem just as promising to me as the young people I knew when I was young. They dress differently and their amusements are different, but it seems to me their impulses average up just about the same."

If more adults had her attitude to-day, the young people would be more easily reached, because a common understanding could be found. It is only through a sympathetic knowledge of the other person that we pull together. When both stand off and criticize, with no effort to get acquainted, then the other half of the world looks wrong.

Our Greatest

Who are the seven greatest Americans? This question is answered by James Harvey Robinson, formerly of Columbia University, in the *American Magazine*.

He admits the task is almost impossible but presents a list and gives his reasons.

The first he selected was Abraham Lincoln, passing by such men as Washington, Jefferson, and Franklin. The second name is Theodore Roosevelt, whom he says lived six or eight lives in the span of one. Jumping to industry, Mr. Robinson chooses John D. Rockefeller as third, and in science Thomas Edison is awarded an uncontested place as fourth on the list. In the field of American literature Mark Twain is placed as fifth; then the problem switches to modern thought. Here he awards sixth place to William James because of his vision in the new psychology; and the last place to John Dewey, of Columbia University, as the foremost of modern philosophers and thinkers.

Blind Girl Recognizes Colors

Can we see with our noses and hear with our fingers?

Current Opinion gives an account of Willetta Huggins, seventeen-year-old blind and deaf girl of Janesville, Wisconsin, who recognizes colors by the sense of smell and people by their personal odors.

By touching the finger tips to the throat of a person speaking, she can understand what is said. Under careful scientific tests she has demonstrated her ability to do many startling things such as to read newspaper headlines by "feeling" the ink and to hear concerts by sensing vibrations. These experiences she describes accurately.

The man who waits to be given a chance has a life job as a waiter.

LETTERS AND NEWS

Reunion News

"Going to reunion this year?"

"Why, yes; certainly. We have good reunions in our district."

Quite a common statement among Latter Day Saint people about this season of the year! They greet each other thus instead of with the formal statements concerning the weather.

Next time you ask this question just stop to consider how many reunions the Saints hold during the summer season! Now just how many would you guess, without reading any farther? One would say, "About forty," but it is nearer fifty, forty-nine to be exact.

Up to this date in the HERALD we have published the time and place of forty in the reunion calendar. Several of these are now over and the people in those districts are not asking, "Going to reunion this year?" No, they have reached the next stage and are inquiring, "How did you enjoy reunion this year?"

In thinking of such a large number of reunions, we begin to wonder who the speakers were and how some of the speakers found their way into certain localities. Of course this has to be done with systematic arrangement of some sort or there would be an immense confusion resulting from everyone bidding for the same speaker. So as fast as the appointments are made a reunion schedule is made out in the reunion committee offices, with the names of those under reunion appointment and the places they shall visit. These names are not only missionaries, but also field workers who represent the different departments.

Besides the local talent, here are some of the speakers who will appear at reunions:

Reunion Speakers

Schedule

(Note: Names marked with a * will represent all departments.)

- Alabama, July 13: James Davis, F. Henry Edwards, C. J. Hunt.
- Portland, July 13 to 29: J. A. Becker, J. A. Gillen, Mrs. Dora Glines*, and F. A. Smith.
- Northern California, July 20 to 29: J. A. Gillen, Mrs. Dora Glines*, J. F. Keir, W. A. McDowell.
- Chatham, July 20 to 30: J. F. Curtis, F. M. McDowell, B. R. McGuire, John Shields.
- Florida, July 20: James Davis, F. Henry Edwards, C. J. Hunt.
- Southern New England, June 30 to September 2: E. J. Gleazer, U. W. Greene, B. R. McGuire, Lucie Sears*, E. A. Smith.
- Central Texas, July 23 to 30: R. S. Budd, Mrs. A. Roberts*, A. V. Karlstrom.
- Western Colorado, July 27 to August 5: Mrs. W. L. Christy*, R. V. Hopkins, F. A. Smith, I. A. Smith.
- Kentucky and Tennessee, July 28 to August 5: Mrs. H. Burwell*, A. E. Stone, C. J. Hunt.
- Toronto, July 28 to August 13: J. F. Curtis, F. M. McDowell, B. R. McGuire, John Shields.
- Lamoni Stake, August 1 to 12: Albert Carmichael, A. Max Carmichael*, F. Henry Edwards, J. F. Garver, Ammon White.

- Eastern Iowa, August 3 to 12: Mrs. E. A. Davis*, Paul M. Hanson.
- Eastern Michigan and Detroit, August 3 to 13: Mrs. Mae Engle*, Paul M. Hanson, F. M. McDowell, R. C. Russell, Mark Siegfried.
- Western Oklahoma, August 3 to 13: J. Carlile, A. V. Karlstrom, Mrs. A. Roberts*, Roy S. Budd.
- Seattle and British Columbia, August 3 to 19: J. A. Becker, Mrs. W. L. Christy*, J. A. Gillen.
- New York and Philadelphia, August 4 to 19: E. J. Gleazer, B. R. McGuire, A. E. Stone, Mrs. B. Mulligan, E. A. Smith.
- Kirtland, August 9 to 19: J. F. Curtis, F. M. McDowell, William Patterson*, F. G. Pitt, Mark Siegfried.
- Southwestern Kansas, August 10 to 19: R. S. Budd, Joshua Carlile, A. Max Carmichael*, Bertha Constance*, A. V. Karlstrom.
- Pottawattamie and Fremont, August 10 to 19: F. B. Blair, Blanche Edwards*, F. Henry Edwards, Ammon White.
- Southern California, August 10 to 19: Mrs. Dora Glines*, J. F. Keir, W. A. McDowell, J. A. Gillen.
- Des Moines, August 10 to 19: F. B. Blair, Mrs. J. R. Lentell*, H. O. Smith, C. E. Wight.
- Kewanee, August 10 to 20: J. F. Garver, J. A. Koehler, J. F. Martin.
- Northeastern Kansas, August 11 to 19: A. Carmichael, A. Max Carmichael*, Bertha Constance*, F. A. Smith.
- Western Maine, August 12 to 19: E. J. Gleazer, U. W. Greene, Lucie Sears*.
- Nauvoo, August 17 to 26: Blanche Edwards*, F. Henry Edwards, Ammon White.
- Northern Michigan, August 17 to 26: R. C. Russell, R. V. Hopkins.
- Eastern Colorado, August 17 to 26: J. A. Gillen, Mrs. Dora Glines*, J. F. Keir.
- Far West Stake, August 17 to 26: A. Max Carmichael*, Bertha Constance*, J. A. Koehler.
- Idaho, August 17 to 26: J. A. Becker, Mrs. W. L. Christy*.
- Southern Michigan, and Northern Indiana, August 17 to 26: G. W. Burt, Paul M. Hanson, F. M. McDowell, B. R. McGuire.
- Southwestern Texas: August 17 to 26.
- Gallands Grove and Little Sioux, August 17 to 26: A. Carmichael, Blanche Edwards*, F. Henry Edwards, F. A. Smith.
- Mobile, August 17 to 26: James Davis.
- Eastern Oklahoma, August 17 to 27: R. S. Budd, J. Carlile, A. V. Karlstrom, Mrs. A. Roberts*.
- Clinton, August 17 to 27: J. Blackmore*.
- Western Montana, August 17 to 27: J. A. Becker, Mrs. W. L. Christy*.
- Central Michigan, August 17 to 27: F. B. Blair, G. W. Burt, Mrs. Mae Engle*, Paul Hanson.
- Central Oklahoma, August 17 to 27: R. S. Budd, A. V. Karlstrom, Mrs. A. Roberts*.
- Southeastern Illinois, August 24 to September 2: Mrs. B. E. Brown*, C. J. Hunt, Ammon White, Cyril E. Wight.
- Northeastern Illinois, August 23 to September 2: Paul M. Hanson, B. R. McGuire, F. G. Pitt, A. Max Carmichael*.

Reunions Now Over

- Central Nebraska.
- Northern Wisconsin: J. F. Keir, F. M. McDowell, J. F. Garver.
- North Dakota and Minnesota: F. A. Smith, J. A. Gillen, J. F. Keir.
- London, Ontario: J. F. Curtis, B. R. McGuire, J. F. Martin.

Reunions Not Yet Announced

North Platte: Hubert Case.

Spring River: J. Blackmore*, F. A. Smith.

Southern Wisconsin: J. F. Garver, J. A. Koehler, J. F. Martin, Mrs. Mae Engle*.

Utah: J. A. Gillen, Dora Glines*.

Spokane: F. A. Smith.

News of the Fargo Reunion

Bishop James F. Keir spent his twenty-second wedding anniversary, June 30, at the joint reunion of the Minnesota and North Dakota districts held at Fargo, North Dakota.

Apostle J. A. Gillen left July 2 at the close of the Fargo Reunion for Burlington, North Dakota, where he will spend the Fourth of July at the home of Brother and Sister M. D. Graham. From there he goes west to attend other conferences and reunions.

A wiener and marshmallow roast was enjoyed Friday evening, June 29, by those camping on the reunion grounds.

The choir of the Fargo Branch gave a cantata Sunday afternoon, July 1, which showed conscientious preparation and considerable ability.

The social committee entertained the women on the afternoon of June 29 in the big tent with drawing and guessing contests, and served peaches for refreshments.

A complete account of the reunion will appear in a following issue.

Reunion at Inman, Nebraska

Our reunion was handicapped from several causes. First, the weather was cool and wet for some time before and during the first part of the meeting. This made travel by auto difficult and put the farmers behind with their work. Second, some of the workers were unable to be present. Brother Hubert Case could not come on account of a debate in Oklahoma. Elders E. E. Long and Joshua Carlile, however, were with us and most of the preaching fell to them. We also heard from a number of the local elders. The themes "Consecration," "Zion building," "Living our daily religion and spreading the gospel," all received more or less notice in the sermons and prayer meetings.

Our musical features were sadly crippled for want of performers. What local talent we could get was pretty good and greatly appreciated. Sister Zaida Payne was present for a few sessions and could give excellent help with the piano. Also Sister Beck, of Norfolk, was present on the last Sunday and assisted.

There were two prayer services arranged for the children and young people that were fairly well attended and enjoyed by them. Prayer services for all were held every morning, and while the attendance was not large, there was a calm and peaceful spirit present and many fervent prayers and strong testimonies found expression. Some problems meetings were held and vital topics discussed.

The recreational activity found expression almost entirely in bathing in the Elkhorn River that runs near the camp.

The purpose of the reunion was a combination having in mind spiritual revival, social opportunities, and recreation.

We had no regular dining service previously arranged, the plan being to have the campers come equipped to care for themselves. This was clearly a mistake, for some coming for a short time would have been glad to patronize an eating establishment. To bridge this difficulty one of the sisters enlarged her culinary department and converted her camp

into a common stock restaurant where sundry hungry ones contributed to the larder and ate at the table.

There were nine tents on the ground, and these with two cots in the pavilion where the meetings were held, furnished sleeping accommodations to all who stayed on the grounds.

The previous organization of the reunion consisted of the presidency of the district and the heads of the departments in the district. In addition to this committee there was a committee on tents, cots, and grounds. F. S. Gatenby acted as financial agent and sufficient money was collected to meet all expenses, with a balance remaining.

We had visitors from Neligh, Clear Water, Inman, Valentine, Page, Royal, Meadow Grove, Norfolk, Elgin, Foster, and the Sandhills. Brother Long made himself useful by meeting the trains with his car and conducting people to the grounds.

One was baptized and others brought near the kingdom.

LEVI GAMET.

Looking Forward to the Nauvoo Reunion

"A visit to historic Nauvoo will obtain for you historic information of lasting value to yourself and work," so wrote Brother Amos Berve when he sent in the reunion notice from his district.

Notice their plan for making a dormitory in the Nauvoo House and think how you can sleep there and dream of the days of the '40's, providing you have previously studied your history.

They plan that the work of the reunion of Nauvoo District shall be inspiring and helpful spiritually, physically, and morally. One of the features given special attention will be a study period. There will be speakers of experience and talent from among the Quorum of Twelve, high priests, and elders. One of the patriarchs will be on the grounds during the reunion. Their field worker, Blanche Edwards, is among the best.

Reunion Chart

At the Far West stake reunion last August a large muslin chart was erected near the main tent. Across the top appeared the names of the days of the week and date for each day of the reunion. Down in the left-hand side vertically appeared the hour of each meeting during the day, first for the main tent, then for the auxiliary tent, and third for the children's tent. At a glance one could determine for any day in the week and hour what was to be expected at the main tent, also what services were being held and at what hour in the auxiliary tent or in the children's tent.

This naturally required preparation beforehand as the program was laid out in advance.

They suggested last year that they may this year tack up cards for each day so as to permit of modification in the program of the day and at the same time show what may be expected for each hour. The objection is that cards are subject to injury by rain.

Reunions at other places have used the blackboard and have showed the evening before the program for the next day. This also is subject to the elements, especially where, as is usually the case, the blackboard or bulletin is placed near the main tent but outside exposed to the elements.

A year ago the stake president and stake bishop stated that they would plan a better program for this year and that it would be in preparation throughout the whole year.

Planning in advance is one of the safest means of securing a good reunion.

Southern New England Reunion

The Southern New England reunion opened Saturday, June 30, to continue in session until the first Sunday in September. The Presidency consists of President Elbert A. Smith, District President W. A. Sinclair, President of the Reunion Committee Edward L. Traver, and Bishop M. C. Fisher.

The boys and girls of the camp are being looked after by Brother McNamara and his wife, of Independence, Missouri, and Lucie H. Sears, of Massachusetts.

Sunday morning sacrament service was well attended and a good spirit ushered into the opening of our services. At 3.30 p. m. Brother Joseph Luff preached, expressing the thought that we conform to God, not God to us. It was intelligently presented and held the interest of all. During the two special weeks of services the Sunday preaching will be at 3.30 instead of in the evening thus allowing everybody to remain for service and drive home before dark.

July Fourth was celebrated on the camp grounds with a large brush fire the night before, followed by picnics and social gatherings during the day.

The campers during the past few weeks silently collected and had workmen put in a very fine fireplace, mantel, and tablet in the cottage of Bishop M. C. Fisher, nicely engraved with appropriate words of appreciation for his untiring efforts to serve and build up the community. The prayer was offered by Daniel F. Joy and the presentation speech by President Elbert A. Smith to which the bishop very feelingly responded.

Brother Joseph Luff has now become a resident of the Eastern reunion community having purchased the cottage of W. A. Sinclair.

W. A. SINCLAIR, *Reunion Correspondent.*

Honorary Degree Conferred

Herbert S. Salisbury, a grandson of Catherine Salisbury, who was a sister of Joseph Smith the Martyr, has recently received the honorary degree of Doctor of Science from the college at Carthage, Illinois. He took his initial bachelor's degree at Carthage, has proceeded to carry on his work there, and finally was presented by the dean of the college for the degree of Doctor of Science, *causa honoris*.

In Australia

Apostle M. A. McConley left Melbourne, Australia, for Adelaide about the middle of April, according to the *Gospel Standard*, after spending a few weeks in energetic work in Melbourne and vicinity. After a short visit at Adelaide he went on to western Australia about May 1. Sister McConley remained at Adelaide helping with the work there.

Temple Builders in Missouri Valley, Iowa

The people of Missouri Valley, Iowa, are enjoying the association of twenty-one Saints from other branches of the district who are there attending summer school, most of them girls of Temple Builder age.

On Thursday evening, June 21, the Temple Builders of that place gave a banquet for their visitors. After a short time spent in getting acquainted, the girls were summoned to the basement of the church where a three-course dinner was served. The members of the Department of Women assisted in the kitchen while the Oriole girls helped in the dining room. The menu and serving were in charge of Sister Grace Keairnes. The decorations were in the Temple Builder colors,

blue and white, and the place cards so arranged that each one of the home girls was between two visitors.

After dinner Sister Alice Hussing, leader of the Temple Builders, gave the address of welcome and invited the visitors to all the meetings and festivities during the summer.

On June 25, the Department of Recreation gave a wiener roast for the young people. About sixty were in attendance, all taking part in the races, games, and the roast.

Llanelly Holds Special Meetings

Three Sundays were set aside during the month of May for observance of Young People's Day, Mothers' Day, and the district conference. Special programs featured the occasions and a lively interest was created.

The first of the special meetings was on Young People's Day. Although there are not many young ones in the branch, the entire program was for them and part of the contribution was by them. The sermons in the morning and evening and the program were well attended and all appeared to enjoy the day.

On the second Sunday the branch at Llanelly inaugurated Mothers' Day. This day is not generally observed in the devoting its services to that theme. White carnations were presented the mothers and the day's program dedicated to "Mother."

During the third week members of the branch turned out, men and women, to renovate the church building. The interior was re-tinted and the seats and woodwork were varnished. The exterior was cemented, with doors and window casings painted green. Each member did his part in furnishing material and labor, and the result is gratifying to the little branch. The building is now one to be proud of.

The Wales conference convened on Saturday and visitors seemed delighted at the new appearance of the building. An educational program was the main feature of the conference.

There was one baptism during the conference. Also one was baptized recently at the Llanelly Branch.

Community Vacation School for Girls

A six weeks' course for girls between the ages of six and fourteen is being given this summer at the Independence Institute of Arts and Sciences on the Campus.

The summer school aims to be a community affair open to all girls between the ages indicated who reside in Independence. A charge of ten dollars for the six weeks' course is being made.

Bertha Constance and Sarah Butler, graduates of the kindergarten course of the Institute, are teachers in charge.

The vacation school consists of stories, swimming, games, and handwork such as basketry and clay modeling.

There are twenty-six at present enrolled and more are expected. The course began July 2 and will continue for six weeks. This is the first course to be held in the Institute since the purchase of the new grounds in Independence.

The Methodists have recently changed the word *tithe* so that now it reads "one tenth." This was done, says the *Central Christian Advocate*, to make clear to the people what was meant by a tithe.

The enrollment pledge of the Methodist Million now reads: "In loving loyalty to my Lord, and as an acknowledgment of his ownership, I covenant to pay one tenth of my income for the purpose of maintaining and extending the kingdom of God."

Harmonica Discovers Musical Talent

A. N. Hoxie originates idea. Harmonica contests to become national.

The harmonica has been adopted as a pedagogical aid in determining and developing musical talent. Albert N. Hoxie, general church chorister, originated the idea and initiated the movement which started in Philadelphia and which is rapidly spreading throughout the United States.

Musical America publishes the following account of the harmonica contest:

Instrumental music, we have been told, had its beginning in a reed flute or in a syrinx which was a set of four or five bits of reed tuned rudely into something like a scale. Browning has pictured Pan sitting among the reeds by the river, blowing a tune. And now the modern equivalent of the ancient syrinx, the mouth organ, or, to give it its more grandiloquent appellation, the "harmonica," has burst forth into popularity, not merely as a street corner diversion for the idle newsboy, but as a potent and accredited factor in music. This may seem a far cry, but it has all happened quite logically and through the far-sightedness of one man who has more than once taken an active part of importance in the country's music. This man is Albert N. Hoxie, jr., of Philadelphia, whose work with great choruses in the war years is a matter of history.

"The idea of using the harmonica came to me originally," said Mr. Hoxie, "through my desire to put at the disposal of every boy some musical instrument by means of which he could express such musical feelings as he possessed. A piano is out of the question in a large number of cases on account of the cost, and even the cheapest violin is beyond the reach of many, besides which both these instruments entail more expense in the matter of lessons, not to speak of arduous hours of practice from which many boys shy away. The harmonica, however, costs little or nothing and the matter of technique, though it does require some work to become proficient, is not a serious one.

"I discussed the subject with Clara Abbott, the supervising director of the Philadelphia Music League, and the idea finding favor, the League purchased 2,500 harmonicas at wholesale and distributed them in community centers, schools, among the Boy Scouts. This was not done from the social welfare standpoint, but from that of spreading the musical idea.

Latent Powers Developed

"Well, it took hold like wildfire! And the curious part of it is that we found a great deal more in it than we had first imagined. For instance, a boy's musical possibilities became evident very soon from the way he went at his mouth organ and from the size and character of the 'répertoire' he acquired. This is more or less obvious, as it depended almost entirely upon the boy's ear. If a boy was fundamentally unmusical, he either lost interest in a short while or did not display any particular proficiency in handling his instrument or enterprise in learning new tunes.

"But the others! You can frame no idea of the avidity with which they went at it and the ingenuity with which they went about acquiring melodies. Some of them kept lists of their répertoire and exhibited real pride in increasing the number of tunes they could play. Of course they began with popular ones like 'Old Black Joe,' 'The Suwanee River' and so forth, but several of them came to me and said they wanted to improve the quality of their 'pieces.'

"Now, you can see what an advantage that is, musically, for it sharpens their ears and makes them attentive to music

at all times, particularly to music they have not heard before, as there is a certain rivalry in learning pieces that the other boys don't know.

"Finally, we decided to have a contest, and it proved a considerable undertaking. We began with 2,500 boys. Rehearsals were held in the Y. M. C. A. in classes of 400 each, four nights a week, and we were able by degrees to reduce the number of contestants to fifty-six. We engaged Borrah Minevitch, who is a real virtuoso on the mouth organ, and who has played as soloist with orchestra, to go to playgrounds, community centers, schools, clubs, churches, and among the Boy Scouts to give instruction, and the results that were obtained were amazing.

"The fifty-six each received an invitation from Mayor J. Hampton Moore of Philadelphia to come to his office and play for him. This naturally made a great hit with the boys. Two brothers walked six miles from a suburb to enter the competition and another called me up over the telephone and played to me over the wire in order to see if I thought he was good enough. This lad, Jimmy Tyson, won the first prize. From the fifty-six we selected twenty-four for the finals, which were held in the Broad Street Theater on May 3.

"A tremendous lot of interest was taken in the contest by the newspapers and by the commercial houses. One of these later offered a complete outfit of clothing, 'inside and out,' for the winner, and Harry Jordon, manager of Keith's Theater, offered a week's engagement at \$150. Each contestant in the finals was also awarded a fine Hohner harmonica. Then there were gold, silver, and bronze medals, donated by the Music League.

"The first prize was won by James M. Tyson, with Frank Kane a close second. So close was the decision that Gilbert R. Coombs of the Coombs Conservatory of Music offered him a scholarship in any musical study he preferred. He chose the violin, and one of the daily papers donated an instrument for him. The third prize went to Paul Robinson. The judges were Joseph Pasternack, conductor of the Victor Orchestra; Doctor Herbert Tily, conductor of the Strawbridge & Clothier Chorus; Leigh Mitchell Hodges, of the editorial staff of the *North American*, and Bruce Anderson Carey, of Girard College.

"I hope what I have said will give an idea of the value of this new musical movement, for it seems to me essentially new. The lads who were given individual instruction showed extraordinary aptitude in learning the fine points of playing the instrument as well as a certain amount of general musical teaching such as scale construction, dynamics, and melodic construction. We expect to try to influence the boys to take up the study of orchestral instruments, and our local contest created such enthusiasm not only among the boys, but generally in the community, that we plan a national contest.

Doctor Blackmar Pleased With Mr. Hoxie's Visit

Doctor Frank W. Blackmar, professor of Sociology, University of Kansas, makes the following remarks concerning the visit of Albert N. Hoxie, general church chorister, to Lawrence, Kansas:

"Mr. Albert N. Hoxie gave a pleasing and profitable talk on music as a means of solving the modern boy problem, before the members of the Chamber of Commerce, the Rotary Club, and the Kiwanis Club at their noonday luncheon at Lawrence, June 19.

"Also he led the assemblage in community singing which was a real 'songfest.'

"In the afternoon he spoke before the summer session students at the University of Kansas, many of whom are teach-

ers. His talk was very helpful to them in solving their educational community problems.

"Mr. Hoxie has a strong, pleasing personality which admirably fits him for leadership. All who heard or met him were pleased with him and his work."

Young Women's Supervisor Resigns

Miss Addie Belle Chappell, young women's supervisor, has resigned on account of ill health. After having completed a teachers' course at Graceland College, Miss Chappell will now go west and hopes to be able to resume her teaching later in the year.

Miss Blanche Edwards, now in Lamoni, Iowa, will receive all future correspondence for the young women's organizations of the church.

Young People's Convention at Flint

The young people's organization of the Detroit District held its first convention at Orion Lake, June 23 and 24, under the auspices of the Department of Recreation and Expression.

Saturday night, June 23, was given over to a program. One interesting feature was a playlet given by the Pontiac Saints.

Sunday morning Sunday school was held at 9 o'clock in charge of local officers and a prayer service at 10 in charge of District President Kenneth Green, Lloyd Haviland, and Dewey McNamara of Independence, Missouri. An admonition was given the Saints to be faithful and to the priesthood to qualify for the work before them.

In the afternoon Ellis Whitehead gave a report of the Young People's Convention at Lamoni. Virginia Budd, of Independence, told us about the experimental church school conducted by Superintendent A. Max Carmichael at Lamoni during the convention.

At 4 o'clock Elder Charles Mottashed, of Detroit, spoke on the subject, "Training for efficiency." He tried to impress the necessity of taking advantage of opportunities to prepare for service in the church.

The evening service consisted of sermonets by Floyd Horton and Allen Pohley, of Flint, on "Preparation for the work before us."

The convention was well attended and we are looking forward to one in the fall.

SILAS C. ROBERTSON, *Secretary.*

Battleford, Saskatchewan

Elder James Cornish of Artland visited here last fall, and we have just received word that he and his father, J. J. Cornish, are on their way to pay us another visit.

Last year I opened up the work some twelve miles from our branch where a lively interest was created, but owing to the pressing work on my farm I could not meet the demand. We are in hopes that Brother J. J. Cornish can give us the help needed at this time, for I am sure that some will soon come into the fold.

I noticed in the last HERALD that Apostle John W. Rushton intends to come to western Canada for the summer and fall. We hope he will not overlook this part if it is at all possible to pay us a visit.

Although our Sunday school superintendent has moved away, the work is being carried on very satisfactorily by Brother Carl Zach, who is assistant superintendent.

On Wednesday, June 13, the Saints were invited by Brother

and Sister C. A. Hammond to attend the marriage of their daughter Catherine to Mr. Wesley McAdams. The couple will reside in this vicinity.

ALBERT H. TOMLINSON.

San Bernardino, California

George H. Wixom is back in San Bernardino, California, and was very well received by not only the Saints there but also the public. The San Bernardino *Daily Sun* gave over a column to his recent sermon. Brother Wixom was formerly mayor of San Bernardino.

Independence

The quarterly conference of Zion was opened Monday evening, July 2, at the Stone Church.

The Presidency reported that the Walnut Park Church is almost completed and that Englewood is seriously in need of a church building. The Bishopric also reported on the same items.

It was announced that Paul Craig has taken charge of the Stone Church choir, which will permit Harold Burgess, former chorister, to spend his time in general and stake work.

The purchase of the Swope property for recreation and expression and for the Institute was also announced.

A. L. Sanford has resigned as Sunday school superintendent and C. B. Hartshorn succeeds him.

After the usual reports from the priesthood, the bishop gave a summarized report for the past six months. A shortage in the building fund and an overdraft of the Stone Church were noted. Report on the heating system also was made. The present furnaces are badly decayed and a new heating system is necessary. The vapor heating system would cost about \$8,500, and the hot blast could be installed for about \$3,000.

A gain of 121, lost 48, net gain of 73 for the quarter was reported by the statistician's office. The pastor's office has succeeded in locating about 700 of the 1,300 unknown members. The present known membership is now something over 4,000 while we are still carrying about 600 unknown.

The following names were presented for ordination, and upon the acceptance of the brethren were approved by the conference: priest, Alma E. Campbell, Reed Gordon, J. Alfred Curtis, Heman Davis; teacher, Frank Redfield, John H. Miller; deacon, Levi Burroughs.

Nominations for delegates to the General Conference were next in order. The rule obtained that the names should be written and ballot presented, also that no person should nominate more than two. As a result about 160 were nominated.

The resolution presented at the local conference in Independence on May 14, and deferred to the July conference was adopted. It provides that local congregations in Zion may assemble in business capacity to formulate reports to the conference in Zion upon questions of local interest.

A recital was given in the Stone Church Tuesday evening, July 10, at 8 o'clock, by the vocal students of Mrs. David Grosch. A beautiful program was rendered by these talented and well-trained singers. A representative group from Independence consisting of several members of the church took part.

The Sunday services in Zion were as follows:

Stone Church—11.00 a. m., preaching by Patriarch H. O. Smith; at 8 p. m., a sacred concert by the band on the lawn and a sermonet, "The place of music in our church program," by R. V. Hopkins.

(Continued on page 670.)

MISCELLANEOUS

Notices

There is a growing tendency on the part of the branch and district presidents to write missionaries who have been laboring in their locality but are now appointed elsewhere, asking them to return for series of meetings. The brethren of the missionary force have been asked to remain in the fields to which they are now appointed, and it will, therefore, save disappointment and possible embarrassment if those desiring service will communicate with the missionary supervisor having direction of the missionary work in their locality, or, failing that, with the office of the Quorum of Twelve, Box 255, Independence, Missouri.

THE QUORUM OF TWELVE.

Reunion committees will please check the list of appointees which they have received with the list of speakers appearing elsewhere in this issue, since the alteration of the plans of some committees has necessitated our complete rearrangement of the original appointments.

Elder T. W. Williams has not been appointed to reunions by his own request. Elder John W. Rushton has not been appointed by mutual arrangements between him and the First Presidency.

All General Conference appointees will attend the reunions of the districts to which they are appointed, but will please refrain from visiting other reunions unless such visits are authorized by the Presidency or Twelve.

F. HENRY EDWARDS.

Notice to Temple Builder and Oriole Leaders

All Oriole, Temple Builder, and young women's correspondence should be sent to Blanche Edwards, Lamoni, Iowa, until further notice.

Musical Festival

Central Michigan, at Bay City, corner of Katherine and Thomas Streets, musical festival, July 15, all day. Everyone invited. Matthew Umphrey, president.

Requests for Prayers

Sister Addie McNew, of Doniphan, Missouri, requests the prayers of the Saints that she may be healed.

Sister W. M. Keck, of Princeville, Illinois, requests the prayers of the Saints that she may be healed.

Brother Hiram Tevis, of Simcoe, Ontario, requests the prayers of the Saints in behalf of their daughter, Sister

INDEPENDENCE

(Continued from page 669.)

Walnut Park Church—11 a. m., funeral sermon for Mrs. Jerusha Sayles, by E. L. Kelley; at 7.30 p. m., preaching by D. O. Cato.

Englewood Church—11 a. m., preaching by William Clow; at 8 p. m., preaching by John Ely.

Enoch Hill—11 a. m., preaching by Apostle Paul M. Hanson; at 7 p. m., preaching by J. M. Baker.

All the general church offices are being moved from Bartholomew Hall to the Battery Block, where the Presiding Bishopric has been located for some time.

S. A. Burgess and family will leave this week for the West where they will spend their vacation.

I. A. Smith and his family will also leave this week to spend their vacation in Colorado.

A Kansas City newspaper estimated the attendance at the Fourth of July picnic on the Campus to be 10,000.

Stella McLellan, who is suffering from tuberculosis. They desire that those who can would fast also.

Sister Elizabeth Goodin, of Bellair, Illinois, wishes the Saints to fast and pray for her on July 15, that she may be healed of an affliction of her eye and that she may be strengthened physically.

Addresses

Orval L. Thompson, 23 Havelock Street, Amherst, Nova Scotia.

Conference Notices

Nova Scotia, at Williamsdale, July 14 and 15. Mrs. Leander Johnson, of Williamsdale, is district secretary. Orval L. Thompson.

Reunion Notices

Nauvoo, at Nauvoo, Illinois, August 17 to 26. Committee have completed arrangements for the comfort and entertainment of all who may attend. Tent prices: 10 by 14, six-foot wall, \$6.50; 12 by 14, four-foot wall, \$7.50; 10 by 12, four-foot wall, \$6; double cots, \$3.25; single cots, \$1. To save expense and work we have secured permission to use the Nauvoo House for dormitory, separate rooms on different floors for ladies and men. Price in this House for cot space, fifty cents, plus the rent of the cot. Send orders for tents, cots, and cot space by July 15, if possible, to Henry F. Bromann, 1107 Aetna Street, Burlington, Iowa. Meals will be served cafeteria style. Sleeping room may be obtained for a few in private homes. Write Bishop G. P. Lambert, Ferris, Illinois. You cannot afford to miss coming to historic Nauvoo during this reunion. Begin to make ready NOW! Let's go! For further particulars write the undersigned. Amos Berve, Mansion House, Nauvoo, Illinois.

Little Sioux and Gallands Grove, joint reunion, August 17 to 26. Joseph Lane, Pisgah, Iowa.

Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27. C. G. Smallwood, secretary. J. Arthur Davis, president.

Western Oklahoma, at Eagle City, August 3 to 13, at the usual place, one half mile west of town. Lester E. Dyke will have charge of the tents, and those desiring them should place their order so as to insure getting one. We expect one of the largest crowds we have ever had, and we have secured a number of speakers for the occasion, including a patriarch. We urge all the Saints to begin the preparatory steps to come for the full ten days and enjoy the association of the Saints and receive the spiritual strength that is to be had in a gathering of this kind. The committees have taken steps to have a good boarding tent with meals as reasonable as can be put up. We will also have plenty of fine water and recreation of all kinds. Those who have attended these meetings before know the amount of good to be obtained, so decide to come. Lemuel D. Dyke, secretary.

Mobile, at Gautier, Mississippi, August 17 to 26. This is a most delightful place to camp and easily reached. Those desiring tents please write Elder Alma Booker, 1210 Baltimore Street, Mobile, Alabama. Get your order in early. The committee is striving to make this reunion a success. Join us in the effort and we shall not fail. Mrs. Frances C. Booker, secretary, Route A, Box 39, Ocean Springs, Mississippi.

Northeastern Illinois, at Elmhurst, August 23 to September 2. Prices: 10 by 12, wall tent, \$5.50; 12 by 14, wall tent, \$7.25; 14 by 16, wall tent, \$9.50; 16 by 16, army tent, \$8; floors, \$1, minimum; springs and cots, 25 cents; straw per tick, 10 to 15 cents. Prices on cottage or compartment tents can be had on inquiry. Give your order to branch president or mail to J. L. Cooper, 430 South Seventh Street, De Kalb, Illinois. C. A. Edstrom, secretary.

Southeastern Illinois, at Brush Creek, August 24 to September 2. Three very able speakers have been arranged for, besides our own missionary force. We have a boarding

house where meals will be served very reasonable, so those who wish to board can do so. Tent prices, C. O. D. from Saint Louis: 7 by 9, \$2; 9 by 9, \$2.50; 10 by 12, \$3.25; 12 by 14, \$4.50; 14 by 16, \$6.50. Let us have your orders as soon as you can with cash, so we can be sure to get the tents when we want them. Don't put this off. Send right away. Let us all be boosters for the best reunion ever held in this district. Send orders to L. D. Burroughs, Route 6, Xenia, Illinois, secretary. Those coming by train to Xenia will receive free auto transportation to the camp grounds by notifying Delbert Morris, Route 6, Xenia, Illinois. Henry Sparling, president.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- London, Ontario, at Springbank Park, June 30 to July 15 (502).
 - Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).
 - Portland, at Portland, Oregon, July 13 to 29 (528).
 - Northern California, at Irvington, July 20 to 29 (502).
 - Chatham, Ontario, at Erie Beach, July 20 to 30 (407, 550).
 - Florida, at Alafara Church, near Brewton, Alabama, July 20 (622).
 - Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).
 - Central Texas, at Central, July 23 to 30 (575).
 - Western Colorado, at Delta, July 27 to August 5 (502).
 - Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5 (622).
 - Toronto, at Lowbanks, July 28 to August 13 (599, 622).
 - Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).
 - Eastern Iowa, at Maquoketa, August 3 to 12 (622).
 - Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575).
 - Western Oklahoma, at Eagle City, August 3 to 13.
 - Seattle and British Columbia, at Everett, August 3 to 19 (622).
 - New York and Philadelphia, at Deer Park, August 4 to 19.
 - Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).
 - Southwestern Kansas, at Winfield, August 10 to 19 (502).
 - Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).
 - Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
 - Des Moines, at Runnells, Iowa, August 10 to 19.
 - Kewanee, at Galva, Illinois, August 10 to 20.
 - Northeastern Kansas, at Netawaka, August 11 to 19 (599).
 - Western Maine, at Brooksville, Maine, August 12 to 19 (575).
 - Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528).
 - Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
 - Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
 - Far West Stake, at Stewartville, Missouri, August 17 to 26 (575).
 - Idaho, at Rupert, August 17 to 26 (599).
 - Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26.
 - Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26.
 - Little Sioux and Gallands Grove, August 17 to 26.
 - Mobile, at Gautier, Mississippi, August 17 to 27.
 - Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27.
 - Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (528).
 - Western Montana, at Race Track, August 17 to 27 (526).
 - Central Michigan, at Pinconning, August 17 to 27 (502, 550).
 - Central Oklahoma, at Redrock, August 17 to 27 (575).
 - Southeastern Illinois, at Brush Creek Branch, August 24 to September 2.

Conference Minutes

KEWANEE.—At Savanna, Illinois, June 9 and 10. Elders George Sackfield and Charles L. Holmes presided. Branches reported as follows: Kewanee, 136; Rock Island, 101; Dahinda, 97; Joy, 88; Moline (East Moline), 61; Millersburg, 60; Mathersville, 54; Peoria, 53; Buffalo Prairie, 50; Savanna, 30; nonresident, 55; total, 785. Sixteen baptisms were offset by seven deaths. Bishop's agent, Edward Jones, reported total receipts, \$1,890.98; paid out for aid, \$80; balance paid to Bishop. Treasurer's report: balance at last report, \$90.79; receipts, \$39.79; paid out, \$38.27; balance, \$92.27. Sunday school secretary states there were twelve schools in the district with a total enrollment of 541. There has been a loss of seven since October. There are 68 officers and 53 teachers. Average attendance has been 311. Loss of 32 since October. The secretary visited four schools and the superintendent visited five. R. W. Farrell reported for Twin-Cities and the reunion committee. In harmony with request from Rock Island Branch, Leonard W. Stiegel was ordained elder. Two babies were blessed. A resolution was adopted to sustain Brother Sackfield in the district presidency until October, it being understood that the district welcome a general conference appointee, should the church so appoint and such appointment could take effect immediately. Later at Brother Sackfield's urgent request this was reconsidered and the district placed R. W. Farrell in charge with power to choose his assistants. The secretary, treasurer, chorister, Bishop's agent, historian, Sunday school superintendent, and secretary were each sustained until October conference. L. W. Stiegel was placed in charge of Religio until that date. The following delegates were chosen for next General Conference: George Sackfield, B. E. Sartwell, R. W. Farrell, M. E. Gillin, L. W. Stiegel, Charles L. Holmes, Edward Jones; alternates: J. G. Cole, William Willetts, Robert Gunock, Elizabeth Cole, D. T. Williams, R. Maynard, John Stiegel. Motion prevailed that the heads of departments be allowed to draw upon the treasurer for traveling expenses, but must consult with president and treasurer first. Conference adjourned to meet at Rock Island, October 27 and 28. Mary E. Gillin, secretary, 115 Larke Avenue, Peoria, Illinois.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—At Grand Rapids, Michigan, June 22 to 24. District president, Elder E. K. Evans, and Apostle Paul M. Hanson were in charge. Following officers were

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:

- Stewards Invested at Cameron 649
- Faith in Stewardships 649
- Convention Addresses 649
- The United Church of Canada 650
- Labor Sunday 650
- Stewardships Installed at Cameron 651

ORIGINAL ARTICLES:

- The Educational Problem of the Church, by Frederick M. Smith 653
- Stewardships, by C. E. Irwin 657

OF GENERAL INTEREST:

- Conserve the Marriage Institution Through Education 661
- Science and Religion 662
- Science and Faith 662
- Science and the Bible 663
- Smaller Church Buildings 663
- Honesty Among Beggars 663
- A Proclamation 664
- Teaches School at Eighty-two 664
- Our Greatest 664
- Blind Girl Recognizes Colors 664

LETTERS AND NEWS

- Levi Gamet—W. A. Sinclair—Silas C. Robertson—Albert H. Tomlinson 665

MISCELLANEOUS 670

electd: E. K. Evans, president; Walter Ryder, secretary and treasurer; Louise Evans, chorister. Brother Evans chose Elder William Shawb and Elder Paul Bellise as counselors. Elder Shawb resigned as Bishop's agent and the conference recommended Elmer Evans as his successor. Brother Claude Garnett was elected superintendent of the Sunday school, and Sister Myrtle Perry was elected superintendent of the Department of Recreation and Expression. It was voted that hereafter the conference be held at the district reunion. On Friday evening a musical and literary program was given. Speakers: F. F. Wipper, Paul M. Hanson, S. W. L. Scott, and E. K. Evans.

LITTLE SIOUX.—At Magnolia, Iowa, June 23 and 24. President J. W. Lane with his counselors, C. B. Woodstock and F. A. Fry, were present and presided over the conference. All branches reported present membership. Total, including nonresidents, 1,939. A. M. Fyrando, Bishop's agent, reported receipts since February 1, 1923, \$1,944.71. The district voted to adopt the budget system, the committee on same to consist of the district presidency and the district heads of departments. Recommendations for ordination to the priesthood made by branches were concurred in as follows: William J. Chambers, of Persia, Iowa, as elder, and Floyd Gunsolley, of Mondamin, Iowa, as priest. J. W. Lane was reelected president of the district, Ada S. Putnam, secretary, and A. M. Fyrando, treasurer. Delegates to the General Conference were chosen and will be notified at once of their appointment. President F. M. Smith and Bishop A. V. Karistrom were speakers at the conference. The Saints expressed their pleasure in being permitted to attend. The conference adjourned Sunday evening to meet in Missouri Valley, Iowa, at the fall conference of the district. Ada S. Putnam, secretary.

Our Departed Ones

McMULLEN.—William George McMullen died very suddenly at Abbotsford, British Columbia, June 21, 1923. Service from the Saints' Hall at Edmonds in charge of W. J. Pugsley. Interment at Vancouver. Leaves wife, daughter, two sons, six brothers, and one sister.

PINE.—Kittie Bell McIntire, daughter of George and Caroline McIntire, was born near Viola, Illinois, September 13, 1869. On November 3, 1886, she married Nixon Holdsworth, who died August 27, 1891. Married Edward H. Pine, September 13, 1892. Baptized July 22, 1900. Died at Rochester, Minnesota, June 29, 1923. Leaves husband, one son, father, five sisters, and one brother. One son, Walter Miles, preceded her March 8, 1911.

BAKER.—James H. Baker was born at Brookfield, Carroll County, New Hampshire, March 17, 1838. His early life was passed in his native State, from which he enlisted and entered the Civil War, serving over three years. In the fall of 1864 he moved to Tama County, Iowa, where he married Harriet G. Alden in 1869. Baptized April 15, 1878. Ordained priest, February 21, 1900; elder, January 13, 1901, after which he went to the missionary field. Returned home from the mission field in 1916 because of sickness, and passed the remaining years of his life at home. Died at Lamoni, Iowa, March 13, 1923. Funeral from the home, in charge of Bishop A. Carmichael. Sermon by C. E. Wight. Leaves wife and three daughters, Alice A. Launder, of Fontanelle; Doctor Clara N. White, of Lamoni; and Mrs. Ella Summers, of Farnhamville, Iowa; also a grandson, Charles Reid Launder. His daughter Olive preceded him.

WAHLSTROM.—John Wahlstrom was born in Sweden, April 16, 1845. Baptized when about sixteen years of age. Later he was ordained to the office of elder and ever tried to minister to the needs of humanity. He spent two years in the mission field in his native land. His closing years were spent in Lamoni, Iowa. Died at Independence, Missouri, June 24, 1923. Leaves wife and many friends. Funeral in charge of A. J. Yarrington from the Saints' Home, Lamoni. Sermon by L. G. Holloway. Interment in Rose Hill Cemetery.

WHY ?

WHY ATTEND GRACELAND COLLEGE?

Ten Reasons Why:

BECAUSE—You desire to succeed in life, and true success in the world at present is difficult without careful preparation.

BECAUSE—Statistics show that a college education increases your chances of success a hundredfold.

BECAUSE—Money spent for an education is one of the best investments.

BECAUSE—The world is calling for educated leadership, men and women who are efficient, dependable, and capable of rendering effective service.

BECAUSE—Graceland College is *maintained by your church for you*. The authorities of the church believe in the young people, and are willing to do the utmost that their preparation for life may be adequate.

BECAUSE—Every member of the faculty is a specialist in his chosen field, trained in the best colleges and universities in America.

BECAUSE—Graceland College is officially accredited and fully standardized, offering a broad and flexible curriculum of studies. Her graduates are recognized by colleges and universities everywhere, being admitted without examination.

BECAUSE—Of the opportunities offered for spiritual development. You come in contact with the leaders of the church and associate daily with young people of like faith from all parts of the country and from foreign lands.

BECAUSE—You are offered here an opportunity to discover your talents, to find your place in life, that success and happiness may crown your efforts.

BECAUSE—Graceland maintains a homelike atmosphere, excellent school spirit, splendid dormitory facilities, and many advantages not found elsewhere.

Write for catalogue and complete information.

THE PRESIDENT

GRACELAND COLLEGE

LAMONI, IOWA

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1108, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, July 18, 1923

Number 29

EDITORIAL

Musical Appreciation

For a long time there has been a crying need for something that would raise the standard of appreciation for the best that there is in music among the membership of our church. This need has grown out of the simple hypothesis that no great thing can really be appreciated unless that appreciation is based upon a personal comprehension of the art as presented. Many, many times music lovers, on leaving the concert hall, or church, where beautiful music has been rendered, may be heard to say: "Oh, wasn't it great, swell, peachy, nice, gorgeous, superbondonical," and various other qualitative adjectives that may be peculiar to certain localities. This, in one word, represents the extent or limit of their appreciation.

The following morning after a good night's rest, the effect of the previous day's program has totally passed from consciousness and everything restored to its original status. A chorister recently said:

I have frequently used one song in church work twice in succession, and invariably the same people who heard the initial rendition would compliment me on the beautiful new song on the occasion of its second rendition. This clearly illustrates the extent or depth of their appreciation, or in other words, their appreciation may be characterized or defined as pseudo-appreciation.

To enjoy music, it must be attached to some phase of human life, for it is that which gives to it style, color, and form. To appreciate the writings of the masters we must become as it were, their contemporaries, and live at least in imagination the life which they lived, understanding, if we can, the motives and conditions that directed their works. These motives or influences might have been of a religious nature, or awakened in them through the reading of poetry or prose, or prompted by some political movement of the age in which they lived, or there might have been some social movements urging them to give expression to their thoughts in the language of tones, or their writings may have been tempered by individual joys, sorrows, or passions.

It was Beethoven who was reported to have said of his masterpiece, "The Missa Solemnis," that "it came from the heart, to the heart let it go." The way to love, to appreciate, to enjoy music is to know it and to know it intimately, for the mind is molded into the likeness of the things it knows intimately and comes to love. In art, as in all the greatest things of life, love is the condition of genuine growth. Love is the fulfillment of the intellectual as well as the moral law.

In order, then, to enjoy music let us live day by day, in the presence or under the spell of the masterpieces of the great creative geniuses that have lived, thought, and worked for us.

Music viewed in its broadest sense may be considered from a practical or theoretical viewpoint. Every individual may not be able to play an instrument or sing, but certainly everyone can study the question from its historical aspect, and thus their comprehension for the best that there is to be had in music raised. It should be borne in mind that true and real enjoyment in music is based upon a personal comprehension of the lives and works of the great composers.

Music, considered in a specific sense, consists of the elusive and evasive factors of rhythm and sound. To the extent that these factors may be more readily understood and appreciated, we are pleased to announce a series of short articles dealing with musical appreciation, which will appear in subsequent issues of the HERALD. Mr. James Houghton, of Boston, now conductor of the Conference Choir and for a time residing in Independence, is the author of these articles. We call special attention to them, as they are the forerunners of the musical program being prepared for General Conference.

Unity

Humility is the first essential of Christian unity. Without that spirit concerted action is impossible. Men may differ in stature, strength, capacity, and material possessions, but humility can provide a common ground for unity.

Paul preached the doctrine of unity, but he did more than that. His life exemplified it. There are those to-day who are so blinded by the light of their own perfection that they cannot see the good in others. Paul points this out when he said:

"For I say, through the grace given unto me, to every man that is among you, *not to think of himself more highly than he ought to think*; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12:3.

Those who exaggerate their own goodness seem to feel that they have been especially blessed and possess a monopoly on religion. This feeling of independence and self-sufficiency soon becomes defined

as pride, self-assertiveness, and conceit, and where these are humility cannot be. Again Paul warns against this attitude when he says, "Be not wise in your own conceit." (Romans 12: 16.)

But while humility is a first essential of unity, it itself cannot be born without effort. Only through sacrifice can humility become a part of the life of an individual. This indicates action of a definite nature. It does not mean doing without something which is necessary to growth of the individual and the group, but it means the doing without something which is not essential to the progress of the individual and the group in their efforts to attain the goal, and in such a sacrifice something of greater import can be contributed to the progress of both.

Besides humility, love is the product of sacrifice, when that sacrifice is intentional. Deprivation of necessities is not sacrifice even though this be contemplated. But sacrifice which is planned to release renewed energy and make additional contribution to individual and group life is the mother of love and humility.

Since these divine qualities depend upon sacrifice and that sacrifice must be directed and motivated, how are we to act intelligently in attaining these ends?

Take, for example, maternal love. The mother learns to love her child because of the sacrifice she has made to bring life into the world. When that sacrifice is desired on the part of that mother her love is greatest. This love that is born of sacrifice grows, expands, and becomes more intense as her efforts increase to give that child the things it needs to become what she would have it become. Paternal love is not as great as maternal love, because it is not possible for the father to make as great a sacrifice as the mother can make. The love of the child is likewise a growing love. When it is born it looks to the mother for the satisfaction of its needs. Its love for her is not a love because of the things she gives it, but because she becomes the ideal; and the child desiring to become like her, puts forth effort to do the things she requires in order that it may attain to the ideal. Thus it learns to love. This love develops in proportion to the effort put forth by that child to please the mother or its ideal. This effort is the sacrifice on the part of the child and brings to him that love which makes humility an easy matter.

The family where love is the ruling force is the family whose members are humble one toward another, where perfect understanding prevails. Paul again said:

"Be like-minded one toward another according as Christ Jesus was."—Romans 15: 5.

So we see that love and humility are born of sac-

rifice, and humility is a fundamental principle of unity.

Too long have we wandered in an aimless existence apart from others. If we are ever to be united it depends upon individual effort to lay the basis. Until the visions of Sunday are applied on Monday Christ will not find a place prepared for him. Neither empire, nor nation, nor church is stronger than the individuals which compose it and there is no act of man, woman, or child that does not either strengthen or weaken the unity of the group.

A plea for unity is useless if there is no basis upon which to build. Until we can work and sacrifice and love and be humble, the redemption of Zion is yet a vision.

We have more to do than get along with our neighbor. We must help him and do so in a spirit of humility and love. Only those who are loyal to service are fitted to live. Zion must be founded on service and not on selfish ambition, and upon individual effort rests her redemption. Where are those who will begin to-day to lay the foundation for a unified people, a church of God?

Opportunity Knocks

We have reason to be satisfied with our educational progress in America during the past twenty years, but it must not be a passive satisfaction.

Attendance in the public schools has increased nearly six million since 1902, there being about 16,123,500 pupils in that year while in 1922, the number had increased to 22,100,070.

The increase in population of the country accounts for part of the advance, but undoubtedly a great factor has been the determined effort on the part of parents to see that their children had a better chance than they had.

The most striking increase in school population has been in the agricultural, mechanical, and technical colleges. *The Outlook* gives as figures, 6,278 students in agricultural colleges in 1902; in 1922 there were 15,434.

The enrollment in engineering colleges was 18,145 in 1902, and 27,451 in 1922. Architectural and household economy colleges also show large increases.

People of America are beginning to recognize the value of education and are taking advantage of the numerous opportunities offered. All that is necessary is to look about you to see the many chances presented practically free, merely for the taking.

It is regrettable that members of the church do not respond more readily to the educational program of the church. Many fields are open through correspondence and guides to selected readings, besides Graceland College and the Institute of Arts and

Sciences at Independence. The HERALD has published many articles, outlines, and courses suggesting profitable home study, and summer courses as well as the regular college year program are offered at our church institutions.

In this issue of the HERALD will be found an account of the summer school at the Independence Institute. Shortly will be published an outline of a course in mothercraft for girls, accompanied by articles supervising the study. Announcement will also be made concerning the program contemplated for the coming school year at the Institute. Graceland College carries in the current issue an advertisement urging enrollment. Other information concerning the newly installed four-year course will be published in future numbers.

We urge the spirit of educational progress upon the people of the church. We stand upon the road of opportunity which leads to the kingdom of God. We cannot fail to follow the path. The energy is ours; the way is open; nothing is holding us back. Let's go!

Senior College Courses

Our attention has been called by Doctor G. N. Briggs, president of Graceland College, to the fact that larger possibilities are offered in five lines for the senior college: first, in social science; second, education; third, English; fourth, music; fifth, religious education. Few subjects should appeal to our young people more than to major in social science and minor in education so that by the end of four years he would receive a state teachers' certificate and could secure a position in any of the high schools as a teacher of social science. Or a teacher could major in English, minor in education, and secure a very desirable position as a high-school teacher of English.

At present the music course is a three-year one but the State of Iowa expects to extend it shortly to a four-year course. This would permit majoring in music, minoring in education, with a similar result.

Or if one preferred, he might major in religious education, and by minoring in education would still be able to secure the teachers' certificate, qualifying him as an instructor in the high school.

The fifth contingency is to major in education. Doctor Briggs calls our attention to the college offering in these various lines.

Borrowing From Public Education

Education has been an habitual borrower. It usually borrows heavily from the current science of its day. In the days of Descartes it borrowed from mathematics. In the days of Herbart it borrowed

from physics. It is now borrowing its formulæ from biology. Secular education has but recently begun to do original work in the field of education. To borrow from it is to borrow from a source not highly trustworthy. It is too young to be infallible. Public education has studied the psychology of habit, the psychology of ideas, and the psychology of attitudes, but it has not made any adequate study of the psychology of emotions, sentiments, prejudice, ideals, and those conduct-controls with which religion deals. While there is much of public school technique that may be readily turned to the service of religious education, it is not correct to suppose that the training which will make a good public-school teacher will make an efficient Sunday-school teacher. *Religious education has a technique peculiar to the nature and ends of religious experience.* Religious education has, also, a *content* as well as a *technique*.—Walter S. Athearn.

Cures for Cancer

In recent issues of the HERALD, April 25 to May 16, there has appeared in the Health Department a continued discussion of the subject of cancer, "Precancerous conditions, and what everyone should know about cancer."

From these articles it appears that cancer is increasing. It is not a contagious disease. No method of prevention is known. There remains therefore only the question of cure.

All of the various cures proposed from time to time are rejected. Ointments do not help cancer. Cauterization may retard for a time but does not cure and lays a basis for worse conditions later. X ray and radium may retard the growth but do not cure nor prevent. These articles further state that neither Christian Science nor osteopathy cure, but so far as that is concerned, they also state no school of medicine has any cure. The only remedy is the surgeon's knife, which is used in case of necessity by all schools of the practice of medicine.

The HERALD has received from time to time proposed cancer cures, but has not printed them for the above reason. Whatever faith in God may do, the best of human knowledge does not approve of various ointments when a cancerous condition exists.

It is hoped that all of our readers have followed this series of articles carefully, especially those past forty years of age. Protection rests in regular examinations by a physician, especially if any untoward condition exists in any portion of the body. When serious pain exists, it is often too late even to operate.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Our Zionie Ideals

A sermon by President Frederick M. Smith on Zion Builders' Day at the Young People's Convention, at Lamoni, Iowa, June 16, 1923.

I do not know that it is wise or even necessary to offer any apology, yet I must confess that I do not bring to you this morning my work in as well organized form as I had hoped; but I, like a good many other people, am not able to control the environment in which I move, and, therefore, I met a number of disappointments. However, I trust that there shall be sufficient backbone to what I shall attempt to say so that you can follow it, those of you who are attempting to keep notes, and so that a basis might be furnished for systematic discussion by those who are appointed to follow me.

As I understand the subject which has been appointed to me this morning, it is so broad that one can scarcely hope to encompass a discussion of it in an hour's talk. I have no doubt that you might appreciate some brief thesis of what the Zionie ideals are, and for the moment thinking of certain aspects of the subject it has come to me that the thesis that we might well present this morning would be something like this: "A beautiful people with a beautiful social organization in beautiful homes in beautiful cities and villages with a beautiful religion, and living beautiful lives." In other words, "Zion the beautiful beckons us on." That is the thesis which I should like you to carry away with you.

I have discovered in my various attempts to talk on the subject of Zion that there are always certain aspects that are momentarily to the fore. I presume that is because in contemplating it, after you have mentally canvassed certain aspects of it, in going into other aspects these things are to the fore for the time being. Hence, it may be that there are certain things that seem to present themselves this morning for discussion. If I have presented in a few words the thesis of our Zionie ideal, it means that as a complement thereto we must be constantly preparing for the work, for it is useless for us to draw a beautiful picture attempting to represent the ideals of the goal that we are working for unless we are willing to work for the accomplishment of that goal.

Ideals Are Realized Through Work

A comparison in the realm of psychology would be when religious ecstasy plays an important part. It is perfectly natural that people in moments of

contemplation shall have their souls so expanded that they are lifted into realms which they never enter under ordinary conditions, and there they have visions, if you please, and ideals presented to them and emotions aroused which if they allow to pass away in dreaming not only become injurious to them, but if after they have seen the ideals they are at once engaged from then on in the active and practical affairs, realizing those ideals, then their moments of ecstasy have not been wasted. And Latter Day Saints are not so different from other people. They have made the mistake in their religious contemplation and meditation of allowing their dreams to pass away as idle visions and dreams alone, and have suffered as a consequence. This may be the thing that has given rise to a disposition on the part of our people to think that Zion is going to be accomplished in one fell swoop. As a people we are apt to look for a cataclysmic Zion. We do not realize that those things which God has said should be done must take a long time. There is no more miraculous thing than the creation of fruit, a converting of the liquids of the earth because of the magic operations in the cells of the plant into the fruit that hangs on the boughs. It is not done in a nighttime. As a people we are frequently disposed to wait and pray for Zion and are not willing to work for it. Zion is not going to come overnight, and we cannot expect that the Zion that we must people will be let down out of the heavens some glorious night and that we will find it glistening in the sunlight the next morning.

Social Program Has a Spiritual Basis

To any people who are progressing, the next essential step, or the step just before them, is likely to be momentarily emphasized, and we must not think that because we are momentarily looking forward and emphasizing the next step we are to take, that we have forgotten the efforts upon which we have been building in the past. I say this because there is a disposition on the part of some, because we emphasize the economic aspect of Zion, to claim that we have lost sight of the spiritual. But, of course, we have been emphasizing the spiritual aspect of Zion for the last generation at least. In other words, our future accomplishment must be on the foundations which we have laid in the past. The work of the church in the past has been as a preparation for our next development, and that is what we desire to discuss this morning. When a people move steadily forward and recognize what has already been accomplished without attempting to re-lay the foundation when once they move forward to the accomplishment of the next step necessary, they are not likely to become involved in wrangles and contentions over incidentals, and they are

not going to discuss methods and forget the principles that underlie.

We as a people must always have under consideration something which is constructive and big enough for the people to accomplish. I have become thoroughly convinced that one of the greatest difficulties that we as a people have is that we do not keep the people at work accomplishing the tasks that are big enough for them. I do not believe that there is another people on the face of the earth so capable according to their numbers as this people, and one of our difficulties to-day arises from the fact that our people have not been kept at work accomplishing something that is big enough for them. Have you not seen individual illustrations of the fact that unless you keep that person working up close to his capacity he is very likely to do something that is mischievous? That is but another way of saying, of course, what we all recognize, and that is that an idle brain is the Devil's workshop. That is just as true of a people as it is of an individual.

So far as this church is concerned, our next step in progress is the necessary social and economic reconstruction that is essential to bring about the ideal we have spoken about as being the thesis of this morning's talk. In other words we have sign-posted our road in the past and yet have not been willing in the past to enter upon that road, and the reason we have not entered it is largely due to the fact that some are disposed to say that unless we are assured of the exact condition of that road we are not willing to enter. One of our bishops came into the office some months ago and was asking me about stewardships. He said that there was no use of us starting unless we were agreed upon all the details; unless we could work out and present to the people all of the details there was no use of us starting. I said to him, Brother, we are about to undertake as a people something which has never been undertaken by any other people. We are entering into a field that is quite unexplored. We do know, of course, that certain principles that have existed in the past and have been the basis of social and economic study will still be in existence accordingly. We are exploring new ground. No one would have discovered the North Pole unless some one had had faith that he could get there, and he certainly did not know the road when he started. If I told you that out there in front was an automobile in first-class condition with plenty of gasoline in the tank ready to go, and I said to you, Lamoni lies north of here about a hundred and fifty miles, take the car, go to Lamoni, and give this message to the people, would you say to me, "There is not enough gasoline in that tank to drive one hundred and fifty miles? Can you tell me exactly how many miles north I can go and when I should make my first turn? Can you

assure me that every brooklet has a culvert and that every stream a bridge? Can you assure me there are no mudholes through which I must pass?" Are those the questions you would ask me? If so, how long would it take you to get to Lamoni? He got the point. I said to him, No man living can sit down now and work out all of the details of the untried experiment we must make. But we can agree upon a plan of cooperation for the present and go just as far as we can, trusting that the Lord, with the failing of our own common intelligence, will reveal to us the details later on. That is our problem.

Stewardships the Next Step in Progress

Now to be more specific the next and first next essential step for this church to take is the establishment of stewardships.

It seems to me that we have gone just as far as we can until the membership is socialized, and if the work of the church in the past has not been able to develop a social consciousness, a viewpoint on the part of the people, then to that extent of the lack of a social consciousness has the work of the church in the past failed, and wherein it has failed we must be more active in generating and creating social consciousness. That is essential.

The work of the church is economic in its aspect because it is determining our best relations one to another. Do not think for a moment that I am neglecting either the spiritual or the religious aspect of the work of the church. I do not expect by any means to encompass all of the social ideals of the church.

What is the doctrine of stewardships? I have attempted to define it a great many times. Briefly it is, All for each and each for all, which means the development of such social relations that every individual has in view the welfare of every other individual in the group—something, of course, which is absolutely foreign to our present order of industry. Let me put it in a little different form: It is that attitude of the individual which is the result of religious motivation and the work of the church in the past and the concept of the Christian religion wherein the individual is willing to give of his services and function to the maximum of his capacity and give to the group what comes to him as a result of his activities. It is that disposition that seems to be the spirit of the organization known as the Lambda Delta Sigma, "All that I am I consecrate to the service of man."

Let me put it in a different form: It means that every individual (and that means all individuals in the church) is willing to be activated to the extent of his ability, to use his judgment in the expenditure of what is necessary to maintain himself to the standpoint of working efficiency, to use his best

judgment and proper regard for the expansion of his own business, consecrating the surplus or his profits to the group. That means in other words then that it is the application of the surplus of each individual activity and each group activity to the welfare of the whole.

Now in a way that is exactly what has been taking place in time past, for sooner or later whatever margin or surplus you accumulate as a business man (I do not care how tightly you tie it up with law or otherwise) sooner or later the most of that will come back to the group, although for a time it will be applied to individuals. Under the existence of our old customs, recognition of individual property rights, etc., a system of laws has grown up—a system by which each individual can leave to his posterity the surplus which he has accumulated which may be a surplus of debts, and which negative surplus of the individual is thrown on to the group. Why not construct some laws that will give the positive surplus to the group. It is said that it is only three generations from shirt sleeves to shirt sleeves. That, of course, means that where one individual has had the ability to accumulate wealth and pass it on to his posterity in the form of surplus, the law of compensation works out so that that surplus in three generations has been dissipated.

Surplus Should Revert to Group

Now then the question is this: If eventually the surplus goes to the group in spite of your efforts, why not now? Let us get a society organized on such a basis that the surplus will go to the group. Now so far we are pretty well agreed that there is need for a social reform so that in some form or another the surplus shall revert to the group and the blessing shall attach accordingly. How are we going to bring this about? At one time in the history of our country the question of the resumption of specie payment was under consideration, and the question was, How shall we resume specie payment? And one wise man said, "The only way to resume is to resume." The truthfulness of this should be recognized so far as we are concerned. The only way we will ever get on a stewardship basis is to make a start, and, if we wait until everybody is ready for it, we will not make progress. If we had said, We will not send out a single man to go on the basis of a missionary appointment until we have a group of five hundred men who are willing to go out together, we would not have had the missionary force that we have, for the missionary force of this church at one time comprised one man, and that was E. C. Briggs. He was the only man willing to make all the sacrifice necessary to take his hat in one hand and bag in the other and go out, depending on the generosity of the people. He went. Other men

joined him, until to-day we have a large number of men who are on the basis of ministerial allowance, so-called, who are in fact stewards. And the same thing is going to be true so far as getting the rest of the membership organized on the stewardship basis. We will get there when we make the start, and the problem is just this: for the church to be organized in such a way that when at any moment an individual comes to the Presidency or the Bishopric of the church and says, I want to go on a stewardship basis, we can fit him into his place.

The difficulty is this, that not infrequently those who are the most ready to go on the stewardship basis are those who will individually be helped by reason of the church taking the responsibility; but that is only because we look at it in a wrong way. It is the duty of the church or society to be so organized that any individual who comes with a willingness can be put to work in some form by which he becomes a profitable steward, and after all it is a sad commentary on our own lack of preparation when we say that we cannot put this steward to work.

You had an aspect of the problem presented to you by Brother Wolfe this morning. If we are going to reach our educational ideals, it means that every son and daughter in the church should have an opportunity for a higher education. In other words, if they are willing to take up their stewardship in preparing for usefulness in the church, it is our duty to be so organized that we can give them that chance. I do not care whether it is the manufacturing of rugs, or butter and cheese on those splendid acres around here. After all, the differences that we have to some extent are very frequently just differences in method in reaching the same goal. It is a question whether we take the right-hand or the left-hand road, if we are working for the same purposes and have the goal well in sight.

Now putting it in another way, the establishment of stewardships means that not only must the business of the minister, the missionary, the high priest, the pastor, the general officer of the church, be organized so that his just wants and his needs according to his circumstances are taken care of and the sacrifice of the rest that he might be making to the church, but it means that every person in the church, sooner or later, must have his business so organized that after his just wants and his needs according to his circumstances are taken into consideration the surplus that flows from his activity shall revert to the group, and if there are activities which must be carried on that will not return a profit in dollars and cents, exactly as the missionaries are doing to-day, then society must be so organized that flowing back from this accumulated surplus there shall be a just compensation for those

who are carrying on work that is not profitable in dollars and cents, and yet is socially of tremendous importance. That means then that we must have stewardships on the individual basis, that every individual must eventually become a steward. It means that there are times when groups will be organized so that every possible activity will be carried on with the idea of surplus flowing to the treasury.

Eliminate the Poor

The great problem of this church is to eliminate the poor by destroying the conditions which have made that person dependent. That is the prime problem of the church. Zion the beautiful cannot exist when we have poverty and squalor in one part of it and luxury in another part. It cannot exist. Hence our problem is to elevate or lift up those who are below the poverty line and equalize those who are too far above it, not by bringing them down, but by creating a higher life for all. Not the Presiding Bishop nor all the bishops of the church put together can give personal attention to all the problems that are in connection with this problem, and that is the very reason that the law has contemplated the organization of groups of men who will relieve the Bishop from taking care of these poor individuals or training them or putting them into a position where they can become independent. These men will relieve the Bishop of it. In the Far West Stake there has been a group of those men who are willing to sacrifice all their own wealth, if necessary, who have already expressed a desire to associate themselves together with the idea of helping others to get on the basis of self-dependence. Organizations shall be had of men who are willing to help the temporal authorities of the church in taking care of or in solving the problems in connection with poverty. The elimination, of course, of the poor or the dependent is a social or economic evolution, if you please, that will finally make everyone a fit workman, not a misfit workman. All of you know that to-day there are many people working at certain activities for which they are unfitted, therefore they are making a meager or precarious living. They are existing; that is all. They are not maintaining themselves in that position that enables their posterity to step into something better. Our problem is to organize in such a way that every individual is permitted to work in that place where he is best adapted and can give his largest contribution to society. In other words making everyone a fit workman.

Church Now Ready for Stewardships

Now, how shall we start? I think I gave that answer a little while ago. The church should right now (I think we are ready for it) every time an in-

dividual comes to an officer of the church and says, "I am willing to go on a basis of the law as laid down in the Book of Covenants and work and consecrate my surplus," put him to work as a steward. If he is a poor man, put him under the direction of a group of men who have been organized so that he can be directed in his affairs so that he can be made a contributor to society in the place where he is properly fitted to work and immediately put into operation the machinery that will give that man some sort of an examination to determine right where he should be placed. I say we have reached the point where the church should do that for every individual who manifests a willingness to go on a stewardship basis—and do it now, not to-morrow.

One of the first things essential for this is to purchase land. Ever since the inception of this church we have received the direction of divinity to buy land. And listen, never once has the Lord put a maximum on the price we should pay for it. The Lord knows that if land around Lamoni is worth \$200 an acre to those not members of the church, it will be worth \$200 an acre or more to us. You cannot find anything in the books where the Lord has set any limit on the price. Just recently I heard of an instance where one of our men who was at that time a wealthy man had received instruction, as he claims, from a divine messenger who came to him and said, "Go to Independence and between Independence and Kansas City buy a tract of ground that is there for sale." He went and the price was too high and he didn't buy. One year later the same messenger repeated the instruction, and he went, and the price of the land had doubled and he did not buy. Twice he had refused to obey the divine mandate. Let me tell you as a people we have been guilty of doing exactly the same thing. It does not make any difference to me about the price of that land. If we can buy it, and buy it honestly, we should buy it. Every acre that lies anywhere from fifty miles north of Lamoni clear to Independence should be purchased. We can do it if we make up our minds to do it.

I am going to digress here just a moment to point out another one of our faults of the past. Here we stand to-day on ground which has been consecrated to the interests of the church by furnishing a refuge and haven for our young people. No person who attended the home-coming of Graceland students will say that the church made any mistake in furnishing this home. I say that instead of having the meager 200 acres we have here we should have a ranch that goes into the thousands. In 1869 one long-headed fellow introduced a resolution into the conference that the church should buy a section or two of land in the center of Missouri so that the young men preparing for the ministry might have

some means of support. In 1869 the chances are that the price of farm land lying in the middle of Missouri was perhaps five to ten dollars an acre. And yet are we going to wait until land goes up and up and up, and it will be all the more difficult for us to buy? It is not a question of price, but the Lord said secure land and consecrate it to the building up of the church, and when we do that the Lord is going to bless us.

Need for Agricultural Stewardships

Agricultural stewardships are needed. When we get to the point that every acre of ground, every farm implement, every farm animal, and even trucks and automobiles as well as individuals are consecrated to the service of God; when we get to the point when every blacksmith at his anvil, every farmer on his broad acres, every artisan of every kind is wielding his tool or pen with the idea that the Spirit of God gives strength, then this church will go forward, stewardships will be established, and we will be able to accomplish a task so much greater than we are doing to-day that Zion will be here. It can only be done upon a stewardship basis. If our people are not ready yet for stewardships, it is because the church has made a mistake in the past and has failed in making our preparation. I would like to make a test, How many here are ready for stewardships? How many are not? I should judge about half of the audience voted they were ready for stewardships. What is wrong? Well, I am going to let you answer that.

Now let me ask you this question. Where do you want to work? Some of you may have given that matter some attention. "Well, I want to work where I can make the most money," some of you may say. The question that you must ask is this, not only where do I want to work, but where can I best work? For what has the Lord especially qualified me? Am I willing to do any kind of a service that is honorable before God and man and give the results of my work to the church? That is what we must ask ourselves.

You might come back by saying, Well, what is there to do? That depends. I am going to give you a little practical application here. I believe that even cows can be made to serve God. I will tell you how. I expect Brother Carmichael has spoken to you about it. Last night, as we were coming to Lamoni by train, it stopped very frequently. There was a brother on the train who was interested. He asked me why they were stopping so often. I told him to go out and look the next time the train stopped. At every station we stopped they were loading can after can of cream, and that train did not run past Lamoni without loading more. Where

was this cream going? It was going to Humeston, and that creamery is run by capital furnished from New Bedford, Massachusetts. And because this is one of the prime butter countries in the United States we send our cream to make that butter, and the butter goes to New Bedford, and home folk who eat butter in Lamoni have to eat an inferior grade which is shipped in. In other words our farmers in Lamoni who are raising cream are sending their profits into the pockets of the capitalists at New Bedford. I say that the cows in Lamoni ought to be working for the church. The cows don't know the temporal law of the church, that is true. They will have to be taught it, or at least the men who own them will have to be taught. There is one answer to the question, what can we do? We have slept on our rights in a number of different ways. We have allowed chance after chance to go by the board. I wonder how long it is going to take us to wake up.

Church Must Organize Socially

The problem before the church then is the establishment of stewardships. I hope I have made that definite enough. The problem of the church is to organize itself socially and industrially until every man and every woman who is willing to go on the stewardship basis can be put to work at once, and that person dedicated, set apart, consecrated, as a steward in the church to the service of the Lord. And when we make a start, I will venture to make this promise to the church that the way will be opened up so clearly and the Spirit of God be given to us in such abundance that this people will not only become one of the happiest in the world, but the richest as well. It is not the riches that I want you to keep in mind, but I do want you to keep in mind the service, when every foot of ground that you own will be consecrated to the service of God and be made to serve God and to worship him because the fruitage and the increase thereof has been dedicated to the service of the church and the interests and welfare of your fellow man. When we do that, nothing will stop the progress of this church, until we shall eventually be able to say that the conditions, the land, exists in which Zion the beautiful will be an established fact and the glory of God shall shine out forevermore.

May he bless us and strengthen us with a determination to enter upon this task is my prayer.

"Whoever controls the motion picture industry controls the most powerful medium of influence over the people," says Thomas A. Edison. This great man is right, but the point seems to be that motion pictures are not yet very well controlled.

PASTORAL

Methods in Officiating

[The following subjects were discussed during the past year by the two quorums of elders in Zion in joint session. They were presented for brief consideration, upon the theory that they were more or less matters of personal opinion after all, but worthy of some thought by the careful worker for Christ. The interest was such that the discussion continued over a year. A new outline of subjects will be taken up now, and of this we may have something to say later.—EDITORS.]

1. Baptism

- a. What steps should precede arrangements for a baptismal service?
- b. What should be the form of a well-arranged baptismal service?
- c. Should candidate be required to make a verbal covenant ere entering the water?
- d. Upon entering the water, is there a preferred side on which the candidate should walk?
- e. How is he to be conducted into the water, and what is the most convenient depth where a stream is used?
- f. In what direction, as related to stream's current and the audience, should candidate face when immersed?
- g. What is the proper method of immersing?
- h. Is there a best position for the hands during the ordinance?
- i. If the immersion is not complete, what should be done?
- j. Is it allowable in case a small tank is used, for the officiator to stand outside?
- k. What is required in reporting a baptism?

2. Confirmation

- a. If two men are named to confirm, with no instruction given, which should speak?
- b. Is it allowable to say, "Receive ye the gift of the Holy Ghost"? Why?
- c. Is it necessary to try to speak so the audience can hear the prayer?
- d. Suppose the officiator in this or any other ordinance is found later to have been under proper official silence. What steps should be taken if he was the mouthpiece? If he was assisting?

3. Ordination

- a. What steps or processes should have preceded ordination to any office?
- b. Can elders ordain to all offices? Which?
- c. Have you observed the necessity for special

care when officiating to know the office to which the candidate was to be ordained?

- d. What report must be made of this ordinance, and to whom?
- e. Who is responsible for the quorum enrollment of the one ordained? Should the man take the initiative or the quorum officers?

4. Administration to the Sick

- a. Are there occasions when it is wise to suggest administration?
- b. Need one inquire as to the nature of the ailment if he does not know?
- c. On what occasions is an elder justified in going alone rather than taking another with him?
- d. Is a preceding or preparational prayer always advisable? Who may offer this? If more than one, who may participate?
- e. Are there advantages in asking all present to offer vocal prayers at this time?
- f. What is the method of determining who shall anoint and who confirm?
- g. Should the prayer of anointing be a long one, and of what character?
- h. Is the personal reference in the prayers important?
- i. On what occasions is it wise to prophesy over the sick?
- j. If several elders are present, should they be asked to participate or assist?
- k. On what basis would you assign the work of four elders at a conference for example, who were to administer to twelve waiting persons?
- l. What discrimination do you make in reporting administrations? Who officiates and who assists?

5. Blessing of Children

- a. What should be the scope of a prayer of blessing over children?
- b. Is it necessary to utter the name of the child?
- c. What if by mistake a wrong name is used?
- d. How many may officiate in this ordinance at one time?
- e. What do you consider an ideal location and arrangement, as related to audience, in administering this ordinance?
- f. What if the child is too large to hold in the arms?
- g. Is there an age limit for this ordinance? What is it?
- h. What about reporting?

6. Presiding and Assisting

- a. What are your ideals of good presiding ability and the effect to be sought?
- b. To what extent is one in charge of a service responsible for the welfare of those in attendance?
- c. Is there a distinction in this aspect between

preaching services, prayer services, business meetings, etc.?

d. What are some things one should know when in charge of a service?

e. Who should announce the hymn numbers in a preaching service?

f. Who should signal the congregation to arise while singing?

g. Is it necessary or wise to instruct the congregation to remain standing during prayer?

h. If in charge and you found you had forgotten the anthem by the choir, what would you do?

i. If you are in charge of the service and required to lead the singing, what necessary understanding should exist between you and person at the musical instrument?

j. Is the "lining" of hymns helpful?

k. When in charge of a prayer service, what is your responsibility regarding the discernment of spirits in case of a manifestation of the gifts?

l. How far is one who assists responsible for the welfare of a preaching service? A prayer service? Other services?

7. Administration of the Sacrament

a. If in charge of a sacrament service, what are the factors that should be arranged before the service?

b. Is it wise to explain at each meeting the fact that only members are supposed to partake of the emblems?

c. How important is well-planned management in this service?

d. Suppose you were to discover after the opening of the service that no copy of the Doctrine and Covenants was at hand and no one had memorized the sacramental prayers; what would you do?

e. If you were to find that when you attempted to serve the wine it was frozen in the cups, what would you do?

f. Should more than one person at a time partake from the same tray?

g. When administering the emblems in an inconvenient place, is it allowable to hand out the tray to be passed from one to another?

h. What do you do to teach people to place the empty glasses in the outside row?

i. If the supply of either emblem were to become exhausted, what could be done?

j. If some one who is not a member partakes, is any action wise or necessary? What?

k. Is it obligatory that opportunity be given for public confession at the beginning of the meeting?

l. Whose duty is it to report on those who are members but do not partake of the emblems? What action is necessary?

m. Should a priest administer emblems to one

known to be in transgression; by him alone? By him and the presiding officers?

n. With an elder in charge, a priest assisting, should the priest take the bread or wine without first having been served by the elder and receiving the emblems from him?

o. How do you report this service?

8. Marriages

a. What are the usual legal requirements to be observed in officiating in this ordinance?

b. If asked to officiate, what steps should be taken to perfect arrangements?

c. With whom should there be a complete understanding as to program in case of a wedding?

d. At the time of the ceremony, what should be the relative position of the bride, groom, minister, others?

e. What ceremony is used? Where is it found? Can any other be used?

f. Are words of counsel and advice in order? When?

g. Where in the program should the prayer or prayers be?

h. What about fees?

9. Funeral Services

a. If asked to take charge of a funeral service, are you clear as to the usual and approved customs in the community? Is it necessary to observe these?

b. Who usually makes out the schedule for a funeral service?

c. Who has charge of the ceremony at the grave? What should this consist of?

d. What is your ideal of a good funeral sermon as to doctrine, enumeration of good qualities of the deceased, etc.?

e. What of reporting this matter for record and publication?

A modern philosopher remarks, "If you would improve your lot in life build a house on it."

Several articles are appearing concerning the Renaissance movement in India and in China. In China this revival has distinctly religious aspects but because they do not find a set religion is not a conclusive sign that they are not hungering for the light. Rather the very unrest in the world signifies that it is the time that the gospel should be preached in all the world for a witness. India is almost a continent in itself. China contains more than the population of a continent. It is one of the great opportunities for the true life of Jesus Christ nor is that opportunity to be found alone in these two countries but appears to be nearly world wide.

OF GENERAL INTEREST

What Psychology Is Not

In a recent number of *The Outlook*, Martha Guernsey, instructor in psychology at the University of Michigan, discusses "Psychologists so and pseudo." She tells in an interesting and captivating manner the differences between a psychologist and one who travels under that name, exploiting the public.

The usual array of questions which are put to a psychologist are summed up by Miss Guernsey when she tells of a recent afternoon tea she attended, where one member of the party asked what her university work concerned.

"Psychology," I answered, knowing beforehand what species of aftermath it would elicit. And, to be sure, there ensued the customary volley, to-wit: "Can you analyze my temperament?" "Will you read my 'bumps'?" "Can you guarantee the soul?" "Is man a mere machine?" "Will you demonstrate hypnosis?" "What about thought transference?" "Can you recommend a medium?"—etcetera, *ad infinitum*. And these queries were not, incidentally, rooted in deep-dyed ignorance. They sprang from high school and college-bred inquirers, educated for the most part in psychology, however, through hit-and-miss contact with popular articles, advertisements, and those small cyclones of psychic enlightenment which for convenience may be aggregated under the specimen caption: "Psychology and How to Live. Taught in Six Lessons. Price \$50. By the Renowned Psychologist Mr. —, S. T., D. D. P., etc. (I have yet to interpret many of these attached degrees, but I have noticed an ominous paucity of plain A. B.'s, M. A.'s, and Ph.D.'s.)"

Of these pseudo-psychologists there are several varieties. There is the kind that advertises "Psychologist and Medium: Strictly Scientific" which is perhaps most common and may be found in large quantities in any city as evidenced by the "Want Ad" section of the Sunday papers. This type gives "readings," public and private, and "advise" as to the future of any unhappy, ignorant individual.

Then there is the less harmless type that gives the public what it wants in a pleasing but slightly expensive manner. This is the lecturer who enters a city and advertises for a short time that "I can make you happy." These people are usually spellbinders who attract large crowds to "free" lectures where the plate is then passed. Also by special arrangement a short course may be given in small classes at \$25 enrollment for the course or in private lessons at \$10 a lesson.

Miss Guernsey says:

"A short time ago, during a discussion of the average college professor's salary, the reference was made to a 'psychic' lecturers who recently carried over \$75,000 out of Detroit and Cleveland in a whirlwind campaign. Some one inquired why professors and research workers do not follow her example in capitalizing their opportunities. Orthodox psychologists, as a rule, have but one answer to this: they are too honest to fool the people they serve, in spite of the fact that the people want to be fooled. They are perfectly well aware that not all psychological facts would tickle the public palate. In fact, when it came to introducing certain abnormal aspects, such as increasing mental deficiency, nervous diseases, or an honest consideration of the hereditary and environmental limitations of the average individual, the facts might prove quite unappetizing. And the public has established a habit of paying more for flattery than for truth."

Psychology is the youngest of the sciences and its scope

embraces all human activity. For these reasons it is the least developed of any of the sciences but perhaps has a future greater than any.

"The psychologist nowadays does not use his imagination to fill in unestablished crannies, and he seldom projects his theoretical conclusions as absolutely infallible. Physics, chemistry, and biology are his basic tools; sociology, philosophy, economics, organic evolution, are his collaterals; honest, exact, untiring, experimental research is his method."

He will not tell you that you can "will" anything in the universe and expect a fulfillment of that will. Instead he will tell you that—

"The will is no separate entity at all, other than a set of good habits of attention based on hereditary capacity and directed by the right kind of social pressure. In the field of learning he will not recommend burdensome mnemonic systems, but, rather, the simple fundamentals of attention, repetition, and wide associations. He will not recognize the worn-out superstition of specialized cranial 'bumps' (or charge you five dollars and up for reading them), but he will point out real differences in the brain dependent upon nervous connections which involve far more intricate and wonderful specialization than the expensive analyses of modern Sludges.

"The conscientious psychologist will refuse to weaken your nervous system by any demonstration of hypnotic trickery, but he will take you to the psychiatric wards where hysteria, shell-shock, and other abnormalities are legitimately treated by hypnosis under medically controlled conditions. As to character analysis, the psychologist will give you wide varieties of mental tests, and, not content with one index, will work out correlations with education, past social and industrial records, physical and, if possible, hereditary endowment. He—and here the public is widely misinformed—will not maintain that the army tests are anywhere near perfection, nor the Binet scale ultimate; but he will maintain that either one is far better as an index of mental capacity than the length of your nose or the color of your hair.

"One more phase—and an ever dangerous one—upon which I am tempted to remark. Not long ago I heard a rather benighted minister classify all psychologists as either atheists or spiritualists, which again stamps with an unjust indiscriminate. So far as I have observed, knowledge of the astonishingly delicate and intricate relation of mind and body, heredity and environment, individual and society, does not necessarily lessen one's interest in or respect for the ultimate Source of it all."

This article places the subject of psychology before the public in a clear and concise way and attempts to remove much of the misunderstanding prevalent on the part of persons not informed as to the nature of this new science. In conclusion Miss Guernsey says:

"If the public wants to continue being fooled by this species of instruction, let them enjoy (and pay for) it, but, incidentally, let them coin another name than psychology for its doctrines."

Earning Power and Education

The question has always been an interesting one, Does education pay? Many teachers and educators in the past have claimed that education cannot be measured in monetary values. However, recently it is being tested from all sides.

The *World's Work* gives an account of recent investigations where several States have submitted this problem to an extremely practical test.

"The one occupation in which education seemed to count for the least was the original one of farming. The university

has seemed to be a natural preparation for law and medicine or for literature; but the tilling of the soil is mankind's primal occupation, and the less scholastic training the 'dirt farmers' possessed the better might he be supposed to do his job. Yet investigations conducted in such farming States as Georgia, Indiana, Illinois, Iowa, Wisconsin, Ohio, Washington, New York, and Maryland indicate that this conclusion will have to be revised. These widely scattered States are certainly representative of the American farming community as a whole, and the fact that they answer the educational question with a unanimous affirmative makes the demonstration exceedingly effective.

"The conclusion is that an apparently invariable law is operating in so fundamental an occupation as farming. This is that the more education the farmer possesses the larger are his earnings. The method used in discovering this law was a simple and obvious one.

"The Kansas Agricultural College, for example, has made an investigation of 1,237 farms in that State, in each case making a record of the educational experience of the proprietor. The result is as follows:

Education of Farmers	Annual Earnings
Common School	\$ 422.00
High School	554.00
College Partial Course	859.00
Completed College	1,452.00

"The results in all the other States mentioned were precisely the same. The artist who said that the way to produce fine pictures was to mix his paint with brains hit upon a great principle which is evidently applicable to farming. Cornell University has discovered that farmers with a high school training become tenants two years younger and farm owners four years younger than those whose opportunities have been limited to the district school."

Immigration and Our Population

The recent flood of immigration into the United States has brought forth much comment by the press all over the country. Some of the questions raised are whether immigration, as a method of increasing population, is not a tremendous fallacy; whether population is not regulated by economic conditions; whether the United States would not be just as populous as it is to-day if we had received practically no immigrants in the last hundred years.

A recent statement from the National Bureau of Economic Research, appearing in *World's Work*, is significant.

"It reports that the population of the United States is 110,000,000, which is a gain of 4,390,000 over the census figures of 1920. At the present rate of growth, the same authority asserts, the population of continental United States by 1930 will reach 120,000,000.

"Since 1920 there has been comparatively little immigration; the total gain in population from this source is about 800,000. The increase, therefore, has been the natural growth of the people already here. A remarkable phenomenon is taking place in American life; our death rate is constantly going down and our birth rate constantly going up. It really looks as though those insistent laws regulating population were already silently at work. The general idea is that population increases as the food supply increases; which is only another way of saying that population increases as prosperity and the wage rate increase. In general the wage rate of the last three years has been high and the prosperity of the working classes has been consequently great. Never have

the wage earners had so much good food to eat, such comfortable houses in which to live, such good clothes to wear, or so many comforts to enjoy. These influences necessarily influence the growth of population, and the statistics now presented indicate that the response has been immediate.

From 1900 to 1910 the population increased at the rate of about 1,500,000 a year—almost identically the same increase that is now taking place. But at least one third of this growth was derived from immigration, whereas to-day less than one fifth is the result of the same cause. It is hardly necessary to draw comparisons. Few will question that the present growth is far more beneficial than that of pre-war days. If our population, without the assistance of the steamship companies, is growing at the rate of 1,500,000 a year, and if, in accordance with these forecasts, it will reach 120,000,000 by 1930, there need be no fear about the economic future of this country. These facts are the best possible refutation of those who think that American industry will languish unless millions are imported from Eastern and Mediterranean Europe.

Mexican Prohibition

Mexico seems no longer to be tied to tradition for, according to the *Literary Digest*, Mexican women in a Feminist Congress in Mexico City, recently assailed the use of alcohol.

True, the resolution taken against it was not very strong, but the step in itself deserves comment as the first of its kind ever occurring in that country. *El Democratista* remarks:

"Prohibition has already been tried in Mexico and has succeeded. When General Calles was Governor of Sonora, complete prohibition was established. Though our people will never be total abstainers, the curse of alcoholism must be eradicated. The best way to fight Demon Rum would be by adopting gradual taxation on beverages, according to alcoholic strength. Higher taxes being charged on strong drinks, the people would naturally turn to light wines and beer."

This is the tone of the resolution adopted by the women. They voted only for gradual prohibition.

Another Mexican paper, *El Mundo*, says:

"The feminist organizations have a large field open to their activities, and governmental support will not be lacking. It will take them several years before their efforts succeed, but this must not discourage them, as the forces of habit are powerfully entrenched. When the man-in-the-street realizes the evils of strong drink, and the gain he can reap by abstaining, the campaign will be on the right road to success."

Electrical Science Progresses

Some most remarkable achievements have recently occurred in the field of electrical science. In a laboratory a 2,000,000 volt flash of lightning was produced artificially for the first time in history. It was directed upon a miniature wooden village which was completely reduced to ashes.

At a convention of electric-light men in New York, speeches were broadcasted by radio from a number of stations, covering the entire United States and probably the entire world so that the speakers addressed an audience that probably numbered into the millions.

At the same time a new device was announced by which it is now possible to carry on private conversations by radio, the words of the speaker being "scrambled" at one end of their air journey and "unscrambled" at the other.

The final remarkable announcement was that plans are in preparation for developing electric power throughout the United States in one gigantic system.

Mob Law

Mob law continues to break out in various parts of the United States and at times when least expected, but it is chiefly confined to the South where racial prejudice is strongest. There are, however, fewer cases at present than in recent years, which may be due to a northern migration of Negroes which has shown the Southern planter that the Negro is necessary for labor or because of some turn of mind on the part of the white population.

"In most cases of lynchings," observes *The Outlook*, "the passions of the mob could have been held in check if there had been honest and determined effort to do so on the part of the officers of the law. Every time, therefore, that the law is upheld and enforced as against a lynching mob a good example is set and the authority of government as against violence and lawlessness is increased.

"The other day at Savannah a mob of many hundreds of men gathered around the jail and announced its intention to break in and kill a Negro charged with a heinous offense. Thus far the story reads like that of many a similar occurrence. One expects to see it continued with a relation of the breaking down of the prison doors, seizure of the culprit, or alleged culprit, and his death at the hands of the mob, perhaps with the added horror of burning alive.

"What happened in this case at Savannah was quite different. The citizens of influence and sober judgment argued with the crowd in behalf of the law, but with no immediate result; then orders to disperse were issued; still no result; then the fire engines were called out and played their hose on the crowd; finally a company of militia with a machine gun was marched to the jail. There was a little rioting and some small attempt at violence, but by this time the mob had become convinced that the officials were in earnest and its members dispersed before serious injury was done on either side.

"The authorities at Savannah are to be congratulated both on their patience and on their firmness. This Southern town has set an example to all towns North or South faced with the fury of a mob of lynchings."

More About Palestine

[In a recent address by Elbert H. Gary, president of the American Iron and Steel Institute, he told of travel in Palestine and the necessity of a knowledge of the Bible in order to appreciate the things of interest]:

If you should decide to visit Palestine, which it is hoped you will, before and after doing so thoroughly read again your Bible, this classic of classics, all in all the most interesting and fascinating of books. There are contained many things which, taken literally, we may not understand. It is not necessary, and it would perhaps be a waste of time to try. Our minds are too small, our understanding too limited. Possibly in some immaterial respects the published interpretations are literally incomplete, misleading, or inapplicable to our time. But in the main the language, as used, is accurate and well authenticated by science and by actual observations. The moral and religious principles of the Bible, both the Old and New Testaments, have never been and can never be successfully combated. Since the preservation of history commenced, there has never been anything approaching the Holy Bible as a literary production or a code for proper and desirable human conduct, or as the foundation for future hopes. If any here should believe this is an exaggeration, which is not probable, read again this book and you will be surprised. Visit Palestine, in the light of and

under the inspiration of the Bible. Things that could not easily be destroyed are there. The landmarks of Palestine are as described in the Bible. The River Jordan, the Dead Sea, the Sea of Galilee, Mount of Olives, the Valley of Jehoshaphat, and many other places familiar to Bible readers; all these are indisputable evidence of the accuracy of that book in historical recitation. Many of the tombs, which in many cases referred to were deep down in the rocks, cannot be discovered or located, but others can be. Abraham, perhaps thousands of years B. C., was, according to the Bible, directed to and did secure a burial lot in the caves of Machpelah at Hebron and he and Isaac and Jacob and their wives were buried there. Consult Genesis again. Hebron is still a substantial place, easily located by the written description. The place of these tombs can be seen, though with some difficulty. Many of the mentionel wells or springs are still in use. The general topography of the country, as described in the Bible, you can verify. Also read Josephus, a historian of the first century. In short, the more we read and study the more we must be convinced of the absolute reliability of the "Book of Books." Much more than all this, the better men we will be, the more grateful we will be and the more anxious to have our country and the affairs of all its inhabitants carried on in conformance to its precepts.

The late wars seem to have influenced the rank and file of the men of the Near East to pay more attention to the long future. This appears from conversations with the dragomen or the merchants, the financiers or the working people of Egypt and other countries. It may be true that some, perhaps many, of the clergy or priests or teachers have taught or are teaching doctrines at variance with some parts of the Bible, particularly the New Testament. Others, of course, are better qualified to speak on this question; but that the influence of the principles of the Bible is now particularly extending all over the world and that it is essential to firmly reestablish peace, prosperity and happiness, cannot be reasonably denied.

The religious sentiment of the Near East, which seems apparent to a casual visitor, is striking and a hopeful sign for posterity. Indeed, it is in evidence throughout all continents. A token is found in the recent manly statement of President Harding concerning the Holy Bible. His utterances should furnish a theme for many sermons.

Jerusalem

Jerusalem is the city best known, by name at least, of any city in the universe, because Jesus Christ was crucified there. It is a large place, containing within the walls and outside probably 100,000 people. In many respects it is like the descriptions of the old Jerusalem. The "money changers" are there, though outside the present temple. The Jews on Fridays, possibly at other times, are at the "wailing wall." They constitute probably about one tenth of the whole population. The large majority are Arabs, although a great variety of races, with as many different costumes, are there. A traveler will see women in Palestine and in all the Mohammedan countries with covered faces. The city within the walls is up and down hills, with narrow streets and cobblestone pavements. The mosques and other religious buildings are magnificent. The walls are practically restored and will be maintained. There are pointed out a great many sacred places, such as Gethsemane, Golgotha, Lazarus' burial place, Pilate's court rooms, residences of Mary and Martha, etc., many of which alleged locations are not fully authenticated. The Zion movement, so called, up to date has not been entirely successful. Representatives of England, under the stress of war conditions, made promises that cannot be fulfilled. Jews are outnumbered and, besides, if they were in

the majority, they would not, as a rule, be happy there. The motive for a Jew in living at Jerusalem would be strictly religious. There is an American colony in Jerusalem founded many years ago by Spofford, a Chicago lawyer, whose whole family, with one exception, had previously perished in a shipwreck. This colony in charge of a descendant is prosperous and generally respected.

To see Jerusalem with its surroundings, including Bethlehem, Nazareth, Hebron, Jericho, and large numbers of other places, should be the desire and, if possible, the intention of every living person. The hotel accommodations are fairly good, though simple. To describe Jerusalem in much detail would take time which cannot be spared, particularly in view of the fact that so much about it has been written and published. To see it, and before and after to read what has been written in the Bible, especially in the New Testament, is of highest interest and importance.

Public Aid to Children in Their Own Homes

Broken homes mended, mothers saved from the loss of their children, children assured a better chance in life—these are some of the results of "mothers' pension" laws now in force in all but six States, two States having been added in 1923. How these laws are administered in a representative group of communities is described in detail in a report just issued by the United States Department of Labor through the Children's Bureau on "Standards of Public Aid to Children in Their Own Homes."

Boston, Denver, and Saint Louis, Hennepin County, Minnesota (which includes Minneapolis), Haverhill, Massachusetts, Westchester and Montgomery Counties, New York, Northampton County, Pennsylvania, and Yellow Medicine County, Minnesota, were studied as representing communities of various types, from the large city to the rural county.

The purpose of the investigation was to collect material showing the methods and standards worked out in the communities studied, so that other agencies administering public aid to children in their own homes might benefit by their experience.

Reasons why mothers of young children found it necessary to seek public aid were studied. The death of the father of the family was the compelling factor in three fourths of the cases studied; in about one fifth of the cases, it was the father's illness or other incapacity.

In the communities studied, aid was granted for 3,049 children to the amount of \$41,781, the monthly average per child for the different communities varying from \$19.68 to \$10.17.

Amounts granted to the families were in most cases based on carefully drawn-up family budgets, covering necessary food costs, fuel, light, clothing, rent, and miscellaneous items. The public aid granted was usually supposed to cover the deficit between the family budget, as estimated, and the family resources, though in four of the six States visited a maximum was fixed by law beyond which the administrative body could not go, no matter how great the need. Denver had the highest proportion of families with adequate incomes, as measured by the estimated budgets.

Extravagance had no place in the family budgets which are summarized in the report. Food estimates for a woman or girl over 16 varied from \$12.35 to \$9.78 a month in the various localities; for young children the estimates are several dollars less. Estimates for clothing allow a woman at home from \$5.75 to \$2.00 a month, and children at home somewhat less.

In all the communities studied, it was recognized that the mere giving of money was not all the help needed by these

mothers and children. Nearly half of the fathers of the families had been laborers and semi-skilled workers, and of the group for whom weekly earnings were recorded 93 per cent had earned less than \$35 a week. Often the mothers and children had suffered physically through low living standards even before the father's death and needed medical and health service, as well as advice about food and general hygiene. The agencies aimed to bring the families up to par physically, to suggest the best methods of household management, to advise about the recreation of children, and to act as friends of the lonely mother.

Perhaps the most interesting part of the whole report is the chapter entitled, "What the aid meant to the children." Instance after instance is given of the homes and families to whom such aid meant the difference between despair and the chance for happiness. For example:

"The 'S' family came to the attention of the officials administering allowances through the school. The teachers reported that the children were irregular in attendance, habitually tardy, and that they were poorly clothed and appeared to be neglected. Their school work was poor, and they frequently fell asleep over their lessons. Investigation showed that the father had died the year before, leaving little to his wife and four small sons except the heavily mortgaged ramshackle house in which they lived. They earned a scanty living by selling papers. The mother was frail, and she and the children were out in all kinds of weather, often in rain-soaked shoes and too thin clothing. They were up early in the morning to sell and were often out until late at night. They were given aid. It was six years later that the writer saw them in a comfortable homelike flat. The oldest boy held a fairly good position and was going to night school. One boy was in high school, and the others had good grade-school records.

"One brave-spirited woman with six children had tried to struggle along with what she could make out of keeping a confectionary store, at which she hoped that school children would buy. She had no business training, and things went very badly. There were days when her own children came from school to find not even bread, and she heard them cry with hunger. But it was only when a kindly neighbor, suspecting the truth, said to her, 'Look me in the eye and tell me whether you have had anything to eat to-day,' that the truth came out, and public aid was arranged for the family.

"The contrast that exists between many homes struggling along with no such aid and one in which it is being adequately administered was brought out by Mrs. N in telling of her own childhood. 'I thank God for the mothers' pension. My mother says she would not have me take it, but I think I ought to be thankful I can have it. My father left my mother with nothing; we had no clothes and never saw the inside of a school.' Mrs. N's two small boys, clean and healthy, were not suffering the same fate."

Twelve Presidents on Prohibition

According to Cherrington's History of the Prohibition Movement, twelve presidents of the United States signed the following declaration either before, during, or after their occupancy of the White House. The declaration, according to the *Ladies' Home Journal*, was written by Edward C. Delevan who had been a wine merchant in Albany, New York. The twelve presidents who signed the declaration were: Jackson, Madison, John Adams, Van Buren, Tyler, Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln, and Johnson.

"Being satisfied from observation and experience, as well

as from medical testimony, that ardent spirits, as a drink, is not only needless, but hurtful, and that entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal comfort, but the good of our country and the world."

Progressive Laws for Children's Welfare

Ben B. Lindsey has long been known as one of the hardest fighters for a distinctive children's court, and as judge of a famous juvenile court in Denver. Session after session his bills for adequate protection for children have been defeated, but finally the legislature of 1923 adopted four bills proposed by him. The legislature was Republican; Governor Sweet is a progressive Democrat, but both have broad humanitarian ideas.

Of these four bills, two raised the age of delinquency and dependency from 16 to 18. In other words they extend the right of the state in its chancery court capacity to help children up to 18 instead of 16.

Of the other two bills one is the maternity law which permits mothers' compensation to mothers of children yet unborn. The State, in other words, will give the child a decent chance to be born, thus bringing it through one of the most dangerous periods of life. Colorado is perhaps the first State to pass a law of this kind.

The fourth bill restores the jurisdiction originally exercised by the juvenile court so that it not only specializes in correcting children physically and morally, but also can protect children against all persons whether parents or others. The bill gives the special court in Denver, over which Judge Lindsey presides, exclusive jurisdiction in cases where children are concerned and coordinates in other courts in criminal adults who violate laws for the protection of children.

Military Training Camps

The Radio Corporation of America has offered as a prize an up-to-date receiving set to the young man who makes the best record in radio instruction in this year's Citizens' Military Training Camps, to be held August 1 to August 30, 1923.

This competition will be open to students of the White and Blue Courses.

The Citizens' Military Training Camps in the Seventh Corps Area, which includes the States of North Dakota, South Dakota, Minnesota, Iowa, Nebraska, the 29 northern and eastern counties of Missouri, Kansas, and Arkansas, will be held at Fort Snelling, Minnesota, Fort Des Moines, Iowa, and Fort Leavenworth, Kansas.

The Government provides everything free, including railroad fare, food, uniform, equipment, and medical attendance.

Particular attention will be paid to athletics and social entertainment.

Full information and application blanks may be had by applying to the local Military Training Camps Association representative, post office, or railroad station, or to the Commanding General, Seventh Corps Area, Army Building, Omaha, Nebraska.

Sister E. B. Burton writes that her trip to Nauvoo, after the first day which was uncomfortably hot, was very enjoyable. She has been staying with her sister, Mrs. Ida Layton, but now has rented a house in Nauvoo and expects to make her home there for the present at least.

A Model City

The idea of a model city is receiving wide discussion today. There are garden cities in England established and apparently successful. There are several writing in philosophical journals referring to a city of Zion or a model city under some other name. Utopia is the name often applied to such model cities.

H. G. Wells has recently published a book, *Men Like Gods*, which gives a further suggestion in this direction. The five principles he lays down in this book, according to *Current Opinion*, are:

"Every young Utopian had to learn the Five Principles of Liberty, without which civilization is impossible.

"The first was the Principle of Privacy. This is, that all individual personal facts were private between the citizen and the public organization to which he intrusted them, and could be used only for his convenience and with his sanction.

"The second was the Principle of Free Movement. A citizen, subject to the due discharge of his public obligations, might go without permission or explanation to any part of the Utopian planet.

"The third was the Principle of Unlimited Knowledge. All that was known in Utopia, except individual personal facts about living people, was on record and easily available.

"The fourth Principle was that Lying is the Blackest Crime. 'Where there are lies there cannot be freedom.'

"The fifth Principle of Liberty in Utopia was Free Discussion and Criticism."

The President's Tour

Probably no President has spoken to so many people as President Harding has, for it is under his administration that the radio has been perfected. It is impossible to estimate the number of people who "listened in" while the President was speaking on his western and Alaskan tour.

This method of getting before the people the views of the chief executive is invaluable. It affords an opportunity never before realized to place directly before the people the vital problems of the country. The President's speeches on his tour are performing a function of great importance, not only in gaining friends for the President but in informing the public upon matters of immediate concern.

The Near East Relief is again sending out an appeal for contributions of cash or cast-off clothing to protect the refugees next winter. A recent report states that because of American generosity 115,000 orphans are receiving food, clothing, and industrial education.

Contributions may be sent to Near East Relief, 701 Scarrit Building, Kansas City, Missouri.

Kewanee News

The Savanna Saints did nobly in caring for the visitors of the Kewanee district conference at Savanna, Illinois, June 9 and 10. The rain on Sunday interfered with the program as outlined, but even then they considered it a good conference.

R. W. Farrell announced the reunion dates, August 10 to 20, the place, Galva. Speakers expected are J. F. Garver, J. A. Koehler, J. F. Martin, and E. A. Curtis. Brother R. W. Farrell is in charge of Twin-Cities and reports himself feeling encouraged with the outlook there.

LETTERS AND NEWS

J. R. Lambert Has Comforting Experience

My dear wife, with whom I lived in loving companionship for a little more than forty-nine years, passed over into that "other and better world," February 8, 1923. Partly on account of an accident, she suffered almost continuously for eleven years, and at many times her suffering was intense.

Sister Lambert was a good wife and mother. Her home was the little kingdom in which she loved to operate best of all. Nevertheless she found times (and the disposition was always with her) when she could bring help and cheer to the poor and needy, and she did it in her quiet, unassuming way. She was in many respects a remarkable woman, considering the very limited opportunities she had for acquiring a school education in the times of her childhood and youth. She was industrious as a bee, clean, orderly, and very saving.

But you know that we all have some weak points in our make up. She had hers. She was very prone to look on the dark side of the picture. This made her life, to a great extent, a burden to herself, and of course others near her felt the effects of it more or less. When she left us, not one of her relatives was present to witness her departure. She passed away quietly and peacefully.

Just a few weeks before her departure, when she had been expressing her grief and, as she saw it, the hopeless prospect before us (so far as this world is concerned), I felt impressed to talk with her a very short time. I tried to be very careful as to what I said and how I said it. After this she said but little, and was almost entirely free from expressing any degree of sorrow or complaint. But she had already said: "I can't see any light side to the picture. It all looks dark to me, and I cannot be happy under existing conditions." (Mark the word "happy.")

Some time after our return from Lamoni, Iowa, where her mortal remains had been laid away beside our three children, I found a strong and increasing desire to know something of her present condition. This desire became so strong that I concluded to pray. I felt seriously about what the effect might be. In fact, I felt that it was too serious to be hastily dismissed, and without earnest prayer. So, three times within one week I mentioned this, which was the uppermost thing in my mind.

The first time I prayed, I enjoyed a fair degree of the Holy Spirit, which convinced me that it was not displeasing to God, so, after the lapse of one or two days I prayed again concerning the same matter. I was able to exercise more faith, and enjoyed still more of the Spirit. The third time was a feast to my soul, and I felt sure the Lord would answer me in some way, but whether he would grant my request or administer to me a gentle reproof I did not know. But knowing that he would do the *right thing*, I felt prepared for whatever he would see fit to give. This was my last time to mention this matter in prayer. I felt that I had done my part, and now I could well afford to patiently wait till my request was answered in some way, for I felt sure that I would get some kind of reply to my petitions.

I must not omit to mention some of the statements I made in these short prayers. First I said: "If you will give me the much desired information in a spiritual dream, or through impressions of the Holy Spirit, it will be perfectly satisfactory to me."

Second, I also said: "Lord, I do not know but what my wife is better prepared for full reward than I am, but this does not trouble me in the least. The greater her reward the more I will be pleased."

Third, "Now, heavenly Father, this is what I think about it, with my very limited supply of knowledge; but you can, of course, do what you see will be for the best good of all concerned. If my request is denied, I will try to adjust myself to your decision without any thought of rebellion or opposition, for I know that your ways are always right."

Fourth, "If this request is found to be in harmony with your wisdom and love, and there is anything in it that would have a tendency to instruct, comfort, or confirm the members of the church, or others who believe in thee and in Jesus Christ, and who love and are searching after the truth, I will be glad to furnish it for their inspection."

On the morning of February 28, about 2 or 3 o'clock, or March 1, I am not sure which as I did not note the date at the time, I was suddenly wakened from my sleep by what appeared to be a vigorous effort to secure my attention. I felt sure I heard a voice and was strongly impressed with the thought that it was a call to me. I waited just a few minutes, wondering why they did not call again, as I was then wide awake, and anxious to hear what message, if any, they had for me. (I use the plural pronoun *they*, for it seemed to me from the very start of this extraordinary and unusual interview, that there was one or more personages with my wife, though I did not see them.) Just as this time I heard a voice, loud and clear, call my name: "Joseph." I immediately turned my face to the direction from which the sound came, and answered, "What is it, dear?"

Her answer came—not in a rush, nor so loud as the call, but without delay. It was deliberate, clear, and emphatic: "I'm happy now."

I answered at once, "Thank God for that." This closed the interview, with my soul filled (once more) in joyful contemplation upon the love, wisdom, and condescension of the infinite God. It is all very simple, but supremely grand.

Much more could be said in connection with this wonderful experience, but I submit it as it is, according to the promise made in one of my prayers, and the growing impression that it will be of real benefit to many of our people, and to some others who are not yet with us, but are lovers of the truth, so far as they have been able to learn it, and who believe in God and Jesus Christ his Son.

J. R. LAMBERT.

Meetings in Trenton, Missouri

Trenton, Missouri, Branch has just closed a series of meetings, beginning June 3, with the writer doing the preaching for the first four nights, when Elder George Jenkins of Independence arrived and continued the preaching each night until Sunday, June 24, except Saturday and Thursday, June 21, when the young people gave a musical program and ice cream supper.

Brother Jenkins's sermons, which were to the point and very helpful to the Saints, were listened to with much interest by many nonmembers who attended the various sessions so that quite a number heard the gospel story. We advertised his subjects in both daily papers and scattered about five hundred Angel Message tracts, so had a fairly good attendance each night though there was a cheap show holding forth for about ten days on the same street and two or three nights were rainy. Elder Jenkins used a large chart to illustrate some of his sermons, which made it very interesting to the Saints.

Brother Marion Bingham, of Saint Joseph, had charge of the music during the meetings and did much toward their success.

Three noonday meetings were held with the shopmen, who

listened to the sermons very attentively. No one was baptized but several were left very near the kingdom.

Elder A. C. Anson and Sister J. D. Proffit spoke to the Saints at the Wednesday night prayer service and Sunday morning sacrament meeting exhorting us to be more faithful, using the talents we have for the betterment of the work. Elder Jenkins made many friends for the work and we hope to have him return.

Elder A. C. Anson and family, of Kingston, Missouri, Marion Bingham and wife, of Saint Joseph; E. E. Ranes, of Jamesport, Missouri; Bert G. Horn and family, of Minnesota; Sister W. F. Moore, of Lamoni, Iowa, are Saints who have recently moved here and placed their membership with Trenton Branch, thus strengthening us in the work.

Brother Bingham and a corps of helpers are busy installing a baptismal font in the church and are also making arrangements to reshingle and fresco the building.

Our Sunday school beat the Religio fifty-two points in attendance during the last quarter. The Religio beat the Sunday school two points the first quarter. Now the contest is on in great shape for the next quarter.

The Women's Department is doing splendid work.

J. D. PROFFIT.

Saint Louis News

Bishop B. R. McGuire stopped over and preached Sunday morning, June 24, to the great pleasure of the Saints. He left, however, for the East that same afternoon.

Elizabeth Archibald, daughter of Elder Russell Archibald, and Raymond Hands were married on the evening of July 4 in the church at Saint Louis. Elder Archibald has been president of the Saint Louis Branch for more years than anyone else and also for many years president of the Saint Louis District. Raymond Hands is a son of W. O. Hands, of Kansas City, who has always been very active in church work in that city. Sister Archibald has been active in the Sunday school work and in the choir in Saint Louis for several years.

Mrs. Eveline Burgess left for Lamoni, Iowa, Monday, July 9, for a long visit with her sister. She was baptized into the church there fifty-five years ago, has been a teacher in the Sunday school for 51 years, and has a class of elderly women averaging fourteen or fifteen in attendance. She was married in Saint Louis, and that has been her home ever since. She has been treasurer of the Sunday school, taught in the Religio, was general president of the Women's Auxiliary (as it was then called), and served for several years on the General Advisory Board. She has now broken up house-keeping, disposed of her household goods, so her leaving partakes somewhat of the nature of a removal. The Department of Women of Saint Louis therefore gave her a reception on July 6 at the home of the organizer, Mrs. Zoe Davidson. Sister Burgess has served in the local women's work at various times and in various offices for some thirty-eight years, since the Mite Society was first organized in 1885. The thirty-six in attendance made her feel that she was leaving indeed many warm and tried friends.

The Zion's Hope Sunday School held their annual Fourth of July picnic at Forest Park despite the threatening weather. This Sunday school is one of the oldest in the church as it was organized in April, 1864. It also had the honor of giving its name to our little Sunday school paper.

Elder S. A. Burgess was in Saint Louis for a few days and spoke Sunday morning on "Faith and reason," with particular applications. The evening speaker was the pastor, Elder R. Archibald.

Reunion News

Northern Wisconsin Reunion

The fifteenth annual reunion of Northern Wisconsin District closed July 8 after ten days of educational and spiritual meetings.

The Saints came together on the morning of June 29, praying that the reunion might be a success, and all might be blessed. Not many were present at this meeting, but a good spirit prevailed. The testimonies borne were to the effect that each might not only receive blessings, but that they might render service to others.

Before the reunion began many worked faithfully to have all things in readiness before the Saints gathered on the grounds. Many more tents were set up than in previous years, which were all filled, and many of the Saints were entertained in the homes of the Saints.

The speakers were President F. M. McDowell, Apostle J. F. Garver, Bishop James F. Keir, E. J. Lenox, district president; Leonard Houghton, missionary supervisor, and A. L. Whiteaker. The sermons were educational and helpful, and these men truly proved to be men of God.

The prayer meetings held each morning were well attended, and many earnest prayers and testimonies were offered.

At 10.45 a symposium and problems meeting was held in charge of F. M. McDowell. Missionary and financial problems were considered. J. F. Garver and J. F. Keir assisted in these meetings.

Preaching services held at 2.30 p. m. except Monday, Wednesday, and Friday, when the time was spent in recreation, such as volley ball, boat riding, and other forms of recreation.

At the 10.45 a. m. and 2.30 p. m. service children were entertained in a large tent by Sister Leda Colbert of Chetek, and Sister Effie Hield of Janesville, the time being spent in story-telling, sewing, prayer service, and recreation. Sister Hield was present in the interests of the Department of Women, and her work was much appreciated by the district for her interest in our women and children.

The financial situation was explained at the evening preaching services, as was also spiritual and temporal stewardships, all subjects bearing on the theme of the reunion, "Good Master, what must I do to be saved?" and to bring about a perfect man in a perfect society.

Many attended from various parts of the district as well as from Minnesota, Iowa, Illinois, and Missouri. More isolated Saints attended this year than in previous years; their testimonies were a spiritual uplift to those living in branches.

On Sunday at 8 p. m. the Saints came together fasting to the sacrament service, filling the large auditorium almost to capacity, and God wonderfully blessed his people during this service by his Spirit. A letter from Patriarch W. A. McDowell was read. As he has been with us in previous reunions his letter was much appreciated, and brought with it endeared memories of the past. Many spoke of the fatherly council and advice given along life's pathway by him.

At 4.30 Sunday nine were baptized, and at 5.15 a confirmation service was held, and several were administered to after the confirmations.

The reunion was a success both spiritually and financially the net gain from the refreshment stand being nearly thirty dollars and from the dining hall about seventy dollars.

The Saints separated, refreshed in spirit, feeling that the experience here was wonderful and expressed a desire to return in 1924.

LAURA B. CLARK.

Minnesota and North Dakota Districts

The joint reunion of the Minnesota and North Dakota Districts, held at Fargo, North Dakota, has passed into history. The camp, consisting of the new North Dakota tent, a dining tent, a large community tent fitted for cooking and eating for those who desired to take advantage of it, and several smaller tents occupied by some who had come from a distance, was located in a pleasant spot convenient to the city and yet removed from the city confusion. There was plenty of shade and good playgrounds for the children and young people.

The first three days were stormy, a violent windstorm striking the whole vicinity Sunday night, which did considerable damage in the cities and to farm buildings; but the tents all held fast and no damage was done to the camp.

The children and young people had ample entertainment with games and sports and a wiener and marshmallow roast one evening during the week. After Tuesday the young people had their regular morning prayer meeting at 8 o'clock.

After the first few days the weather cleared and remained cool and pleasant through the remainder of the reunion. Flies and mosquitoes were very considerate and did not intrude to any annoying extent.

The speakers were Apostle Gillen and Bishop Keir of Independence; Elder M. Rasmusson of Sykeston, North Dakota; Elder William Sparling of Minneapolis; Elder J. E. Wildermuth of Fargo; and Charles Case, a priest and Bishop's agent of Winnipeg, who spoke several times to the juniors, and who with his wife gave much help in the entertainment of the young people. Elder Rud of Tulsa, Oklahoma, who is traveling by auto during the reunion season, also preached once on the subject of "Charity"; and Brother Ferd Hamil of Fargo, who with his wife has been attending Graceland, gave a talk one afternoon on the work being done at our church college. He probably disabused the minds of some of any misunderstanding they might have entertained in regard to the advantages of college experience.

Mrs. M. D. Graham, field worker for North Dakota, was present and held several institute sessions in connection with the Sunday school, Department of Women, and the Department of Recreation and Expression; and as a result a better understanding prevails as to the purpose and aim of these helps of the church.

The prayer meetings were exceptionally good, the underlying theme of the testimonies being of a character to strengthen the faith of the Saints in the work and in the final triumph of right and truth. Two prophecies were given that were very encouraging. The Saints met one morning in fasting and prayer for an afflicted sister who was also administered to, thereby receiving hope and courage.

The sermons seemed to fit the needs of the hour in a remarkable way. They were simple, clear, and logical, and made special appeal to the members to cultivate a deeper faith in the rites, ceremonies, and ordinances of the church. Bishop Keir preached at the forenoon services—mostly to the Saints—his underlying theme being the daily living of our religion, the regeneration of the individual before the redemption of Zion. He also explained the stewardship plan and emphasized the necessity of living in conformity with the law.

Apostle Gillen, in spite of fatigue and ill health, preached excellent sermons at the evening hour to a crowded tent, some nonmembers attending regularly. He spoke of the power of influence in our lives passing on and on through the lives of others; that every good act forges a link in the chain that binds Satan. The church was exhorted to study and learn its duties and to live in accordance therewith, and was assured that if this was done in love and humility that peace and harmony would prevail.

At the business sessions the officers of both districts were sustained with the addition of the name of Sister Lottie Zuelsdorf as superintendent of the Department of Women for the Minnesota District, which office has been unfilled for some time. The North Dakota reunion will meet next year at Sykeston; the Minnesota reunion at Minneapolis.

ALTA KIMBER, *Reunion Correspondent.*

Independence

The church library has been moved into Bartholomew Hall, occupying the space vacated by the transfer of the General Church Offices to the Battery Block. The radio broadcasting station will be moved into the little brick house west of the church which was formerly occupied by the library. The radio has long needed better facilities for handling programs and the move is a welcomed one. The little building now is adequate for the station; and the library, which had outgrown its former location, now has room for expansion in Bartholomew Hall.

The radio programs which have been discontinued for several weeks were to be resumed on Sunday, July 15, but on account of poor atmospheric conditions, the one planned was postponed until the following Sunday. George E. Anway is in charge of the musical programs.

The Conference Choir under the direction of James L. Houghton is now being organized. The number of voices is to be unlimited, but it is anticipated that there will be two hundred or over before the opening of General Conference. The choir meets at the Stone Church on Thursday evenings. Two meetings have already been held and over a hundred members are now enrolled.

The Institute Chorus which consists of trained voices only, is also in process of organization, under direction of Paul Craig. Many have already passed the examination necessary for admission.

The Conference Choir and the choir of the Stone Church have been combined for the summer, Mr. Houghton acting as chorister.

Sunday services in Zion were as follows: Stone Church, 11 a. m., preaching by J. W. Peterson. Anthem sung by choir was "Jerusalem, O turn thee" by Gounod; solo entitled "God is our refuge," by Ward-Stephens, was sung by George E. Anway. Preaching at 8 p. m. was by Ammon White. Liberty Street church, 11 a. m., preaching by Ammon White; 9 p. m., preaching by George Jenkins. Walnut Park, E. D. Moore preached in the morning and Edward Rannie at 7.30. Enoch Hill, 11 a. m., preaching by J. V. Roberts; 7 p. m., Amos E. Allen.

The second session of the quarterly business meetings was held at the Stone Church, July 9, at 8 p. m. The following were elected delegates to the General Conference: R. V. Hopkins, J. A. Becker, W. W. Smith, F. M. Smith, R. J. Lambert, B. R. McGuire, E. A. Smith, M. H. Siegfried, Mrs. W. W. Smith, Evan Fry, J. M. Terry, E. L. Kelley, J. F. Keir, Mrs. M. A. Etzenhouser, H. O. Smith, J. F. Curtis, S. A. Burgess, A. K. Dillee, I. A. Smith, Joseph Luff, F. A. Smith, E. D. Moore, C. B. Hartshorn, J. A. Gardner, W. D. Bullard, P. M. Hanson, Dora Glines, E. C. Harrington, F. H. Edwards, Mrs. B. R. McGuire, Ammon White, V. A. Reese, Mrs. J. A. Gardner, D. O. Cato, H. C. Burgess, Charles Blair, J. W. Rushton, Ellis Short, sr., J. W. Peterson, H. W. Harder.

One hundred seventy nominations were made and 472 ballots cast. Delegates are listed in order of the highest number of votes received.

Far West Stake

Missionary work has been resumed after an enforced cessation caused by the illness of appointees or members of families.

Brother O. W. Okerlind has been in the field at various points since the middle of January, although not well as yet. Brother A. H. Parsons, assisted by Brother J. W. A. Bailey with his lantern work, held tent meetings for about a week at Maitland, where Brother C. E. Harpe baptized seven over a year ago. Every effort was made to induce attendance, but the people would not respond. The meetings will be resumed at another time. The falling off of interest shows the lesson of keeping everlastingly at it. Brother Harpe remained as long as he could after his successful work, but a few weeks' meetings, when people are interested and aroused, are not enough. Missionary experiences emphasize "continuity" or, in other words, "hanging on like grim death."

Brother T. C. Kelley, missionary supervisor, is in the northern end of our territory, preaching and preparing for an active season with his aids. He may hold tent meetings at Mound City. Brother W. D. Tordoff, of the Isle of Pines Mission, will work in the stake until he enters Graceland in the fall. He is at Fortescue, preaching, and with his guitar singing the gospel in public and in private. He is a forceful speaker and will do a good work.

Brother R. D. Weaver has of late been able to resume and is holding a series of meetings with the Third Saint Joseph Branch.

Following the last conference of the stake the South Park Mission was organized into the Fourth Saint Joseph Branch, with Brother Coventry Archibald as president. He is assisted by some valuable young men and devoted members. Brother Archibald is a hard church worker although busy with daily toil.

The First Saint Joseph Branch and the entire stake are benefited by the incoming of Brother Orman Salisbury and Milo Burnett with their families from Council Bluffs. Brother H. C. Timm, an active priest, came with them. Send us some more of the same kind, Council Bluffs! Brethren Salisbury and Burnett will assist the president of the stake as acting counselors until such time as a permanent arrangement is made. The retiring counselors, J. W. Roberts, resigning because of ill health, and E. F. Robertson, requesting transfer, have labored well and their services are appreciated and acknowledged.

Until transfer is made, Brother Robertson is making special effort to revive and strengthen the work in the city of Richmond. The old church building of the Alma Branch, located between Richmond and Lexington Junction, will be removed to a lot near the courthouse in the city.

Brethren George Jenkins and J. D. Proffit recently held a series of meetings in the city of Trenton, home of Governor Hyde. Besides services held in the church and on the lawn, meetings were held at the railroad shops during the noon hour. Every known method of reaching the people was resorted to and good results obtained. A follow-up series of meetings will be held soon.

We have lost the big Kansas man, Brother Samuel Twombly, who has been transferred to the Northeastern Kansas District. We miss him; he is a whole-hearted fellow and a good worker. Kansas has gained, Missouri has lost. Success to Brother Sam and his fine family! They are not far away and will "come over" at times.

Work in all the branches in Saint Joseph is moving upward among young and older people. The various lines of department work are developing well and a forward-looking

spirit prevails generally. Some missionary openings in the vicinity of the city are promising and preaching appointments for the local priesthood are scheduled in city and in rural portions of the territory, quarterly. The local missionary effort, and the branch work, like all other work, religious and secular, increase as they are taken up and prosecuted with interest and vigor.

We mention the annual banquet of the First Branch choir and associated members although it occurred some time ago. It was an enjoyable occasion. By the way, we have much musical talent in this city, in Cameron, Stewartsville, Guilford, and other places "too numerous to mention." A united effort for the music of the reunion is being developed, all choirs being furnished the same list of musical numbers.

The stake bishopric has been hard at work prosecuting the work of forming stewardship organizations in harmony with the plan published recently in the HERALD. It is acting in conjunction with the First Presidency and Presiding Bishopric. A beginning is being made, in the confident belief that by the blessing of God based upon a determination to attack and solve the problem, all will be worked out in due time.

Some time ago Brother Arthur H. Mills gave a piano recital, assisted by Brother Eugene Christy, vocalist, at the Y. W. C. A., Saint Joseph. The work was presented under the auspices of the First Church choir and was well received by musical people of the city. Recently Brother Christy sang the leading tenor part in "The Masque of Pandora," a very chaste and classical performance in the auditorium. Such contributions as these are valuable not only for art's sake but also because they give our work prestige, as the citizens appreciate the talent of our people. Many of our young men and women have made their mark in the musical life of the city, past and present.

The annual reunion will be held on our fine and well-equipped grounds, north of Stewartsville, beginning August 17. Saints from everywhere are invited. We will have good programs, a fine time, and visitors from many localities. Get ready now!

Brother T. W. Williams spoke recently in city branches touching upon subjects of general interest, and especially upon the late convention. Saints were pleased to hear from him again.

"We" and others of the brethren have visited quite a number of the branches during the past summer. It is always a pleasure to go anywhere among the fine people located in this territory. We are sorry we cannot mention all by branch name—we couldn't do justice should we try to commend them:

By the way, we wonder why more outlying people do not move into this great and excellent farming territory. There is no better place in the world in which to farm than this rolling prairie of northwest Missouri. Fine branches and fine groups of Saints are ready to welcome and glad to receive additional members. You are missing it by not looking up this territory!

The energetic brethren of Cameron Branch are alive to demands. They enlarged their present chapel some time ago and also purchased a parsonage. However, the church building is entirely too small to accommodate their large attendance; and they dare not advertise much, lest they be obliged to turn away the army of comers. They have, therefore, purchased another building site and are preparing to build a larger church in the near future. There is a great future in this city and vicinity. Good work has been done, and is being continued by Brethren Sheehy, Fiddick, Sloan, and others. Lots of growing young members are there.

There is not a building in the stake sufficiently commodious to answer the demands in conference sessions. "Give us room that we may dwell." However, these demands will be met, locally and generally, in due time. Incidentally, the First Saint Joseph Branch has installed a new furnace, repainted and repaired the lower auditorium, and installed a new electric lighting system, the latter the gift of Brother Hugh McNutt. The upper assembly room will soon be renovated and repainted. Guilford church is to be repainted and the auditorium redecorated.

Not the least in our work is the Department of Women, which is steadily growing in the branches, so much so that the brethren, in many cases, find much interest in the well-arranged, intellectual programs put forward by the sisters. Every branch needs this important feature to make its program complete. It is the "effectual working in the measure of every part," nothing omitted, that brings success.

Some of our musical artists have signified pleasure in hearing a number of quotations bearing upon their divine and wonderful art. By request, we give to them and to others the benefit of these exquisite sentiments, the interpretations of great hearts and inspired minds, expressing their appreciation of "music, the most spiritual of all the arts."

"Music is the mediator between the spiritual and the sensual life. Although the spiritual be not master of that which it creates through music, yet it is blessed in this creation, which like every creation of art, is mightier than the artist."—Beethoven.

"Music is the harmonious voice of creation; an echo of the invisible world; one note of the divine concord which the entire universe is destined one day to sound."—Mazzini.

"There is something marvelous in music. I might almost say it is, in itself, a marvel. Its position is somewhere between the region of thought and that of phenomena; a glimmering medium between mind and matter; related to both, and yet differing from either; spiritual, and yet requiring rhythm; material, and yet independent of space."—H. Heine.

"The meaning of the song goes deep. Who is there that, in logical words, can express the effect music has upon us? a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that!"—Carlyle.

"Yet music is the prophet's art; among the gifts that God has sent, one of the most magnificent."—Longfellow.

Our publicity work has been neglected in the midst of pressing cares and urgent demands upon our time. We hope soon to have a correspondent who shall be able to report more frequently, and better.

May we say one word, and that very seriously and soberly, in closing. The work of the Lord is reviving and growing, notwithstanding apparent difficulties and a variety of hindrances, usual to the progress and development of any very great movement. But, and we say it confidently, the time is very near when the work of the church will move forward in great unity and power, under the divine favor, in marked and peculiar endowment. We have known this to be assured in a time then seemingly far distant, in our youth; but intimations and intuitions of late have indicated the near realization of this great and long-expected day of endowment and power. Let no one be discouraged, but all take heart of grace and go forward!

R. S. S.

Pleasure and duty are a hard pair to drive in double harness.

Eastern Michigan District

June 2 and 3 should have been dates of importance to every worker of Eastern Michigan District. A splendid and interesting program was prepared and notices distributed to the various branches. The elders, who should be most interested in the district Sunday school affairs, were to meet in conjunction with the Sunday school workers in a district convention, but as has been the case of late years, Saturday showed a very poor response and few were in attendance. On the day of all days, when the business of the district is to be transacted for such an important arm of the church as the Sunday school, the attendance should be at least representative of the district.

The morning session of prayer opened at 10 o'clock, subject, "Unity." A splendid spirit prevailed and all rejoiced. At 11.15, the opening address of welcome was by W. H. Sheffer. Superintendent L. E. Grice also spoke, using as his theme, "Our aim." The early afternoon session was devoted to the reading of reports and to business. At 3 p. m. Sister Millie Mitchel gave a reading followed by an able address by the president of the elders' quorum on "What the quorum expects to do for its members, departments, and district." "District observation" by the district president was then discussed. The rest of the afternoon was given over to general discussion. In the evening at 7.30 there was congregational singing, followed by a sermon by J. R. Grice.

On Sunday a goodly number enjoyed a splendid prayer service. God came very near to us and we were caused to rejoice. In the afternoon the elders' quorum met in the basement apartments. Congregational singing was conducted by the district chorister, followed by a sermon at 2 o'clock by Elder J. R. Grice, subject, "Coordination." At 3 p. m. the sermon was by Elder W. M. Grice followed by general discussion. Preaching was in the evening again. General discussions give opportunity for all to express their views and are often a splendid thing in bringing out salient points in our workers' experience.

The time was when our conferences were well attended. Hundreds came to our two-day meetings, but to-day we have difficulty in getting attendance on Saturday. Two days of meeting or convention is a thing of the past. It is said that "necessity knows no law." Shall we find it necessary to hold our business sessions on Sunday in order that our districts may be correctly represented? We sincerely hope not.

The above is not only true in this district, but in many others as well, and the great question is: How shall we solve the problem and create the interest which is necessary to the accomplishment of the great work ahead? We may be able to visualize the "Hill of Zion" with the sunlight of God's presence streaming down upon it and see the travelers wending their way toward the top with joyful countenances, but we must not be oblivious to the shadow of the valley ere we make the ascent. Conditions as above are not at all pleasant, but to shut our eyes and say "they do not exist" will never solve the problem. There is most surely a cause, and to find it and apply the remedy is our duty.

May God give us strength to battle on, to see our lack of interest and not to lay the trouble at another's door, thinking thus to avoid our own responsibility, but each be willing to contribute his part in the interest of the district that the work of God may prosper is our prayer. However, prayer alone will never get results. We must work as well as pray. I am in sympathy with one of the pointed paragraphs contained in the printed program which states, "You will have to do more than pat yourself on the back to get results." May we find the statement true, "Disappointments are only rounds in the ladder that leads to success." J. R. GRICE.

News From Council Bluffs

On Monday, June 25, about a hundred and ten Saints met at the home of Elder O. Salisbury and family as they were departing the next day for their new home in Saint Joseph. Elder George Beaty, on behalf of the Saints, presented a silver set as a token of the appreciation of the Saints of Brother Salisbury's work among them. Songs and words of commendation from the present district president added to the joy of the evening.

On the 27th, Bishop Karlstrom gave an illustrated lecture at the church. Those attending seemed to be much interested in the history of his mission and the illustrations of the different parts of the South Sea Islands. That which was of most interest and worth seemed to be the advancement the natives are making in gospel service and Christlike character.

The Sunday schools of the district held a picnic on Independence Day in the reunion grounds. So many were absent from the city that there was not as large an attendance as had been expected, but those present enjoyed each other's association.

The reunion this year will be held at Prospect Park where two previous reunions have been held. All are urged to attend and enjoy the good spirit which we are praying will be present.

We are informed that Brother George Lincoln, wife, and wife's sister Clara, will depart for their future home in California soon, and no doubt will be on their way by the time this item appears in the HERALD.

Brother and Sister McCord, of Malvern, are at the Jennie Edmondson Hospital with their fourteen-year-old son who was injured just before the Fourth while handling some fireworks. Part of his hand had to be amputated.

Brother Lee Landon and Miss Lucile Eliason from Montana were recently married. They will make their home in Council Bluffs for the present.

Wichita Flood Aids Church Building

The flood which struck the city of Wichita June 10 and did much damage to buildings and surrounding country, turned out to be an aid to the workers who are remodeling the church building.

While work was being done on the building the flood broke, rain coming down in torrents. In a very short time the entire neighborhood was one vast lake, and the basement of the church was filled with water in about forty minutes. Since then it has been discovered that the flood has made excavation of the basement an easy matter.

The water stood from one to six feet in Douglas Avenue, the main street of the city. Many of the business houses and homes of the city were flooded, many taking refuge in the school buildings and other available places. Near six hundred were cared for by the charitable organizations of the city.

Several families of Saints were in the flooded district and one or two suffered a slight damage to their household goods. Otherwise they are none the worse for their experience.

Meetings Not Affected by Weather

Philadelphia writes that the interest in prayer meetings is on the increase at the beginning of the summer season, although the weather being warm, it would seem that the opposite would prevail. Prayer meetings are being held in the basement of the church where the temperature is lower, making it more comfortable. The meetings are interesting and inspiring.

Little Sioux

President F. M. Smith was present at the Little Sioux Conference at Magnolia, Iowa, June 23 and 24, giving two addresses, Saturday night and Sunday morning. His subjects related to the social problems of the church, his remarks being edifying and encouraging.

Sunday afternoon, Bishop A. V. Karlstrom, who recently returned from the South Sea Islands, addressed the conference and in the evening gave a lecture illustrated by stereopticon views of the islands.

Large numbers attended the meetings on Sunday, making it necessary to adjourn to the schoolhouse auditorium Sunday morning and afternoon to accommodate those in attendance.

Dry Fork Branch Reports Progress

A very enjoyable time was had at Dry Fork Branch on June 24 consisting of an all-day meeting with basket dinner. Many Saints and friends were in attendance from near-by as well as distant branches, some coming as far as fifty miles.

Our Bishop's agent, Brother Charles Wesner, of Centralia, Illinois, was the speaker at the 11 o'clock hour, and nearly everyone expressed the opinion that it was a wonderful discourse. He surely gave us much food for thought.

We have a nice little Sunday school and are working together for the advancement of the great cause, which eventually must go to all the world.

Brother Bruce E. Brown has been holding meetings at this place for the past ten days with good attendance almost every night. One Methodist lady said to me recently, "It does seem that you people have your church organized just as Christ organized his church." She is reading the Call at Evening and thinks it is wonderful.

B. H. WARREN.

Suggestion for General Conference

Elder J. Frank Curtis and I were present at the opening session of the General Assembly of the Presbyterian Church of the United States, held in Indianapolis in May. I also attended several other sessions after Brother Curtis left the city.

There were 877 delegates on the main floor and about 50 officials on the platform, but none of the latter voted. There were no women delegates, but several acted as reporters or clerks for committees. It took nearly three hours to organize, which was in charge of a moderator. A ten-minute speech was allowed in making a nomination, and when the nominations were all made a ten-minute speech was allowed the one who seconded the nomination. They voted by ballot for which the assembly was divided into twenty-two sections, each section having a chairman, secretary, and two tellers. In this way it took thirty minutes to take the vote and have it counted and read. The time of adjournment was known when the assembly opened. It seems that it is limited to about one week, not including Sunday. The morning business session opened at 9.30, following an hour of devotional service, and another business session was held in the afternoon. All these sessions opened with prayer.

The business moved with clock-like precision. Much of the work is done by committees that bring the business to the assembly, so not much of the business has its origin on the floor of the assembly. Each committee knows the day and hour when it is to make its report and when the time arrives the moderator introduces the committee representative to the

(Continued on page 694.)

MISCELLANEOUS

Opening for Laundry Man

Owing to recent developments, there is an opening in Lamoni, Iowa, for an experienced and successful laundry man. One is preferred who is interested in the church and the development of her people, especially in Lamoni and Graceland College. He should also have a knowledge of dry cleaning and pressing and such work. Address communications to Graceland College, Lamoni, Iowa.

Concrete Workers, Bricklayers, and Plasterers

In the erection of the convention hall and gymnasium, now commenced and to be carried forward as rapidly as circumstances will admit, it is desired that any young men who have had experience in working concrete or in laying brick or tile, or plastering, who are looking for an opportunity to work their way through school, would let us hear from them as soon as practicable. It is our purpose to erect this building with student labor as far as practicable, and we earnestly solicit the cooperation of all. Will those who may know of young men fitted for this work who might be interested if the matter were called to their attention, either present the matter to them or send us their addresses, or both? We shall be glad to take the matter up with them and will be grateful for any cooperation in this direction. Address: Graceland College, Lamoni, Iowa.

Quorum Notices

Northern Michigan, during the reunion at Park of the Pines, August 21, an elders' quorum meeting.

Central Michigan, during the reunion at Pinconning, August 24, an elders' quorum meeting. We would like to have as large a representation as possible. Having the meetings at both places should give the elders a chance to attend one of the two places. E. A. White, president of the Northern Michigan Quorum.

Eastern Michigan, during the reunion at Port Huron, August 10. The elders' quorum meets 8.30 a. m., on that date. We wish as many as possible to be present. A program will be arranged. Myron A. Carr, president.

(Continued from page 693.)

assembly. He reads his report and then has thirty minutes in which to make his speech explaining the report. After this it is open for discussion and the speeches are limited by a general rule applicable to committee reports. In this way the assembly gets first-hand information as to what the report means and what it is intended to accomplish.

In our conference we let free speech go unbridled and a few men talk for an hour or more and then the previous question is called and often the debate is ended and we have only the opinion of a few expressed. In their assembly they act on the theory that it is better to hear six men speak ten minutes each than for one man to speak sixty.

William Jennings Bryan was chairman of the committee on Christian education. The substance of his report was that no educational institution under the control of the Presbyterian Church permitting the theory that man descended from the brute creation to be taught as a fact or truth, should receive any financial assistance from the funds of the church. He was not opposed to teaching the theory as a theory. After a heated discussion by the intellectual giants of the church a substitute was carried to the effect that the men who had charge of the educational institutions of the church should see that nothing was taught that would undermine the faith of the students in God and Jesus Christ and in the infallibility of the Bible.

EDWARD RANNIE.

Requests for Prayers

Sister Ida M. Joehnk, formerly Ida Manifold, widow of Brother C. C. Joehnk who was at one time an active missionary in the church, requests the prayers of the Saints that she may be healed of her affliction, especially that her speech might be returned. Sister Joehnk is a resident of the Holden Home and is paralyzed to the extent that she can scarcely walk around in the building, and her speech is so affected that it is difficult for her to converse with anyone. She is a very loyal and devoted Saint.

Two-Day Meetings

Central Michigan, five miles north and one mile east of Gladwin, July 28 and 29. Matthew Umphrey, president.

At Bisbee, Arizona, August 18 and 19. The Saints of Arizona and New Mexico are invited. Begin to make your plans now to attend this meeting and enjoy a good social and spiritual time. Meeting place, Woman's Club Building, Quality Hill. Pastor's address, Box 453, Bisbee, Arizona. Residence, 125 Higgins Hill. Phone 751. E. R. Davis.

Northern Michigan. At East Jordan Branch, July 21 and 22. At the Onaway Branch, August 4 and 5. Allen Schreur, president.

At Midland, Michigan, July 21 and 22. The meetings will be held in the church on Hailey Street. Matthew Umphrey, president.

Reunion Notices

Utah, at Ogden, Utah, in the Sanitarium Grove at the mouth of world-famed Ogden Canyon, August 23 to September 2. An ideal place to spend ten days in spiritual and recreational activity. Besides our own corps of missionaries we are assured that Brother Gillen, Sister Glines, and some one from the Presiding Bishopric and Order of Evangelists will be in attendance. It is desired that those coming bring their own tents and bedding or write A. W. Bogue, 1538 Hudson, Ogden, Utah, and make arrangements for the same. Such business as should come before the fall conference will be disposed of during the reunion. All reports must be in the hands of the district secretary, Anna Colman, 390 East Second North, Provo, Utah, not later than August 20. V. B. Etzenhouser, president.

Nauvoo, at Nauvoo, Illinois, August 17 to 26. The price for double cots should have been \$2.25, instead of the price as printed last week.

Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2. Tents: 10 by 12, 3-foot wall, \$3.50; 12 by 14, 4-foot wall, \$4.50; 12 by 16, 4-foot wall, \$5.50. Order tents of Jasper O. Dutton, Box 36, Route 8, Janesville, Wisconsin, not later than August 10. Anyone ordering later, address him at his home address, 1902 East Main Street, Madison, Wisconsin. Meals will be served at the dining hall, as in other years, at the lowest possible price. As speakers we expect: Apostle J. F. Garver, Patriarch J. F. Martin, Seventy B. C. Flint, and High Priest J. O. Dutton. Besides the district superintendent of each department, Mrs. N. E. Hield for the Department of Women, Miss J. N. Dutton for the Sunday school, and N. E. Hield for the Department of Recreation and Expression, we expect some departmental workers who will be announced later. Jasper O. Dutton.

Kewanee, at Galva, Illinois, August 10 to 20. Order tents and cots of Edward Jones, 926 North Vine Street, Kewanee, Illinois. Prices: 15 by 22, \$9; 12 by 14, \$4.25; 9½ by 12, \$3.50. Cots, fifty cents each. Order now. Meals will be served according to the Word of Wisdom and at a reasonable price. Illinois is indeed God's country. Come and enjoy it, if you have no reunion home. Let us obey the call of the Master, "Come aside and rest awhile." Ralph W. Farrell, chairman.

Black Hills and Western Nebraska, at North Platte, Nebraska, July 27 to August 5. Hubert Case will be one of the speakers. Jessie Morant.

Spring River, at Cunningham Park, Joplin, Missouri, August 3 to 12. A goodly number of excellent speakers and workers will be in attendance. Tents and cots for the ten

days may be had at the following prices: 8 by 10, \$2.75; 10 by 12, \$3.25; 12 by 14, \$4.25; 12 by 14 with six-foot detachable wall, \$7.75; straight cots, 60 cents; army cots, \$1. Those attending will be expected to provide their meals as no meals will be served by the reunion association. It is desired that orders be placed for tents at the earliest possible date. Those desiring tents or cots will address the secretary of the reunion committee. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Little Sioux and Gallands Grove, at Dow City, August 17 to 26. The reunion will have the use of Dow City's beautiful park. Come early and spend your vacation enjoying the spiritual feasts the committee is providing for you. Brother P. R. Burton and two of the Lamanite elders and their wives are expected to be present. Brother J. L. Butterworth, Dow City, Iowa, has charge of the tents. Write him for information. Lena M. Talcott, secretary, Arion, Iowa.

Far West, at Stewartville, Missouri, August 17 to 26. The grounds are large and fine with splendid camping facilities including good water, dining hall, meals served cafeteria plan at reasonable rates. Prices of tents: 12 by 16, 6-foot wall, \$8; 12 by 14, 3-foot wall, \$4.25; 10 by 12, 3-foot wall, \$3.50. Cots, 75 cents; chairs, 20 cents. Address all orders for tents to John E. Hovenga, Stewartville, Missouri. Tents should be ordered early and all arrangements made in good time that the opening exercises may occur without interruption on Friday, August 17, at 8 a. m. R. S. Salyards, president.

Kirtland, at Kirtland, Ohio, August 9 to 19. Prices: rooms, approximately, \$1 per day; tents for the ten days, 10 by 12, \$2.50; 12 by 14, \$3.50; cots, 50 cents, straw for cots, 25 cents; cot in dormitory for men, \$3; cot in dormitory for women, \$3. Meals, cafeteria style, lunch counter, or refreshments, at reasonable prices. Advisable, on account of baggage transfer, where possible to make train connection in Cleveland for Willoughby, otherwise it will be necessary to send baggage via Electric Package, which sometimes causes delay, especially when arriving in Cleveland late in the day. Be sure to bring your own bedding for use in tents or dormitory. If you want to be taken care of in approved style and relieve the committee of the usual "mad rush" get your order in at once. Address all orders for reservations to John R. Booher, Route 2, Willoughby, Ohio. F. J. Ebeling, chairman of committee.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Alabama, at Pleasant Hill, two and one half miles west of McKenzie, July 13 (431).

Portland, at Portland, Oregon, July 13 to 29 (528).

Northern California, at Irvington, July 20 to 29 (502).

Chatham, Ontario, at Erie Beach, July 20 to 30 (407, 550).

Florida, at Alafloa Church, near Brewton, Alabama, July 20 (622).

Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).

Central Texas, at Central, July 23 to 30 (575).

Black Hills and Western Nebraska, at North Platte, Nebraska, July 27 to August 5.

Western Colorado, at Delta, July 27 to August 5 (502).

Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5 (622).

Toronto, at Lowbanks, July 28 to August 13 (599, 622).

Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).

Spring River, at Cunningham Park, Joplin, Missouri, August 3 to 12.

Eastern Iowa, at Maquoketa, August 3 to 12 (622).

Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575).

Western Oklahoma, at Eagle City, August 3 to 13 (670).

Seattle and British Columbia, at Everett, August 3 to 19 (622, 647).

New York and Philadelphia, at Deer Park, August 4 to 19 (646).

Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503).

Southwestern Kansas, at Winfield, August 10 to 19 (502).

Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).

Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).

Des Moines, at Runnells, Iowa, August 10 to 19 (646).

Kewanee, at Galva, Illinois, August 10 to 20 (646).

Northeastern Kansas, at Netawaka, August 11 to 19 (599).

Western Maine, at Brooksville, Maine, August 12 to 19 (575).

Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528, 670).

Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).

Eastern Colorado, at Colorado Springs, August 17 to 26 (528).

Idaho, at Rupert, August 17 to 26 (599).

Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26 (647).

Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26 (647).

Little Sioux and Gallands Grove, at Dow City, August 17 to 26 (670).

Far West, at Stewartville, Missouri, August 17 to 26 (575).

Mobile, at Gautier, Mississippi, August 17 to 27 (670).

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:

Musical Appreciation 673

Unity 673

Opportunity Knocks 674

Senior College Course 675

Borrowing From Public Education 675

Cures for Cancer 675

ORIGINAL ARTICLES:

Our Zionie Ideals, by Frederick M. Smith 676

PASTORAL:

Methods in Officiating 681

OF GENERAL INTEREST:

What Psychology Is Not 683

Earning Power and Education 683

Immigration and Our Population 684

Mexican Prohibition 684

Electrical Science Progresses 684

Mob Law 685

More About Palestine 685

Public Aid to Children in Their Own Homes 686

Twelve Presidents on Prohibition 686

Progressive Laws for Children's Welfare 687

Military Training Camps 687

A Model City 687

The President's Tour 687

Kewanee News 687

LETTERS AND NEWS

J. R. Lambert—J. D. Proffit—Laura B. Clark—Alta Kimber
—J. R. Grice—B. H. Warren—Edward Rannie.

MISCELLANEOUS 694

Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27 (670).

Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (528).

Western Montana, at Race Track, August 17 to 27 (526).

Central Michigan, at Pinconning, August 17 to 27 (502, 550, 647).

Central Oklahoma, at Redrock, August 17 to 27 (675).

Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).

Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).

Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2.

W P E

Radio Program for July 22, 1923, 6 P. M.

Broadcasted from the new studio in the old Library Building.

Violin solo: "Meditation from Thais."
Miss Emma Snead.

Baritone solo: "Smilin' Through," by Arthur Penn.
Mr. James R. Houghton.

Violin solo: "The Holy City," by Stephen Adams.
Miss Emma Snead.

Vocal solo by Mrs. John Isaacs.

Prayer.

Baritone solo: "Open the gates of the temple," by Mrs. Knapp.
Mr. James R. Houghton.

Sermon by President Frederick M. Smith.

Vocal solo by Mrs. John Isaacs.

Conference Minutes

GALLANDS GROVE.—At Denison, Iowa, June 22 to 24. The district presidency presided over the conference. Bishop's agent's report showed: receipts, \$993.91; disbursements, \$993.91. District officers were elected as follows: E. R. Butterworth, president; A. R. Crippen and Robert Fish, assistants; Lena Talcott, secretary; E. L. Edwards, treasurer and Bishop's agent; J. D. Talcott, chorister. President F. M. Smith was with us on Sunday afternoon and evening. The next conference will be at Cherokee. Lena M. Talcott, secretary.

NORTHEASTERN MISSOURI.—At Bevier, June 23, at 10 a. m. J. F. Edwards and B. S. Tanner presided, with W. C. Chapman as clerk. Bevier, Higbee, and Macon Branches reported. A resolution was passed requesting the First Presidency and Twelve to send a General Conference appointee as district president and also a missionary to this district. A recommendation was also sent to the First Presidency and Twelve for the organization of the Hartsburg Saints. The district by-laws were suspended. A motion carried that we have annual and semiannual conferences. Elections as follows: B. S. Tanner, president; W. B. Richards and W. C. Chapman, associates; W. C. Chapman, secretary. Bishop's agent, historian, and chorister were sustained. Adjourned to meet at the call of the district president. William C. Chapman, secretary, Route 3, Higbee, Missouri.

We Again Call Your Attention to the
Opportunities Offered by

Graceland College



THE WORLD SAYS: "We need *trained* men and women."

THE CHURCH SAYS: "Get your training under church influence in your own church school."

PAUL SAYS: "*Study* to show thyself approved," etc. To be approved means to be efficient. Efficiency implies education and careful planning.

COLLEGE AUTHORITIES SAY: "We wish to make it possible for every young man and young woman in the church to secure an education."

Your logical time to **BEGIN** is **NOW**.

Resolve to *be prepared* when the opportunity comes.

ACT on that good intention **TO-DAY**.

• • •

Write for full information concerning our industrial, self-help plan.

Address: **THE PRESIDENT**
GRACELAND COLLEGE **LAMONI, IOWA**

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, July 25, 1923

Number 30

EDITORIAL

Church Members, Social Workers, and Religion

The question occurs to us, "Are social workers religious?" In seeking an answer we cannot help but call to mind the various persons we know who are engaged in the work generally known as "Social Service," and scrutinize their lives in such a way as to determine whether they are what we call religious.

A story is told, and it is a true story, of a grandmother residing in a home for the aged who one day said to her granddaughter who was visiting her, "Sister D is a mighty good woman, but then she isn't just what you would call religious." The granddaughter looked up in utter astonishment.

Sister D not religious! A woman who, at that time, had given without price nineteen years of consecrated service in a home for the aged as a mother to numerous grandmothers and grandfathers. Now this grandmother loved Sister D and could never find enough good words to praise her, yet here she was accusing her matron of not being religious.

"How is that, grandmother?" asked the young girl. "What do you mean—not a religious woman?"

"She doesn't pray or bear testimony. At least I have never heard her yet," answered the grandmother, adding at the same time something about how Sister D always had treated her as though she had been Sister D's own mother.

"Reverend X used to pray and bear testimony. Was he religious?" asked the girl.

"Now Reverend X was a hypocrite and you know it," the grandmother replied firmly.

Very true, he had been. He prayed and preached and bore testimony and then one day absconded with the life savings of many trusting ones of his congregation. But the life of this Sister D of whom they were speaking had been one long, living testimony and there could be no doubt that she often prayed silently and with faith believing.

All that might be said was not going to change the grandmother entirely. She had been accustomed too many years to thinking of religion in certain terms. Of course it is agreed that prayer and testimony are some of the natural outlets of religion,

as a smile of welcome indicates love. The grandmother and the girl had between them only the difference in understanding of terms, just as many other good people dispute yet believe essentially the same thing, if only they could understand each other.

This reminds one of the two women who attempted to do a washing together and came at length to the differing place, how to finish the washing. One lady wished to "suds and rinse" the clothes; the other thought they should be "rinsed and blued." The latter finally consented to allow the first to govern, although she was positive the clothes would be ruined. Imagine her surprise when the woman who wanted to "suds and rinse" finished the washing exactly as she herself would have done it. Merely a difference in terms! One woman's suds water was the other's rinse water; and one's rinse water was the other's blue.

To the grandmother spiritual life was made up of two things, religion and duty; to her granddaughter the term *religion* covered all spiritual activities, praying, testifying, preaching, and daily living.

The twenty-seventh verse of James 1 reads: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

"To keep himself unspotted from the world" is not enough; there must be added also the visit to the widows and orphans. All agree that James did not mean a short call to express sympathy; he meant to supply them with an opportunity whereby they might earn for themselves the necessities of life. He used the term as a type of service that stops woe on every hand, not merely the carrying of a bouquet of flowers to the door where the crepe hangs, but also swatting flies, voting for prohibition, or making the city water "safe for democracy."

Social work includes all activities which are for the purpose of bettering the world and its inhabitants. Yes, in it are doctors, free clinics, visiting nurses, sisters of mercy, juvenile court workers, ministers, professors, and parent-teacher associations, but it does not stop there. The little rural teacher in the unknown community helping the newest ragged urchin to learn to read is one of them;

the most insignificant mother, keeping her dooryard clean from refuse, seeing that the slop pail is covered, keeping the quarantine laws, is also a social worker. The farmer cutting obnoxious weeds and draining the mosquito slough is doing a priestly service. All these things they have done in the name of duty, yet it is as Christ would do. It is religion. Up in heaven the recording angels may grant to the inhabitants of some cities a greater reward for the cup of safe water than the cup of gold.

These things are all prosaic enough, too common to be thought of as social work. We are in the habit of looking upon certain charity deeds only as belonging in the social service field, as the Christmas basket, the coin for the beggar, the visit to the prison. Some so-called charities have in reality become as curses.

One of the purposes set forth in the new stewardship covenant is "To aid and assist the worthy and the poor, directly or through such channels as the order may direct, in obtaining employment and homes; to help the sick and afflicted and unfortunate in time of need." This expresses the ideal in social service. To keep oneself unspotted before the world and from the world is not an expression of religion, and the one doing only that is failing.

How many of us know the circumstances which make the needy about us? Do they need our substance so much as they do the opportunity to assist themselves? To pauperize the unfortunate is a crime; to correct their misfortune—that is Christ. This may require the prevention of disease, the removal of temptation, a character building, education, a mental renovation, an opportunity to labor. To provide the needy, not so much with funds as the real thing they lack is the purpose of social work. These things begin to spell religion.

Religion should be broad enough to encircle others not of the same faith. This includes lending vote, voice, finance, and hand to civic life. Such activities need not interfere with testimonies and prayers, but rather they should give something worth while about which to testify and pray.

A social worker is religious because such work, accomplished in the proper spirit, is the expression of the fundamentals of Christianity. "Faith without works is dead," or positively, "Faith with works is living." A church member not bettering social conditions in his community has no religion.

The great troubles have not changed. Suffering and death, the agony of bereavement, the tragedies of blighted hopes and shipwrecked lives—these are not things peculiar to the twentieth century.—Religious Perplexities.

Prohibition Does Cut Offenses

The American Issue has recently printed a number of tables to show that in eighty-seven American cities the arrests for drunkenness have been cut on an average 25 per cent from 1916 to 1922 and that arrests for all causes were cut 1.7 per cent. This decrease occurs in spite of the fact of increases in population and despite also the fact that the police are arresting every man no matter how quiet who shows signs of intoxication whereas in the earlier period a drunken man was rarely arrested unless disorderly or helpless.

Another cause of increased total arrests is the multiplied use of the automobile. The increased number of traffic laws have brought about a great increase in the number of arrests for traffic law violation. Prohibition could hardly stop at once all drinking. It is interesting to note that in the cities where it is notoriously greatest there is still a decrease of 25 per cent.

How Divide the Surplus

Do only the crumbs from our table go to the Lord's work?

There is a falling off in contributions to many of the great denominations of to-day. The decline is so great in the Methodist Church that it bids fair to destroy a large part of their foreign mission work. Yet as an editorial in the *Christian Work* points out, that which is brought to the table of the Lord as gifts for the Lord is pennies, dimes, and a few quarters. People put in something because they are ashamed not to, but as little as possible.

It would be interesting to take an average congregation, and after deducting household expenses see what proportion went on self for amusement, pleasure, and clubs, and what proportion goes to the church. Does the Lord get only the leavings? A man will put a quarter in the plate, then go to the country and buy an expensive dinner for the whole family and burn up several dollars worth of gas. The amount that the members of a single denomination will spend on amusement and pleasure seeking in a week would do some splendid missionary work.

Again, the energy and enthusiasm that is put into a baseball or football game, if exerted on behalf of the church, how great indeed would be the result. How great would be the gain if a tenth of the energy and enthusiasm were thus given vent, for a man is "crazy" to play golf, "crazy" over his recreation, but not "crazy" in the same sense for the church and the work of God. It is not that recreation is bad. It is not even that riches are bad, but there is the danger that we give our glorious youth and splendid heritage to that which perishes and leave to the kingdom of God only the leavings.

The Idle Hour

"There'll be rest by and by," reads a popular hymn which infers that rest is the desired quality which can only be had in heaven. This represents an age-old attitude on the part of religionists that we live for the hereafter, and life to-day is but a scourging of the soul in preparation for what is to come. Salvation for one, condemnation for the other, is the theory that has whipped sinners into line for the past thousand years or so. But to-day the vision has shifted, and we are realizing the blindness of centuries. It is a time to bemoan the fact that we have wasted years in which we might have progressed. It is time we realize the blunders we have made and right ourselves before it is too late.

The former understanding of rest was idleness. It was a desire to do nothing. The whole idea represents a lack of knowledge of psychology and even of everyday common sense. Nobody is happy when he is idle. Even the loafer sitting on a cracker box at the back of the grocery store will whittle at a piece of wood or the gang of boys hanging around the corner cigar store or pool room will shoot pennies or shake for smokes in order to keep from doing nothing. Of course such actions are idleness, but the profoundest loafer does not want complete inactivity. Yet we sing of a day to come when rest will be ours, having in mind the luxury of indolence.

The modern interpretation of rest is recreation. Anything that renews life is recreation. In this sense sleep is recreation, and where rest is needed but sleep cannot come, then idleness may be recreation, but the latter situation is the rare exception.

If the song we refer to sings of the day when life will be renewed and be of permanent duration, then all should rejoice in the anticipation those words express. That is the hereafter we can desire, when life will be eternal.

Here on earth we can enjoy part of the blessings in store for us by realizing where they are to be found. After the work of the day there should be time for recreation in which life is renewed and energy made over into power to carry us through another day. Sleep is a part of recreation, and there should be time for plenty of sleep. But sleep occupies only a portion of the hours that can be devoted to recreation. All should be educated to such a degree that every individual can best determine for himself what to do with his "spare" time. There are many good ways for using this time, and these should differ as the delights of individuals differ, but all should be directed toward the building up of life forces.

There are periods of time occurring in the daily

routine of every life when a spare hour is one's to spend. How to kill an idle hour is a question of much import to some people. These are the people who have been in the habit of wasting time during their lives. To others it is a simple matter to "kill an idle hour," for these persons always have something to do. This is the value of an avocation or a diversion, or a hobby, for here is the opportunity to pursue its pleasure.

The idle hour should be killed by recreation and not by inactivity. Inactivity does not give life; it brings death. Some people have the habit of idleness, and it will not be questioned that they are nearer dead than alive. Do not be idle.

If an idle hour presents itself to be killed, kill it, but not by idleness. Do something that contributes to life, and enjoy now part of the blessings that may be in store for us in the future.

Transportation

Our attention has been called to conditions existing with regard to transportation of delegates to the General Conference and other places where reduced rates are desired. Some difficulty has occurred and confusion resulted when local officers and supervisory missionaries have attempted to negotiate with railroads concerning transportation privileges.

We call attention to the fact that the church has a Transportation Department through which all arrangements for special privileges of transportation should be handled.

In the past the HERALD has made announcements concerning transportation when requested to do so, but in the future all such matters should be taken up with Granville S. Trowbridge, head of the Transportation Department of the church.

It is through that office that all arrangements will be made for General Conference and other conventions. Please take notice of this fact and help avoid confusion which has often resulted in the past, when independent action has been taken. F. M. S.

Every man seeking his own interests, while the Devil takes the weak ones seems to be the general working out of the present order of things. To change from that to an order in which each will be seeking the interests of his neighbor is a long step and a big job, but to accomplish that is the task of the church in establishing the social order our philosophy sets out. Are we to be deterred by the bigness of the undertaking? F. M. S.

The world is full of kickers; and that's what most of us are kicking about.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Suggestions to Religious Social Workers

An address by Doctor Frank W. Blackmar, of the University of Kansas, Lawrence, Kansas. Delivered at the opening of the Young People's Convention, at Lamoni, Iowa, June 7, 1923.

After the rather complimentary introduction by Doctor Smith, and I am sure I appreciate his gracious words, you may think you are going to hear something very profound from me. You are not. You will be gravely disappointed if you expect anything very profound from me. I have come here to talk to you this morning, to reason with you in a simple way on a very simple subject. It is said that God always leaves unfinished work for the workers of the world. I take it that you have come here to study how to complete the unfinished work that Jesus Christ started in the world. You are to study methods of adaptation, methods of interpretation, methods of appliance, methods of doing, as well as methods of thinking. I take it we are fundamentally agreed on some great problems: First, that religion is a great part of life. Yes, indeed, I will say the important part of life; and I may get lots of you to say that religion, properly lived, is life—the great thing for which we exist. I know therefore that in the studies here the fundamental things are to see that we have open minds ready to receive the truth.

One of the things that sociologists and religionists and reformers of all kinds have to look for and find in their way is the binding influence of dogmatic tradition. I have no criticism of tradition in itself. It comes down as a social heritage, and, rightly used, like all good things is useful, and wrongly used is very detrimental. And I pray you this morning to forget for the time being all your creeds, all your various theories, all your notions, all your pre-dispositions and your fears, and face problems of society with the application of the simple gospel of Jesus Christ to the things before you; then you will learn something with an open mind that will fit you for the efficiency of service.

Now I have no objection to creed. It is a pretty good thing; but when I want to work I forget it and take off my coat and go at the thing in hand. It is a good thing to have a theory and sit in the center of it. Don't depend upon that creed or theory doing the work of the world. You will have enough to occupy your mind with the work without discussing the twiddle-dee of the differences of creeds in this world. Altogether too much time has been spent in

the past centuries on those things. What we need to realize is how to simplify the truth of Jesus Christ and apply that truth to our lives here.

I think we can agree upon another thing—that there is room for invention in religion as well as in the social world or the economical world. Truth does not change when it is once established. God never changes; but our interpretation of God and truth must change as long as we move upward in human society. That seems reasonable, though we have got to readapt ourselves to the truth. I take it, that is what you are here to study how to do.

I know that in the industrial world it would be silly for us to say transportation used to be carried on with a wheelbarrow and cart, therefore we will not use the automobile, the railroad train, or anything else. We understand that a railroad train is much more effective for transportation than a wheelbarrow. So it would be silly for me to argue because my forefathers once did something with a wheelbarrow, in order for me to succeed I must transport my goods by wheelbarrow. Now the fundamental was transportation. That never changes or dies. I am going to transport in a different and better way.

I find the same is true in communication. The earliest communication was of individual expression one to another. The first social communications were little gossip societies whereby people communicated their ideas one to another. There is a better way: the telephone, the telegraph, the radio, the various methods of broadcasting knowledge throughout the world, information, newspapers, books, and sermons. Very fine. Suppose we abandon all those and say henceforth and forever because our ancestors got together and whispered things to each other we must do the same thing. Communication is the principle. Let us readapt ourselves to the new conditions, for we could not get along with the multitudes of people and the great operations of the world by whisper societies to-day. They are antiquated.

So I bring to you this illustration of the human religion. Why, the human race has been trying to find out God ever since the savages trembled through fear of the unknown power. Do you know Him yet? We know more now than they did, and we have been given a better interpretation of God, and we are nearer him than ever before. I think one of the greatest old hymns I ever heard (and I never speak of a thing of this kind but what I think of it) is "Nearer, my God, to thee." This has been the cry of the human race from the primitive groups up to the present time. So I think we can agree upon that as a fundamental principle. I think we can understand, too, that part of the teachings of Jesus would invite an open mind.

I can't find that Jesus left any definite creed. Creeds are the creations of human beings when they have tried to work to definite principle. Churches are built up around a definite principle for the carrying out of the work that Jesus indicated. But he did live principles. He did give us an example, an object lesson whereby we can see what his great purpose was. We do know that the trail of Jesus was the trail of humanity. It is the only way of finding God. I am sure that in the handling of great questions of the kind we must keep an open mind.

I am still of the old-fashioned religion. I was born a Methodist, as you say. My father was Methodist and my grandfathers were Methodists, and we used to believe in the workings of the Spirit and the revival services. I still believe in those things. Not perhaps in a form as they did, but in a larger and better way of introducing that in its adaptation to the world.

Now there is a radio station down at Kansas City, the *Star's* radio. We have a little machine in our house. I go to the machine and put the receiver up to my ears and tune in, and then I can catch the music that is floating out of Kansas City all over this western country; but if I don't tune in, the music goes over my head and goes on. God is whispering in a mysterious way all the time, and if you tune in he will speak to your mind and heart to-day as he did in olden times. If we have a personal religion, a personal contact with God, we must have the wires up if we get the communication all the time. The most of the trouble with the world to-day is that they have not the receiver. The truth is floating out just the same, but they pass by on a lower plane. Without the use of the receiver their minds and hearts are not in tune to receive the truth.

I think we can all agree upon those fundamental principles. Now how are we to carry out this doctrine of Jesus Christ in a social way. Let us talk about a few practical things at this time. I do not know anything about theology as a subject. I have followed along in another line. I have had considerable to do with the sociological interpretation of life and of God and the religious experiences which others have. Beyond that I cannot settle these great dogmas and theories of the world, only to say, Let us keep our mind free from the entanglements of dogmatic theories and formulas and creeds, and keep it in tune, and keep the phones up and receive messages from God. I hold that to be fundamental to-day, and all the rest—the creeds and differences—are being swept away day by day as something to be put in the background on the screen where the actors are performing, helping those whose work is

in front of that great screen as it touches humanity.

You are preparing to work in town. I hold that the church is a religious agency in doing good. There is a little tendency and a danger in people saying, "Us four and no more." When we get into a little church we build that up and we say, "Our church first, your church second"; and we are likely to forget the great call for humanity as expressed in the gospel of Jesus Christ. Jesus went everywhere; he sought all kinds of people. It was a touch of God in the human life. That is the idea that you will have to express.

I have sometimes thought we have gone too far into institutionalism in modern life. I believe in all these social institutions and organizations. We cannot get along without them. There are not too many benevolent laws, not too many associations of uplift; but we must also understand that we must develop this law of life to all people alike, untrammelled by group association. So when we go to the University of Kansas we hear the people shout, "K. U. first." Yes, that is all right. But "K. U. first, right or wrong"? No. "K. U. first, right." "My family right and my family first." These are some of the reversals that we have. "My country first?" Yes, my country first but right. Let us not be led away by too much institutionalism in this social work.

There is one thing that social workers must get rid of. I am pleased to know how broad minded you are here in receiving people from all nationalities from all over the world and receiving them on the same basis as our own people. That is practical Christianity. That is the real essence of the stuff I am talking about.

Now there is another thing we need to be aware of. There is a good deal of ferment in the world just now. Ferment is not a bad thing if you don't have it go too far. This social ferment, this intellectual ferment, this religious ferment is a very good thing because it develops variety, and variety of life is, after all, a means of progress. Did you ever stop to think that that God you believe in is a wonderful being? Did you ever think that he could make the little flower and at the same time make the largest mountain, make the littlest animal in the water and at the same time make the great sun and moon and stars? Christ gave us a wonderful lesson, fitting his life to all sorts of conditions of mankind; so we must broaden out in that way and not say, "We will not fit the door to your size; you get down and crawl in or else you can't go in." I have had a good deal of that, the question of fitting the door to one's size.

Please bear in mind, workers, that no one has a monopoly on religion. There are some people and

churches who think there is a monopoly on religion. God is as broad as the universe, and religion is as broad as he is, so be very careful in your broad, humanitarian spirit to remember that there is no monopoly on religion. You study the history of the past, and you will see how the priest of the tribe had a monopoly on religion. That is a thing of the past. That has nothing to do with the modern life at all. It is a holding over of the traditions of the past where churches and institutions think they have a monopoly on religion. It is just the same with style. There can be no monopoly on style, for style is universal.

Please bear in mind, then, that these controversies that arise in these days do not amount to anything. If you are in doubt just open your Bible and see what Jesus said on this. In approaching people where you want to do them good, please do that. Many young people start out this way. They say to the young friend, "You come in with us now, and we will do you a lot of good." I will tell you a new and better way than that: "We are trying to do a great work here; come in and help us." Oh, do you see the difference? It is simply a play upon human nature. You are trying to do something here; you can do it. Show the people how you can do it, and say, "Come in and help us."

The old attitude of the church is, You come in here, and we will make a new man of you. That is all right. I believe it to be true, but I think it is far better to say, Come in here and help us to make new men out of the world. Then you will get the help.

Your worthy president has referred to the question of evolution. It is a very serious subject to me these days, because a very short time ago a woman came to me and said, "I am in trouble." I asked her what the trouble was, and she said, "One of my high school students came to me the other day and said her pastor said she would either have to give up her zoology or give up her Bible." And then I thought it were better that a millstone be hanged about his neck rather than offend one of these little ones. It was a great blunder to take such an attitude as that.

Do you know that every truth in life is God's truth, whether you find it in the flower or the conscience of man or the small voice in man that speaks to him of right or wrong? Whether it speaks in divine revelation, whether it is found in the starry heavens above as you view them through the telescope, whether of the marvels that are seen through the microscope, or whether you see it under the unfolding of the earth, God's truth is everywhere. He created it all, and it was His business, not ours.

Then let me lay down one principle that you will find to be true. God's truth never quarrels with it-

self, and the truth in the animal kingdom on the earth cannot quarrel with any other truth. No evolutionist who is sound claims that evolution is creation. It is only a witness of the changes that have gone on in the world. It is only an attempt to find out what God has wrought in his great workshop and how he did it. Shall we shut our minds and say, No, we do not want to know how it is being done? If you do, you will have to shut out the men who invented gasoline, and Mr. Burbank who made the beautiful flowers and the fine vegetables, and you will have to shut out all of the other people who are making the world better by increased knowledge, and you are just going to settle down and say, "No, I cannot study anything that God has wrought in the world. That is taboo; that is irreligious." You know better. You know there is not anything better than what is before you, and that is all evolution is—to see what God has spread out before us in the marvels of his world. God says, I invite you to come and see for yourselves; inquire into it and see what has been wrought in the world. He speaks of it often enough in the Bible.

That is all evolution is. The only trouble is the interpreters of truth get a half truth and try to peddle it for the whole truth. Why, they think the moment you say evolution you must think of monkeys. I have been at the circus. I have looked into the cage and watched those little old faces so remindful of something I think I have seen somewhere off in the distant past in my subconsciousness, and finally I turn round and look at the other folks who are looking in at the cage of monkeys, and I see where I have seen this likeness before.

One day a chancellor of the university gave a lecture on evolution. That was about twenty-five years ago. At that time it was a red flag you know. In those days it would raise quite a storm. I was in a carpenter shop one cold morning after that lecture, and Deacon Wise, a member of our church, came in. When he saw me, he glowered at me. I didn't know what was the matter, and I said, "Good morning." He said to me, "How is that monkey factory getting on up on the hill?" Many people, just the moment you talk about evolution, think of the monkey theory. There is no evolutionist that claims man came from monkeys any more than you can come from a flower or a flower from you. No one pretends that. It is a false interpretation of these things. You are going to meet these things. That is why I mention that. Keep an open mind and get the truth, and remember this: God's truth is divine everywhere under all circumstances, and the truth shall make us free. That is good scripture.

Now as to the question of the community. In the

examination of some communities in our State we have examined the boys and taking them at a certain age, and the girls too, we found out what they were doing on Saturday afternoon at any certain hour. We found there were three occupations: one was work, one was play, and the other was idleness. Now work is all right. The instinct of workmanship and the instinct of play came out of the same cradle, and one is just as good as the other in the development of humanity. Anybody who thinks he can regenerate humanity or control young people without considering that play instinct is making a great mistake. When I was a boy it was something like this: "All play is idleness. All idleness is sin. Satan will find work for idle hands to do."

We are built in layers. We think we develop from childhood to youth, from youth to manhood, from manhood to middle age, and then pass on. We come in layers. We lay down a layer of infancy and then one of childhood and then one of young manhood and then one of middle age; and they stay there; they are not lost. When you build a building and put down one layer for foundation, do you take it up before you build the next one? An Irishman, when he was asked the following question: "How do you build chimneys in Ireland?" answered it in about the only way an Irishman could, "Why, we begin at the top and build down." When we build a house, we generally begin at the foundation first and lay the foundation the first thing we do, and that is the way with our lives. Childhood life we never lose. Sometimes you wonder why it is that you do such foolish things all at once. It seems to be illogical. Do you know what it is? Why, it is that your childhood breaks through the incrustation of civilization that you have built over it. If you are normal, you will not have lost your childhood. I have a mother-in-law who is eighty years of age and stricken with paralysis. She is a dear old lady and just as happy, just as cheerful, and mind just as clear as can be. She laughs and jokes all the time. She has carried her childhood all through life, and she is growing old gracefully and will pass on and carry her childhood as well as her womanhood with her.

If this is true, ought we not to pay more attention to this play element? I would say to you that in the moment you expect to make any society, you must begin with young people. We have learned that, and it is universal. The great work of to-day is with boys and girls who are growing from childhood into manhood and womanhood, or who have laid down the layer of childhood and are trying to put down another layer of youth. There is the place to work. There is where you will do the great good for humanity. Take the organization of Boy Scouts

or anything that carries with it group activity and the spirit of cooperation, fair dealing, fellowship, love, sympathy unto humanity. That is the spirit Jesus Christ carried on, and you can carry it on with boys and girls without saying anything about sermonizing. You can reach them that way.

You will find that the morality of the boys of the town will be determined by the per cent of idleness as compared with the per cent of play and work. Then you can go a little farther and see the end of that work and the end of that play to see whether they are elevating, and if not it is your duty to see that the work of the child is elevating and the play of the child is elevating. There are cases of play and work that are degrading.

Once in a while I go to the movies, but I always get woefully disappointed. I have wondered what we are feeding the child's imagination on, what kind of a type we are developing. I was tired and went to the movie not long ago. After I got home I rested! Marvelous feat! Why, they had a horse running a hundred and fifty miles a minute. I noticed everything going that way. The child gets in such a feverish state that he wants everything to run that way. I believe in the movie if properly carried on and utilized.

I believe in municipally organized and controlled amusements. I do not believe in commercialized amusements. I do not believe that you want pool, though there is nothing dangerous in pool itself, or marbles, tiddle-de-winks, or golf even. I teach a Sunday school class in the morning, go to service and listen to the preacher, go home and eat a light dinner, and go out and play golf in the afternoon; and my bishop says he doesn't like that. "I am sorry, Mr. Bishop," I say. "I hope you will get used to it." I know what I am about. I know if Mr. Bishop would go out there and let the breezes blow through his locks, he would be clearer in mind and he would preach better and do better service to God and humanity. I know that for I have demonstrated that if I can go to the golf field twice a week I do a third more work and do it better. That may be a fad. It might not help you at all. You might want marbles. Bucksaw medicine is as good as any, only it gets a little monotonous.

If you have an amusement hall in Lamoni where everything could be carried on on the basis of fair play, righteousness, and kindness, and justice, and had a bowling alley and a place to play billiards and pool under certain regulations, and a place for playing golf and tennis and basket ball and football and all of those things carried on by the municipality, you would find it a tremendous help and uplift to humanity, and you would fortify them against a

lot of things that would be done in the dark and out from under supervision.

Now in regard to the family life. I am sure there is a great pressure being brought upon family life that we ought to take to account. The home, after all, is the dearest, sweetest place in the world. Out of it come the great social blessings of life. It is the center of our great inspiration for religion, for home, for love, for learning, for truth, for the rights of property. That center has controlled the world, and nations have risen and fallen, empires have passed away, races have passed out of existence; but the home goes on forever. And we as American people must be very careful to perpetuate the home. I am not in despair about it. I am an optimist of the first water. I believe that these ups and downs of life will come. If there is anybody here who has not had them, just please rise. Society has its ups and downs, but indeed in the curve of ups and downs the line of progress is an ascending line.

Now I am sure that that is of great importance. I do not believe the home is going down at all; but here is the trouble: We have developed so much of the social organization, so much of the mass play I spoke of last night, it is getting to be a super-organization trespassing upon the home. Why, you go down to Chicago or any other of our large cities. Here is a home and you go into it any time in the afternoon or evening. There is a father, a mother, and four children. Johnny is off somewhere to his club; Willie is off in his automobile; Susan is out riding with a man; Minnie is playing tennis; mother and father are out dining and away for the evening. What is a home? The answer is, A home is a place where nobody is except the cat. That is a great home.

My little girl came to me one day and said, "Daddy, I want to join the Owls." I said to her, "My dear, I do not believe in little girls in high school joining secret societies." She said, "But Daddy, all of my friends have gone into that society, and if I don't go in I will be left all alone." What did Daddy do? He gave up. Granting that this secret society was the wrong thing in the institution and somebody was to blame for allowing it to exist, could I ruin my girl's life by denying this to her? No; she joined the society, and I had to help her some other way.

The social duty of the home is made up outside. The picnic is planned, and the children come home and say, "Mother, we are going to have a picnic. May I go?" And what can you do? You have lost just a little bit of authority. It reminds me of the story of the man who told his son, "John, go to bed," and the boy answered, "I won't do it." "Well," said the father, "stay up then. I will be minded." The

fact is the children are not to blame for this. Nor are the parents entirely. Do you know what we have done in our schools? We have been trying to develop an independent thinking and acting being, and we are realizing on the investment. These little folks go ahead and plan their work and bring it home for father and mother just as they want to. It makes us cringe a little, but we let them go ahead. I would like to say that we will have to guard very carefully that home and hold it together more than we have done. It will never be what it once was, but we can preserve it a little bit by not allowing the outside things to take precedence.

The little community is next to the home. There is the beginning of the democracy. There is the democracy of the whole world. A great many of us are looking to Washington or the State House to do something for us. Sometimes we look to the mayor to do something for us, and he does; but more often if we are going to get anything done, we are going to do it ourselves. Democracy begins at home. These things can be done by the social workers. So you shall universalize this principle in the play organization, in the handling of the children and the child welfare in the community organization in very many ways.

One of the helps, I want to say, that have been growing in recent years is community singing. We can't get along without music. Why? Because there is no creed established in music; there is no tradition in it. It is the touch of the music to the soul universal, and it appeals to everyone without prejudice or without fear or favor. It is one of the best means of bringing people together. You can get the people quicker in tune with music than you can any other way. It is very interesting.

Now, when I went to Johns Hopkins University just a modest young man from California, a little bit worried as to the greatness of that great institution, I called on the president at his invitation to discuss matters. I expected to carry away a load of knowledge. I was all prepared to take a great load of facts with me. He said to me, "We are glad to see you, and we will try to quicken you." It was a marvelous revelation to me. I do not know whether I have said anything to quicken you or not. I thank you for your considerate attention.

Secretary Mellon of the United States Treasury has reduced, according to a news item, the United States debt more than \$1,500,000,000 in the past two years and the Government will have a surplus this present fiscal year of \$165,000,000. The national debt of \$22,400,000,000 remaining seems large, yet it is only about half the national income, hence is small compared with the nations of Europe.

Gounod a Musical Master

By James R. Houghton

An historical review of his compositions and an analysis of some of his anthems, which will be sung by the General Conference Choir.

In order that there may be developed within us a keener sense of appreciation for the real values which are basic and fundamental in the great art of music we find it necessary to become more familiar with the lives of great composers and their various styles. Really to enjoy music we must know it and know it intimately, not only the music itself but also the lives of the great composers and leaders who have been instrumental in creating great masterpieces of tone. The obvious value to be derived from such an acquaintance with the lives of great composers will be (1) a general broadening of our intelligence about music as one of the great fine arts, (2) a personal knowledge of the lives and genius of great composers, and finally the hope that we may provide an intelligent or rational basis for musical appreciation or enjoyment. A great many individuals look upon music as a sort of superhuman mystery. It shall be one of our purposes to show that music as well as any other art is firmly grounded upon a rational basis and has really been thought out along intelligent lines within the grasp of any individual.

The first great genius that we shall become acquainted with is that of Charles Francois Gounod. Charles Francois Gounod was born in Paris, June 17, 1818. His early training in music was under the excellent tutelage of his mother, a distinguished pianist of her time.

At the age of eighteen he entered the conservatory where he soon demonstrated his exceptional ability along the lines of musical composition. During the academic year he composed a cantata, "Marie Stuart et Rizzio," which won for him the second "prix de Rome," a very coveted prize of the French conservatory, carrying with it a large sum of money for further study in the conservatory at Rome. In 1839 he won the grand "prix de Rome" for his cantata "Ferdinand." This was the highest honor which the French school could pay this distinguished boy-genius of twenty-one years.

The following year he went to Rome as a pensioner of the "Academie de France" where he studied music very intensively. He was especially devoted to the old Italian masters, who had developed a pure vocal style in their compositions. This is clearly shown in many of his sacred and secular compositions. In truth we may say that the vocal or lyrical style predominates in all of Gounod's works.

In the year 1851 he produced "Sapho," an opera

in three acts, at the academie. This work did not meet with very great success. The following year he was elected to the position of conductor of the "Orphion," a choral society in Paris. This position he held for eight years and proved to be a very valuable experience to him.

On the evening of March 19, 1859, at the "Theatre Lyrique" in Paris, he produced his great opera "Faust." This work won for him immediate success and placed him in the front rank of the great musicians of his time. The opera proved to be one of the most popular of all operas and remains so today. It is essentially predominated by the pure lyrical idiom. It is known to almost everyone through the captivating and melodious "Soldiers' Chorus." There is no doubt but that this opera will always remain one of the finest compositions in the world of music.

The following year he produced another opera, "Philemon et Baucis" (February 18, 1860), which contains many delightful and entrancing melodies.

In 1871 he went to London where he organized a choral society after his own name. This society later became the Albert Hall Choral Society, and ultimately the Royal Choral Society which still functions to-day, and of which his highness the King of England is an annual patron. They are noted for their many fine choral productions.

In 1875 Gounod returned to Paris. The rest of his life was spent here and devoted to sacred compositions. In 1881 he produced his dramatic religious work called "The redemption." This was produced at the Birmingham Festival of 1882. This work is essentially lyric in character with the exception of the recitatives which are patterned after the pure vocal plain-song style of the early Italian masters. It is familiar to most of us through the beautiful choruses, "Unfold, ye portals," and the charming "Lovely, appear on the mountains."

His last great work was composed in 1885, called "Mors et Vita," "From death unto life." He died October 18, 1893, at Saint Cloud.

In a general way he is noted for his beautiful "Ave Maria," arranged from one of Bach's preludes. Some of his finest anthems are "By Babylon's wave," "Send out thy light," "Praise ye the Father," "O day of penitence," "Until the day breaks," and various other arrangements such as "There is a green hill far away," "Nazareth," "O divine Redeemer," and others.

The anthems, "Holy, holy," and "Jerusalem, O turn thee," will be rendered at the coming General Conference. The first of these is for tenor solo, chorus, and orchestra. The anthem begins with a short introduction announcing the main theme or solo in the first six measures. The main theme or

melody is then taken up by the tenor solo with the orchestra accompanying. This continues for some fourteen measures or bars where the chorus enters in a series of "Holy's" announcing their fidelity to the Lord of hosts, while the main theme or solo is carried on by the accompanying instruments. This continues for sixteen measures where a contrasting section is introduced, sung by the tenor soloist. This continues for twenty measures, where a development section begins, returning after twenty-two measures to the original main theme or solo. This continues to the coda or end where the main theme is played softly while the chorus sings very softly an amen, pronouncing a literal benediction.

The second anthem, "Jerusalem, O turn thee," is taken from Gounod's "Gallia." "Gallia" is a composition for soprano solo, chorus, and orchestra called a motet. A motet was originally a secular composition but later became a sacred work. This particular motet, "Gallia," was composed for and produced at Albert Hall, London, at the opening of the International Exhibition, May 1, 1871. Originally it was a secular composition, being a lamentation over the destruction of ancient Gaul. Since its original performance it has been rearranged and the theme or text changed from that of Gaul to Jerusalem. "Jerusalem, O turn thee," "Jerusalem, Convertine ad Dominum" is the closing chorus.

The chorus opens with a short instrumental introduction—a sort of summons to attention. Then follows the warning cry of soloist in short recitative, or musical recitation. After the recitative the solo proper follows, announcing the closing theme—a broad, sweeping melody, very plaintive yet dramatic in character. After sixteen measures, this same theme is taken up by the chorus and carried to a very dramatic climax at the close, warning Jerusalem to return to the Lord their God or destruction waits upon them.

Summarizing, we may say that the compositions of this brilliant poet are predominated by suave melody and beautiful harmony.

An Interesting Survey

Last week we published a list of subjects which have been discussed by the two quorums of elders in Zion. This week we are publishing herewith a new list which has just been presented to approximately 130 men of the eldership residing in Independence.

We are reproducing the introduction prefacing the list, so other quorum officers and members of the priesthood may profit by the method in securing the results.

The list of subjects was submitted without any

indication of preference by the quorum officers so the men would not be influenced in any way. In fact, related questions were separated.

Only one question which seemed unrelated to the list and not already covered by it was submitted, and it was a suggestion on the study of mind processes, evidently meaning psychology.

The original list with introduction follows, and the list of subjects rearranged in the order of preference indicated by the vote follows that.

SUBJECTS FOR DISCUSSION

FIRST AND SECOND QUORUMS OF ELDERS IN ZION

Please study this list of subjects carefully and indicate in the column to the left, by numbers, your preference for discussion at our regular quorum meetings. Feel free to add any subjects you may prefer (using the back of the sheet if necessary), as your ideas will be appreciated in formulating a course of study for the quorums. Please number the whole list in the order of your preference, setting down No. 1 as your first choice, No. 2 as your second choice, etc. It is not required that you sign your name. Please return the list at once, either with your report or in person at the next quorum meeting. Those subjects preferred by most of the members will be discussed first, and at early meetings. Your quorum officers have not attempted to indicate their preference of these subjects.

Your Order of Preference	<i>Subjects</i>	Probable Sessions Required
.....	Plans and methods for home missionary work.....	1
.....	How to study effectively (based on book with that title)	1
.....	The evolutionary theory of the origin of man.....	2
.....	What shall we do for and with our young people?.....	1
.....	The ideal group pastor.....	1
.....	Zion: Meaning, location, status, etc. Requirements for Complete Redemption	4
.....	Education: Its place in our development as elders.....	1
.....	Religion in the family; importance of prayer in the home, etc.	2
.....	Democracy as applied to our church	1
.....	How to attain unity among priesthood and membership	1
.....	Teaching and practice of the financial law	2
.....	Sabbath observance; pleasures and recreation	2
.....	Preaching methods and results	1

Your Subjects and Suggestions

(Space allowed for these at bottom of sheet.)

The List Rearranged After the Vote, Indicating Most Popular Subjects From First to Thirteenth Place

1. Religion in the family; importance of prayer in the home, etc.
2. Education: Its place in our development as elders.
3. What shall we do for and with our young people?
4. Zion: Meaning, location, status, etc. Requirements for complete redemption.
5. Teaching and practice of the financial law.
6. Sabbath observance; pleasures and recreation.
7. How to study effectively. (Based on a book with that title.)

(Continued on page 707.)

OF GENERAL INTEREST

Bible Leads in Sale of Books

What is the most popular book of the day? A question of this sort would never elicit a thought of the Bible but instead one would begin to think of the several cheap novels that have had such wide circulation recently.

The case, however, presents a new angle. The Bible, while seldom considered a "popular" book, is nevertheless the most popular, if sales are any indication of popularity.

George William Carter, general secretary of the New York Bible Society, writing in *The Outlook* concerning the circulation of books says:

"A few books have reached a circulation as high as 200,000 in a single year. One book is reported to have run well toward a million copies in its first year. The Bible, however, to-day has reached 30,000,000 copies a year or 80,000 copies a day. Yet if all the millions of Bibles published since the discovery of printing were brought together to-day, there would not be enough to give each inhabitant of Asia a copy.

"The Bible was the first book on the press, and has never been off. It can be bought at a cheaper price than any other book, and yet \$50,000—the highest price ever offered for a single volume—was paid in 1912 for one of the first printed copies of the Bible. An ancient book yet the best seller in a modern world, an oriental book yet the best seller in occidental countries, the Bible seems to prove the rule of the survival of the fittest. If in the tomb of Tutankhamen, the discovery of which has aroused such wide interest, are found, in addition to jewels and fine linen, some records, new interest would be greatly stimulated in the Old Testament.

"Believing with Carlyle that with the open Bible there is the emancipation of the heart and intellect, the New York Bible Society is publishing and distributing the Bible in fifty-three languages and in raised type for the blind.

"One branch of this work is carried on at Ellis Island. The first gift of America to the immigrant is a Bible in his own language, presented by one of the society's representatives. This is a great Americanization work, for the Bible is the foundation of America's principles and institutions. The Father of our Country said, 'It is impossible to govern the world without God and the Bible.'"

(Continued from page 706.)

8. How to attain unity among priesthood and membership.
9. The ideal group pastor.
10. Democracy as applied to our church.
11. Plans and methods for home missionary work.
12. Preaching methods and results.
13. The evolutionary theory of the origin of man.

Subject No. 1, as preferred by the vote, will be taken up at the next session, with suitable outline for study and discussion.

The method of ascertaining the preference for the subjects was as follows: Under columns numbering up to 13 were placed the number placed opposite the subject on each sheet. These were added, and the lowest number given first place, the highest number last place, etc. The highest number was over double that of the lowest. A number of interesting comments accompanied the lists.

The County Library

One of the astounding developments of the day is the clamor for an education. The public schools are full, high school classes have increased enormously, colleges are turning students away, night schools and summer schools are crowded, and individuals are studying wherever they can get the books they need.

The American City publishes an account of the County Library system now under way in the United States.

"The county library functions in this way: It is established and supported by the county authorities, with the purpose of giving impartial, disinterested library service throughout the county, in proportion to population and needs. There will be a trained librarian in charge with offices at the county seat. She will select the books and distribute them, adapting the city library system to country conditions. There will be branch libraries with local librarians, in all of the towns in the county that are large enough to warrant a library and reading room. In the smaller villages there will be deposit stations in some such public place as a store, and traveling libraries for the still smaller communities, the rural school, rural Sunday schools, grange halls, etc.; and finally, the book truck to hunt out the more isolated families, get them interested and leave books at their doors.

"Its advantage is free public library service for all, in the most efficient and economical way."

This is a logical result of our having builded our national life and our form of government upon the foundation of an educated citizenry. The Great War gave us our first opportunity to test the value of the system of public education we have evolved and in spite of the discovery, through the draft, of an alarming percentage of illiteracy and of subnormal intelligence, the value of our plan is definitely proved. If we are to have the intelligent citizens needed by a democracy, we must give them the chance to study the things which interest them.

At least twenty-eight States have county library laws. That of California is based upon this idea, and fully half of its counties are organized, so that now the library sign is found scattered all over the rural districts. Indiana has a number of county libraries also; so have New Jersey, Wisconsin, Tennessee, and other States.

This is a beginning of what will in time become a great library movement which will carry books to every corner of the United States, placing before isolated sections of the country the advantages we have in our cities. It is an ideal situation but we are rapidly coming to its realization. Parts of the country where there are no such libraries at present may obtain them by concentrated efforts. It does not take a great deal of expense nor elaborate organization to bring this about, and groups of people bent upon obtaining such privileges will have little trouble in getting them if the issue is kept alive in communities now, while the movement is gaining impetus.

Introducing a New Food

Not so very many years ago the tomato was not considered by most people to be good food and was used only for decorations as flowers are used. To-day millions of people eat the tomato and enjoy it.

As with the tomato, so it is with many other foods. They came into use at some time during the progress of civilization and people to-day never stop to think how certain foods were introduced into the home.

A recent article in *The Outlook* gives an account of the sea mussel as a new food and tells how it was introduced.

"The sea mussel was brought to public notice in an unusual way. A newspaper campaign had been carried on by the Bureau of Fisheries in Boston to introduce sea mussels as food and several hotels had placed them on their bills of fare, but they were not reaching the general public. It then occurred to the officer in charge to start with the firemen and policemen. The fire chief objected, but the chief of police, who had been recommended as 'hard boiled,' said 'Are they poisonous?' Upon being told that they are not, he said: 'All I want you to do is to assure me that my police force will not get sick.'

"A barrel of mussels was then given to every police station in Boston, and copies of a cookbook showing different methods of cooking them, together with buckets for carrying home a supply, were furnished to each policeman. The novelty of this campaign appealed to the local papers, and with their renewed aid the new food soon came into general use.

"A campaign which began in the East in October, 1915, to introduce the unknown tilefish resulted in the sale during the year which ended June 30, 1917, of over 11,500,000 pounds of this new food, which put into the fishermen's pockets in that period over \$475,000.

"Many thousands of barrels of herring were annually caught in Alaska, but were used for fertilizer instead of food. The Fisheries Service introduced the Scotch method of curing herring for food at a cost of about \$12,000 by employing two experts from Dundee to go to Alaska and explain the process. During 1917 and 1918 the Alaska pack of Scotch-cured herring was over 45,000 barrels (11,500,000 pounds), the market value of which was more than \$850,000."

The Leviathan Becomes American

The *Leviathan* is a prize of war. Nobody went to Germany and bought this great ship; she fell into the hands of Uncle Sam because of the process of war and now will remain in his hands. The *Leviathan* is American.

We are attached to this ship because she carried nearly 200,000 American troops across the Atlantic without a mishap and because of this accomplishment as a United States Army transport, "doughboys" and friends can be properly proud of her.

Since the *Leviathan* has been refitted she is hailed as the swiftest merchant ship afloat. Some people would point to her and say, "Made in Germany," but it will be remembered that as a German ship she did nothing of surpassing importance upon the sea. It was when the German coal-burning equipment was thrown out of the *Leviathan* and an American system of oil-burning was installed in its place, that she broke all records for speed attained by merchant ships, doing 27.48 knots for 25 consecutive hours, which was 0.44 of a knot faster than any other ship in the world had attained during the same period of time.

The Commission of Interracial Cooperation

"Countermining the Ku Klux Klan" is the name of an interesting article by Robert L. Duffus in *The World's Work* which tells of an organization "without ritual, robes, masks, or hocus pocus of any kind" which has been quietly doing a commendable work, while the institution revived by the Imperial Wizard of Atlanta has been spreading like some contagious disease.

This commission began in an Atlanta hotel in 1919, when a number of Southerners who had been active in war work among the Negro soldiers and civilians desired to prepare

the home community to receive the returning colored soldiers. This commission is made up of such prominent white men as: John J. Eagan, a steel manufacturer who has given study to the Negro problems; Doctor M. Ashby, a distinguished Atlanta clergyman; Doctor J. H. Dillard, an educator; Mr. R. H. King, former executive secretary of National War Work Council for the southeast; and Doctor Will Winton Alexander, an executive of the army Y. M. C. A. in the southeastern department. Among the negro members are: Doctor Robert R. Moton, of Tuskegee Institute; Doctor John Hope, president of Morehouse College, Atlanta; Bishop R. E. Jones, of the Methodist Episcopal Church of New Orleans; Doctor Isaac Fisher, professor of Fisk University, Nashville, Tennessee, and Doctor John M. Gandy, president of the Petersburg Normal and Industrial Institute, Petersburg, Virginia.

The World War upset social conditions. Negro soldiers were drafted with the white men; in some parts of the south paraded with them and received as much applause. There has been no doubt of the honorable part the Negro soldiers played in the war. "The first soldiers of the A. E. F. to be decorated for bravery were Negroes. Four regiments and one battalion of another received the Croix de Guerre for valor. Four hundred individual Negroes were decorated for conspicuous courage."

There was no serious misconduct among them. They kept a high average too for courage, fidelity, and self-control. Meanwhile, at home, the colored portion of the South did their part well in the buying of Liberty bonds, in aiding the Red Cross, and were willing to assist their country in every way.

There was some complaint among the Negroes of the way they were treated in the army. There was opposition to the commissioning of Negro officers, white men refused to salute them, colored nurses were not allowed to serve in some cases; but all this did not incense the negro like the continued toleration of the lynching evil, during the years when they were doing their utmost to serve their country.

In 1917, thirty-four colored men were lynched; in 1918, the number almost doubled and five of these were women. White people had in the past treated the Negro with disdain; the colored population now began to refuse to converse with the white man. They were losing faith in the good intentions of even the white men they had trusted. They were not silent among themselves, however, and discussed the question of what to do.

The racial differences were not confined to the South alone. Recall the riots in East Saint Louis; Chester, Pennsylvania; Philadelphia; Omaha; Chicago; Washington; Arkansas; and Tulsa, Oklahoma. While mistrust of each other reigned between the two sides, it is noticeable that in the portion of the country known as "the black belt," the trouble was passed without the greatest disasters, all because of the work of the Commission of Interracial Cooperation.

It is at work continuously, keeping alert to disasters which may arise, especially in the communities where it is apt to materialize. Lynching seldom comes with sudden flurry; it is usually the result of a long unrest. Where there is evidence of differences, the commission begins to be busy—its leaders dealing with the people of their own race.

These are some of the things the commission has stood for and are trying to do:

1. Protect the women, not only white women from black men; but also black women from white men.
2. Protection of the Negro's rights in the courts. There is a long list of noble deeds, tabulated in the article mentioned, in which the commission have done a great service

such as securing denied insurance for the Negro, defending him from unscrupulous landlords, and many other like propositions.

3. Granting educational advantages to the colored people; seeing that their allotment from State funds for that purpose is increased.

4. Seeing that if the Negro must be segregated that he is properly provided with cleanliness, comforts, and his quarters well lighted.

5. Influencing States to pass anti-lynching laws.

The Southern women have played a noble part in this corrective movement, cooperating with the clubs of the Negro women for advancements in their problems.

How much better it is to build up an open organization with a corrective influence than to hide under cloaks which fan a flame.

Making a Saint

The Lord knows his saints when he sees them. It is to him a matter of instant recognition, though not everyone who bears that name on earth is entitled to it in heaven. It takes a long time to make an official saint among mortals. It has been only two years since Joan of Arc was canonized and she lived in the early part of the fifteenth century. Mother Elizabeth Seton will probably be the first American saint.

Mrs. Seton was born in New York in 1774. Her family was not Catholic. It was while she was in Italy with her husband, William Seton, that she began to be converted to that church. After her husband's death she returned to New York where she was received into the Roman church in 1805. In 1809, with three others, she established at Emmitsburg, Maryland, the first house of what afterwards grew to a widespread community. She was the founder of the American branch of the Sisters of Charity which now numbers six thousand. She was elected the first Superior of the Order and held that office until her death in 1821.

All her documents, memoirs, letters, and papers have been forwarded to the Vatican, where her beatification is being considered. This process is now a prerogative of the pope and is conducted through an elaborate process of inquiry in thirteen or fourteen stages, which ascertains at length whether a deceased person is one of "the blessed" or has attained the second degree of sanctity, entitling him to public religious honor.

Prize Fighting in Disrepute

Prize fighting from the earliest times has been peculiarly an Anglo-Saxon sport, but its professional aspect is comparatively modern. It was developed about the middle of the eighteenth century by Tom Figg, who placed pugilism upon a professional basis. He was owner of a theater in London where contests with and without gloves were regularly held.

With the founding of the Amateur Athletic Club in 1866, scientific boxing came into vogue and for a time overruled the professional game. To-day, however, professionalism has again come to the fore and was never in so great disrepute as at present.

An article in *The Outlook* calls attention to the fact that "the art of beating a fellow human being into insensibility was highly developed in Homer's time, although the prize was a later addition which made pugilism a profession for some.

"In its essentials the art does not seem to have changed greatly in the long course of its developments. The Greeks

knew the cauliflower ear under another name, and the ancient Sicilians possessed a champion in Entellus, who staged what a modern sport writer would undoubtedly call a 'come-back' of redoubtable proportions. If Jess Willard and other elderly boxers would turn to their Virgil and read the account of the games at the funeral of Anchises, they would find much of encouragement.

"We said that the game of personal combat had not changed much in the course of history. We were wrong. In one particular the modern boxing match between professional fighters is on an infinitely lower plane than the heroic contests of classic times or of eighteenth century England. The old fighters fought largely for the love of it and for fame. The modern fighter of any distinction fights for the clang of the cash register, and the clang of the cash register never echoed more loudly than in the recent contest between Jack Dempsey and Tom Gibbons, which, either for good or ill, put Shelby, Montana, on the map of the sporting world.

From Coast to Coast in One Day

Day-and-night air mail service from ocean to ocean in twenty-eight hours is what the Post Office Department of the United States has been carefully planning to put in execution perhaps during the present summer. According to plans, the airplanes will leave New York just before noon and reach Chicago at sundown, where another pilot will take the mail to Cheyenne, passing through three more regular fields, Iowa City, Iowa, and Omaha and North Platte, Nebraska, reaching Cheyenne at dawn. At this point another pilot will take up the journey and will reach San Francisco before sunset.

This means that one third of the distance must be traveled at night, and night traveling has its dangers. It is for this reason that the journey in the hours of darkness will pass over the prairie country which affords better and more frequent landing places than the mountainous regions. In the *Monthly Supplement of the United States Postal Guide* published in Washington, District of Columbia, is a description of the landing place to be established at Maywood Field, Chicago:

"The huge field itself will be outlined with lights spaced about 200 feet apart. A 50-foot windmill tower will support the great beacon steadily swinging around the skies. The hangars and airplane shop stand out in daylight perspective illumined on every side by gooseneck floodlights, such as are used on billboards. Any large chimneys or other tall obstacles in the vicinity will have warning red lights. In one corner of the field is a large illumined "T" which turns in the wind. This gives a pilot wind direction.

"On top of the hangars another type of floodlight throws a pattern of light on the field. This light is placed high enough to prevent any glare in the eyes of the pilot. Experiments prove that a pilot can land directly facing the beam without any difficulty. Two cinder runways, 2,000 feet long, bisecting the field, are outlined with lights sunk in the ground and covered with glass and a heavy iron grating.

"Having taken a midnight glance at the field, let us take a look at the mail plane which has just arrived from Iowa City. On the lower wing tips of the plane are two lights, small but powerful, each of which produces 250,000 candlepower. These, a pilot uses in an emergency to light up obstacles. Red and green navigating lights as well as the lighted cockpit and the red glare of the exhaust lend picturesqueness to the scene which will be typical in a few months."

The safe landing is not the only problem to be solved. The pilot must be sure he is along the correct route so that he can make these landing places when necessary and not run the risk of losing his way in the darkness or fogs. These are the plans to mark the pathway:

"The pilot will be guided by a pathway of powerful beacons capable of piercing through difficult atmospheric conditions, pointing the way unerringly over the prairie to the terminal fields. Each plane will carry powerful searchlights available for forced landings in case of necessity. Emergency fields have been located and lighted every twenty-five miles on the route. In addition to these precautions and many others, the practicability of night flying is insured by the natural advantages of the terrain over which the pilots must guide their planes. The plains country is, of course, noted for its levelness, fortunately providing natural landing fields, while the lack of humidity in the air lends this route to the illumination plan."

"The air mail beacons will be quite different from the shore lighthouse beacons which guide the ships of the sea. To suit the needs of ships of the air, they will swing around on the top of their towers, throwing a beam three degrees above the horizon, three complete revolutions being made every minute. Pilots can easily pick up these giant beacons and guide their planes to the field. The lights will only be operated at hours when a plane is expected.

"Not depending alone on terminal lights, the Post Office Department is locating less powerful beacons at emergency landing fields every twenty-five miles along the route. Like their larger brothers, they will also swing around the horizon, but their visibility is limited to about thirty miles. These smaller beacons will mark the emergency landing fields to which a pilot can descend in case of necessity.

"But the pathway of light is not complete yet. When the 'ceiling' is low—that is, to translate the language of the pilots, when the clouds hang low—it may be necessary for a pilot to bring his plane close to the land and there is a possibility that he might lose sight of the emergency field beacons. As a final safeguard flashing traffic lights, like those which are placed on city streets, but whose light will be directed toward the skies instead of along the surface of the ground, will be located every three miles along the line of flight. Thus, on a clear night, the air mail pilot 7,000 feet up in the blue-blackness of the heavens, will see a narrow line of light stretching for miles and miles over the level prairies."

The sweeping beacon lights of 600,000,000 candlepower, to be established at the five regular night fields, visible at least fifty miles away will make an artificial aurora borealis for millions of people about the hour the mail plane is due.

The establishment of the day-and-night mail service will be a marked epoch in aviation, and especially in postal mail service. The present time of mail transportation by train will be cut to a fourth or fifth. Compared to the weeks which people used to have to wait for letters, when they were carried by the post riders on ponies from one relay station to another, it is almost unbelievable.

Burbank Active at Seventy-Four

Luther Burbank, the plant wizard, has labored for nearly half a century in Santa Rosa, California. That city had a jubilee recently to celebrate his stay and labors with them. Mr. Burbank is seventy-four years old, of medium height, and brown with outdoor work. For a man whose achievements are represented in such volumes, one would expect to find

such a learned man that he would make you tremble with his vocabulary. Therefore we marvel at his simplicity as Morton Todd tells of it in the *San Francisco Argonaut*:

"We chatted for an hour and a half, during which I considerably let him do most of the talking, and he used only one botanical term in all that time: when he referred to a lanceolate leaf. If he wanted to call a leaf hairy, he just called it hairy; he did not try to hide it, or keep its condition to himself, by calling it hirsute; and if Burbank can do that, some of the botanists whose science seems to consist mainly of cryptic nomenclature might do the same.

"There is the Burbank potato, now propagated under many names, with qualities and accomplishments the natural potato never thought of—a sort of trained vegetable, and that way of characterizing it conforms to Mr. Burbank's way of thinking about plants: he considers that he trains them, and the title of one of his books is, *How plants are trained to work for man*. The training cannot be made effective with the individual plant, but only over several generations, through cross-breeding, environmental influences favorable to variation, selection of those with qualities valuable to man, and rejection of the others; so it is the family that is trained, not the individual.

"The potato," said Mr. Burbank, "is a wonderful story in itself. We find it in its earliest form high in the Chilean Andes, making a few little roots in the cracks of the rocks, and going mostly to tops and seed because so few seeds can germinate. And the roots would extend so they would have to be traced six or eight feet to find a little tuber as big as a marble. I had a collector in Chile, after primitive potatoes and other things, and sometimes he had to blast to get them out. The original plant was so weedy that in lower ground and more favorable soil it ran to tangled vines and became a pest. But in better environment it would sometimes produce more valuable roots, for human consumption. On the island of Chiloe it seemed to find its favorite elements, and a tremendous number of varieties have been produced there.

"In this country the potatoes were nubby and small and subject to rot, and when they ran to any size it would be in one direction so that they looked like lady fingers. Sometimes they would be all eyes running clear to the center. They had to be trained to produce good roots, and that was a matter of selection and inviting surroundings. They had to be taught to stay in the hill. I began my work on the potato in 1872, back in Massachusetts. I found the seed-ball of an Early Rose, which seldom bears seed, and got thirty-two plants from it that were practically all different. From these came the Burbank potato. I sold it for \$150. It has probably contributed \$150,000,000 to the food values of the world."

To know just how great the wizard is, it pays sometimes to recall some of the things he has accomplished. There is the white blackberry, produced at the challenge of the blacksmith; and the cactus which yielded its pricklers to become a sweet, juicy fruit for human consumption; the useful earliest tomato, wilt-resisting and two crops a year; the ever-bearing strawberry; the hull-less, beardless barley; productive oats; and "a walnut so prolific and of such rapid growth that it might be relied upon some day to reforest the earth." Many flowers he has to his credit—the wonderful gladioli, growing all around the stem; the giant dahlia; the red California poppies; the Shasta daisy; the multi-colored larkspur; and the huge white sunflower, filled with chicken food. And the marvel of it is, Mr. Burbank claims no exemption yet because of age.

Reunion News

Southeastern Illinois

L. C. Moore, president of the Southeastern Illinois District, takes this occasion to remind the Saints again of the reunion which convenes August 24 at Brush Creek, six miles south of Xenia. He advises that the Saints locate upon the grounds on Friday, so that all will be in readiness for the Friday evening sermon, after which the reunion will organize. He desires the attendance of the department heads early in the reunion, so that the program can be arranged. Good speakers have been provided.

The Saints of the district are requested to give the meetings serious thought that they may even improve upon the good reunions of the past. Jacob of old, who had but a stone for his pillow, upon waking could say, "Truly the Lord is in this place." Brother Moore hopes the Saints of Southeastern Illinois will be able to make that statement of their reunion.

"Some who were in attendance at last reunion will not be present," writes Brother Moore, "but if we walk, work, and wait patiently, doing our part honestly and earnestly until our summons come, we can look forward to the reunion with them in a greater and better place."

Alabama District Reunion

The reunion of the Alabama District opened with a good spirit prevailing. The district presidency was in charge, and Apostle F. Henry Edwards was chosen as their assistant. At the close of the organization of the reunion, Elder N. L. Booker gave a sermon, and in the evening at 8 p. m. C. J. Hunt was the speaker.

Prayer service was held each morning at 9 a. m. which was followed by preaching morning and evening by Elders C. J. Hunt, N. L. Booker, and F. Henry Edwards.

On the 15th a twin meeting was held in the forenoon at which Apostle Edwards spoke to the adults and Elder N. L. Booker to the children. At noon an old-fashioned dinner was spread and hundreds of people were invited to partake. About this time we were blessed with a refreshing shower which gave all a good drenching.

Some of the subjects discussed by the various speakers were: "Dead flies," "The financial law," "The Lamanites," and "Progress."

Recreational features were conducted by local officers.

Looking Forward to the Kirtland Reunion

As August 9 to 19 draws near, the minds of many are directed to beautiful Kirtland where proudly stands, in hallowed reverence, the only God-appointed structure on earth. On this date the annual reunion will be held and many are the hearts anxious to pay homage to the monument and place most outstanding in the restoration of the latter-day glory. That the heart's longings may be religiously and profitably satisfied, the committee is making special arrangements and all plans made that nothing of a spiritual, intellectual, and physical comfort will be wanting.

Special efforts will be made to broaden the vision of the young people of the church and prepare them to shoulder the burdens which sooner or later must of necessity fall to them. And to make this effort an assured realization, the services of President F. M. McDowell have been secured for the entire time. The morning services will be given for this object under the direction of Brother McDowell.

The evening services are to be purely missionary in char-

LETTERS AND NEWS

Los Angeles, California

At the regular branch business meeting July 2, our esteemed pastor, Elder David Dowker, presented his letter of resignation as pastor of the Los Angeles Branch, and Elder Sidney Gray was chosen to act in his place until conference should provide another regular pastor. Elder Dowker and family left for San Francisco and Oakland the latter part of last week in the touring car donated to them by the branch.

On the evening of July 10 the largest crowd the Los Angeles church has gathered for many weeks came to bid farewell to the outgoing pastor and family. An interesting program was rendered in which much talent was evidenced, especially in the musical numbers under the direction of our local and district choristers, Sisters Kelley and Wickes.

For the past few months the Los Angeles Branch has shown much evidence of new life. The church at Eleventh and Wall Streets built several years ago is now too small to accommodate an ordinary preaching service, much less any special occasion. In view of this fact, the branch has purchased a large lot in the beautiful Exposition Park district, on which it is expected a suitable edifice will be erected in the near future.

Unity and concentration of purpose is marking the activities of almost every member in the branch and the keen regrets felt at the departure of our esteemed Brother Dowker, is now like the forming of the pearl crystallizing into a firmer determination to bring the efficiency of every worker up to the highest possible standard.

A goodly number of the priesthood met at the church on the evening of the 15th and listened to an instructive lecture by T. W. Williams on "Duties and activities," and all expressed willingness to perform all services possible in the line of their respective callings.

The work in the Department of Recreation and Expression is receiving considerable attention from our two able dramatists and instructors, Sisters May Lewis and Marguerite Wickes, who are giving the branch the benefit of their talents, both teaching classes in public speaking and expression. The sisters are also lending their services in various other lines, especially Sister Wickes who is our district chorister

acter, and to make sure this all-important feature of our work will be fully taken care of, we have secured the services of such enthusiastic missionaries as Apostle J. F. Curtis, Brother G. T. Griffiths, and others.

Recreation will be in the hands of efficient directors who are competent to direct the bubbling fountains of youth.

Much-needed improvements for comfort are now in process. A one-thousand-dollar lavatory system, under our beautiful community building, is being installed, also a water supply system assuring this much needed comfort. Dormitories for men and women are expected to be prepared. Meals on the self-serve plan will be in the large dining hall just across the street from the Temple. A new and added feature will be a complete lunch counter on the Temple grounds, where good lunches and light meals will be served at astonishingly low prices. We have done this so that none may be denied this rare privilege.

Kirtland is fast becoming the modern mecca of latter-day Israel, so you are invited to come and bow down at the living shrine,

F. J. EBELING.

and is instructing a class of men in an effort to build up a men's glee club. This work is proving quite a success.

Each Sunday brings many new visitors to the services, and it is impossible to get in touch with all of them. Los Angeles is building up faster than any city in the United States at present and many Saints are coming here for permanent location, among whom are Brother and Sister J. J. Vanderwood from Utah.

J. H. CAMP, *Correspondent.*

Sunday School Picnic at Bradner, Ohio

The Northwestern Ohio District enjoyed a Sunday school picnic at Bradner, Ohio, July 15. Over a hundred Saints from Toledo, Oak Harbor, and Sylvania, were present.

The district Sunday school officers, who had charge of the program, had planned a picnic dinner in a grove but rain changed the plans and dinner was served at the Harms home.

Brother C. W. Clark, of Columbus, was the speaker. In the afternoon his sermon was for the young though not especially to them. He took for his text, "The parents have eaten sour grapes which have set the children's teeth on edge." He pleaded for the young people, that the older members would strive harder to make the church and church work more pleasant for them. The youth gathered together under proper direction will be as harnessed steam, a power for good.

We talk of getting back to the "old paths" and some think it means the ways of our fathers, but in reality it means God's ways and his plans, and we are apt to think that new ideas and methods are wrong because they have not been tried out by older ones. Youth is progressive and we must give them a chance in the church or they will progress out of it to their destruction and to the church's loss.

The evening service was well attended by the Bradner people, a number of nonmembers being present. At this time Brother Clark spoke on "Faith." Many new thoughts were presented and all enjoyed his discourse very much. He brought encouragement to the Saints and expects to return in the near future and lecture on the Book of Mormon.

May the church continue to progress and Zion soon be a reality.

BERNICE O. HARMS, *District Secretary.*

President Eldert A. Smith in Onset

President Elbert A. Smith and his family have arrived at Onset, Massachusetts, following an overland tour by automobile from Independence.

President Smith writes that he stopped at Kirtland, Hill Cumorah, and Niagara en route, and many less important places where camp was pitched.

The party encountered extremely hot and then cold weather and drove two days in the rain but no trouble occurred and they reached Onset in good spirits.

The family is located in a cottage for the summer where swimming, boating, and tennis are the attractions in sporting lines, while the Southern New England reunion, now in session at Onset, offers ample spiritual refreshment.

Echoes From Zion

San Francisco and Oakland, California, are well represented in Zion. On the night of June 30 twenty-five came together to surprise and welcome Sister Irma Saxe Otis and Sister Edna Frazier en route home from the Young People's Convention. Talks and poems and readings with cake and punch made up a pleasant evening. The sisters left for the

West on July 4 in time to miss the big celebration on the campus.

We still feel an interest in the Northern California District and are pleased that the reunion is finally permanently located at historic Irvington. May they have a spiritual re-past July 20 to 29.

Our Fourth of July celebration on the campus, the largest ever held here, was a delightful place to meet dear friends of the past and form new acquaintances.

We find a good spirit of friendship here in Zion. We are not forgetful, however, that "he that would have friends must show himself friendly." True friendship is a fruitage of the gospel spirit. Be friendly.

J. M. TERRY.

Friends of Graceland Will Build

[The following is a letter sent to all the young people of the church by those in charge of the Graceland College gymnasium building fund.—EDITORS.]

You are getting this letter for one of three reasons, either you are a Graceland Alumnus, a former Graceland Student, or a "Friend of Graceland." If you are either of the first two, then you are necessarily the latter and, for that reason, we are addressing you as "Friend of Graceland" and asking you to function as a friend. "A friend in need is a friend indeed." Graceland is in need.

In the past Graceland College has been one of the three highest Junior Colleges in the United States and, because of this, a universal demand has come to make it a four-year college, and in order for Graceland to take its place as a four-year standard institution, it is necessary, according to the laws of the State of Iowa recently enacted, that it have a physical culture course and this course cannot be added until it has an adequate building in which to carry on each instruction.

Therefore, President Briggs, by letter, made known the immediate needs to the church authorities and friends of the college and, in answer to the "Call," out of the East came one Hoxie, by name, to the Young People's Convention, with the vision, desire, inclination, a world of enthusiasm, and a nucleus of finance with which to start this movement. He said "We in the East will give \$5,000 toward a gymnasium and convention hall for dear old Graceland if her 'friends' will give the balance." The party was on.

The Lamoni business men, with their usual business acumen and "friendship" for Graceland, in five minutes subscribed \$5,000. Then came Hoxie again saying, "If you will make that subscription \$7,500, we, in the East, will raise ours \$2,500, so to date the Lamoni business men have subscribed their quota.

At the 1920 General Conference, authority was given the First Presidency and Presiding Bishopric to spend \$10,000 for recreational purposes with special attention to the needs of Graceland College for a building to house these activities. This fund has never been used. Now comes the Bishopric and Presidency saying, "No better opportunity could exist for the expenditure of this sum, so it is yours to use on this gymnasium."

Now my dear Friends of Graceland, comes your turn, for it hath been decreed that the Alumni of Graceland subscribe \$5,000, and that other Friends of Graceland subscribe \$5,000, which, added together, makes \$10,000 from the young people of the church.

At two enthusiastic meetings of the Young People's Convention nearly \$5,000 of this \$10,000 has been raised.

The ground has been broken in the presence of the church authorities and two thousand spectators. We are going for-

ward with the slogan—"Friends of Graceland will build." The young people of the church do not hesitate, do not contend, do not dream and fail to accomplish, but they dare to dream and dare to carry out their dreams, moving forward in unity. You are one of them. Have you caught the vision? Are you ready? Will you help us build a place you will enjoy as a recreational center and convention hall for future use of the young people of the church?

Sign the inclosed pledge for as much as your heart dictates and your bank account will allow. Mail it to-day to Charles S. Van Eaton, President Graceland Alumni Association, Pisgah, Iowa.

We know it is not necessary to make a church drive, but if you have a friend, and we are sure you have, who you think would like to be a friend of Graceland, tell him this story and ask him to do his bit; send it in with your own, and success will be ours. Let's go.

The New Church at Walnut Park

The story of the Walnut Park Church does not begin with the erection of our present splendid church building. Neither does it begin with the organization of the branch with its forty-eight charter members.

The beginning was in the summer of 1912, when *one man* heard the voice of God calling him to go to Walnut Park to make his home and give to his neighbors the opportunity of hearing each week the gospel of repentance which he himself had accepted.

This man was not one of the strong, experienced ones of the church that he should be expected to lay the foundation for one of the large branches of Zion. He was not even an elder, but a young priest who felt his weakness and marveled often at the task assigned him. But God knew his heart—that he would endure much for love of the work—and when discouragements became too great he sent other faithful ones to support him.

One is rather surprised to hear the story of the struggle to establish the work in the very borders of Independence, a city in which large congregations were meeting regularly, and where it would seem prejudice should hardly be known.

But when Welton W. Wood brought his family to Walnut Park and located at the corner of Pearl Street and Alton Avenue, across the street west from our present church site, putting up a small tent across the road to the south in which to hold meetings, he found no welcome awaiting him. It seemed that practically no one wanted the message preached here.

Earnest efforts to establish the work in this locality had been made previous to this by Brother Thomas Wheeler and wife, who came here in 1908 and secured speakers at various times to hold meetings in their home, where little prayer meetings were also held, but it was Brother Wood's endeavor which established the work permanently.

When not engaged in his daily employment, he visited the surrounding homes, gave out tracts, and invited the residents to Sunday school and preaching meetings on Sundays, and was grateful if even eight grown people and children attended. Often there were less.

To add to the difficulties, Brother Wood himself was not a gifted speaker in the pulpit, and it was necessary for him to secure other preachers practically all of the time, he superintending the Sunday school and having charge of meetings.

The indifference to the gospel message continued not only for a few weeks, but months and months went by with no better results. If it were hard to be turned coldly from the doors of nonmembers, one can imagine his feelings when stopping at the homes of Latter Day Saints who had moved

into the vicinity only to be told, "No, we don't care to help with the work in that tent. We moved here to be in a large branch and shall attend at the Stone Church or at the South Side."

Brother and Sister William Victory, an elderly couple living near the tent, were always loyal to Brother Wood, and by their means and constant attendance at services and faithful care of the tent did much to encourage him.

Nearly a mile from his home lived Brother John and Sister Ethel Schwab, to whom he at last went almost in despair and pleaded for help. This young couple, married only one year, had as yet little experience in mission work, but with earnest zeal they pledged their support, little guessing perhaps the sacrifice the promise might entail.

Sister Schwab began tracting industriously, making friends, and extending invitations. She gathered children into the Sunday school, she taught them, she sang, she played the little organ and acted as secretary, and with scarcely an exception attended every meeting, Brother Schwab also teaching and assisting as his work permitted.

Wednesday evening prayer meetings were begun, and though they received even less support than the other services, they were kept up faithfully. Why? Because there was always in their minds the admonition and promise of the Master they were serving—to be faithful, to continue the work, and in due time Saints would be gathered into this place and a house of worship would be built.

To this meeting the members often came fasting, and this with a double purpose—for their spiritual good and that the price of their supper might be dropped into the collection box for necessary expenses. Week after week they met, and still the meeting opened with four—possibly five or six—present. Sister Hattie Wood, faithful to her little family of four children, could seldom attend evenings, though assisting her husband with the music on Sundays and in any way she could.

Occasionally visiting Saints and members of the priesthood came into their meetings, encouraging them with kindly commendation and sometimes with words given by the Spirit, urging them to continue the meetings in Walnut Park and more would join them.

Meanwhile, as cold weather approached, Brother Wood had secured means from the Independence Stake to build a tiny church on the back of his own lot, but this was ignored as completely by many of the grown people as was the tent, it being scornfully dubbed, "Welton Wood's chicken coop."

The Sunday school, however, grew in attendance, but as so few grown people would consent to help, the workers found the burden almost too great to carry on. Then again in this time of need help was sent. This time Sister Laura Mosier came into their Sunday service, having felt strangely impressed by an experience in the morning that she should attend there rather than at the Stone Church nearer her home. When Brother Wood approached her with a plea to come every Sunday and bring her family to help him, she felt constrained to promise immediately that they would. Thus several permanent and capable teachers were enlisted in the mission, and the leader took heart again.

At last came the glad days when more Saints volunteered their services, when new members moved into the vicinity, when a few were baptized, and the little mission house became so crowded that just before Christmas Brother Wood and his helpers joyfully tore out the end of the building and added ten full feet to its length.

Then a piano was needed, and these Saints agreed to give all they could afford—twenty-five cents apiece each week—toward its purchase. Regularly Brother Schwab collected the quarters and made the promised payment on the piano.

They also looked forward to raising money for lots on

which to move their church where they might enlarge it, the membership of the mission having grown to near half a hundred.

They were organized into a branch September 25, 1913, with Elder J. J. Boswell, president; Welton Wood, priest; Harry Smith, teacher and secretary; Frank Phillips, deacon; John Schwab, Bishop's agent.

Later a lot committee was appointed who chose for their new church site the two lots where our present building stands, the price being \$650, and they began immediately to solicit means for their purchase. The men on the committee, Brethren Wood, Phillips, and William Tillery, had regular employment, of course, which hindered their work of soliciting, but the two sisters, Laura Mosier and Mary Horne, aided by Ethel Schwab, zealously tramped the streets day after day, stopping at every door to tell the glad news that more room was needed for the Walnut Park Saints and asking for contributions. They did not confine themselves to home territory, but far and near throughout the town they found friends. Some gave dollars, some quarters, some dimes, and all was gratefully received and applied on the debt so promptly and regularly that the banker agreed not to take interest.

Early in the summer of 1914 the church was moved across the street onto the back of the new lots, and week by week the congregation grew. An ell was added to the building, but a little later the call was repeated—More members are coming in; more room for worship is needed at Walnut Park.

A ladies' aid was organized, of course, led successively by Sisters O. K. Fry, Mary Horne, and Mary Farrell, who with the diligence habitual of these organizations raised funds for many worthy purposes. They even seem to have gone one step farther than other aids, for, after paying for white paint for the outside of the church, they met there with brushes and ladders and painted the building themselves.

Visitors to this little structure have smiled at its rude appearance—especially the interior, with its low ceiling, its uneven floor, its little square windows, its walls covered with patches of faded building paper, and its homemade furniture. But the Saints who know of the sacrifice it called for, the prayers for help, and the presence of the Spirit freely bestowed as they met, do not smile. They regard it, as they should, lovingly and reverently.

From July, 1916, to June, 1917, Arthur H. Mills presided at Walnut Park; then Leonard Stover until October, 1917; A. H. Parsons to September, 1920; B. J. Scott to April, 1922; and J. W. Adams until J. A. Dowker's appointment in August, 1922.

During these years there was continued interest in the erection of a new church. The plan was to build the basement as soon as possible and not undertake more until stake financial conditions were better and until need for more room was very urgent. August 15, 1917, the work began, the first shovelful of dirt being removed by one who at every previous time of need in this place had reached forth a ready, helping hand—Sister Elizabeth Victory, she at that time having already passed her seventy-fifth birthday.

On November 25, in spite of the raw, chilly weather, a band of determined Walnut Parkers, with others interested, met on the church lots for the laying of the corner stone.

After singing, "All hail the power of Jesus' name," Apostle R. C. Russell offered prayer and President Frederick M. Smith gave an address. Bishop Mark H. Siegfried gave a brief history of the work in Walnut Park. "How firm a foundation" was sung, and Bishop Benjamin R. McGuire laid the corner stone, in which was placed a copper box containing a copy of the Holy Scriptures, a Book of Mormon, Book

of Doctrine and Covenants, SAINTS' HERALD, *Zion's Ensign, Unity*, the tract, "What we believe"; pictures of Joseph Smith the Martyr, his son Joseph Smith, and President Frederick M. Smith; a list of general and stake officials, pastor, and building committee; one silver coin of the date of 1917, and a receipted bill for the copper box, donated, made, and sealed by Brother D. F. Winn.

Bishop J. F. Keir offered a prayer of consecration; they sang, "I have found the glorious gospel," and Apostle J. Frank Curtis gave the benediction.

The basement was completed the next year, being large enough to seat 350 conveniently. This furnished ample room at the time for preaching and prayer services, but was inadequate for class work, so the little church on the back of the lot was used for the beginner and primary departments of the Sunday school.

Four years later, when John A. Dowker became pastor, his interest in the completion of a suitable auditorium spread through the congregation, resulting in sufficient money being pledged to induce the stake bishopric to consent to the church being finished at once. Work began that autumn and was continued in the spring, the basement being enlarged and a handsome auditorium built above it. It is now almost completed.

The church is 36 by 76 feet with a wing 16 by 43 feet. There are five rooms or alcoves in the basement, besides the main room, suitable for classes. On the main floor there will be five rooms or alcoves besides the main room, also a balcony suitable for two classes, and a room at the top of the south wing. The white plastered walls, light oak woodwork, hardwood floors, and beautifully stained windows make it a delightful place to meet, while the outside, of dark red brick with light stucco in the gable ends, makes a neat and dignified appearance.

The auditorium which, including the balcony, will seat about 550, was opened for use on June 24, the first meeting being an eight o'clock prayer service with a large attendance.

As a blessed climax to the experience of church building in Walnut Park, at this service God graciously blessed our pastor, Brother Dowker, with the gift of tongues and interpretation, in which, among other things, the Lord assured us that He was in our midst, that He had recognized our efforts to erect a house to His name and joyed in accepting it. He asked us to make it a house of order, that His presence might be there from time to time, and counseled parents to instruct their children more diligently to reverence His laws while occupying in His house.

There is still a heavy debt to meet, but if our large congregation shows the willingness to sacrifice that the few did in the beginning, our twenty-five cents a week and our Wednesday night suppers would cancel the debt in a short time and prepare the building for dedication.

HALLIE M. GOULD.

The church at Denison, Iowa, was dedicated June 24, 1923, at the close of the Gallands Grove district conference held at that place. President Frederick M. Smith delivered the dedicatory address Sunday afternoon to the largest audience ever in attendance at their district conference. Brother Smith preached also in the evening, and his sermon was greatly appreciated by those desiring to know more of the doctrine of stewardships.

Elder O. J. Hawn writes that he has started tent meetings at Saint Marys, Ohio. They have a splendid location on the main street and the attendance is unusually good, with splendid order. He says he is feeling his best and is sure good results will follow the meetings.

Mormon President on Divorce

Recently there appeared in the *New York World* an article on "Mormon divorce and death rates," in which President Grant, of the Utah Church, stated that there are fewer divorces among Mormons than among members of any other religion and that the death rate among them is lower. He also stated that Mormon crops and financial standing are always the best.

The article refers to President Grant as "prophet, seer, and revelator of the Church of Jesus Christ of Latter Day Saints" and continues:

"Discussing the doctrines of the Mormons, President Grant said there was no such dispute among them as between the fundamentalists and the modernists in other sects. The beliefs of the Mormons are laid down severely and cannot be questioned. They insist that God is an individual in the shape of a man. They believe rigorously in the second coming of Christ, to take up his reign somewhere in the United States, possibly at Independence, Missouri, a holy city in the story of the Mormon hegira in the days of Smith. They believe literally in the resurrection of the body.

His Career Foreshadowed

Once when he was a boy of five, President Grant said, his mother took him to a meeting. One woman began to talk in a strange language. Her utterances, translated by an elder, prophesied that Grant should be a great figure in the church and should lift up his voice for it in many lands. President Grant went on to tell how, as he grew up, he at first had no thought of success as a preacher, but hoped only to be rich. Yet he was made one of the twelve governing apostles of the church before he was twenty-six, and lived to do missionary work in Japan, Hawaii, all of Europe, Mexico, and Canada.

President Grant declares that such articles as that in the *Encyclopædia Britannica* about the Mormons are entirely false, and that the church has protested many times against them, but without success. As for polygamy, he said:

"I myself have declared that a man who contracts plural marriage is going against the laws of God and man. We have dropped two of the apostles since 1907 because they insisted on teaching it was all right, and a number of Mormons have been excommunicated."

Australian Items

Movements of the missionaries and workers in Australia are reported in the *Gospel Standard*. Some items of general interest follow:

Bishop Lewis has acknowledged the receipt of donations totaling £41 16s towards the purchase of equipment for the Maori mission. Elder Loving intends to purchase a horse and sulky with the funds subscribed. This should be of material assistance in traveling from one Maori village to another.

Apostle McConley is back in Adelaide after spending some time in Western Australia. While there he conducted a mission in the Saints' church in Subiaco, and is engaged in a similar effort at Adelaide at this writing. He will return to New South Wales, it is believed, in time to attend the Northern New South Wales Conference. He has been recalled to America, and will doubtless leave here early in July.

Auckland (New Zealand), June 1. The work in Auckland shows signs of life, especially the Sunday School and Recreation and Expression Departments. Last Sunday was a record attendance, forty-two. This was followed by a splendid sacrament meeting to which most of the children remained, and in the evening Brother G. J. Waller (of Hono-

lulu) preaching an encouraging discourse. He left Auckland by the Niagara to-day, homeward bound, and expressed himself pleased with the progress manifested in the church here.

Brother J. H. N. Jones tells of an interesting visit to the Maori natives in New Zealand:

"Since last writing, Sister Jones and I attended a Maori feast, and there met one of Ratana's (the Maori healer) apostles. This man gave me some peculiar information about Ratana's church. They call it 'The Church of God the Father, Jesus Christ the Son and of the Holy Ghost and the Holy Angels.' That is a good, long name. We had quite a discussion on various matters, but when I told him that I believed in all that name, he said, 'Well, there's nothing further to argue about; shake hands, we're brothers.' He then kindly gave me an invitation to preach for them, and I hope to fill the bill. Ratana keeps a book of life into which he is entering the names of all the believing Maoris. I was told that to heal a Maori he had to come into contact, but with a Pakeha it could be done by letter any distance.

"At the feast before mentioned, we witnessed the Maori method of cooking on red-hot stones, watered to get steam and then covered with cloths, bags, and finally with earth to keep the steam in. They cooked a whole pig, lots of eels, kumeras (sweet potatoes), and some ate the pig, the eels, and the vegetables from the same plate. It looked to us a bit on the greasy side, but all seemed to enjoy it.

"The tables were laid in the open air, and it was a fine spread, the viands being quite as good as any European feast, and the waiters as attentive and obliging as one could wish. These Maoris, to the number of from fifty to one hundred, stay together feasting for weeks at a time. We saw at this feast a real Maori greeting—rubbing noses—a widow who had lost a son greeting relatives. They hold hands and place the faces together, and remain in that position for perhaps a minute, with their tears commingling and falling to the earth."

Independence

Music in Zion is rapidly progressing and the program for conference is under way. The Institute Chorus, which is the body of trained voices, had its second rehearsal Monday night, July 23, at the Stone Church. About seventy-five or eighty were present, these having been admitted to the chorus after having passed an examination.

The Conference Choir, which had its third rehearsal Thursday night, July 19, at the Stone Church, now has enrolled 135 members. The combined Conference Choir and the Stone Church choir rendered "Glorious forever," by Rachmaninof, at the morning service. Miss Marcine Smith sang, "But the Lord is mindful of his own," from Mendelssohn's "Saint Paul."

The combined choirs of the churches in Zion expect to give a concert on the Campus in the near future.

The orchestra, under the direction of R. T. Cooper, is working hard on the conference musical program.

Director James R. Houghton announces a course on Appreciation of Music to begin August 10 in the Department of Recreation and Expression, at the Stone Church. It will consist of a series of musical renditions by the orchestra, band, choral clubs, vocal and instrumental soloists. Talent from the surrounding districts and stakes will be used in these concerts.

Elder L. E. Hills has been lecturing at the Stone Church each Friday evening to good audiences. He will close August 3.

The executive board of the Independence Music Club met July 20 at the home of Mrs. A. L. Yingling to discuss plans for its winter concerts. Mrs. W. N. Robinson, honorary president, who has recently returned from Europe, was present. Mrs. Robinson had conferred with Mrs. O. L. James, the president of the club, who is at present in Europe, concerning plans for the coming season. It was decided by the executive committee to continue the series of concerts this winter including a light opera. A course in musical appreciation will also be given.

Two socials are scheduled this week in Zion. One was held Tuesday night on the lawn of James Bennett at Englewood. Proceeds from the social will be applied to the church building fund. The other social on Thursday night on the Mount Washington Church lawn will be to buy seats for the church.

A. Max Carmichael, general Sunday school superintendent, was in Independence over the week end.

Bishop J. F. Keir, of Independence, has left for his vacation. He will visit several reunions in the West.

R. V. Hopkins, pastor in Zion, left last week for the Western Colorado reunion. He will be gone for about two weeks.

Bishop B. R. McGuire is visiting reunions in the East. He expects to be present at about six or seven.

The amphitheater now on the Stone Church lawn will be moved to the Campus where the outdoor programs will be continued for the remainder of the summer. The Campus has a natural incline at one corner of the grounds making an ideal place for an outdoor theater. The regular Saturday night motion pictures will also be shown at the new location on the Campus.

Sunday services in Zion were as follows: Stone Church, Elder A. B. Phillips preached at 11 a. m.; Patriarch Ammon White at 8 p. m. At Second Independence young people's prayer service was held outdoors at 7 a. m.; 11, preaching by Fred Moser; ordinations at 2.30 p. m.; 8 p. m., preaching by Patriarch H. O. Smith. At Enoch Hill, Elder J. V. Roberts preached at 11 a. m. and Elder E. D. Moore at 7 p. m. Elder F. J. Teeter preached at Englewood at 7.30 p. m. Liberty Street speakers were Corral Willis and Elder James Barrett at 11 a. m.; and J. M. Terry at 8 p. m. Walnut Park, preaching at 11 a. m. by Elder H. A. Higgins, of Nebraska City, and at 7.30 by Elder J. A. Dowker.

The regular radio service at 6 p. m. has been resumed, the first program being broadcasted Sunday evening, July 22.

Sunday School at Independence, Kansas

A small group of Saints at Independence, Kansas, organized a Sunday school last October under discouraging conditions but with a determination to do something in the right direction, and we are thankful to say that we are holding our own.

Brother Harrington, of Independence, Missouri, visited us in November. He preached to us for a week and did much to give us new life. Later Brother Lee Quick visited us and gave us something to think about along spiritual development. We feel that the Saints should remember what these men of God say and put the law of God into practice in our daily lives. A responsibility rests upon each one of us.

The use of the Adventist church has been promised us, so we want to extend a cordial invitation to any elder visiting this part of the country to stop and preach to us.

We mean to stand by the Sunday school and by the work, and in so doing hope to do good to ourselves and our neighbors.

MRS. HELEN LOGAN.

Holden Stake Items

Elder J. W. A. Bailey has recently closed tent meetings at Buckner and moved the tent to Atherton. Elder George Jenkins is assisting him.

The Department of Recreation and Expression, of Holden, gave a picnic at Starkeys Grove north of town last Thursday afternoon.

The services of Holden Church on Sunday, the 29th, will be in charge of the Department of Women. They will present their work at both the morning and evening services. Sister J. L. Fender is the superintendent and will have charge.

Sister Gladys Teeter, assistant stake music director, was at Lees Summit last week meeting with the musicians.

Our stake bishop is helping out in the southern reunions. He reports good meetings and expects to return about August 8.

Our patriarch and wife, Brother and Sister I. M. Smith, are on their vacation, visiting in Illinois. Brother Smith while home at Warrensburg usually speaks once each Sunday. Though getting older each year, his sermons are as young as ever and they speak for progress and advancement. The Saints appreciate Brother Smith.

The stake presidency and bishopric have been operating a dining hall at the State Fair for the past two years and will do so again this year. They are arranging for their helpers and are offering board, lodging, and admission to the fair to those who will come and help out for two days or more. Arrangements must be made before coming. Those interested will please write to W. S. Macrae, 202 Clark Street, Warrensburg, Missouri, or I. M. Ross, Holden, Missouri. The proceeds of this venture go into the Holden Stake building and loan fund. If you go to the fair (August 18 to 25, Sedalia, Missouri) look up the Square Deal Dining Hall.

Young Folks Entertain Older Ones

On the 21st of June the young people of the Pittsburg, Kansas, Branch entertained the older folks at a social gathering. It has been hard to get the older members together in a social way and this event was especially appreciated because many came and enjoyed the splendid spirit. These get-togethers are worth a good many sermons in our branches.

A branch reunion was held on July 4 in an adjacent park. A basket dinner and picnic was enjoyed by those present.

Branch attendance has been good so far during the summer including prayer services, Sunday school, and sermons.

Upon request Brother John Blackmore, of this branch, recently addressed the Civic League of Weir on "Community responsibility." The Baptist church building was used with a good attendance.

News From Eastern Maine

Early in February I left my home in Boston, and in company with Elder Gleazer entered the Eastern Maine District to commence my labors as one of the general ministry.

The winter was unusually severe even for this part of the country and the traveling was so difficult that we were unable to accomplish anything outside of Jonesport. However, the winter had an end, and in the spring I returned to Somerville and moved my family to Jonesport. It was with real regret that we left the associations that have become so dear to us in that branch.

The hospitality of the people of Maine is traditional, and we appreciate what it means.

We attended the district conference at Corea, June 23 and

24, and met with pleasure Brother and Sister U. W. Greene, M. C. Fisher, and Elder O. L. Thompson who was en route to Nova Scotia.

I am trying to visit all the branches of the district as often as possible. We are continually reminded that the field is large, the harvest white, and the laborers few. It is inspiring to read about the progress of the cause of Zion, of the investiture of stewardships, and the consecration of men and women to the cause of Christ.

H. A. CHELLINE.

Children's Day at Eros, Louisiana

As it was impossible for us to have our Children's Day in June the program was given the second Sunday in July, and the day was spent pleasantly by a large crowd. The best part of the service was the baptism of Brother Litton, of Zwolle, in the afternoon.

In the evening Brother J. T. Riley preached a wonderful sermon to the young people. As soon as he closed many rushed to him to express their appreciation of his message. We seem more determined to shun the world and its associates than before. May God help us to remember those precious words.

We have a fine group of young people here and ask the prayers of the Saints that we may never be idlers but doers of the word continually. We always enjoy the visits of the missionaries and receive good that can never be forgotten.

GEORGE FULLER.

Saints at Troy Kansas

We are a group of the Fanning Branch seven and a half miles from here. As it is inconvenient for us to attend there, we have regular Sunday school and Religio services here as best we can and have an attendance of from twenty to forty for Sunday school.

We have rented the Presbyterian Church for this year, as their organization has run down so they use the house only for funerals of members, which is provided for in the contract. It is a fine location—a good, commodious frame building one block off the main street and across from the city schoolhouse and rural high school. We wish we were able to buy it.

After our district conference in May, Brother Walter Curtis and Samuel Twombly held a ten days' meeting, with a fair attendance and interest for this place.

M. L. SCHMID.

Elder Harold I. Velt had a leaflet prepared for the church anniversary service April 18. This included a picture of the church with the Sunday school in front. Also a picture of a chart he had prepared with a photograph of the three presidents of the church in order—Joseph Smith the Martyr, Joseph Smith his oldest son, F. M. Smith his grandson. On the inside of the folder there appeared a brief statement of church organization, the gifts of the Holy Ghost, the posterity of Joseph Smith, prophecies, spiritual healing, and an announcement.

Facts You Want to Know About Graceland College

A Standard Junior College

An inspector pronounced it one of three of the best in the United States.

It is being expanded into a Senior College this year.

Located at Lamoni, Iowa, a progressive little town, with beautiful homes, parks, and natural beauty.

Founded in 1895.

600 graduates.

27 in faculty.

277 students last year.

66 acres in campus.

7 good buildings, central heating plant, and a new gymnasium under construction.

3 dormitories accommodating 150 students.

A college farm of 124 acres giving employment to several students who wish to work to earn part of their expenses.

A self-help plan by which about 100 students may earn their way through school. Twenty cents to forty cents per hour is paid students for this work.

Maintains high scholastic standard.

Credits recognized by leading universities.

A library of over 11,000 volumes.

A reading room supplied with many current magazines and daily papers.

A museum with rare collections.

Four good literary societies.

Good clean athletics and physical training.

A series of lectures on various topics by the leading men of the church.

A fine lyceum course.

Opening day, September 10, 1923.

The President

For further information write
GRACELAND COLLEGE

Lamoni, Iowa

www.LatterDayTruth.org

MISCELLANEOUS

Correction in Sunday School Senior Quarterly

An error occurs in lesson 13 of the present issue. The visit of the angel Moroni to Joseph was not on the night between Friday and Saturday, but it was on the night of Sunday. September 23 this year is, therefore, the one hundredth anniversary of the angel's visit, and the family gathering in which Joseph related his experience probably was on the ensuing evening.

The error occurred by the editor's inadvertently tracing the wrong column of days in the calendar referred to in the lesson.

ANNA SALYARDS.

Temple Builder and Oriole Contest

In the contest held at the Young People's Convention at Lamoni, Iowa, the Drafno Temple Builder Chapter, of Los Angeles, California, won first place in the record book contest; the second place was won by the Maple Leaf Chapter, of Chatham, Ontario. This announcement was omitted in the report found in issue of June 27.

Two-Day Meetings

Central Michigan, at Saginaw, August 4 and 5. Church location is 1524 Jefferson. All are invited. Matthew Umphrey, president.

Addresses

Mr. J. H. Camp, now branch correspondent for the Los Angeles Branch, wishes that all communication for him be sent to 1029 South Bixel Street, Los Angeles, California.

Conference Notices

Saint Louis, at Lansdowne, Illinois, July 28 and 29. Auxiliary program Saturday afternoon at 2.30. Special order Saturday, 6 p. m., for reorganization of all quorums. Services all day Sunday. All are welcome. Charles J. Remington, secretary.

Wheeling, at Glen Easton, West Virginia, with the Fairview Branch, September 1 and 2. First session will be given to the Sunday School Department commencing Saturday morning, 10 a. m. Branch presidents are requested to see that all reports of their branches are promptly sent to this conference, also a report of the spiritual condition of each branch as required by resolutions adopted at our last conference. Jasper N. Dobbs, secretary.

Lamoni Stake, at Lamoni, Iowa, Thursday, August 9. Business session at 10.45 a. m. This conference business session will occur on the reunion grounds and will be a part of the Lamoni Stake reunion program. Ethel A. Lacey, secretary. C. E. Wight, president.

Western Montana, at Race Track, August 24 and 25, during reunion. J. P. Wyckoff, secretary.

Reunion Notices

Southwestern Kansas, at Winfield, August 10 to 19. Island Park is a fine place to camp. The sisters of the Winfield Branch will have charge of the dining cottage. Meals will be sold at the lowest possible cost. Those desiring tents and cots will write Brother J. J. Wilson, 321 North Grove, Wichita, Kansas. We are not ready to set the price on the tents as we are trying to make a deal for some tents which will make them at a very low price. Those coming will make their own arrangements for bed clothing. We especially urge the Saints of this district to make an effort to come. We are expecting some very able speakers. For further information write Thomas S. Williams, 1306 South Market, Wichita, Kansas.

Central Oklahoma, at Redrock, August 17 to 27. It will be held on a very beautiful piece of ground a mile west of Redrock with the Indian branch. There is good shade and good water near the grounds and it is located on the main highway between Perry and Redrock, so that it is easily reached

from any direction. Efforts are being made to make this reunion profitable to everyone who can possibly attend, not only to the white Saints but also to the Indians as well. All who are interested in the Indian's welfare should be there to help make it a good one. Meals will be furnished on the grounds. Tents and cots will be for rent as follows: 10 by 12, 3-foot wall, \$4; 12 by 14, 3½-foot wall, \$5; cots, 75 cents. Can also furnish 12 by 12, Chautauqua family tent, two rooms, and having special awning, 6 by 12 at one end, which need not be lowered at night to close tent, 6-foot walls, \$7.50. All those desiring tents should get their orders in as soon as possible as these tents cannot be had on short notice. Send all orders to W. E. Shakespeare, 502 Main Street, Stillwater, Oklahoma. Earl D. Bailey and W. E. Shakespeare, committee.

At Brooksville, Maine, August 18, business session on the last Saturday afternoon of the reunion. A. Begg, president.

Little Sioux and Gallands Grove, at Dow City, August 17 to 27. Prices: Tents, 7 by 9, \$3.70; 9 by 9, \$4.65; 10 by 12, \$5.25; 12 by 14, \$6.40; 14 by 16, \$10.25; cots, \$1.25; mattresses, \$1; chairs, 16 cents. There may be a slight reduction from these prices, but if so, those ordering will get the benefit of the same. Order at once, as orders should be in a week beforehand. Send orders and remittance to J. L. Butterworth.

Detroit and Eastern Michigan, at Port Huron, August 3 to 12. First joint reunion. Location, Tenth and Thomas Streets. Tent prices: 7 by 9, 3-foot wall, \$4; 9 by 9, 3-foot wall, \$4.50; 10 by 12, 3-foot wall, \$5.25; 12 by 14, 3½-foot wall, \$6.75; 12 by 14, 5-foot wall, \$7.50; 12 by 16, 5-foot wall, \$8.25; 14 by 21, 6-foot wall, \$14. Curtains for tent, \$1 extra. Flies over tent, \$1 extra. No orders taken after July 31. Cots, \$1. Straw for beds for sale on the grounds. Bring your own bedding. Get your order in early. Send orders for tents to Ray D. Bennett, 200 Harmon Avenue, Detroit, Michigan. Meals served cafeteria plan. Robert H. Huston, secretary.

The reunion at Maqoketa, Iowa, which was announced for August 3 to 13 has been canceled. F. M. McDowell.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Portland, at Portland, Oregon, July 13 to 29 (528).
- Northern California, at Irvington, July 20 to 29 (502).
- Chatham, Ontario, at Erie Beach, July 20 to 30 (407, 550).
- Florida, at Alafloa Church, near Brewton, Alabama, July 20 (622).
- Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).
- Central Texas, at Central, July 23 to 30 (575).
- Black Hills and Western Nebraska, at North Platte, Nebraska, July 27 to August 5 (694).
- Western Colorado, at Delta, July 27 to August 5 (502).
- Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5 (622).
- Toronto, at Lowbanks, July 28 to August 13 (599, 622).
- Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).
- Spring River, at Cunningham Park, Joplin, Missouri, August 3 to 12 (694).
- Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575).
- Western Oklahoma, at Eagle City, August 3 to 13 (670).
- Seattle and British Columbia, at Everett, August 3 to 19 (622, 647).
- New York and Philadelphia, at Deer Park, August 4 to 19 (646).
- Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503, 695).
- Southwestern Kansas, at Winfield, August 10 to 19 (502).
- Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).
- Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
- Des Moines, at Runnells, Iowa, August 10 to 19 (646).
- Kewanee, at Galva, Illinois, August 10 to 20 (646, 694).
- Northeastern Kansas, at Netawaka, August 11 to 19 (599).
- Western Maine, at Brooksville, Maine, August 12 to 19 (575).
- Nauvoo, at Nauvoo, Illinois, August 17 to 26 (523, 670, 694).
- Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
- Eastern Colorado, at Colorado Springs, August 17 to 26 (523).
- Idaho, at Rupert, August 17 to 26 (599).
- Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26 (647).
- Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26 (647).
- Little Sioux and Gallands Grove, at Dow City, August 17 to 26 (670, 695).
- Far West, at Stewartville, Missouri, August 17 to 26 (575, 695).
- Mobile, at Gautier, Mississippi, August 17 to 27 (670).
- Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27 (670).
- Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (523).
- Western Montana, at Race Track, August 17 to 27 (526).
- Central Michigan, at Pinconning, August 17 to 27 (502, 550, 647).
- Central Oklahoma, at Redrock, August 17 to 27 (575).

Utah, at Ogden, August 23 to September 2 (694).
 Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).
 Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).
 Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2 (694).

K F I X

Radio Program for July 29, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, at Independence, Missouri. Wave length two hundred and forty meters.

- Cornet solo: "Perfect day," by Carrie Jacobs Bond.
Mr. Walter Davis.
- Soprano solo: "My Redeemer and my Lord," by Dudley Buck.
Miss Helen Bootman.
- Cornet solo: "Barcarole," from Tales of Hoffman.
Mr. Walter Davis.
- Baritone solo: "I love a little cottage," by O'Hara.
Mr. Paul N. Craig.
- Prayer.
- Soprano solo: "The prayer perfect," words by James Whitcomb Riley;
music by Ervine J. Stenson.
Miss Helen Bootman.
- Sermon:
- Baritone solo: "The Lord is my light," by Oley Speaks.
Mr. Paul N. Craig.

Conference Minutes

SPOKANE.—At Sawyer, Idaho, on the reunion grounds, June 24, 1923. Elder Oscar Case, the district president, with his counselor, R. A. McDole, was chosen to preside. Statistical reports were had from Spokane, Washington; Coeur d'Alene, Valley, Gifford, and Sagle Branches in Idaho, and from the Spokane District. Ministerial reports were read from Oscar Case, Robert A. McDole, Carl Crum, L. E. Holmes, P. P. Reed, George Leache, Oliver Shirk, Peter Klaus, and Daniel Macgregor. Reports were also received from the Department of Women of Spokane, Washington, and Sandpoint, Idaho. Bishop's agent's report, from December 1, 1922, to June 1, 1923, showed total receipts of \$1,689.24. The request of the Spokane Branch that the next district conference be held at Spokane was unanimously granted. Oscar Case was elected district president and he chose as his counselors, R. A. McDole and Vernon Gunter. Oliver Turnbull was elected secretary. Delegates chosen for General Conference: Daniel Macgregor, Peter Klaus, W. W. Fordham, Oscar Case, Mrs. Oscar Case, Mrs. Eli Bronson, and Carl Crum. It was unanimously voted that the next reunion be held at Sawyer, June 22 to July 6, 1924. Reunion committee selected for next year: Charles Crabb, Clarence Crabb, Leroy Deeter, John Crabb, and Joseph Wilson. A subscription was authorized and taken up for the purpose of purchasing a tent for reunion and missionary purpose. Oliver Turnbull, clerk.

HOLDEN STAKE.—At Holden, Missouri, Friday, June 29, at 10 a. m. Conference was organized with the stake presidency, Brethren Krahl, Macrae, and McWethy presiding; Blanche Christenson as secretary; and R. F. Moorman in charge of the music. Missionary supervisor and department superintendents reported. Stake bishopric reported: receipts for eleven months of the fiscal year, \$8,114.07; balance on hand, June 1, 1923, \$388.77. Concerning church building needs, he reported: Warrensburg had purchased a very desirable prospective building site, one block from the college campus; East Independence has secured a lot for a new edifice; Sedalia is preparing to build; Marshall is considering the building of a mission house in West Marshall; and Atherton is looking forward to a needed church building. Sister Lola A. Johnson was retained as stake music director, and her request was indorsed for the appointments of Roscoe F. Moorman and Gladys Teeter as assistants. The stake presidency reported the organization of a local church at Buckner, Missouri, on June 24. R. B. Cook as pastor and Sister Elmora Propst as solicitor, nominated by the stake presidency, were approved. A teacher's quorum was organized with Perry L. Hiles, of Holden, as president pro tem, and M. L. Haney, of Holden, as secretary. A second quorum of deacons was also organized with Frank Ball, of Warrensburg, as president, and Joseph Beebe, of Holden, as secretary. Upon approval of the stake high council and conference action, provision was made for the ordination of Milton A. Ferguson, of Holden, and Ralph M. Ridge, of Marshall, to the office of priest, and William S. Ridge, of Marshall, as deacon. Brother Ferguson was ordained and the stake presidency was authorized to provide for the ordination of the brethren not present. East Independence Branch, through the president and secretary of the building committee, Brethren T. W. Thatcher and G. R. Collins, presented plans for a new church building and asked the consideration of the conference. A motion was passed looking with favor and approval on the move and guaranteed the East Independence church such assistance as may be possible in harmony with plans as formerly adopted by the stake. Thirty-seven were nominated for delegates. The following eighteen were chosen: D. J. Krahl, I. M. Ross, J. W. A. Bailey, W. S. Macrae, C. J. Hunt, R. E. Burgess, C. V. Hopkins, F. A. McWethy, H. E. Moler, R. F. Moorman, I. M. Smith, Mrs. I. M. Ross, George Jenkins, J. J. Teeter, Roderick May, James Duffey, Levi Phelps. R. B. Cook was chosen as the eighteenth delegate should the membership at conference time permit one more delegate. Brother Bailey, stake missionary supervisor, reported the need of tent equipment. The stake bishopric was authorized to raise sufficient funds to equip the stake tent. Subscriptions were amounting to \$40 to be used for this purpose. Brethren Ross and Macrae called the attention of the conference to the Square Deal Dining Hall which is to be conducted at the State Fair August 18 to 25, proceeds to go into the stake building and loan fund. The stake cabinet presented the following recommendation which was indorsed: "That in matters of emergency, where

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

9DITORIAL:	
Church Members, Social Workers, and Religion	697
Prohibition Does Cut Offenses	698
How Divide the Surplus	698
The Idle Hour	699
Transportation	699
From the Log of the Four Ninety	720
ORIGINAL ARTICLES:	
Suggestions to Religious Social Workers, by Frank W. Blackmar	700
Gounod a Musical Master, by James R. Houghton	705
An Interesting Survey	706
OF GENERAL INTEREST:	
Bible Leads in Sale of Books	707
The County Library	707
Introducing a New Food	707
The Leviathan Becomes American	708
The Commission of Interracial Cooperation	708
Making a Saint	709
Prize Fighting in Disrepute	709
From Coast to Coast in One Day	709
Burbank Active at Seventy-Four	710
LETTERS AND NEWS	711
F. J. Ebeling—J. H. Camp—Bernice O. Harms—J. M. Terry	
—Hallie M. Gould—Mrs. Helen Logan—H. A. Chelline—	
George Fuller—M. L. Schmid.	
MISCELLANEOUS	718

cabinet consultation cannot be held, that each department have the privilege to make decisions in carrying out the work of that department, where such decisions do not conflict with the laws of the church or resolutions passed by the local church in business session, the local church reserving the right to approve or disapprove such action at a later meeting." We were pleased to have General Sunday School Superintendent A. Max Carmichael with us throughout the conference. He represented all the departments and presented his work in a manner which invited attention and impressed the hearers. Brother Carmichael's work was thought producing, causing self-examination. His "better way" of doing things was strikingly presented. His work will bear a fruitage in the stake. Sister M. A. Etzenhouser spoke on Sunday morning on social service. In the afternoon on Sunday a number of brief addresses were given, the following occupying: A. Max Carmichael, Sister M. A. Etzenhouser, J. W. A. Bailey, F. A. McWethy, C. J. Hunt, and the department superintendents. Brother George Jenkins was the speaker in the evening. Lexington was chosen as the place for next conference, time to be left with the stake presidency.

Our Departed Ones

BURNHAM.—Charles F. Burnham was born in Delaware County, Ohio, March 14, 1858. Married Margaret Cooper at Burlington, Iowa, December 25, 1890, by Elder James McKiernan. Baptized by Elder J. C. Crabb, June 18, 1892. On June 28, 1923, he was run over and killed by an engine in the Chicago, Burlington, and Quincy Railway yards while on duty for that company. Leaves wife and two children, Charles and Catherine, both at home. Funeral from the Saints' church at Twelfth and Locust Streets, at 4 p. m., July 1. Elder James McKiernan was in charge, assisted by Elder John Jenkins. Interment in Aspen Grove Cemetery.

RATHBUN.—Jenette Rathbun was born July 20, 1834, in the State of New York. Married Eason Rathbun, April 2, 1850. Her husband preceded her by several years. She spent the greater part of her life in her native State. Died at Willet, New York, June 15, 1923. Leaves two children, Charles Rathbun, of Buffalo, New York, and Mrs. Florence Gridley, of Bainbridge, New York. Sister Rathbun was next to the last of a family of fourteen children, a sister of the late Bishop Rogers. She was a firm believer in the gospel and in her later years affiliated with the Latter Day Saints. She was a woman of sweet and patient disposition, full of kindness and beloved by all who knew her. "Her works shall follow her." Funeral sermon by F. M. Cooper. Interment at Oak Ridge Cemetery, Sandwich, Illinois.

HOUGAS.—Thomas Hougas was born in the township of Rutland, LaSalle County, Illinois, December 2, 1836. Married Harriet Teale, January 2, 1858. Baptized in 1861 and was an indefatigable worker in the interests of the church up to a few years before he died, when failing health ended his official activities. He served as pastor of the Mission Branch for about sixty years and during his long pastorate many were blessed under his ability and marked spirituality. He was a man of great faith in the promises of the gospel and but few knew better than he, the realities of spiritual life. Died at the home of his son, George, at Marselles, Illinois, June 15, 1923. Leaves five children, Joseph E., Ida M., Nathan A., John B., and George A. Six children have preceded him. Leaves also thirty-nine grandchildren and thirty-five great-grandchildren. Funeral from the Saints' Church. Sermon by F. M. Cooper.

BENNETT.—Susan J. Bennett was born in Illinois, May 10, 1843. Baptized September 29, 1889, at Kansas City, Missouri, where she resided for a number of years. Died July 9, 1923. Leaves four daughters. Funeral from Forster's Funeral Parlors. Interment at Forest Hill Cemetery.

GOLDSMITH.—Ruby Abigail Bronson was born May 25, 1890, at Plano, Illinois. Moved with her parents to Amboy, then to Lebeck, Missouri, and in 1917 moved with her husband to Montana. Married Raymond R. Goldsmith, November 8, 1908. Baptized at an early age. Died at the home of her parents in Andes, Montana, May 19, 1923. Funeral from the Saints' church. Sermon by J. E. Wildermuth, assisted by S. M. Andes. Interment in Andes Cemetery. Leaves husband, three sons, father, mother, four brothers, and two sisters.

From the Log of the Four Ninety

The Chevrolet 490 is a Ford in process of evolution. It has some of the essential characteristics of an automobile. The class in religious education is divided on the subject of evolution. Some hold with Bryan that the Ford is a special creation of Providence. Others hold with Darwin that the Chevrolet 490 evolved by way of the Ford and the ox-cart from a single primitive wheelbarrow which came into existence by chance during the early Irish age—a "cosmic accident," or was it a comic accident?

Our Chevrolet 490 embarked from Independence June 20, bound for Onset, Massachusetts. Besides the skipper, who was also chaplain, there was the first and only mate, the chief engineer, known to his friends as "Tom," registered on the ship's list as Ronald G. Smith, and his brother, the boatswain, Lynn Elbert Smith. These persons with their duffel occupied all available space above and below decks, and on the running boards—here our metaphors become mixed, the 490 being a land craft; but on such a cruise in such a small craft metaphors are often mixed.

The morning was all that could be desired. The sun shone brightly. The crimson rambler on the front porch made vivid love to Dorothy Perkins. Jennie Wren tended her babies in her house by the garage while Jack Wren did the heavy work of singing. Meadow larks piped cheerfully from fence posts. It was such a morning as made my neighbor John Lund declare, "Surely anything that has any life in it at all will show it in June."

But Sister Bishop Becker's parting blessing had been, "You will be a wiser man before the trip is over." Even so, we were soon to learn that all things change. Shortly after noon, and slightly east of Marshall, a very big and black thunder storm poked his head up over the horizon, discovered us, and came on with amazing speed. Soon rain was descending in torrents while thunder remonstrated with us on the temerity of attempting travel on Missouri dirt roads.

So we were condemned to chains and mud, with a puncture betimes, and spent the balance of the day fighting hills and slippery roads. The first night drove us to lodgings in Columbia, not the gem of the ocean, but Missouri's home of learning. But the second day was more favorable, and that night we made our first camp in the open, at Saint Charles. This was a typical western tourist camp, maintained by the city free of charge for the accommodation of the auto tourist, and equipped with electric lights, city water, and various other conveniences. Yet it was far enough from the city to be almost sylvan. On a high hill, well-wooded with native trees, and overlooking the river, it commanded a splendid view and was one of the most beautiful camps seen during the trip. Here east met west, after the custom of tourist camps, and California camped by the side of Maine, while Ford hobnobbed with Pierce-Arrow in truly democratic fashion.

Here we accounted our troubles with dirt roads ended. From that point the National Old Trails Road was well surfaced, the road from Saint Louis on being of new concrete. We had intended to visit several branches en route; but had been delayed in

starting by heavy rains, and soon saw that we must press on with few stops if we were to reach Onset at the time we had planned.

So the route of the 490 led on through the level fields of Illinois and Indiana, past primitive rail fences strangely out of keeping with the busy highways they bordered, more reminiscent, in fact, of ox-team days, and into Ohio. In picking our road north through Ohio we were a little unfortunate, and traveled most of the way over the Detour Highway.

After a particularly long and hard day's drive the 490 drew into Kirtland at 10.45 of a Monday night. The members of the crew were very tired, and, be it known, very dirty, or to use the conventional and polite phrase, "travel-stained"—yes, they were travel-stained. They had no desire to meet or greet acquaintances until they had enjoyed an opportunity to clean up a bit and become more presentable. So the first and only mate suggested that they camp in the grove by the Temple and keep their presence secret until morning. This plan the skipper said was quite impracticable. But they compromised by adopting the plan of the first and only mate.

Soon, as we drove through the night, appeared the temple, towering silent and majestic against the stars. With awed voices we said, "There is the temple." Yes, *the* temple. So the 490 slipped quietly into the shadows of the grove of elms and hard maples in the temple yard. But almost immediately voices were heard from the hotel. Lights appeared. Footsteps drew near. The plan was no more practicable than the skipper had thought it to be. Observing our stealthy entrance the brethren had decided that a band of gypsies had arrived, perhaps to steal the temple; and with entirely commendable vigilance they came to make inquiry—all of which explained the rumor that Gipsy Smith the evangelist had come to Kirtland. At once plans must be altered and soon we found refreshments and comfortable beds in the Kirtland hotel.

We found Brother and Sister Pitt in charge of the temple and deeply interested in caring for visitors, who are many and from all parts of the country. It is Brother Pitt's delight to preach the gospel to such a party of visitors; and for such work his happy smile, pleasing presence, and long experience eminently fit him; while his companion is, as always, of great assistance to him. Here for a time with such friendly and pleasant associates we paused to rest and revive our bodies with sleep and food and our spirits with meditation and prayer in the presence of "the House of the Lord." Surely one must be devoid of reverence who can enter this clean, white, holy temple and fail to feel the healing and abiding presence of the Good Spirit.

ELBERT A. SMITH.

(To be continued next week.)

A recent cartoon in *Life* showed Mars viewing the United States-Canadian boundary and saying: "Three thousand miles of frontiers and not a gun or a fort! What's the matter with these people?"

Where there are preparations for a fight we can be safe in anticipating one, and this does not always apply to nations.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, August 1, 1923

Number 31

EDITORIAL

Good Words From a Methodist

A copy of the *Madison Press*, published at Madison, Ohio, under date of Monday, April 2, has been brought to our attention. As it contained an article written by one D. L. Crellin, former West Jefferson resident, on the story of the Latter Day Saints, it will be of interest to our readers. This article contains a very fair-minded and rather accurate account of the history of the church together with a clear distinction between the Reorganized Church and the Utah faction, and closes with the following paragraphs which may be of interest to our readers:

About a year ago one of their missionaries [P. R. Burton] began preaching this strange gospel in Thurston County in this State. He was fearless, forceful, and eloquent. He established himself at the town of Walthill and in one year converted one hundred and eighty new members, having the largest church at that place. He also made great gains in other places, some of the converts being of the Indian race. They have one hundred and seventy-five votes in Thurston County. Last fall these voters, regardless of partisan politics, got into line for a better set of county officers. The result was a "clean-up" of the dirty, rotten political marplots who have infested this county for years. The bootlegging gang that has defied the efforts to dislodge them and who were a disgrace to the courthouse were sent into retirement.

As I am a Methodist and firm in the faith, I am writing this from that standpoint. While I differ greatly with their religion, nevertheless I must admit that they are excellent people and a credit to any community in their daily lives. I feel that religious intolerance and unwonted prejudice accounts in a large measure for the objections lodged against them. Perhaps a great deal of sentiment against them is caused through ignorance. Remember that they are not Mormons or Brighamites. They term old Brig a monster of iniquity and evil practices. I have recently attended some of the evangelistic meetings and heard the history of their church and the doctrine of their faith propounded by an able and eloquent pulpit orator. During the past winter I was invited to speak from their pulpit, from the standpoint of a Methodist, both here and at Walthill, and found them a kind, liberal, God-fearing people. In this great country we point with pride to the fact that the persecuted of other lands are welcome here and they may worship God according to the dictates of their own conscience. This privilege may of course be abused, as in the case of Brigham Young, but any religion that makes people better citizens and neighbors is to be commended. As a Methodist I am not flying to the de-

fense of any creed. I am only appealing to the American sense of fair play. And so, if the dreaded Mormons arrive from Utah, they may well be unwelcome. But if the Reorganized Church of Latter Day Saints, who have their headquarters at Independence, Missouri, endeavor to colonize old Madison, give them the hand of welcome. Their coming will tend to purify the ballot, add industry and sobriety to the population, and plant prosperity in your midst, for they are a frugal, industrial people. None others may apply to them for membership.

Again I call your attention to the fact that the Reorganized Church is entirely separate and distinct from the Salt Lake City Mormons. It is not fair to persecute them when they are doing their very best to stamp out the evils attributed to the Mormons. If you consider them apart from and a great improvement over the Brighamites, do not do them the injustice of calling them Mormons. Let us believe that the days of religious persecution are gone forever in this country. We look back with horror to the burning of witches at the stake at Salem, Massachusetts, two hundred years ago. We regret the cruel deaths of Joseph Smith, John Brown, and our martyred Presidents. We deplore the religious differences and intolerance now prevalent in Ireland. We look forward to the future in a more optimistic light. We look for education and enlightenment to stamp out bigotry, intolerance, and violence. We have lived in Madison County, and we have faith that with a few words of explanation and a better understanding, no alarm will be felt in regard to the Independence Saints. And remember the writer is a Methodist.—D. L. Crellin.

What Age for Baptism?

Conversion is in early life.

A few years ago there was much discussion concerning the age of conversion, and some research placed it between sixteen and seventeen years of age. There were even some of the men of the church who felt there was probably something wrong with the idea of baptism at eight years of age, even recognizing the difference between children, and taking that as a minimum.

Recently, we are informed from a news item, Boston University, in gathering statistics on conversions in religion, says that chances are three to one that a person who has not joined the church before he is twenty-one years of age will never join.

The Catholic Church has long recognized the value of the first five or six years of life. The Methodist Episcopal Church reports that the majority that join are between ten and eleven years of age.

This is moving back the period toward the age of

childhood and is in accordance with the importance placed by modern psychological thought on these early years for health in later life. The ideals or basis of life should be laid in early childhood.

It appears quite possible that time will after all justify the placing of eight years as the age for baptism, and that these few years should be years of a particular effort for the childish declaration for righteousness. Eight years of age was never placed as the average age. It was placed as the minimum; for worthy children, rightly instructed, will then be ready for baptism. Modern research rather confirms the opinion that this is true, and that youth is then armored against, and prepared for, the period of storm and stress of early adolescence.

“How Readest Thou?”

The mere pronouncing of the words is not sufficient. How do you read and with what understanding?

The Master in the parable of the sower distinctly made this point, that the seed that falls upon good ground is he who receives the word of God and understandeth it. It is not enough to receive. It is not enough to possess the book. It is not enough to read the book. It is not enough to have in our possession the word of God and be able to repeat it verbatim. How readest thou and with what understanding?

This same point is touched upon in a recent number of *Hibbert's Journal*. One of the grave difficulties in the world to-day is the differences of language and the confusion arising therefrom because of lack of common understanding. But even if we possessed a uniform language that would not be sufficient. We may all say the same thing but mean something quite different.

The curse at Babel was not so much that people talked different languages but that they made no effort to understand each other or to cooperate in the same undertaking.

Ideas are more important than words. It is not enough to tell the truth. The grave difficulty is to cause our hearers or our readers to understand the truth.

Even among the brethren in the church much confusion arises at times because of this lack of right and like understanding.

It may well be suggested, as Emile Cammaerts says, that the gift of the Holy Ghost at Pentecost did not mean alone that the apostles were able to talk to all of the people in their own language, but they were able to appeal to a true inspiration which opened the hearts of their hearers to their message.

That is the work of the Holy Spirit—to guide us

into all truth, to help us to see eye to eye. The speaker on the platform has gestures, facial expression, intonation of voice to help him in expressing his ideas. On the printed page we have only the words, hence one of the greatest questions that can be asked is, How readest thou, and how understandest thou that which is read?

It is not sufficient to quote a brother verbatim. Circumstances, conditions, the conversation preceding and following, all tend to affect and make clear or unclear his meaning.

If we are ever to come to a common understanding, to Zion the pure in heart; if we are ever to come to the city of our God, it will be because the Spirit of God dwells in us in such a measure that we read our brethren aright and have a like understanding. We shall all speak the same, but we shall do more than that. We shall understand that which is spoken in the same sense. When at last we come to see and understand as God, we shall then possess the complete truth.

Management and the Social Ideal

In noting some of the experiments of state socialism and our government administration in this country and abroad, the problem has been and is to secure the services of able managers. In time of war much is overlooked because of the necessity of accomplishing a certain end as speedily as is possible.

But there comes to our desk many comments on the difficulty, first, of securing competent managers, though this difficulty is sometimes exaggerated because able men are frequently most willing to devote their service to humanity. A government office recompenses in large part for the smaller remuneration. Especially is this true if the plan gives hopes that the man and his family will be amply provided for when he is no longer able to work. The fear of poverty is then overcome. There is also an opportunity to do constructive work for humanity. Many, if not the larger part of able men, are quite willing to do the latter under government administration if permitted to do so.

But there comes the second difficulty: there is a strong tendency for a popular social or government movement to be circumscribed with red tape, and an effort made to bring everything down to one common pattern. With a private corporation, if a man makes good he knows that his job is assured; that he will be given a free hand and opportunity to accomplish what he can, and his reward will be as generous as his results. But too often in government or social work politics play their part, not only in the initial selection, but also in the tenure of office.

It is, then, an open secret that government administration means much waste. We regret to see this, as we hold rather strongly for community service and sociality.

We are convinced that the ideal condition is that in which every man is developed to his utmost possible capacity. He is, in other words, educated; and education means the development of his capacity, not the fitting of every man to the one common pattern. When a man is fitted, he does that work for which he is best fitted, and does it for the social good; that good requires that he be given opportunity for reasonable recreation; that he be given fair opportunity for cultural research; that he be surrounded with such conditions that he is able to do his best work.

Nor do we mean that the man should be coddled and everything fixed for him, as he should be able to go out and give, and should not be unduly hampered by those who should be working rather with him to accomplish the ends in view. He should be given a free scope for his ability and permitted to render the best that he is capable of, giving out his best ideals for the body as a whole.

This argument does not apply to one man alone. It is general to the organization. Confidence begets confidence. A man, even though a subordinate, will do better work when he feels that his associates have confidence in him and expect results, and when he feels sure of their moral support. A manager can do better work when given free scope, and he feels that the stockholders, the managers of other departments, or whatever form his associates may take, will give him free rein to carry out his best ideals.

The Best in Life Is Not Lost

The immortality of the soul is indeed one of the greatest principles of religion. It glorifies even our social efforts here and prepares us for a life to come.

The work of Jesus the Christ laid down first of all the principle of personal righteousness and of social justice achieved through personal righteousness. He gave us the possibility of happiness through brotherly love and cooperation in this life, but he also laid the basis for a life to come and gave us not only that hope and assurance of continuity, but also the hope and assurance of meeting again our loved ones. Robert Browning expresses it in his poem, "Abt Vogler," he gave us the assurance that there shall never be one lost good. That which is good, the best of this life, lasts also for eternity.

In the hour of our greatest sorrow, there are those who would come and say that it never will be

again, that it is gone forever. To this Browning well makes answer:

Never to be again! But many more of the kind
As good, nay, better perchance: is this your comfort to me?
To me, who must be saved because I cling with my mind
To the same, same self, same love, same God; ay, what
was, shall be.

Therefore to whom turn I but to Thee, the ineffable Name?
Builder and maker, thou, of houses not made with hands!
What, have fear of change from thee who are ever the same?
Doubt that thy power can fill the heart that thy power ex-
pands?
There shall never be one lost good! What was shall live as
before;
The evil is null, is naught, is silence implying sound;
What was good, shall be good, with, for evil, so much good
more;
On earth the broken arcs; in the heaven, a perfect round.

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor
power
Whose voice has gone forth, but each survives for the melo-
dist,
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once; we shall hear it by and by.

"There shall never be one lost good! What was shall live as before." That certainly is a splendid hope and not contrary to the teaching of the Master who taught a reward of a hundredfold, who assured us that what we laid down here will find its fulfillment hereafter.

Robert Browning was not only a poet but also a musician. He had the leisure to devote himself to that which is beautiful in art.

His poem, "Abt Vogler," presents music in a new light. The speaker seats himself at the organ, calling its keys to their work and bidding each sound to build him a palace, calling all forces above and below to accomplish this one great end, to build a palace founded on the eternal depths but reaching upward to heaven until heaven itself yearned down and completed the perfect round. From all the arts music stands alone, for as he points out in this poem, if he had painted the whole it would have had in due process to be analyzed and seen. Had he written, made visible, still the effect would proceed from cause. We would know why the forms are fair and hear the tale as told.

But here is the finger of God, a flash of the will that can,
Existent behind all laws, that made them, and, lo, they are!
And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound,
but a star.
Consider it well: each tone of our scale in itself is naught;
It is everywhere in the world—loud, soft, and all is said:

Give it to me to use! I mix it with two in my thought,
And, there! Ye have heard and seen: consider and bow
the head!

He builds, in other words, a temple not made with hands, and finds therein the hope of the immortality higher in the C major of this life where he finds his present peace.

Do Education and Religion Mix

When men get together in pursuit of knowledge, colleges and universities grow up and become the seats of learning for any particular group of people. They are held together so long as this knowledge is conserved and passed on to new generations and so long as truth is the motivating agent behind such a pursuit.

In the case of such institutions of learning, agreement is not a thing sought after, for truth will in the end be its own test and furnish the grounds for prolonging the life of the institution. Certain subjects are avoided here because men have not yet learned enough about them that truth is recognized when it is brought to the surface. Men's opinions and prejudices still govern their intellects in these fields, the most important of which is *religion*. This subject is taboo in our schools of learning. But few colleges and universities admit the study of religion, and where they do it is from an historical or literary standpoint, never from a religious (excepting theological colleges).*

What wonder is it that the cry has gone up throughout the Christian world that our colleges and universities are the seats of agnosticism and that the products of these educational machines are replicas of the institutions' thought?

Young minds in the plastic stage are crammed with countless cold and sordid facts, whose rough edges still protruding in ragged bits, tear and scar. The problem is too big and crude and real for many of the minds to grasp and grapple with and the results are often regrettable when they should be desirable.

The mind that fails to weigh the manifold facts and make selection of those that fit his philosophy of life is lost in a deluge of doubts. His fragmentary knowledge fails to fit together, leaving great gaps that must be bridged. Religion could supply these missing links in the chain of life and carry over to the other side where a sound footing can again be found. But where the college offers no balm for troubled minds the individual seeks to build for himself the link that will hold him until he can more fully understand the situation as a whole so he throws around him the protective blanket of cynicism to shield him from the eyes of an inquiring

world. If he has the metal he will some day bridge the gap and emerge upon a smooth road. On the other hand he may be lost to the true path and flounder in darkness the rest of his life.

Religion has a place in the life of every individual and its scope should be as wide as the experiences of life itself. All truth no matter from what source is God-given and fits into the scheme of the universe which represents God. But man must be guided along the way and aided to know the truth when it is found, for where there is truth there is also falsehood, and a choice must be made.

We are a fortunate people in possessing a church institution which, while opening every avenue of knowledge, at the same time holds forth the light of religion to guide the footsteps of exploring youth. Religion is the balm that softens the gruffness of life as unfolded before the minds of our youth and provides a shelter for storm-driven lives in time of need.

Too great a realization cannot come to the members of the church concerning the privileges offered at Graceland. A means for disseminating the social experiences of the race, it is at the same time the means for conserving the youthful energy of the church and diverting it into power for good to be used in the plan of God in making a perfect people.

Articles on Music

We wish to call attention again to the articles on music by James R. Houghton appearing in the *HERALD*. This issue contains another article which should demand the interest of every music lover, whether musician or layman.

The series of articles leads up to the General Conference program, discussing in an interesting manner the anthems which will be sung at that time. These articles attempt to give an overview of the musical numbers which will be presented in order to create an interest which will enable everyone to appreciate more fully the significance of these anthems at conference time. The series is well worth reading.

The city of Detroit has recently taken five decided steps forward: first, pensioning city employees after twenty-five years service; second, accepting a gift of a zoo site costing one and a quarter million over five years; third, approving a \$15,000,000 bond issue for extension of street railway system; fourth \$12,000,000 for municipal power plant; and fifth, providing through an amendment to the state constitution for incorporating ports and port districts with power to make internal improvements.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Our Aims are One

*Sermon by President Frederick M. Smith at
Lamoni, Iowa, June 17, 1923.*

It is a bit difficult for one who has not attended all of the sessions of the splendid convention which has been held, to gather up the various threads and attempt to weave them into a fabric, but I think that I sense the concept of our work had by the men who have been conducting the affairs of this convention, and I feel that perhaps I shall not go very far afield if I shall attempt to epitomize what my conception is of the activities of the various departments and how they are working toward a unified end. That being true, then, when we outline the aim of each department and then gather them up into an ensemble, we have a fulfillment of the subject which has been given to us showing the unifications of our various aims. If I should attempt to epitomize those aims into a single expression I could say that the unity of our aims is found in our effort to develop a people who are perfect, who are situated in perfect conditions, who are maintaining perfect relations each with the other and with God, individually and collectively. This pronouncement or thesis of the unity of our purposes presages a belief in divine teleosis, the existence of a creative plan, well formulated and well conceived from the beginning and the activities of mankind and the universe directed towards consummation of that great plan in the end. It is the efficacy of the gospel to save mankind.

I am not at all unaware of the magnitude of the task that we as a people are thus undertaking—to develop a perfect people, maintaining perfect relations one with the other and with God. The task would be from the start hopeless if we did not have faith in God and in his power to fulfill the promises he has made to hasten the development in his own due time. So I am approaching the subject, not with any false conception that it is a task easy of execution, and, I trust, devoid of any fanaticism.

I appreciate the difficulty of our task because I know it means the rectification of the mature fruits of many generations of bad environment, and the heritage which has thus come to us affords a burden hopelessly fixed but for the comforting and uplifting faith in God.

Our Goal Is Zion

Man has diversified activities and diversified departmental processes; hence, in order to bring about the perfection which has been indicated in the the-

sis that we have presented it will require a diversity of effort. And here is exactly where we have at times allowed to come into our midst some of the disunity which unfortunately has existed. For the diversity or multiplicity, if you please, of the various departmental processes does not by any means indicate that we have diversity of purposes; but under the enthusiasm of experts along certain lines, who with the abundance of the spirit and enthusiasm they have brought to their problem have succeeded in presenting so luridly and sometimes so alarmingly the problem which they were attempting to solve, there has in some instances resulted a distorted view of the goal they were attempting to reach. One of the purposes of the church as a church organization is to have such a form of organization, or if you will permit me to express it, such a highly centralized control that the activities of these departments can be coordinated and directed toward the perfect goal. And in order for us to have the benign attitude that we should have, free from being disturbed by these apparently for the moment opposed activities, we must have confidence in the leadership that God has himself placed in the church for the very purpose of coordinating the activities and the wealth of splendid enthusiasm in these departments. We must therefore, at least in a degree, be able to comprehend to the fullest extent the unity of purpose in which we are all striving by recognizing the one great goal towards which we are working; and that, let me say again, is the function and duty of the church to stand forth, to promote and unify, or at least create a consciousness of the unity of these various activities and departmental processes.

I think perhaps most of you will agree with me that this state of perfection which we have indicated as the great objective of the church and the goal toward which we are all aiming spells Zion. For we must not forget that this Zion glorified will become the justification for the return of the Son of Man. It is useless for us to pray for the return of the Son of Man; it is useless for us to find comfort in the promise that he has made that he will return, so long as we fail to comprehend that upon us rests the responsibility of justifying his return to the earth. And that return will only be justified when we do have a people working under perfect conditions and in perfect relations one with the other.

Church Objective Is Missionary

Now then for the few moments that remain to us for the development of our subject this morning, we shall briefly touch the various departments of the church and the church work in the light of the

goal which we have erected before you, and, I trust, which all of us have conceded as being the great goal of the church. Therefore, let us touch first upon the missionary department, for one of the prime duties of the church, one of the great duties of the church, and one of its chiefest functions is to carry on a distinct, a definite, a well-outlined and continuous missionary policy. In other words the church is missionary in its objective; it is missionary in every sense of the word, both in efforts to convert those not already converted to God and then to give a comprehensive understanding to those who see God, but who see him "through a glass darkly."

In the past I know that we have to a large extent curtailed the objective of the missionary arm of the church. It is not only necessary that the missionary department of the church, or those who go out to preach this gospel to mankind, shall preach the gospel in its theological aspect, but the still broader view of keeping in mind this one goal, that the missionary arm is not attempting to convert the people to God alone, but to the acceptance of the plan that is laid down, and with their faces turned towards Zion. In other words our missionaries should have a broader conception of the gospel of Jesus Christ than simply to preach the idea that the belief in God alone will save. They must be able to present to the world the idea that the gospel is not the thing which will save the individual, but the gospel is that which, coming into the life of the individual, will give to him the power to save himself. And I would not even have them preach it in that individualistic way. I would have them preach it that the gospel of Jesus Christ can bring to each individual the power to help save others. That is their prime duty. Paul said, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." We have too frequently preached simply the idea that the plea is to the individual to let the gospel save him. We should from now on if never before preach the gospel with the idea that it brings to the individual the opportunity and the power to help save the other fellow. That is the social aspect of the missionary work of the church. Hence, if all of the missionaries are working with the idea of converting people and keeping in view the goal of the church, this perfect people in a perfect condition, then they are working along lines that we can wholeheartedly support.

We have neglected in the past, I am sorry to say, one of our great missionary opportunities. We have two sources of gain to the membership of the church. First, by converting those who are not already members of the church. In other words accretions from without, and that has been to a large extent our chief source of gain. For we have un-

fortunately neglected to a large extent one of the most prolific of the sources, and that is natural accretion from within. For who will be so rash among us as to claim that we have saved to the church all the children of the members of the church? The chances are that if you were to take the statistics of the church you would not only be surprised, but horrified at the large percentage of children of members of the church that have become lost to us, because of our failure to care for them properly.

Hence I am delighted to see the earnestness and the activity and the broadness of view of those who have been placed in charge of our religious education department when they make up their minds that it shall not be any fault of theirs if any child in this church fails to comprehend the mission of Jesus Christ as written in the activities of this church. For we have neglected one of the greatest and most prolific and one of the most secure sources of making accretions to this church. However it is essential that the religious education department carry on its missionary work by teaching the youngsters from the early stage of learning up to the days of usefulness, the stage of the adult, to keep in mind the one thought and teach them religious education with the idea of having it manifested in their lives in good work, always working towards the goal as set out above. In other words, both in the missionary arm, when we are attempting to present the gospel of Jesus Christ to those who are not members of the church, to those who are potential members, the unbaptized children or the baptized children who are not yet really converted, there is this prime essential that must be continuously held out, and that is that the gospel of Jesus Christ is designed of God to become a potential factor in character building. But God never intended that we should build a beautiful and magnificent character except to become of service in the church. Therefore the man who has been reared either on the outside or in the church and who has grown unto the stature of a man in Jesus Christ is the character in whom all those forces have become so loosened that he becomes an active and dynamic factor in the creation and upbuilding of Zion. That is the purpose of the gospel. It is conversion of people to the ideal of God, the development of character for the purpose of building up the kingdom of God.

Spiritualize Temporal Affairs

There is another very important department of church work, but we have attached to it a name which is narrow in its conception. We speak of the financial department of the church. I wonder why the time has not come that we shall more properly

designate that department of the church as the economic department whose duty it is to develop, preserve, and so loosen the forces and create pressure that will direct the economic activities of our members along the same line—of pointing forward and reaching toward the goal of a perfect people among perfect conditions. For can you conceive perfect conditions springing from the economic order and heritage of the present unfortunate and evil conditions that exist to-day? Not by any means. Hence this department which has been created to work parallel to and in harmony with the spiritual activities of the church must always and continuously have its eyes fixed upon this perfect condition industrially and economically that will contribute to and not detract from the things that make for perfect interrelations.

And this then means a reorganization, a consecration, a vivifying by the Spirit of God of our activities, both in the agricultural and in the industrial lines. I say those two because basically there is a division that can be made and which should be properly understood, and yet they are so interrelated, and must be, that the one supports the other, and that is the man on the farm, the workman on the soil, produces the necessary raw materials from which the fabrication of the things of wealth is made possible. There must then be that reorganization of those who till the soil so that they can be made to feel that presently as well as in the future their activities and the very ground on which they are working and tools with which they are working are being made to contribute to the accomplishment of that goal—a perfect people in perfect conditions in perfect relations with God and each other, and that shall be applied to industry as well. I shall not attempt here to go into it any further than to say that the doctrine of stewardships thus becomes of prime importance. We must, in other words, spiritualize our temporal affairs.

Graceland the Educational Center

I shall not attempt to take up and discuss at great length this morning the educational aspect of the church, any more than to recall to the mind of those present this morning who were here two or three Sundays ago what I attempted to give as the ideal of the church educationally; and not attempting to repeat what I said then I may say: Long have I looked forward to the time, always have I been trying to get the people to look forward to the time when Graceland College would be expanding beyond its present condition until it has become the educational center of the church. And to-day we are closing the activities which have demonstrated to the people of the church and the people at Lamoni in an

objective way just exactly what we are trying to stand for, and they have been made to realize that the young people of the church will be looking with warm-hearted sincerity of purpose toward Graceland as being the home of the educational activities of the church, that which will ramify eventually into every branch of it. I say this, too, for the purpose of disarming the fears of those, if any there may be, who still fear that the church is going to take from Lamoni the educational interests that are centering here around Graceland College. I understand that there are some who fear that the establishment of the Institute of Arts and Sciences in Independence is bound to detract from the activities here at Graceland. Never! It cannot but reflect the larger activities in Graceland. If the institute ever becomes a college, it will have become so after Graceland has become a university.

But there is one point that I have emphasized in a negative way that I shall mention this morning. That is this: there are people who still wonder why we need a system of education of our own. There are people who say that unless we have special purposes in our educational activities then there is no justice in spending additional money, not when we can secure that education in institutions not under our control. My answer is this: There is no educational institution in the world outside of Graceland College and the Independence Institute that has even the slightest idea of looking towards Zion; hence, it is up to us as a people to create that educational machinery that will carry on our educational processes from the cradle to the grave, because education means that. It means learning together, all the time with the eyes of the student fixed on our goal, Zion, a perfect people under perfect conditions. And no educational institution in the world to-day has any such objective as that. That is the justification for our own educational department. That is the reason we must build up Graceland and extend its walls and its activities as well as all other educational institutions throughout the church. Our educational department will fail in its accomplishments if it fails to keep this before the student and finally train his eyes toward the goal of perfect economic conditions, perfect social conditions, and that the people must develop to the place where they will be perfect religiously.

So in our recreational department there is still the goal in sight. I was particularly interested the other afternoon in hearing the discussion on the recreational activities on Sunday. I want to just briefly augment what was said the other day by calling attention to two things. First, when God's laws were in control of his people, and these laws were functioning in such a way that they were mar-

velously preserving the race, He insisted for social reasons on one day a week rest or recreation. Has God anywhere issued a command that we shall not play on Sunday? He has said that we shall not do any unnecessary work. Why? Because the Sabbath is socially and economically and even religiously set apart by God as a day of recreation when we can rest as He did from six days of labor and thus prepare for another six days. But in taking this envisagement of it we must not lose sight of the fact that he has also said, "Remember the sabbath day to keep it holy." Hence let us keep in mind the purposes to be conserved. Rest and recreation have an economic and social value so that our usual six days of labor shall be better, and nothing shall be done on Sunday that shall disparage or depreciate our ideal of God and the sanctity of his institution. And so when our department that is concerned in the recreational activity of the church attempts to work out its plans they shall keep in mind this one great thing: They are a department of an organization which is keeping the eyes and the minds of the people looking forward to the coming of the Son of Man and realizing that his coming will not be justified until they have developed those perfect conditions that will make us a perfect people. And if the recreational department carries on its activities with this in mind, then there is not the slightest doubt but what eventually we shall realize the importance of the church work and be able to accomplish the purposes of the recreational department and have it, too, running parallel with the activities of the other departments, all of them working with the idea of Zion as their goal.

Health Necessary for Perfection

I wish Doctor Harrington were here to take the subject of health off my hands for a few moments. You cannot conceive of a people with diseased bodies being a perfect people. You cannot conceive of a perfect people being in pain and suffering intensely because of their own sins, and that kind of a people could not develop Zion or maintain it even if they were put into it. Hence I would like to impress every individual member of the church with this idea that he is religiously short of his duty, if through failure to learn of health he permits his body to become anything else than ideally wholesome. The ideal should be this: Every Latter Day Saint enjoying a perfect body and therefore having a perfect physical manifestation of the purposes of God.

Feelings Are Expressed Through Music

I might say something about music if Brother Hoxie were not here, but not being a musician I might create some blunder. I would not give any-

thing for the music department if it was not working for the same ideal toward which we are all working. Without doubt there is something within us that demands music. It demands that concord of sweet sounds of which Shakespeare spoke. I will venture the guess that most of you, if you will analyze yourselves as carefully as I have myself, will have to admit that there is still enough of the savage in you that there are occasions when you need the soothing effect of the concord of sweet sounds. I have found recreation, I have found pleasure, I have found rest in music; and some of the best rest that I have found has been in listening to the Saints of the church singing the songs of Zion. I cannot conceive of a people even thinking they are in a perfect condition or approximating a perfect condition who have not been trained and developed to give expression to their feelings in the concord of sweet sound when convening in sacred places. And the music department will be coming far short of its goal if it does not hold in view the same goal which should be in the minds of all of us, a perfect people, dwelling in perfect conditions, which will make Zion. And the Spirit of God running in their minds shall sing pæans of joy to God and greet the coming Savior under those perfect conditions.

Buildings Should Express Ideals

Even the buildings of Zion must be made to serve his purposes. I cannot conceive of Christ as being willing to return to earth when we have not created cities in which there shall be the highest form of expression of the ideals of the people in the creation of the buildings in which they are worshiping. I cannot conceive of his coming to people where there shall be squalor. It seems to me our people should realize that God has intended that people shall give expression to their ideals in the very buildings they erect, but before we can accomplish this there must be a group of people knowing the ideals of the church and the profession of architecture who shall eventually be able to write into our own buildings our ideals, so that people from outside shall be able to say: We see in these monuments of brick and stone an expression of a people that lifts us higher. That is the ideal of the architectural department.

Perfect Homes in Zion

Last but not least we come to another department. I refer to the Women's Department. I do not know what emphasis has been given to the Women's Department in this convention, but let me say this, no people will attain a degree of perfection which has neglected the functions of home, and Zion the perfect to which Christ will be justified in coming must be a place which has lifted up the home to the high-

est condition possible on earth. The home, of all other departments, must be functioning and exercising most accurately toward the conditions of perfection which means that every home in all the cities of Zion and in all the regions round about must be an ideal home in which all the conditions which detract from an expansion and the upward development of the child shall be eliminated and replaced by those forces that shall keep the mind of the child centered on God and the eyes of the child fixed on the goal of the church, which is Zion the perfect condition, the ideal condition, where we shall worship God purposefully.

If we are to obtain this unified objective it demands that there shall be a unified effort, and this means unity of purpose, and of course that cannot come unless we have a unified conception, at least in its broader conception, even if we do not comprehend all details. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," is the slogan that this church must work by and keep constantly before it. That is the ideal, and you must get it into the mind of every convert and every child in the church, "Seek ye first the kingdom of God," for we have been taught to pray by the Master himself, "Thy kingdom come," as being the prime objective toward which we shall pray as well as work so that the will of God shall be eventually done here as it is done in heaven. That spells one thing and that is that the affairs of this church, all departments of it, shall be so coordinated that every individual shall be able to make that expansion of soul whereby he can say with Paul, "All that I have, all that I am, and all that I ever expect to be, shall be devoted to the service of God." That means consecration. I trust that that consecration shall be developed in our minds and may we always have our eyes fixed toward the objective of this church: A perfect people, moving in perfect relations one to the other and to God, a condition that will justify the coming of the Son of Man, is my prayer.

The *Christian Century* makes a strong point under the heading, "Friendly neighbor or bootlegger." But it states that it is a shock to all right thinking people to find our greatest neighbor, the nation with whom we are supposed to have the most in common, aiding the lawless element to violate our Constitution. If the situation were reversed and American ships were violating the law of Great Britain by standing just outside the three-mile limit, we would quite likely hear of the unfriendliness of our attitude. "Such a traffic may be profitable in money, but if it makes friends indifferent if not hostile, is it worth the price?"

Great Russian Composers

By James R. Houghton

Turning our attention to the modern Russian school of church music we find that a great development has taken place along the lines of a pure vocal style of music. Absolutely no instruments are allowed to be used in the Russian churches. The Russian people are noted as a singing nation. They are naturally a singing people. Folk songs abound and are full of expressive national feeling. The Russian basses are noted far and wide for their very low singing. These basses are used in churches as a sort of substitute for the deep pedal tones of the organ. As a result, beautiful effects are able to be produced. They are especially fond of rich color and choral effects. This style they have worked out in a beautiful and charming manner. They have been able as a result to get a style of church music which is very calm and beautiful and has a definite equitable feeling for effect.

Serge Vassilievich Rachmaninof

The first of the great Russian composers that we shall consider is Serge Vassilievich Rachmaninof. This man is a contemporary composer, conductor, and pianoforte virtuoso of no mean ability. His reputation has been well established in this country, and to many of us he is quite familiar. Perhaps, without fear of controversy, he is one of the most talented musicians of the contemporary school of Russian composers.

He was born in the Government of Novgorod, April 1, 1873. This youthful prodigy early in life demonstrated his ability on the pianoforte, and at the early age of nine years he was permitted to enter the Saint Petersburg Conservatory of Moscow. Here he studied piano under Zvierev, and later Siloti, also known by the writer. He received instruction in musical theory under Taneiev and Arensky. At the age of nineteen years he won the gold medal for composition at the conservatory. During that year he also made quite an extensive concert tour through Russia, receiving enthusiastic praise wherever he went.

In the year 1898 he made his first appearance in London as a great artist and conductor of the Philharmonic Society. He was received with a great demonstration for his exceptionally fine work. He made his first visit to this country in 1909. He is especially known to the people of this country as a pianoforte recitalist, and everywhere is greeted by large and enthusiastic audiences. He is known in a popular way to the American public through his wonderful "Prelude in C Minor." To the American "concert goers" his program is not complete until this selection is rendered.

His works consist of a "Symphony" (1895); "The rock fantasia"; "Gypsy capriccio"; "Aleko," an opera performed by the Imperial Opera of Moscow in 1892; a cantata called "Spring" for chorus, baritone solo, and orchestra; many pianoforte concertos and suites; many songs and anthems.

In his anthem "Glorious forever" we find a definite feeling for form and balance. First there is a statement of the principal theme or solo followed by a short development section and then a definite return to the original or principal theme. Then there follows a section in striking contrast to what has gone before. Cross accents and varied rhythms and tempos are introduced. Modulations to different keys and beautiful color effects are brought out until, with a mighty crescendo or increasing of the volume of tone, the chorus swings back into the original theme with the development section repeated. We find that this form gives to the composition a balance which is really very delightful and lovely to listen to. Many times the voice parts move in octaves and fifths—a very common practice with Russian composers. Also the third, and again the fifth of the chord is sometimes omitted, giving an unexpected quality of tone. This music because of its impersonalism, is an exceedingly fine type of church music.

Dimitri Stepanovitch Bortniansky

Dimitri Stepanovitch Bortniansky, another great Russian composer was born in the village of Gloukoff, Ukraine, in 1752. He, too, early demonstrated great musical ability. He studied in Moscow and also in Saint Petersburg under the chapel-master Galuppi. When Galuppi left Russia, Empress Catherine supplied Bortniansky with sufficient funds to follow him and study in Venice (1768). Later he studied in Bologna, Rome, and Naples. His "Creonte" was given in Venice in 1776; "Quinto Fabio" at Modena in 1778. At the age of twenty-seven he returned to Russia and was elected kapel meister or chapel master at the Empress' Church. During this experience he composed some thirty-five sacred concertos in four parts, ten concertos for double choir, and one mass for three voices. Tschaikovsky has edited and published his works in ten volumes at Saint Petersburg. He died September 28, 1825.

His anthem, "Kol slaven" ("Divine praise"), is noted for its richness of harmony. It has been revised and edited by Kurt Schindler and Deems Taylor. It is essentially a hymn anthem with a beautiful flowing melody. The form is essentially two part, i. e., one melody is followed by a second which is different from the first. There are four verses. The last verse is treated as a chorus for eight voices,

making the harmonic texture much richer and more colorful.

Michael Michailovitch Ippolitov-Ivanov

Michael Michailovitch Ippolitov-Ivanov was born in Gatchina, Russia, November 19, 1859. His father was a mechanic. At the age of seventeen years he entered the Conservatory of Saint Petersburg. He studied musical theory under Rimsky-Korsakoff. After completing his studies here in 1882, he was elected director of the music school and conductor of the symphony at Tiflis. In 1893 he was appointed professor at the Moscow Conservatoire, and in addition to this conducted the Moscow Choral Society. In 1891 he conducted the Moscow Private Opera.

Some of his compositions are "Symphonic scherzo"; four "Sinfonettas"; a cantata called "Coronation"; twelve pieces for chorus and orchestra; operas "Ruth," "Asra," "Assya"; one string quartet in A minor; many songs and acappella or unaccompanied choruses.

His anthem, "Bless the Lord, O my soul," is very melodious and possesses a beautiful harmonic texture. There are cross accents, and the rhythm varies throughout. The form of this anthem is essentially three part, i. e., a statement of the principal theme, followed by a contrasting section and then a return to the principal subject or theme. It is very colorful and possesses a dignity and straightforwardness of style that readily classes it with the best choral music written.

P. Tschesnokoff

The final Russian anthem is by P. Tschesnokoff, a modern contemporary composer. We are sorry to be unable to give anything in regard to his life, as there is no available material. The title of the anthem is a "Cherubim song" and is for a chorus of eight parts. A cherubim song is a song directed to the "Trinity" about which the text is arranged. This is a very popular text with Russian composers and nearly every composer has written a "Cherubim song." This one of Tschesnokoff's is among the finest. The form is prescribed by the nature of the Russian church ritual. A characteristic feature of the anthem is that the "Amen" is sung in the middle of the anthem instead of the close. The words are quite characteristic of the music. "Let us who figure forth the cherubim representing them in a mystery, and who sing the hymn thrice holy, now lay aside every earth-born care.—Amen. That the King of all we may raise on high, by the angelic host invisibly up-borne. Hallelujah."

Summarizing, we may say that because of the many impersonal qualities Russian church music is certainly one of the ideal types of sacred music.

The Glory of God Is Intelligence

By L. G. Holloway

In the field of human endeavor, man has found much that has brought him in touch with Divinity. There is not to be found so far as humanity is concerned a stopping place for that investigation. New problems are constantly presenting themselves for consideration. In order to meet these new problems new methods must be employed. The accumulated wisdom of the ages must and will be employed to bring about that which God has designed.

By this we do not mean that the Divine One has not reserved to himself the hidden wisdom by which he will assist man in his search for his Creator, but we do mean that no good force, power, and intelligence in all the great universe will be denied man in his effort to take to himself that which will enable him to comprehend the Infinite and his wonderful works.

The church in its effort to produce a perfect man must use every force at its command to bring about that condition of perfection. As a church, the Lord many years ago gave his people a law wherein we were told:

Teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—Doctrine and Covenants 85: 36.

Again in this same section, paragraph 10, we find a declaration of facts as they apply to man, and the forces that make for his good:

All beings who abide not in those conditions are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth its own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, for ever and ever.

The gospel is so broad, its foundation so secure, that every potent factor in the great universe can be used by God to assist man in his upward climb toward the goal of his destiny.

Herein are found the words of the Infinite as expressed by him in the relationship of man to the things of a universal character.

And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.—Genesis 6: 66, Inspired Translation.

Only so far as these things are comprehended by man can they be utilized by God for man's benefit.

Therefore the greater knowledge possessed by man the greater the opportunity for God to help him.

Truly a greater truth was never spoken than this, "The glory of God is intelligence." Man possessing in a very limited sense that intelligence with which his Creator is endowed, must be ready and willing to accept whatever intelligence he may be able to acquire, from whatever source it may come.

God Speaks to Man

The Lord speaks to man in a thousand ways. It may be by the roar of the mighty Niagara; or it may be by the voice of thunder; or again by the rocks in the bowels of the earth. Man may gaze into the great expanse of the starry heavens, and there see unfolded to him the workings of the divine hand. Again he may receive intelligence by that still small voice which speaks to the soul and conveys to him that which is light and truth. Shall we deny to the Giver of Life the opportunity of using any means known to him for the advancement of the race?

When we consider that "Intelligence cleaveth unto intelligence," "wisdom receiveth wisdom," should it not be the ambition of every individual to prepare himself as fully as is possible for him to do? And all this that the name of God may be glorified in us?

There is contained in this same section further instruction regarding our duty in this regard.

You shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand: of things both in heaven and in earth and under the earth; things which have been; things which are; things which shortly must come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things.—Doctrine and Covenants 85: 25.

Wisdom From Above

All true wisdom comes from above, having residence with God the source of all intelligence. This wisdom or intelligence is disseminated to man by different means or avenues. Some intelligence is acquired by study. Other intelligence is obtained by research. While by the process of spiritual light, truth may be presented by God for the enlightenment of mankind. Whatever truth has been discovered by man by study or research is just as true as though it had been spoken by the audible voice of God. For this reason God commanded his people to make a study of kingdoms and laws; in fact, he placed no restriction on man as to what he should study, or in what field of research he shall go.

If all things bear record of God as stated in his word, then we should be able to go as deeply as it is

humanly possible for man to go, and still find evidences that will lead us to correct conclusions. In all the realms of science no truth coming from God will ever be set aside, provided men have reached proper conclusions in the matters investigated. It is true man has and will make mistakes both in religion and science. Whatever truth is brought to light, however, by either can be accepted by man with safety.

It has been thought by some that it is not safe to enter into the field of science for fear our faith in God and the gospel may become wrecked. The writer can see no danger in entering into this field of study and research, if men will allow the Spirit of God to illuminate their minds in the investigation to be made.

The Wise Man has said, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." (Proverbs 4:7, Revised Version.)

The word *understanding* as defined by Webster means "the act of comprehending." When we are able to divinely comprehend, we make the right use of knowledge, good for man.

Wisdom of the World

We are sometimes warned to beware of the "wisdom of the world." The question may properly be asked, What is meant by the "wisdom of the world"? Certainly it does not mean that none of the information men have acquired may be believed and used by mankind. Men have done some wonderful things as the result of knowledge they have gathered from the combined experiences of the race in all the ages. This knowledge has not been the result of any one man's experience, but the accumulation, the product of the minds of many during the long processes that have made for the development of man. If all this that men have discovered is to be considered as the wisdom of the world, then God would be out of harmony with himself in giving the instruction he did for us to study "all good books," and which is essential to man's progress and happiness. We must therefore conclude the "wisdom of the world" as mentioned by Paul is not truth discovered as a result of man's research, but that which is antagonistic to God and his gospel.

The "wisdom of the world" is not confined to any man or set of men. It may be with the man at the head of some great university, or it may be with the man who is not able to write his name. Any individual who in his misguided zeal sets aside the counsel of God for his own thoughts which are in direct conflict with the things that make for his happiness is not wise. He is foolish in the sight of God.

One of the greatest impediments to truth is igno-

rance. Men are destroyed for a lack of knowledge, as states the Prophet Hosea. Ignorance has held nations in superstition and slavery, even to their destruction. Ignorance and superstition always go hand in hand. The greater enlightenment, the greater freedom. This is not only true in matters pertaining to the nations of the world. It is also true in man's reaction to the gospel.

It was ignorance that crucified the Christ. It was ignorance of his message that caused the Jews to hate him.

See God in Nature

Just as ignorance impedes the truth, so the man who possesses most knowledge may be of greater assistance in the building up of the kingdom of God. The greater fund of information we have, whether it be in the field of geology, zoology, botany, astronomy or of any of the sciences, the more movingly may we present the beautiful story of life, provided of course we are otherwise qualified, and are in possession of divine help, for we must look to the source of all light for that endowment of God's Holy Spirit without which we cannot be true ambassadors for Christ.

It is self-evident, then, that the more we know of God and his wonderful creation, the better we can represent him, and it has been as stated by one of the prophets on the Western Continent who significantly said in his day and time, "To be learned is good, if they hearken to the counsel of God." (2 Nephi 6:61.)

As the botanist looks into the rose, he does not find the name of God engraven on that rose, but he does find the evidence of a Supreme Designer which bears record of God.

As the miner goes into the bowels of the earth, he does not find the name of God chiseled in the rocks, but he does find the evidence of law, so that he can trace the shining particles of gold for thousands of feet as a result of a Law Giver.

As the astronomer looks up to the heavenly bodies, he sees the handiwork of an Infinite Being bearing testimony to the perfect character of his Maker.

In none of these things can we discover conflict between true science and the religion of Jesus Christ. So is man free. Indeed he is under command to make a careful study of all laws and kingdoms and things, including the sciences, with the assurance that this knowledge acquired by such study will serve to open up to us the wisdom of God, and the immutability of his laws.

It is true that God can only be fully revealed to the world through those spiritual forces which alone can fully illuminate the mind. Man untouched by the divine light has never been able fully to find out

OF GENERAL INTEREST

How Lies Are Detected

A discussion of "Human nature" appearing in the *American* tells how a successful lawyer has learned to tell when a person is lying.

"My observation," says Mr. Steuer, "is that all but hardened liars are likely to betray themselves in a very curious way. As he starts to lie, the liar's hand goes to his mouth, to remain there for a few seconds, and this movement is frequently repeated. I have found confirmation of this when I have been called in to retry a case and have had to go over the record of the previous trial. Often, in connection with dubious testimony, I come upon some such remark as, 'Won't you please remove your hand from your mouth?'" addressed to the witness by counsel or by judge."

Mr. Steuer came from Austria fifty-two years ago and from a humble home worked his way to success until to-day he is recognized as one of the country's greatest trial lawyers.

Regarding human nature Mr. Steuer continues:

"In sizing up jurors, I am not conscious of being guided by any particular principles or methods. Human nature is too complex to be reduced to definite rules and formulæ, and I think I am guided mostly by my intuitions. Of course the lines of the face have to be considered, but what I pay particular attention to is the manner of speaking. A round-faced man is likely to be good-natured. From this you might judge that he is easily carried along by others. However, if he answers my questions in a decided, resonant tone, I decide that such a man will stick to his conclusions, though he will be entirely good-natured about it.

"Contrary to what may be the general impression, my experience indicates that at least ninety per cent of the witnesses heard in court take the stand fully desirous of telling the truth, and conflicting testimony is therefore due in the overwhelming majority of cases to defective observation and faulty memory.

"Such, at all events, has been my experience in my later years. Beginning among small people, I encountered liars and perjurers on every hand. Though anyone with sufficient intelligence to avoid incarceration in an asylum for the feeble-minded should know enough to tell the truth to his lawyer, I was lied to by my own clients. It is not strange,

God. So far, however, as God may be revealed through his creation, we can well afford to avail ourselves of his greatness, trusting to the work of his Spirit to bring us to a full understanding of him and his laws.

Every factor that may assist man to comprehend things as they are known to God, we shall utilize, whether knowledge is disseminated from the pulpit, or from the college or schoolroom, or through some good book, or by word of mouth.

Things not helpful, of course we shall reject, and we will leave untouched all such, directed as we shall be by the Spirit of God, which is the spirit of light and truth.

Proving all things, then, let us hold fast that which is good.

of course, that you should encounter less lying as you deal with people of large affairs. Integrity is at the basis of the conduct of such affairs, and liars are not likely to rise in the world."

When asked how liars are most commonly exposed Mr. Steuer replied:

"Mainly through one habit, which practically all of them have, and that is the habit of overstatement. Feeling obliged to supply what Pooh-bah in *The Mikado* called "corroborative detail" such as will lend to their tales "artistic verisimilitude," they are prone to supply a few details too many, or more than they can comfortably deal with when they are called upon to explain."

Oriental View of Womanhood

With the Jews before the time of Christ, the oriental view of womanhood seemed largely to have prevailed. Even in the law of Moses as handed down by them and in the very ten commandments is found, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. The husband had the right to give his wife a letter of divorce but she could not divorce him under any circumstances. This was modified somewhat about the beginning of the Christian era. Adultery was defined as "the wrongful relations with another man's wife." It has belonged to Christian times to extend the definition to include the relation with either of the parties of marriage.

There are some few instances in the Bible of recognition of women such as Deborah, who became a judge in Israel, Esther who was more than a plaything. Ruth is also a beautiful picture of the Old Testament but she is depicted at the feet of Boaz her husband to be.

Even in oriental countries to-day the position of women is decidedly subordinate. Some have even denied that she possesses a soul. She is usually illiterate, and that same condition has obtained in Europe and somewhat in America until quite recent times. The Hindu wife may not even eat with her husband, but must first serve him and then eat, often from her husband's plate.

But we have heard of such instances even in England within the past one hundred years. We have seen evidence of people from Central Europe who even in this country in their settlements at times have hitched their women with the beasts of burden to plow in the fields, while in many cases she has been required to follow the reaper on which sits her lord and master and shock up the grain. Then while he rests from the arduous toil of riding and driving she must prepare the noonday meal and do her house work morning, noon, and night.

Such instances may be multiplied, yet are decidedly unfair. If woman is the weaker, as she is sometimes said to be, she should have, rather, man's protection than be asked to carry the greater burden. In many oriental countries the wife is the slave of the household. In a cooperative work lies the only real civilization. Man can only rise as woman rises, and the contrary is likewise true.

It is interesting in this connection to consider the discussion of the attitude of Jesus towards womankind, as set forth in an article in the *Homiletic Review*, and as we may observe from the Bible. He dealt tenderly in a straightforward manner and with deference. He did not treat womankind as too childlike to be reasoned with or too weak to be reproved. He talked with the women of the world. He spoke directly with all who spoke to him. There is no in-

stance in all of the New Testament of his descending to pay sentimental tributes to woman's charm, while withholding the just claims of woman's rights as a human being. He condemned sin no more among women than among men. The leaders of his day thought it unconventional even to speak to a woman, but he did not hesitate to stoop even to lift the woman from the city street.

He laid down the same standard for men as for women in the case of the one taken in adultery. (John 8:20.) He dealt with Mary Magdalene and with the woman at the well. He recognized woman's place in the home, but when Martha came to complain that Mary was neglecting her household duties, Jesus gently but firmly informed her that spiritual preparation was more important than the bodily.

The Jewish teachers had declared that it would be "better that the words of the law should be burned than delivered to women," but Jesus, on entering Galilee on one of his early tours, took with him, not only the twelve, but "certain women." (Luke 8:2.) At the crucifixion we again find the women that had followed him from Galilee.

We find, then, Paul also referring to various women as workers in the church. We note his declaration in Galatians 3:28; and in Colossians 3:11 that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," and we note the further statement in 2 Corinthians 6:18 that we are "sons and daughters" of God.

The early Christian church, while departed somewhat from this high position given women in the days of the Master, until in the middle ages her position was little, if any, better than that of the women of the Orient. Yet the early church recognized some of them by giving them official positions as deacons in the church according to traditions.

Christianity is recognized as a continued force in behalf of womankind. It was so in the past. It should be so in the fullest sense of the term in this day of restoration. It is not, therefore, surprising, the position held by women in Nauvoo in the organization of the aid society, nor is it surprising that the Daughters of Zion was the first organization recognizing the need of especial training for motherhood and that, if anything, our women have rather led in the development of women's work.

What Income Would Satisfy You?

One hundred leading Americans were asked, How much money would satisfy you? and the results of the query are published in a recent number of the *American*.

Of the men whose answers were used, ninety-five per cent of them are listed in *Who's Who*, so this indicates the degree of success to which they have attained. These men have developed wide interests and represent many fields of endeavor.

The average income which was taken from all the answers appears to be \$9,000 a year. This is considered sufficient to furnish an outlet for the major motives of life. This income represents the equivalent of interest at six per cent on a capital of \$150,000, so any man having accumulated that amount may retire and devote himself to such pursuits as he desires.

The article, however, continues to say that money is not to be considered as the only kind of capital. Children constitute another kind. Many parents that might have been accumulating a fortune, have spent all their surplus in rearing and educating a family of children and sending them into the world fully equipped. Some of the views as expressed by the one hundred men are as follows:

"When Chauncey M. Depew was president of the New

York Central Railroad he wrote to Grover Cleveland, at that time an attorney in Buffalo, offering him the position of general counsel of the railroad for up-state New York.

"I am exceedingly anxious that you should accept this place," said Mr. Depew, who relates the incident in his *Memories of Eighty Years*. "I think, by an adjustment of the administration of your office, you can retain your private practice; and this will add about fifteen thousand dollars a year to your income."

"Mr. Cleveland replied: 'I have a very definite plan of life, and have decided how much work I can do without impairing my health, and how much of additional responsibility I can assume. I have accumulated about seventy-five thousand dollars and my practice yields me an income which is sufficient for my wants and a prudent addition for my old age to my capital. No amount of money whatever would tempt me to add to or increase my present work.'

"Says Mr. Depew, in commenting on the correspondence, 'I doubt if there were many lawyers in the United States who had that philosophy or control of their ambitions. His (Cleveland's) annual income from his profession was considerably less than the compensation offered by the general counselship of the New York Central.'

"Read in the light of subsequent history, that letter of Grover Cleveland's is wonderfully revealing. What a resolute certainty there was in his make-up! No toying with the proposition, no sparring for time to think it over, no mention of it to his friends. 'I have a very definite plan of life, . . . No amount of money whatever would tempt me to . . . increase my present work.' In those sentences one gets a picture of the man. All through his career he thought things out in his slow, labored fashion and, having taken his stand, he settled himself like a mountain."

One of the answers takes issue with the question asked by saying, "Your inquiry seems to me to reflect the general and pathetic illusion that money is a major concern," he writes. "To me, and to most of the men and women in whose company my days are spent, the accumulation of money is incidental, and not especially interesting either as a process or a topic. We have, so far from 'setting ourselves a financial goal,' declined, by engaging in our several arts and professions, to compete in any foot race in which cash prizes are incentive or reward. . . . Most of us save a little, and rely on insurance policies of different sorts as our chief protection. . . . We should enjoy money, no doubt, if it came to us in the course of the activities which occupy us, but we feel that the poorest known investment is that which exchanges hours for dollars, and that the best is that which invests the hours in the joy of effort, accomplishment, or service, with pennies, now and then, as a by-product."

"An eminent scientist, well along in years, has worked out the problem more in detail. He writes: 'A modest competence for an elderly man, retired from business, married but with no other dependents, may be estimated at say \$1,000 a year for rent, \$400 for food, \$200 for fuel and gas, \$40 for electricity, \$300 for clothing, \$100 for reading matter, \$500 for labor (it is assumed that the wife is able to be housekeeper for two, but not do heavy labor), \$460 for all other expenses: \$3,000. A small automobile would mean about \$500 more, but most people too old to work would not want one. This would be \$60,000 capital. You may cut this a third and yet not be poor.'

"The editor of a publication known all over the world says: 'I can easily see how a man with the proper perspective on life could use the income from several times a hundred thousand dollars, and still be a very great asset to his community.'

"He points out that Roosevelt's service to the country was made possible because he had enough money so that he did not need to earn.

"The highest figure mentioned as constituting a competence is half a million dollars; the lowest fifty thousand. The figure which is given the largest number of votes is \$150,000. If these answers are typical, therefore—and I think they are—they give a pretty good picture of the mind of the average business or professional man."

British Rapped for Prohibition Opposition

The following resolution was adopted by the Primitive Methodist Church in Great Britain at its recent conference regretting the action of ships that defy the American prohibition enforcement, according to the *American Issue*.

"That this conference of duly elected representatives of 5,000 churches congratulates the American people on the wonderful success resulting from the passing of the Eighteenth Amendment of the Federal Constitution of the Volstead prohibition enforcement act passed thereunder. But this conference learns with deep indignation that not a few British subjects in the United Kingdom, Canada, and the West Indies are engaged directly or indirectly in the smuggling of intoxicating liquors into America in defiance of the United States Government, and calls upon the British Government to take such steps as shall prevent persons trading under the British flag from committing the unfriendly act of cooperating with the outlaws in the United States who are engaged in a business which violates the Constitution and law of that country."

In addition to this resolution the Reverend Lionel Fletcher of London, president of the British Christian Endeavor Union, spoke before the International Christian Endeavor convention held at Des Moines, Iowa, denouncing British shipping officials for refusing to cooperate with the United States Government in enforcing the three-mile liquor regulations.

"Do not judge Britain by the line of ships that is trying to run liquor into this country," said Doctor Fletcher. "I as the representative of the British Christian Endeavor and representing hundreds of thousands of other Christians, assure you that we feel contempt for every man who gets money from this thing. The day is coming when there will arise such a public spirit of indignation against it that political officials who do not strive to prevent violations of the laws of our kinsfolk in America will have to face the anger of an awakened people."

Health of Working Children Safeguarded

Twenty-two States now require the physical examination of every child applying for an employment certificate, according to the newly revised edition of a bulletin on Physical Standards for Working Children, issued by the United States Department of Labor through the Children's Bureau. The bulletin contains the recommendations of a committee of physicians who were appointed by the bureau to prepare a standard form for use in examination of children seeking to enter employment.

Since the publication of the first edition of the bulletin, two years ago, a considerable number of changes have been made in the various State laws with reference to such examinations, and the summary of legal provisions which it contains has now been brought up to date. One State, Virginia, is said to have advanced in this respect to a stage beyond that of the other States, in that it now requires the examination of every working child at regular intervals dur-

ing the years when he is especially susceptible to the strains of industry. It should thus be possible to determine whether the work at which he is engaged is injuring his health or interfering with his normal development. In certain other States a child must be reexamined when he goes from one employer to another, but since he may remain with his first employer until he passes the certificate age, the bulletin points out that this is not so adequate a provision as the new Virginia law.

In addition to the twenty-two States requiring physical examination for every child before an employment certificate is first granted, eight others and the District of Columbia allow the certificate-issuing officer to require an examination when he is in doubt as to the child's physical fitness, but many officers, it is said, do not realize the importance of this phase of their work. In eighteen States there is still no legal provision of any kind for examination, even when a child first enters employment.

The Unity of Social Interests

At the commencement exercises of the Iowa State College of Agriculture, George E. Roberts, a native of Iowa, but now vice president of the National City Bank of New York, delivered the address and took for his theme, "The unity of our social interests." We cannot live alone or live in classes, but must recognize our essential unity, not only as communities and as States, but also as a Nation and as part of the world. If the farmer suffers, in time we all suffer. If Europe suffers, we must suffer with her.

Especially did he stress the unity of industry and its interaction, the necessity for study for more effective production, but having social ends in view. All institutions that supply moral and intellectual leaders are needed. The following extracts indicate the scope of his review of existing conditions and his remedy through the spirit of cooperation:

"The most important factor in social progress is the growth of the faculty for cooperation—the development of the ability of people to live together harmoniously, to understand each other and work together for common interests.

"The primitive man did everything for himself, and he was independent; but it was discovered that if a man applied himself to one thing he would acquire skill, and gradually it developed that if everybody devoted himself to one thing and all exchanged products and services with each other, there would be more of everything for everybody. And that was the beginning of the division of labor and of the highly organized system of industry that we have to-day. It has gone on developing until it has reached the stage of to-day, because the principle of specialization has been demonstrated to be sound. The farther we advance in every branch of learning, the more necessary it is that men shall be specialists. . . .

"Moreover, it is a great voluntary system. It is a go-as-you-please system. Everybody is expected to find his own place in it. There is no overhead authority to tell anyone where he shall go, what he shall do, or what pay he shall get. All of the relationships are left to mutual agreements. It is no wonder under the circumstances that there is some confusion, some jostling and lost motion.

"The great characteristic of the existing order of society is individual liberty. The greatest thing in the world, the most important from the standpoint of social progress, is individual freedom—freedom of initiative, freedom to do one's own thinking and to order one's own life, subject only to the restrictions that are necessary to assure equal rights to others.

"It is common in every period of business depression to

have men say that there must be something radically wrong with the existing order of society, when millions of men are out of work through inability to exchange their products as usual. Of course it is true that there is something wrong; there are maladjustments, and disagreements, and sudden disturbances, like a great war, which throw the nicely adjusted organization out of balance. . . .

"The theory is wrong in assuming that all the difficulties would disappear if the organization of society was changed. The difficulties are not inherent in the private management of industry, but in the interdependence of modern industry. They arise from the fact that the people are exchanging goods and services, and that disagreements and contentions arise over the terms upon which these exchanges should be made. . . .

"The vital question in the whole problem of social amelioration is how to bring home to every member of the social organization the fact that the welfare of each depends upon the efficiency of the organization as a whole. Because men do not understand this, we have the tendency for society to break up into groups and blocs and unions and ententes, whose energies are devoted mainly to antagonisms, until the advantages of the whole system of specialized industry is in large degree lost.

"The truth is that it requires a higher order of citizenship, a higher sense of social obligation and responsibility to be a citizen of modern society than it did to be a member of primitive society.

"There is more gain for the members of any group or class in promoting the efficiency of the organization as a whole than in attempting to promote the interests of their own group by means which impair the efficiency of the whole. There is a just relationship between all the branches of industry and business, the maintenance of which is worth more to everybody, by promoting general prosperity than any special advantage can be worth. . . .

"There never was such a demonstration of the essential unity of social interests as we have been having in world affairs in the last few years.

"The greatest obstacle to social progress is the want of understanding and of the spirit of cooperation that depends upon understanding. The system under which men give their lives to the pursuit of knowledge or the development of skill in special lines is dependent upon the spirit of cooperation and of fair play. It depends upon mutual confidence and good faith. We must trust each other or go back to the primitive conditions of life.

"The most insidious appeal that can be made to men is that which is calculated to raise their suspicions about matters in which they are concerned, but which they do not fully understand. Men are readily suspicious where they do not understand. The race history is a continued story of the suspicions, antagonisms, and conflicts of men. The primitive man thought that the other man across the river or over the mountain was his enemy as a matter of course. And so there is to this day a readiness to believe that the other man, the man of another business, of another place, another country, is an enemy, plotting against him.

"The most potent suggestions of distrust are those that appeal to class prejudices and antagonisms. They blind men to the great fundamental truth that the real interests of all groups and classes are not conflicting, and are served best by harmony and cooperation. To throw such suggestions broadcast in the modern social organization is just like throwing sand in the bearings of machinery. . . .

"We expect and believe that a college education will qualify the young men and women who receive it to have a larger

and clearer view of these social questions than that which has produced so much confused thinking in the past. We expect these graduates to be open-minded, receptive to ideas from every source, tolerant and eager for the truth, with minds trained to perceive it and to eliminate error; and we expect them above everything else to be loyal and devoted to the great social organization as a whole, and to supply the leadership which it needs."

Thinkers

The following clipping is of interest as one of the signs of the times. It is only to be expected that with more enlightenment, with increased education, there will be less and less willingness to follow blindly any kind of leader or boss. There will come more and more a demand for intelligent leadership rather than unquestioned power, a leadership which instructs and explains as it leads. To such there is the added consolation of an intelligent constituency, that true conviction will be a source of solace and dependable support. It makes for a sure foundation of our building. The item which, we believe, is from one of the Omaha papers, follows:

"Defending the college girl, Miss Jean Marie Richards, dean of women at Syracuse University, offers this observation:

"She thinks sometimes selfishly, sometimes altruistically—but she generally thinks."

"We wonder if Miss Richards hasn't touched upon a modern trend which accounts for some of the apparent ills of humanity as well as making for solid achievement.

"It is true, undoubtedly, that college women think more than women generally used to; it is true also that men and women of all classes, with or without college training, think more to-day than they have in the past.

"Politicians lament sometimes that the 'boss' no longer has unquestioned power; the candidate must appeal to the individual judgment of each voter to a very considerable extent. Newspapers have found that their approval or disapproval no longer wins just because it is offered; the reader must be convinced by the whys and wherefores. Old-fashioned employers who believed in a rule of threat and coercion find that their employees expect to be consulted nowadays in matters affecting their welfare.

"Everybody, in fact, is thinking—some more than they used to, some who never thought before. Not all the thinking is sound. Not all is directed toward substantial achievement. Some of it merely produces confusion, merely heightens the 'jazz' of the times. Individual thought, individual passion, individual prejudice tend to run riot. But such is the way with everything new; it is the way with a child who has a new toy. Nevertheless, little by little the individual is groping toward a settled public opinion that in time will rule—and rule wisely."

Control Pistol Traffic

BOSTON, MASSACHUSETTS.—From the editorial columns of one of our dailies is taken the information that at the third international police conference, held in New York recently, one of the leading discussions was in regard to the regulation of the sale of pistols. "Not that there is much difference of opinion; the police officials who have come together from all parts of the world are unanimous in their belief that the indiscriminate distribution of pistols is one of the principal factors in the prevalence of crime, and that regulation in the traffic of pistols by international agreement and

cooperation is necessary before the situation can be fully remedied. . . . Drastic regulation of some sort, having nation-wide instead of state-wide scope, is an imperative need of the times."

This brings to mind again the menace of the "empty gun," and the man who "didn't know it was loaded." This menace and danger to human life continues, notwithstanding repeated warnings to the public through the press, in the schools, and elsewhere; that firearms should not be placed within the reach of irresponsible persons. Almost every day in the year we read of some one being maimed or killed by having what was supposed to be an "empty gun" pointed at him, sometimes in play (?).

Keep firearms out of the reach of persons who have no business with them—an appeal is made to parents, employers, and to the public in general to bear this in mind. Some boys think it is "smart" to make believe they are going to "shoot something"; sometimes they do—to the sorrow of many concerned and to their own lifelong regret.—M. L. H., Humane Press Bureau, Boston.

The Value of an Apology

Two boys who had not known each other before became roommates at school and quite good friends.

Fred was a big-hearted fellow, smart in his books, and a leader on the playground. He had a pretty high temper, but then, it didn't flare up very often, so that on the whole he made friends rapidly among his schoolmates.

One Friday afternoon he was taking part in a game of tennis. They were playing off a match and both the sides were eager to win. Perhaps the boys were a bit excited; at any rate, Fred disputed a certain play, and a heated discussion followed.

It ended by Fred losing his temper completely. He threw his racquet down angrily and left the tennis grounds.

An hour later Walter found him sitting by the window in their room. The boy turned around, his face still frowning.

"I suppose you are thinking that I made a dunce of myself on the tennis field—letting my temper get away with me as I did," he said.

"No, not that so much as the fact that you were clearly in the wrong, Fred, and talked pretty rough. I would advise you to hunt the other boys up and make your apologies as soon as possible. You will feel better when you get that done."

"I think such things are best left alone. It will all blow over in a few days anyhow," said Fred.

"I don't agree with you. But even if I did, I don't see how you can feel very comfortable yourself until you have acknowledged that you were wrong and acted in an ungentlemanly way."

"I hate apologies," declared Fred. "I would rather do anything in the world than make one."

Walter looked at his roommate in surprise. "What a queer view to take of it," he said. "Why, in our home we make it a rule to apologize whenever one is due. And the rule applies to father and mother just as much as to the rest of us."

"Whom do your parents apologize to? Surely not to their children?" asked Fred curiously.

"They certainly do if they have been in the wrong," said Walter.

"I never heard of such a thing as parents apologizing to their children, even if they were at fault," said Fred.

"I am glad that isn't the way my father and mother look at it," said the other boy. "I know that they make every

effort to deal fairly with us children, but then, as father says, they are human after all, and liable to make mistakes at times, so if they have accused one of us wrongfully, or been a bit hasty in judgment, or speech, they are always careful to acknowledge it and ask our pardon."

"And your father isn't afraid it will lessen his influence over you?"

"How could it?" answered Walter. "It makes me have more respect for him to know that he doesn't hide behind his position as a father, but is manly enough to come out and say so when he has been wrong. He has always told us that that is the least a person can do under such circumstances. But it wouldn't do much good to tell us that if he didn't practice it himself."

Fred was quiet for a few minutes. He was thinking about what he had heard. Then he rose, hat in hand. "Well, if the father of a family isn't too proud to set himself straight with his children, I suppose I am equal to it with boys of my own age," he said with a laugh.

Since beginning the above article, I came across the following incident which was given as an illustration of this text:

"Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."—Colossians 3: 20, 21.

"A lesson for fathers: I knew a child of exceptionally quick and strenuous impulses. Though affectionate, he was not obedient, and needed to be watched as a weasel to be kept from mischief. His father told him to pick up a pin. The father thought the boy refused, but the father was mistaken. A sharp rebuke. The boy began to sulk. 'Come here, sir!' The child did not stir. The father lost his temper. He seized his boy tempestuously and carried him into another room for punishment. The moment's delay brought the man to himself. He sat for a little while with his child in his arms. Then he said: 'My son, *we* have done wrong. I have lost my temper and *you* have lost yours. It is worse for *me* to do so than it is for *you*, because I am bigger and stronger and ought to be wiser than you. I ask God to forgive me. I ask you. I must be right before I can help you to be right. Help me to be a good father, so that I can help you to be a good son.' The sullen defiance left the child's face. His arms clasped the father's neck. 'Father, I didn't say what you thought I did!' The child was six years old. He is now sixteen. The father is a quick-tempered man. But I have heard him say repeatedly that for ten years he has never had occasion to rebuke his boy, by word or gesture, for the slightest approach to disobedience. The man of fifty and the boy of sixteen appear to live and have their being in each other as a single soul."

This father was big and brave enough to do the right thing before his child, even when it meant an humbling confession on his part. It won the child's respect and love. What sort of impression are we making upon our children about such things?—*Herald of Holiness*, April 18, 1923.

Sing Sing Population Decreases

Five hundred and ten fewer prisoners were taken to Sing Sing during the fiscal year ended July 1 than in the previous fiscal year, according to figures compiled by Warden Lawes of Sing Sing. He said he believed this showed that crime was decreasing. In the last year 1,103 were admitted to Sing Sing from this State, as compared with 1,613 of the preceding year. From New York City and suburban counties 881 were sent, compared with 1,450 the year before, a reduction of 569.

LETTERS AND NEWS

Reunion News

Northern Wisconsin District Reunion

The Lord did not forget us in our reunion held at Chetek, for he gave through Brother Gerber a very edifying talk in which he spoke words of promise to three of the young men as well as to the young people as a whole. However, the talk was not all of promise for he told the isolated ones that they had worlds to conquer at their door and that their daily walk and conversation had a great influence on their associates. If we wish to bring others into the work we must let our light shine so that those around us can see we are striving toward the goal of "A perfect man in a perfect society."

President F. M. McDowell read a letter from his father in California addressed to the Saints of the Northern Wisconsin District. A letter of appreciation was sent to him by the people here.

In our problems meeting conducted by Brother McDowell, we were made to feel our responsibility with regard to the young. We are sure if there were more workers like Brother McDowell our problems would be more easily and quickly solved.

MRS. JOHN COX.

Alabama District Reunion

For the last six days we had with us Apostle F. Henry Edwards, and Brothers C. J. Hunt, James Davis, and N. L. Booker, also our district president, W. J. Williamson.

Priesthood meetings were held each day in addition to the regular prayer meetings, preaching, and departmental meetings. Recreational features were held each afternoon and we had community singing in the evening in connection with the preaching service.

A good spirit prevailed throughout the reunion, and many isolated Saints testified of the Lord's goodness to them. On the 19th we were warned by the Spirit of things that will shortly come to pass and words of encouragement were spoken to the Saints.

The farewell sermon of Apostle Edwards was the most forceful we have ever heard.

One of the marked features of the reunion was the increased attendance. On the last day we had an overflowing house and there were three divisions of the young in the grove. At this time thirteen were baptized and about the same number of babies blessed. The reunion was without doubt a success and closed with a great desire for another next year so a committee was appointed to arrange for the reunion of 1924.

G. W. MINIARD.

More News From Onset, Massachusetts

The Southern New England Reunion is progressing nicely. The preaching services have been very instructive with President Elbert A. Smith, Elder Joseph Luff, and Apostle E. J. Gleazer as the speakers. The character of the instruction presented has been of a high standard, tending towards the development of a perfect man in Christ.

The Sunday morning service was directed by Elbert A. Smith, the results of which service, he states, was a happy surprise to him. Following this prayer service the young people were given a digest of the Young People's Convention at Lamoni by Albert N. Hoxie, John Zimmermann, jr., and Lillian Zimmermann, which was much enjoyed by all.

The reunion has now entered upon its two weeks of special meetings and everything indicates expanded spiritual possibilities and a spiritual awakening that will have a lasting effect throughout the district.

The young people are actively and earnestly pushing to the front, and their services are all that could be desired. Those in charge of the young people are D. S. McNamara and Peter Whalley, with one of the Presidency each day in attendance.

The new innovation of the Forum promises to be an interesting addition to our work. President Elbert A. Smith presented the first subject, "Decorum in the house of God," and the responses occupied the entire time. In fact, many more would have taken part had the time permitted.

The reunion is of a high spiritual character, with seeming complete harmony and cooperation on the part of all. Every department of the exercises seems to be functioning perfectly, and smiles and words of cheerfulness greet everyone.

Our latest arrivals are George W. Robley, of the seventy, Mr. and Mrs. Lester Haas and son Hale, with Craig Siegfried, of Independence, Missouri.

W. A. SINCLAIR, *Reunion Correspondent.*

Another Idea for Your Reunion

The Spokane reunion met June 15 to 25 at Sawyer, Idaho, upon one of the most beautiful grounds that nature has provided. Nestled in a little valley between the mountains, on the shores of the Pend O' Reille Lake and on the banks of a beautiful little trout stream, in a natural opening in the forest just large enough for the gospel tent and a splendid playground, the stakes were set for the camp of the Saints.

In the opinion of the writer, and I think of all who attended, the reunion was a grand success. Several important factors contributed to this success, and it is of these I wish to write.

The first and most important factor was a wide-awake, active committee. The committee became active, not five or six weeks before time for reunion, but *one year* before. At the 1922 reunion the committee for 1923 was chosen and before that reunion was over the committee was organized and had started *action* for the next year.

Brother Charles Crabb, secretary and treasurer for the committee, announced that he was going to make the 1923 reunion so inexpensive for those who attended that no one could afford to stay at home, and he did it.

The factor second in importance was the early and loyal support of the Saints throughout the district. Early in the summer of 1922 each branch and locality of Saints was solicited, and arrangements were made for all of the fruit and vegetables that would otherwise go to waste to be canned by the community and donated to the reunion. Sugar and cans were furnished by the committee. As a result some eight hundred quarts of good things were donated, with little or no expense to anyone, and that which would otherwise have gone to waste was preserved and used with thanksgiving.

As a result of the united efforts of committee and Saints over seven thousand meals were served during reunion absolutely free of charge. Rich and poor all ate at the same table, and distribution was made unto every man "according as he had need."

If anyone is of the opinion that under such a plan the committee would run behind financially, permit me to report: The average cost per meal was seven and one fourth cents. This cost includes the purchase of dining hall supplies to set a table for one hundred and seventy-five, glass jars enough to can 800 quarts, and fifty dollars paid for the

hire of the cook. The entire cost of the reunion was eight hundred and fifty dollars, and the books were closed with a balance on hand of sixty dollars, all bills paid.

But the physical and financial success is not the most important; they are only factors contributing to the real success. The services were well attended and of a high spiritual order. Forenoons and evenings were devoted to services and the afternoons to recreation, with an occasional experience meeting around a large camp fire after the evening service. Some of these experiences were seasoned with roasted wieners or marshmallows. Aside from the regular services in the big tent, a young people's prayer meeting was held each morning at sunrise, and a young people's preaching service at eleven. Thirteen young people were baptized.

Besides the missionary force, we had with us for speakers Brother F. A. Smith, of Independence, and Brother C. E. Jones, of Seattle. The preaching was of a very high order. God spoke by his Spirit several times and gave wonderful words of wisdom and admonition.

Our slogan now is: "A bigger and better reunion next year." And we'll have it, too, because we already have a real committee at work, the loyal and active support of the Saints, a beautiful place to meet, the most wonderful gospel the world has ever known, to preach, Zionistic ideals, and the Spirit of God to help us. With all of these at our service success is inevitable.

Saints, when time for the 1924 reunion has rolled around it would be most extravagant for you to stay at home.

ELI BRONSON.

Northern California Reunion Opens

The Saints of the Northern California District are gathering fast to our annual reunion, some coming two days in advance. To-day, the second of the series, finds sixty-two tents occupied. Every hour of the day and into the night sees some new arrivals. Out of two thousand Saints in the district we expect that fifteen hundred will be in attendance for at least some of the meetings.

At the organization of the reunion Apostle James A. Gillen and Bishop James F. Keir, with the local district presidency, were chosen to preside over the reunion.

Our commissary department is up to date, including steam-heated tables. The grounds are electric lighted and the accessories for health and sanitation up to the minute.

Patriarch W. A. McDowell spoke the first evening to a large audience while Elder Hinman W. Savage preached on the morning of the second day and Brother Gillen in the evening.

We also have with us Sister Dora Glines, general superintendent of the Department of Women, and Elder David Dowker, recent pastor of the Los Angeles Branch.

W. H. DAWSON.

Second Letter From Northern California

We are now on the fourth day of the reunion. There are eighty-six tents occupied as well as many rooms in the near vicinity. Many Saints spent the week end here over the first Sunday.

Elder David Dowker and wife, of Los Angeles, on their way to his new field of labor in Des Moines, Iowa, were with us over Sunday. Elder Dowker preached two very excellent sermons urging the Saints to keep close to God and not give up, as it only meant sorrow to their own souls and would drag others down as well.

It was necessary for us to have Apostle J. A. Gillen conduct an overflow meeting on Sunday morning notwithstanding

ing we were anxious to help him conserve his strength as he had had ten weeks of strenuous work before coming here from the Portland reunion.

Sister Dora Glines, Superintendent of the Department of Women, is doing good work. She has succeeded in getting the children of the elementary group arranged. All children up to twelve years of age are taught and taken care of during the morning hours. Sister Helen Rood, who has been in charge of kindergarten work for several years at our reunions, has full charge of this first division of the church activities.

Sister Vida E. Smith, Dean of Women at Graceland College, arrived and conducted a round table, although she was here for only a few hours. By request she related how by inspiration she received the words of "The old, old path."

W. H. DAWSON, for Press Committee.

News From the Spokane District

Our reunion has passed into history, leaving its record as being the largest and best in the experience of the work here. Patriarch F. A. Smith and Elders Daniel Macgregor, Carl Crum, and C. C. Jones were the principal speakers, and we need not tell the Saints that these men are able and willing defenders of the truth.

Our reunion was held at Sawyer, Idaho, the place where we had our first gathering in this district. It is an ideal camp ground and it was voted to return there next year.

Much credit is due Brother Charles Crabb, of Lewiston, Idaho, for the success of our meeting, as he took general command of material things and put things over in good shape. It is not necessary to go into detail as to how the meals were provided, but I will say that those who gave of their means and those who could not were provided for out of the same pot, and the plan of equality worked out so that there was plenty and to spare.

Brother Oscar Case has returned to the office of district president, and has chosen for his counselors Brothers Vernon Gunter and R. A. McDole.

The passing of Brother Oscar Case's daughter Zada, who lost her life in the Columbia River when the ferry at Marcus, Washington, upset, has been one of the saddest experiences we have been called upon to pass through. Truly our hearts go out to our brother and his family in their great grief. Apostle J. A. Gillen preached the funeral sermon.

We had the pleasure of having Bishop J. A. Becker and Elder F. A. Russell with us last Sunday and were instructed and edified by their talks. We are always glad to have the men of the church visit us.

The work is proceeding well in our district and we are gathering a few sheaves along the way. Mushrooms spring up over night, but it took Noah a long time to build the ark, but when it was completed it was what the Father had ordered so it served its purpose. Let us keep on getting out good timber and the ark of our safety will be completed when the call comes.

W. W. WOOD.

Two-Day Meeting at East Jordan, Michigan

On July 21 and 22 a two-day meeting convened at East Jordan, Michigan. Due to the busy season, the crowds were small on Saturday but the meetings were nevertheless good and created a fine spirit for the Sunday meetings. The first meeting on Saturday was a prayer service at 10 a. m., followed by a short business session to organize. The district presidency was put in charge, and organist, chorister, press committee and ushers were chosen. Preaching services were held in the afternoon and evening.

Sunday morning brought many more Saints to East Jordan and the young people met at 8 o'clock for prayer service. Perhaps of all the meetings this was the best. The young people were told that great trial was before them and that they should go forth with a prayer on their lips that they might not fall.

The young people's service was followed by a general prayer meeting which also proved to be very spiritual. Sunday school at 11.15 was in charge of the district officers. Brother Willard Parks of Onaway preached a very interesting sermon at 2 p. m. He ended with a plea to the young to be the best in whatever line of work they intended to follow. Another preaching service followed at 3.30 and one in the evening.

The crowds were large all day Sunday and all had an enjoyable time together. Many Saints brought picnic dinners and enjoyed a sociable time on the lawn of Sister Whiteford's home. Many plans for the reunion were discussed and everyone in the district is wide awake and ready to go. The East Jordan Saints took care of us in fine shape and we are looking forward to the meetings to be held August 4 and 5.

HATTIE SCHREUR.

Home-Coming and Rally Day at First Chicago Branch

These are busy days at the First Chicago Branch as we are planning to hold a Home-Coming and Rally Day at our Branch, Sunday, August 12. We are planning for this to be a big event at First Chicago. Visitors are always welcome, but visiting Saints are urged to meet with us at this time especially, at 4416 Gladys Avenue.

Recently several of our young men were ordained to responsibilities in the priesthood and they will be a valuable asset to our branch.

We were fortunate recently in having Elder Daniel Macgregor, Bishop James F. Keir, Apostle John W. Rushton, and Bishop C. E. Irwin speak for us. It is a treat to have such men with us from time to time. Other recent visitors are Brother M. A. Lukehart and his sister Doris, Brother and Sister Nieuwenhuyze, his brother and their families.

Those who attended the picnic on the Fourth of July report a splendid day spent in the woods. Our Department of Recreation and Expression is planning another outing on August 4 with swimming and a wiener roast on the shore of Lake Michigan.

Our choir has a surprise in store for the members. This is the busiest department in the branch and we are expecting something extraordinary in the near future.

The local priesthood are occupying where and when opportunity permits.

Annual Conference of Southern Saskatchewan District

The annual conference of the Southern Saskatchewan District opened July 4, and lasted over Sunday the 9th. Weather conditions were not very good, as it rained the first three days and some had to leave their motor cars at different points on the road and proceed to the conference by train. However, a representative group of Saints gathered and a spirit of peace and joy was felt by all.

Elder James Pycock was with us throughout the conference, also Elder J. J. Cornish who imparted much spiritual strength both from the pulpit and in visiting among the people.

The sisters of Bethune and Sunset Branches arranged a dining room for the convenience of those attending the conference. A cook was hired so that all of our women were able to attend most of the services.

The main services were in a large tent. A very successful entertainment was staged here on Saturday night.

One of the fine things about the conference was the number of young people present. It was encouraging to note the spirit in which they bore their testimonies in support of the work and their keen desire to advance.

A very beautiful baptismal service was witnessed on Sunday afternoon when ten people entered the waters of baptism. A special confirmation service was held the next morning at which time Elders J. J. Cornish, James Pycock, J. R. Neill, and O. L. D'Arcy confirmed the newly baptized members.

Arrangements are being made to organize a branch in Webb as soon as possible. The Saints in this district seem to be heart and soul in the work, and feel that the Lord is with them even though their numbers are small.

OTIS L. D'ARCY.

Two-Day Meeting at Houghton Lake, Michigan

The Houghton Lake two-day meeting was a marked success, with a good representation from both central and western districts. In spite of the rain on Saturday everything moved smoothly and a goodly portion of the Spirit was with us.

Just before dinner was served on Sunday the congregation retired to the lake to witness the baptism of one more person into the kingdom.

The closing sermon was delivered by our district president, Matthew Umphrey.

The Saints have reason to be thankful for the generosity shown by the outsiders at this place.

E. S. MILLS.

Independence

The week-end on the Campus was a lively and enjoyable affair. On Saturday afternoon the usual baseball games were played by the L. D. S. Baseball League. The Bar-Gar team went into first place by defeating Walnut Park 13 to 6, while the Herald Office swamped the I. X. L.'s by a score of 21 to 2. The standing of the teams in the league now is:

Teams	Won	Lost	Per Cent
Bar-Gar	4	2	667
Herald Office	4	3	571
I. X. L.	4	3	571
Walnut Park	2	6	250

Saturday evening was given over to music and pictures. The L. D. S. Band gave a concert at 7.15 which was followed at 8.30 by a free motion picture.

The new amphitheater is a large affair, with a splendid new and massive projection screen for the pictures. The ground gently slopes, making it possible for those in the rear seats to see as well as those closer to the front.

On Sunday, July 29, at 7.30 p. m., the L. D. S. Band gave a sacred concert. Following the musical entertainment President F. M. Smith was scheduled to address the audience on "The church in relation to the community." He was compelled to quit in the midst, however, because of a shower which suddenly came up and which would have drenched the audience. A large crowd had gathered to enjoy the outdoor services, and was disappointed in having to go home without hearing the completion of the address.

However, the week-end activities on the Campus were successful as showing what the possibilities are for using the grounds. This was the first attempt to transfer the outdoor services from the church lawn to the Campus and they were accepted by the people as shown by the large number attend-

ing. The number of people present was estimated at four thousand.

Before the sermon, representatives of the Laurel Club announced that a reception would be given by the club on the Campus next Friday evening to all the Saints of Independence in honor of the twenty-sixth anniversary of the wedding of President and Mrs. F. M. Smith.

During the next eight weeks on Saturday and Sunday evenings the Campus will be the scene of some wonderful community services. The grounds are ideal. No effort has been spared to equip them properly, and programs of the highest order have been arranged. This is a community project and will not be run for profit. Families and parties are urged to come early and bring their supper. The grounds are open for the community and those in charge desire that they be used to the best advantage during these summer months.

Next week's program will consist of a band concert and motion pictures, August 4, at 7.15 p. m., and on Sunday, August 5, at 7.30 p. m., there will be a community service. This will consist of a concert by the chorus and band, followed by a sermon on "The city beautiful," by President F. M. Smith.

On Sunday, July 29, the band was taken by automobile to Atherton, Missouri, where it was served with dinner by the Saints after which a two-hour concert was given under the direction of Roy Turner.

Sunday services in Zion were as follows: Preaching at 11 a. m. at the Stone Church by H. O. Smith; Liberty Street, Ralph W. Farrell; Enoch Hill, President F. M. Smith; Walnut Park, F. A. Cool. At the Stone Church the choir sang in the morning, "Sing to the Lord," by Haydn, and Job Negeim sang, "I am a pilgrim," by Johnson. In the evening at 7.30 all the churches in Zion united in a community service on the Campus.

Orchardville, Illinois

Three years ago when Brother J. M. Henson moved to Orchardville the Skillet Fork Branch had been disorganized, but through his faithful effort, with the support of the Saints, thirteen have been baptized and others are near the kingdom, all bright young people who, if they are faithful, will be bright and shining lights in the work.

The branch was again organized in April and we now have a full set of officers. All are live wires willing to do what they can for the uplifting of the work here. We also have a good Sunday school.

MRS. CLARA FLEECHARTY.

Sister Leona Counts, of Ellington, Missouri, writes that Brother W. P. Bootman has been holding meetings there the past week. Three have been baptized and the Saints are taking a greater interest in the work.

A brilliant Christian preacher in a southern city, notes the *Christian Standard*, lately aspired to the office of mayor. However he had little chance, for he lost in the primaries.

In filing an account of his campaign he summed it up as follows:

"No money, no booze, and \$70 in advertising, which no-body seems to have read. Lies told me by individuals, 4,711; by me to individuals, one lie, but to approximately 30,000 persons, to the effect that I was going to be nominated mayor by the moral forces of the city; handshakes, individual, 6,113."

He reported casualties: "Kicked by three mules, and some minor kicks." Also reported were loss of two nights' sleep—the night before the election wondering how he would manage the mayor's job, and the night after election wondering what had become of the 4,711 sanctified Ananiases who had squeezed his hand and touched his heart and purse.

MISCELLANEOUS

Special Meetings

First Chicago Branch, 4416 Gladys Avenue, Chicago, Illinois, are holding a Home-Coming and Rally Day, Sunday, August 12, 1923. Visiting Saints are invited.

Requests for Prayers

Prayers are asked for Elder J. W. Pettersson who is suffering an affliction of the eyes.

Conference Notices

Kansas City Stake, at Kansas City, August 20, 7.45 p. m. Delegates for the General Conference will be selected at this business meeting and other important business will come up. It is necessary that there be a good attendance present. We will not hold conference Sunday service at this time. J. A. Tanner, stake president, 811 Lydia Avenue, Kansas City, Missouri.

Central Oklahoma District, at Redrock, Oklahoma, August 20. Earl D. Bailey, district president, 25 North Zunis, Tulsa, Oklahoma.

Chatham, at Windsor, September 1 and 2. First meeting Saturday at 10 a. m. Sunday school business meeting at 11 a. m. Send in all reports by August 15. Anthony R. Hewitt, 41 Lowe Street, Chatham, Ontario.

Toronto, at Hamilton, September 7 to 9. Branch secretaries are requested to send statistical reports and delegate credentials to the secretary not later than August 31. Church in Hamilton is on the corner of Wilson and Wentworth Streets. Floralice Miller, secretary, 336 Shaw Street, Toronto, Ontario.

Alabama, at Lone Star, August 24 and 25. Priests and clerks of the district should send reports to the undersigned not later than August 21. G. W. Miniard, secretary, McKenzie, Alabama.

Arkansas, at Jonesboro, August 24 to 26. Ida Emde, secretary.

Reunion Notices

Pottawattamie and Fremont, at Prospect Park, Council Bluffs, Iowa, August 10 to 19. By resolution of the last reunion there will be no dining tent, but sandwiches and lunches can be bought on the grounds. Prices for tents: 7 by 9, 3-foot wall, \$2.75; 9 by 9, 3-foot wall, \$3.50; 10 by 12, 3-foot wall, \$4; 12 by 14, 3-foot wall, \$5.50; 14 by 16, 3-foot wall, \$8; 10 by 14, 6-foot wall, \$8; 12 by 14, 6-foot wall, \$9.50; 12 by 16, 6-foot wall, \$10; 14 by 14, 6-foot wall, \$10; 12 by 19, 6-foot wall, \$11; 14 by 21, 6-foot wall, \$13.50. Cots, \$1; mattresses, 75 cents; chairs, 12½ cents each. An additional charge of 25 cents for setting up the tents. We will have to add drayage charges from Omaha for any tents ordered after August 8. In ordering, state size of tent, and the price mentioned above must accompany the order without fail. We have to pay for the tents before we get them, so we cannot book the order unless the price is sent with the order. Send all orders early to T. J. Smith, 328 Hyde Avenue, Council Bluffs, Iowa.

Eastern Oklahoma, at Dalby Springs, August 17 to 27. Dalby Springs is an inland town. Those expecting to attend should come to De Kalb, Texas. Arrangements will be made to take all out to the reunion grounds. J. Arthur Davis, president.

Reunion Calendar

(The figures in parentheses give the page of the *HERALD* on which details have been given.)

Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).

Black Hills and Western Nebraska, at North Platte, Nebraska, July 27 to August 5 (694).

Western Colorado, at Delta, July 27 to August 5 (502).

Kentucky and Tennessee, at Foundry Hill, near Puryear, Tennessee, July 28 to August 5 (622).

JOT IT DOWN

Write it in your diary, mark your calendar, or write it on the wall,
that Graceland College opens September 10, 1923.
Will you be there?

A FEW POINTED QUESTIONS:

Are you *planning* your *life career*?
How much time do you devote to *self-improvement*?
Do you have a deep *motive*?
Do you have a *purpose* in life?
The world needs *prepared* men and women. Will you *qualify*?
Do you feel that you have the necessary *mental and physical strength* to face the world?

Every addition of true knowledge to that you now possess will

Add to Your Human Power!

Knowledge ranks only second to virtue among those factors which truly and essentially raise one man above another to

Real Success

A college education was never so important a factor in human life as it is to-day. Increase your knowledge!
Add to your power! Resolve to attend

GRACELAND COLLEGE

Officially accredited

Fully standardized

A broad and flexible curriculum

Commerce	Liberal Arts	Pre Law
Teacher Training	Public Speaking	Pre Medical
Secretarial Courses	Academic Courses	Pre Dental
Music:	Religious Education	Engineering
Vocal	Correspondence Courses	Physical Training
Instrumental	Agricultural Course	
Public School		

For further information address

The President GRACELAND COLLEGE Lamoni, Iowa

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:

Good Words From a Methodist	721
What Age for Baptism	721
How Readest Thou	722
Management and the Social Ideal	722
The Best in Life Is Not Lost	723
Do Education and Religion Mix	724
Articles on Music	724
From the Log of the Four Ninety	744

ORIGINAL ARTICLES:

Our Aims Are One, by Frederick M. Smith	725
Great Russian Composers, by James R. Houghton	729
The Glory of God Is Intelligence, by L. G. Holloway	731

OF GENERAL INTEREST:

How Lies Are Detected	733
Oriental View of Womanhood	733
What Income Would Satisfy You	734
British Rapped for Prohibition Opposition	735
Health of Working Children Safeguarded	735
The Unity of Social Interests	735
Thinkers	736
Control Pistol Traffic	736
The Value of an Apology	737
Sing Sing Population Decreases	737

LETTERS AND NEWS

Mrs. John Cox—G. W. Miniard—W. A. Sinclair—Eli Bronson —W. H. Dawson—W. W. Wood—Hattie Schreur—Otis L. D'Arcy—E. S. Mills—Mrs. Clara Fleeharty	738
--	-----

MISCELLANEOUS

741

Toronto, at Lowbanks, July 28 to August 13 (599, 622).
 Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).
 Spring River, at Cunningham Park, Joplin, Missouri, August 3 to 12 (694).
 Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575, 718).
 Western Oklahoma, at Eagle City, August 3 to 13 (670).
 Seattle and British Columbia, at Everett, August 3 to 19 (622, 647).
 New York and Philadelphia, at Deer Park, August 4 to 19 (646).
 Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (508, 695).
 Southwestern Kansas, at Winfield, August 10 to 19 (502, 718).
 Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599).
 Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
 Des Moines, at Runnells, Iowa, August 10 to 19 (646).
 Kewanee, at Galva, Illinois, August 10 to 20 (646, 694).
 Northeastern Kansas, at Netawaka, August 11 to 19 (599).
 Western Maine, at Brooksville, Maine, August 12 to 19 (575, 718).
 Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528, 670, 694).
 Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (603).
 Eastern Colorado, at Colorado Springs, August 17 to 26 (628).
 Idaho, at Rupert, August 17 to 26 (599).
 Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26 (647).
 Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26 (647).
 Little Sioux and Gallands Grove, at Dow City, August 17 to 26 (670, 695, 718).
 Far West, at Stewartsville, Missouri, August 17 to 26 (575, 695).
 Mobile, at Gautier, Mississippi, August 17 to 27 (670).
 Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27 (670).
 Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (528).
 Western Montana, at Race Track, August 17 to 27 (526).
 Central Michigan, at Pineconning, August 17 to 27 (502, 550, 647).
 Central Oklahoma, at Redrock, August 17 to 27 (575, 718).
 Utah, at Ogden, August 23 to September 2 (694).
 Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).
 Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).
 Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2 (694).

K F I X

Radio Program for August 5, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- Orchestra: "Overture Mignonette," by J. Baumann.
 Twelve pieces from Auditorium Orchestra, conducted by R. T. Cooper.
- Vocal duet: "The carol," by O. M. Schoebel.
 Mrs. Corinne Haines French, soprano.
 Mrs. T. C. Lentell, contralto.
- Orchestra: "I love to tell the story," by Al Hayes.
- Mixed quartet: Gospel hymn.
- Prayer.
- Vocal duet: "Jesus, lover of my soul," by Caro Roma.
 Mrs. Corinne Haines French, soprano.
 Mrs. T. C. Lentell, contralto.
- Sermonet.
- Mixed quartet: Gospel hymn.

Conference Minutes

LONDON, ONTARIO.—At Springbank Park, reunion grounds, July 14 and 15. J. F. Curtis and B. R. McGuire, associated with the district presidency, were chosen to preside. Statistical reports were read, showing the district membership to be 904, a loss of one during the year. Election of officers resulted as follows: F. Gray, London, president; David Smith, of Stratford, first vice president; L. Burnard, of London, second vice president. The district was favored with the visit of some eight missionaries among whom was Patriarch John Martin, of Kirtland, Ohio, through whom the word of the Lord was received to the great edification of all who were present. The speakers were: B. R. McGuire, J. F. Curtis, R. C. Russell, John Martin, and our missionary supervisor, H. A. Koehler, now of London, Ontario. Conference voted in favor of a Sunday school convention, distinct from and independent of the conference as was the custom previous to the introduction of the coordinating system. The conference also voted to meet sometime in September, independent of the reunion. P. H. Philippin, secretary.

ALBERTA.—At Ribstone, June 23. Conference convened at 10 a. m. with the district president, William Osler, in the chair, assisted by William H. Roy, first vice president, and James Pycock, missionary supervisor. A splendid spirit prevailed throughout the conference. Officers appointed were: William Osler, president; William H. Roy, first vice president; J. R. Beckley, second vice president; William McLeod, secretary; William H. Roy, treasurer; Sister William Osler, musical director; Herb Burton, member of the library board; William A. Cooper, auditor. Two splendid priesthood meetings were held, presided over by Elders Pycock and Osler. Meetings of the Department of Women were held, Sister Phemie M. Cooper being placed in charge of that department. Sunday school convention met at 2 p. m. and was presided over by the district superintendent, assisted by William Osler and James Pycock. This department reported considerable progress and a standard of excellence was established for the schools. Officers: W. A. Cooper, district superintendent; William H. Roy, assistant; Sister Minnie Burton, secretary; Jos-

eph Dallyn, treasurer; Victor Dallyn, member of the library board. Sermons during the conference by Brethren Pycock, Osler, and J. J. Cornish were very inspiring. W. A. Cooper, secretary.

NOVA SCOTIA.—At Williamsdale, July 14 and 15. O. L. Thompson presided. Statistical reports showed: South Rawdon, 5 members; Williamsdale, 16 nonresident, 9; total, 30; two addresses unknown, Brother and Sister John Clark. Three deaths occurred during the year, James Ripley, Thomas Murphy, and John Henwood. Bishop's agent's report: tithes, \$243.70; Children's Home, \$7; Sanitarium, \$14; College, \$6.75; Christmas offering, \$57; building, \$20; total, \$348.45. Expenditures: paid Elder Thompson, \$20; Bishop McGuire, \$303.45; cash on hand, \$25. Elder Thompson was chosen delegate to General Conference. Time and place of next district conference left to district presidency. Services were as follows: preaching at 9.30 Saturday evening; Sunday, sacramental service, at 10.30; services also at 3 and 7.45 p. m. The meetings were well attended and a pleasant and profitable time spent. All enjoyed the splendid sermons by Elder O. L. Thompson. It had been just a year since one person present had heard a Latter Day Saint sermon. Saints and visitors were entertained at the home of Brother and Sister Leander Johnson. The same officers were retained. Collections, \$7.35. Lois G. Johnson, secretary.

Our Departed Ones

SCHULTE.—Elizabeth Bierlein Schulte was born in Hanover Township, Butler County, Ohio, March 11, 1855. In her childhood she moved with her parents to Sauk County, Wisconsin. In 1884 she moved with her husband to Seargent County, North Dakota, to homestead. Married Henry Schulte, January 22, 1877. Baptized July 18, 1880. Died at the home of her son, George H., at Straubville, North Dakota, June 21, 1923. Funeral from his home. Sermon by J. E. Wildermuth. Interment in Brampton Cemetery. Leaves three sons and two daughters. Her husband and two daughters have preceded her.

STRINGER.—James Stringer was born January 20, 1902. He has attended different colleges for the last few years, among them Graceland. Died at Wichita Falls, Texas, July 7, 1923. Leaves father, mother, three sisters, and two brothers. Funeral from the First Presbyterian church. Sermon by Lemuel D. Dyke, assisted by the pastor. Interment in the Wichita Falls Cemetery.

PERSINGER.—Mary Rayles Runnells Persinger was born at Clear Springs, Indiana, February 22, 1850. Married Mr. Runnells. Their daughter preceded her to the beyond. Baptized in 1891. Died at Holden, Missouri, July 12, 1923. Leaves husband, Cornelius Persinger, and Sister Lizzie Powers, a girl whom they raised. Sermon by George Jenkins. Interment in Saints' Cemetery at Holden.

COOPER.—Birchie L. Perkins Cooper was born April 6, 1887, in Lyon County, Kentucky. Married Lilburn L. Cooper September 25, 1907. Baptized July 2, 1921. Moved to Independence in October, 1921, where she died July 18, 1923. Sermon by Ammon White at the home of J. N. McFadden. Interment in Mound Grove Cemetery. Leaves husband and two brothers.

SKINNER.—William O. Skinner was born at Confluence, West Virginia, January 4, 1850. Married Bell D. Nichols, July 19, 1880. Baptized November 19, 1884. Ordained priest, March 13, 1887. Ordained elder, March 22, 1891. Moved with his family to Independence in October, 1897, where he was engaged in blacksmithing. He took two short missions, was an active teacher and student in the Sunday school. Died at his home in Independence, July 21, 1923. Funeral from the Stone Church, in charge of W. H. Garrett. Sermon by I. N. White. Interment in Mound Grove Cemetery. Leaves wife and four children.

From the Log of the Four Ninety

The night following our arrival, the Kirtland Branch held a business meeting at which they discussed Form 4. It was rejected. We felt very much at home in Kirtland.

We were greatly interested to meet and greet old friends, the Pitts, the Curries, the Webbes, the Biggs, and many others, including the Ebelings. Elder F. J. Ebeling, of the seventies, of long and faithful service in the mission field, is now conducting a combined truck farm and dairy at the edge of town, and as a result of out-of-door work and change of mental occupation is returned to excellent health.

Naturally the one great thing that overshadows all else in Kirtland, the splendid pearl in Kirtland's lovely setting of hills and woods and river, is the temple. Standing by itself upon an eminence, with its tower one hundred and twenty feet high, without other tall buildings in the neighborhood to compete with it in point of eminence, the temple is an imposing structure, its proportions and architecture simple and dignified.

The interior is even more impressive in its arrangement of seats and pulpits, its upper and lower courts, its hand-wrought decorations carved with excellent taste and skill and many of them symbolical in character. For example, Brother Pitt pointed out one of the larger of the windows in the upper court, with two arches, one above the other, the lower conforming to the upper in general line but naturally of inferior position, and informed us that the upper arch was intended to be symbolical of Christ, the lower of the priesthood. The superior arch, always dominant, determined the position and outline of the inferior arch. So may it always be in the church: Christ exalted, the priesthood humble and conforming to his pattern and character.

Painted in pure white, the interior of the temple seems spotless in purity, and as one enters that clean and holy sanctuary with its solemn and brooding quiet and its reverent traditions, he can but feel the influence of the Holy Spirit. Even the worldly uncover without bidding and stand with bowed heads to listen to Brother Pitt's story of the temple's history, well interspersed with gospel teaching.

Built by direct commandment from heaven, given as early as June, 1833, and constructed of hewn native rock, the temple is at once a product of earth and heaven. Here the labors and devotions of humanity met the approval and benediction of Divinity. Here, if we read it right, is revealed the purpose of religion, which is always to serve man and help him in his development toward God and his growth toward perfection in the measure of the stature of the fullness of Christ. Surely the Lord did not need such a house for himself. The God who controls the elements needed no roof to shelter his head. The God whose temple is the universe, domed by the blue vaults of space and lighted by the candleabra of the fixed stars, stood in no need of a house built of Ohio rock.

But man needed such a house in his religious development and growth. God could meet man anywhere, in the forest or on the mount or by the sea. But man must get ready to meet God. And I can well believe that after their long labor of love, their

great sacrifice, their toil and preparation, in this beautiful and consecrated place, they found it easy to meet God, and that they did experience and see and feel all that they record. For they dedicated here more than a house; they dedicated themselves.

This church temple was erected at a very early date in the history of the church. Projected when the church was but three years old, it was dedicated March 27, 1836. The Saints were few in number and mostly very poor people. But they were united. If they could do that great and costly work then, what could we do now with equal sacrifice, devotion, and persistency—if we were only all agreed to do some one thing? There is a power in unity of purpose that draws down the very forces of heaven, and there is more meaning than we had thought in the declaration of God that where even "two or three shall agree on earth as touching any thing . . . there am I in the midst of them." The church has not been asked to do a thing that we cannot do on those conditions.

It was my good pleasure to be permitted to preach in the temple the evening before we renewed the journey, taking for a theme the validity and power of the gospel principles, and endeavoring to consider ways by which they may be interpreted and presented so as to appeal to the present generation of men with the maximum drawing power. To a generation that has largely lost interest in doctrine, and measures religion by service, we must show how the great fundamental doctrines find fruitage in service. We confront a generation that when told, "It is written," replies, "Why is it written?" To them we must show that the gospel is written in logic as well as in scripture. And we must "demonstrate" our religion in life. Saints must be like the temple, clean, strong, plain, simple, enduring.

Brother Pitt was called to visit an adjoining town one afternoon during our stay, and requested the youngest member of the party, Lynn Elbert Smith, to show visitors through the temple, which task was attempted with some reverence as well as evident pleasure. So it happened that a member of the fourth generation, a great-grandson of Joseph Smith, held the great keys to the temple and for an afternoon was "a doorkeeper in the house of the Lord."

Time arriving to renew our journey, the Chevrolet 490 was put in shape and laden with camp equipment ready for the final leg of the voyage. Our last act before leaving Kirtland, however, was to assemble in the lower court of the temple where Brother Pitt led the little gathering in a fervent farewell prayer.

ELBERT A. SMITH.

Bringing up a family is a full-time job—an overtime one if the family is large—and no working class mother can combine it properly with wage-earning.—Mrs. David Lloyd George.

A recent article is entitled, "What do you do to kill an idle hour?"

The idle hour needs killing and we suggest that the best way to do it is to get busy and do something.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, August 8, 1923

Number 32

EDITORIAL

Religion and Social Control

Religion is so universal that it is now almost an established fact that there is no people on the face of the globe that does not possess some sort of a religion. The religion of many people, to be sure, is conceived by man and as he progresses from savage to the civilized state his religion progresses correspondingly. Thus religion is a social fact and cannot be considered apart from the standards of society.

Some religions we would consider unethical because of their low standards of morality, but strictly speaking there is no such thing as an unethical religion because without exception they support customary morality and they do this necessarily because the values which the religious attitude of mind universalizes and makes absolute are social values.

Religion, then, being a social fact, becomes a part of the life of a child as early as social customs. Its obligations are assumed by the child at the time social obligations are being learned. Thus religion becomes the chief means of conserving customs and habits which have been found to be safe by society or which are believed to conduce to social welfare.

As the guardian of social standards religion develops certain institutions for preserving and disseminating its ideal. These institutions for a time act in the interest of progress but there is great danger that they become the stumblingblocks to future progress. In this way religion may lend itself to maintaining a given social order longer than that order is necessary. When this becomes the case, religion is an impediment to progress.

Briefly this is the explanation why the world has been so long in attaining a religion beyond the social conditions of the time. Christ came that he might give men a social standard which would lead to a better world. His gospel was far in advance of anything to which the world was working and was eagerly grasped by men for a time in the realization of its greatness. But men forgot and for centuries religion dropped back into the old paths, where its chief function was conservation of social customs.

Then there came to the world a reestablishment

of that gospel, giving religion a new life, and because of it this church we represent was born. Religion became once more a progressive thing, and the static state of society no longer could be the justification of its religion.

The new religion conserves the tried and true customs of years of experience but it also sanctions social ideals and standards beyond the existing order. Such an idealistic religion will, however, have the disadvantages of appealing mainly to the progressive and idealizing tendencies of human nature rather than to its conservative and reactionary tendencies. Necessarily, also, it will appeal more strongly to those enlightened classes in society who are leading in social progress rather than to those who are content with things as they are. This is doubtless the reason why progressive religions are extremely rare and why those that do exist do not have a more popular appeal.

It is to be regretted that the gospel as taught through the medium of the Reorganized Church is not making greater strides in numbers converted, but on the other hand it is not difficult to understand the reason. There are those also within the ranks who are of the nonprogressive type who cry for the "good old times."

The time is here when the "good old times" must be displaced by the better times of the present, and when the better times of the present must give way to the perfect times of the future.

This is a progressive religion because it is God-made and not man-made. It is living and eternal because man cannot limit it. God is with us to direct and lead; man must follow but at an accelerated speed; he cannot hang back.

Better Homes

In another column of this issue of the HERALD will be found an article by Elder M. A. Etzenhouser under the title, "A successful experiment to secure better homes," in which description is given of the Wellington Home Foundation which has proven to be so successful at Wellington, Kansas. Space is given this article, which was written at the request of the editors of the HERALD, for the purpose of stimulating thought among our people in regard to the question of securing better homes, for surely if

Zion is to be finally established, as we desire it shall and believe it will be, a work which must be fundamental in its character is the establishment of every family in a suitable and well-appointed home. The work which is done by this group of men at Wellington, Kansas, could be done by a group of men organized on a stewardship basis to do such a work as is being done by the group at Wellington. Such a group organization might well constitute an Order of Enoch. We will hail with delight the time when men of means in the church are willing to organize themselves in such a form under the direction of the general authorities of the church and with their full approval to get our people into better homes. The church itself should be doing work of this class, but under conditions we may have for some time to depend upon groups doing the work that the church is not in a position now to do.

F. M. S.

The Passing of a President

"The King is dead. Long live the King," an expression of early days, applies now to the great loss experienced by this Nation, for while mourning the death of our President we hail the office of the new chief executive. The President is dead. Long live the President!

Little did the world dream when our Nation's leader left Washington on a tour of the country and Alaska that the end would be so tragic. Eagerly the people followed the Presidential party through the newspaper accounts and enjoyed the many delightful experiences of the party on its trip. The President's speeches were followed from day to day and with growing popularity, President Harding was winning his way into the hearts of his people. They loved his smile, his splendid physique, his friendly manner, and his able statesmanship. The loss is great and the shock one which will be hard to overcome. The President is gone. We loved him.

Now devolves upon the shoulders of Calvin Coolidge the burden of the Nation. We are thankful that our Constitution provides for a continuous government and that we have a man who is able to step into the office and carry on its functions. Mr. Coolidge expressed in an early message to the people that he would continue with the policies laid down by President Harding and call upon the men who had assisted the President to assist him.

We are pleased with the splendid way in which the reins of the Government are assumed and believe whole-heartedly in the righteousness of this Government as expressed in the words of President Coolidge, "I have faith that God will direct the destinies of our Nation."

Sorrowing at the loss of our President but confi-

dent in the success of his successor, we look out beyond the confining grief of the hour and see ahead the long lane that will lead this Nation ultimately to the throne of grace, for the city of Zion lies within the bounds of this country and God must be with us.

A Martyr for World Brotherhood

"A martyr for the cause of the brotherhood of the world," was in reality the sad import of the news which was taken up by wire and wireless when President Warren G. Harding died at San Francisco, California, the evening of August 2, 1923. It was 7.30 in San Francisco; 9.30 in Kansas City; and 10.30 in Washington, District of Columbia when he passed away. The news sped with lightning swiftness and was known almost immediately from one end of the Nation to the other.

Broadcasting stations took up the news, interspersing their evening program with the sad announcement of his death; newspapers hastened an extra issue, and out of the darkness, out of the air, came the wail of sorrow, "The President is dead. President Harding is dead." Another martyr for the brotherhood of the world was what the cry meant.

President Harding left Washington on June 20, 1923, for an extended visit through the West and to Alaska that he might convince the Nation of its duty in securing something which will insure world peace. In a speech at Arlington not long previous to this last journey the President said: "I have tried to visualize the carnage and conflict and horrors and suffering of the war . . . but I came to understand how imagination had failed me when I stood at Hoboken pier among 5,000 dead, in their flag-draped coffins, two years ago. Here was death in war's unheeding allotment, corridors of sorrow and sacrifice as far as the eye could see, and grief that no human soul could appraise. Under the spell of the great sorrow which gripped my heart I said then and repeat now: 'It must not be again! It must not be again!' But saying is not enough. We must do the things which rational thinking leads us to believe will tend to render war less likely."

It was for the cause of world brotherhood also that President Wilson four years ago made a similar trip. Though the two men saw the means in different ways by which this might be accomplished, yet each had in his heart and mind the same end—world peace, with no more carnage and sufferings of war. Though his journey did not end so disastrously, it is well known how President Wilson was stricken on his mission.

As early as the second day on the trip, June 22, when stopping in Kansas City, President Harding was not at his best. His afternoon engagements

had to be canceled that he might be physically fit to fulfill his appointment at Convention Hall that evening. His wife, who had just recovered from a long illness, had insisted on accompanying her husband on this tour and rose to meet the needs. She greeted the Boy Scouts who had gathered at Swope Park to pay tribute to their chief. Though disappointed in not seeing him, they found her cordial manner quite winning. She also visited the veteran's hospital in place of the President, shaking hands with the one hundred twenty-five patients there.

This first indisposition was slight, but the strain of the journey and other minor drains began to undermine his resisting powers. His last illness had its beginning on board the transport, *Henderson*, when he was returning from Alaska. Tainted sea food caused an attack of ptomaine poisoning, but he continued his journey as far as San Francisco. His intended trip through the Panama Canal zone was canceled and the seriousness of his condition was made known. Broncho-pneumonia developed and the Nation trembled for his safety. He overcame the disease, yet when doctors, nurses, his dearest friends, and the Nation believed him to be mending, death came suddenly from cerebral apoplexy.

His wife had been reading to him an article by Samuel G. Blythe in the *Saturday Evening Post*, "A calm view of a calm man." The President enjoyed it. "That's good! Go on! Read some more," he said, then a gesture, and the change came. It was over. Another leader had passed on into other hands this charge, "World brotherhood must be, and war must not be again."

Between three and four hours later Calvin Coolidge, at his old home in Plymouth, Vermont, took the oath of office as President of the United States. To him falls the responsibilities which slipped from the dying hands. Coolidge says, "It will be my policy to carry out the policies which he has begun for the service of the American people . . . I have faith that God will direct the destinies of the Nation."

Calvin Coolidge, our thirtieth president, was spending some vacation days at the old homestead with his father when the sad news came to him. He had pitched hay the day before, and was roused from his sleep by the message which his father brought upstairs to him. His father, John Coolidge, seventy-five years of age, who is a notary public, administered the oath of office to his son in a room across the street from the house where his son Calvin had been born. The old family Bible in which their records were kept, was used in the administration of oath, in this very commonplace room with braided rugs, a dim oil lamp, few witnesses, and no music except the chirping of the

crickets. President Coolidge left immediately for Washington, District of Columbia, and arrived in the capital at 9.10 the same evening.

Meanwhile the remains of the late President left San Francisco at 7.15, about the sunset hour of August 3, on the longest, saddest journey ever made across the continent. There were short services at the hotel, and then the body was taken to the same train which had borne him laughing and cordial out upon his mission. The outside of the car was garlanded with ferns and cypress greenery. Inside, the car was hung with black. Garlands of purple and white asters hung from the roof and everywhere were festooned cypress, ferns, and flowers. Two soldiers and two sailors, members of the guard of honor of sixteen enlisted men and two officers, stood at attention beside the casket.

The route of the funeral train passed through Reno, Ogden, Cheyenne, Omaha, Chicago, and Washington. All along the way, multitudes of people gathered to watch the passing train.

The services to be held at Washington on Wednesday will be simple and marked with dignity. On its first arrival the body will be placed in the East Room of the White House, where private services will be held if Mrs. Harding wishes them. On Wednesday morning the remains will be moved to the Capitol and placed in the rotunda to lie in state until five in the evening. Ten thousand Washington school children, as the cortege passes, will lay down a carpet of flowers for the caisson bearing the casket, and will sing the favorite hymns of Mr. Harding.

After the services in the rotunda in which President Coolidge, Chief Justice Taft, members of the cabinet, and others will participate, the public will be admitted, marching in from the east entrance four abreast. On reaching the bier the line will separate to two abreast on either side. The doors will be closed at five o'clock and at seven the funeral party will continue on its way to Marion, Ohio, the old home, where simple services will be held on Friday and interment made at that city.

President Coolidge has issued a proclamation asking that the Nation assemble on that day at their churches and places of prayer to observe the day fittingly. All citizens are urged to observe a five-minute period of silent tribute at 3.30 p. m. when all business activities and traffic should cease.

The story of President Harding's life is, briefly:

Warren G. Harding, eldest of the eight children of G. T. Harding, was born near Corsica, Ohio, November 2, 1865. His father was a country physician. His mother's maiden name was Phebe Elizabeth Dickerson. After finishing the village school, he entered Ohio Central College in his fourteenth year. He graduated in 1882 with a B. S. degree, then taught school one year, read law the next year, after

which he became owner of the *Star* of Marion, Ohio. This paper he conducted against financial odds for some time and finally sold it. He next took a position as reporter on the *Marion Mirror* and later became owner of the *Star* again. This time he and his wife, Florence Kling Harding, made it successful. In 1900 he was made State senator; in 1904, lieutenant governor; in 1910, he was defeated for governor. He made the speech in 1912 which nominated Taft for president. In 1914, he was elected senator from Ohio which position he held until he was elected President of the United States.

His last message which was read by his secretary because of his illness was a striking plea for Christianity. He said: "There is nothing mythical or mystical in the code of living preached by Jesus Christ."

And again:

I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth, and if we could bring into the relationships of humanity among ourselves and among the nations of the world the brotherhood that was taught by the Christ, we would have a restored world; we would have little or none of war, and we would have a new hope for humanity throughout the earth. There never was a greater lesson taught than that of the Golden Rule. I would almost be willing to wipe out the other commandments.

And yet again:

We should glorify the Holy name, not by words, not by praise, set by displays at arms, but by deeds and service in behalf of human brotherhood.

Human Brotherhood. For this he died. The flags, flying at half mast for the past week have plead with us, asking, "What will you do with the cause he laid down? What will you do about Human Brotherhood?"

The President's Proclamation

Plans are being laid throughout the Nation for observation of Friday, August 10, as a memorial day for services dedicated to the memory of the late President of the United States, Warren Gamaliel Harding. In respect to the proclamation of President Calvin Coolidge, churches will hold prayer and memorial services on the appointed day.

The Reorganized Church of Jesus Christ of Latter Day Saints at headquarters in Independence, Missouri, will hold services in the open air on the Campus. The congregation which assembled there on Friday evening, August 3, also paid respect by standing in silent prayer for one minute for the rest of the soul of the President, and again at the services on Sunday prayer was offered.

The following telegram was sent to Mrs. Warren G. Harding, expressing the sympathy of the church people:

MRS. WARREN G. HARDING,

White House,

Washington, District of Columbia.

Dear Mrs. Harding: Three thousand of the Independence members of the Reorganized Church of Jesus Christ of Latter Day Saints assembled on the Campus last night by unanimous rising vote requested me to send you a message of condolence and sympathy. We have lost a conscientious and able president. You have suffered that loss with us and a devoted faithful life's companion besides. We, as a home loving people, admired Mr. Harding's devotion to you and your home, and we sense your great loss and the keenness of your sorrow. May God fulfill to you His promise to comfort the widow, and His grace attend you through your great trial.

Very sincerely yours,

FREDERICK M. SMITH,

President of the Reorganized Church of Jesus Christ of Latter Day Saints.

The deep mourning of the country has tempered the spirit of all public meetings and it is fitting that homage be paid the late chief of our Nation.

The following proclamation has been issued by the President of the United States:

To the People of the United States:

In the inscrutable wisdom of Divine Providence, Warren Gamaliel Harding, twenty-ninth President of the United States, has been taken from us. The Nation has lost a wise and enlightened statesman and the American people a true friend and counselor whose whole public life was inspired with the desire to promote the best interests of the United States and the welfare of all its citizens. His private life was marked by gentleness and brotherly sympathy, and by the charm of his personality he made friends of all who came in contact with him.

It is meet that the deep grief which fills the hearts of the American people should find fitting expression.

Now, therefore, I, Calvin Coolidge, President of the United States of America, do appoint Friday, next, August 10, the day on which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States. I earnestly recommend the people to assemble on that day in their respective places of divine worship, there to bow down in submission to the will of Almighty God, and to pay out of full heart the homage and love and reverence to the memory of the great and good President, whose death has so sorely smitten the Nation.

In witness, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the City of Washington, the fourth day of August, in the year of our Lord one thousand nine hundred and twenty-three, and of the independence of the United States one hundred and forty-eight.

CALVIN COOLIDGE,

By the President.

CHARLES E. HUGHES,

Secretary of State.

THE WHITE HOUSE, WASHINGTON, August 4, 1923.

If reward is ever to be measured by improvement, then there are many doomed to go unrewarded, for those who are making consistent efforts to improve their personal powers for good are far too few. "Study to show thyself approved," goes unheeded in far too many instances.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

A Successful Experiment to Secure Better Homes

By M. A. Etzenhouser

The home is the foundation of Zion and the child is the chief asset. We are aware that the word *home* means much more than lumber, plaster, and nails, the material structure, yet we realize that the attitudes of the members of the family towards these material things have an important bearing in their general concept of a home. Everyone thinks more easily in terms of concrete things than in abstract ideas and many people can think only of concrete things, and therefore home is objectified in the houses in which they live.

Better houses should make better homes; better homes will produce better children; better children will establish Zion. If these statements are true, then one of our chief problems in Zion becomes how to get better houses and better homes, and so we desire to call attention to a movement carried on for a brief period at Wellington, Kansas, known as the "Wellington Home Foundation."

The ideals of the founders of this organization are Zionistic and the motives Christlike, for on their stationery is to be found, "Thou shalt love thy neighbor as thyself," also "Shame and disgrace be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men." Enough for their hopes, let us see how they purposed to attain them. (We quote from a pamphlet issued by them):

Wellington is the county seat of Sumner County, one of the counties forming the southern tier of Kansas. It had the usual proportion of poorly painted, unkept, and neglected houses which are always an "eyesore" in the community and it was for the purpose of eliminating these and effecting a remedy that Mr. Harry L. Woods, owner and publisher of the *Wellington Daily News*, conceived the idea and organized the Wellington Home Foundation.

The Wellington Home Foundation

Twenty-five of the leading business and professional men of Wellington met on Sunday, March 23, 1919, and organized the Wellington Home Foundation, the purpose of which is briefly and clearly set forth on their stationery and is as follows:

Established in Wellington on March 23, 1919, to encourage habits of saving and thrift; to secure more home owners and a happier home life; to give employment to Wellington workmen; to improve and beautify the physical appearance of the city; and thereby promote the general welfare.

To convert tenants into home owners; to substitute thrift for reckless spending; to relieve poverty

and unemployment and to remove uglies from the city is the problem of other urban communities as well as Wellington. "Save and own a home" is good advice but these men prefer to change the order, and so "Own a home and save" was substituted as a slogan. This brought the goal from remote hope to immediate realization and thus made a much stronger appeal.

To finance the Foundation, donations were received of money, loans from those who were willing to let their money work for awhile without interest, and gifts of residences or other property, etc. In administering this fund two things were to be considered, what property was to be purchased and to whom should it be sold when repaired and placed in a suitable condition. We quote from their declaration as follows:

The directors are hereby authorized at such times as in their judgment in such foundations will permit, to purchase residence property, repair or remodel buildings thereon, or build a new, to make sales of the same, or secure prospective owners, on such terms as their discretion dictates. So far as possible only Wellington labor shall be employed and Wellington material purchased. The Wellington Home Foundation hereby created is not a charity fund, and the directors are prohibited from using any part of such fund as a gift for any purpose whatsoever.

Not a Charity

The Foundation is not a charity fund. In most cases, without doubt, the usual interest charge will be made when any money is loaned from it, but that is left to the directors, who will use their judgment. Probably its largest function will be that of a liberal building and loan association. Stout-hearted men shun charity. They do not want gifts; they want to help themselves to be independent, and so the Foundation goes to men on a strictly business basis but for cases needing extra help there may be money in the interest and profits fund to use in a humanitarian way. If so, the directors may use their judgment. The Foundation itself cannot be touched for any work of charity.

What the Home Foundation Contemplates

While the activities of the Foundation may be various, probably its principal service may be described as follows:

When sufficient funds have come into the Foundation for the purpose, the directors will purchase a residence property, preferably a house which is run down, ramshackle, in need of paint, and in appearance a dirty spot on the face of the city. Plans will be made to clean up the property and put in the place of the outcast, a neat modern cottage of four or five rooms. The directors are restricted (and of course with the present board the limitation is not needed) to the employment of Wellington workmen, and the purchase of materials in Wellington. Pres-

ently in the place of a blemish is found a beauty spot.

When the new building is ready the directors probably would give the first chance for ownership to a man with the cash to buy it, if such person appeared. This would place it in the hands of a home owner and the original expenditure would return at once to the Foundation and be immediately available to go out and remove another blemish. But if no one was at hand with the cash, any applicant to own the home on payments would be considered. Doubtless the directors would look into the character of the applicant and learn what prospect he has for making his payments. Such ready money as he had he would of course pay at once, to save interest. The deed to the property would remain with the trustee for the Foundation, and the applicant would be considered only as a tenant until his payments had reached an amount equal to one third of the value of the property. Then the Wellington Building and Loan Association would accept him on their well-known plan, the deed would be made to him and the balance of the value of the property would be paid in to the Foundation. From that time on he would deal with the Building and Loan Association and the amount expended on the property would go back in the Foundation, ready to go out and do its work over again.

The directors may lend the applicant one third of the value of the property, or any part of that sum to bridge him to the Building and Loan Association, taking a second mortgage to cover the loan. Each applicant, and his wife, is made the object of careful study as to character, prospects, and the necessary enthusiasm in desiring to pay out on a home. In some cases the directors may find that the applicant is able to handle his own problem without the aid of the Foundation, and is only in need of good advice and encouragement.

An Illustration

How the Wellington Home Foundation might have helped a certain business man, had it been in operation many years ago, was told by him in the meeting when the Foundation was established. He said:

At twenty-one I was married. When the ceremony was over and the minister paid for his services, about all I had left was a wife. And about all she had was me, and an inexpensive wedding ring.

For twelve years, much of our time was taken up by moving from one house to another. That is not an uncommon experience, but it usually is discomfiting, and at times the sight of my wife struggling to make old, worn carpets fit new quarters, old curtains blend with new surroundings and fit new windows, almost made me choke. For in this, as in most of domestic misfortunes, the woman bears the heavier cross.

The last time I moved—it's years old now—I am pained

to confess that it was because I couldn't pay the rent. I had made money enough to have lived fairly well, in spite of heavy doctor's bills, but having no considerable amount at any time, the dribs were not conserved.

Came then a Good Samaritan who proposed that I buy a home and quit moving. It seemed impossible, but he said if I could raise fifty dollars he had a house he would sell for seven hundred, and I could pay the balance almost like paying rent. I seized the opportunity, raised the fifty dollars and moved in. How much happier my wife was in that removal than in any previously made will be well imagined.

To my own astonishment I paid out and had a deed in one year. True we lived on almost nothing, but after all they were the best days we had ever had, for every simple meal meant a little more clipped from the balance due on the home. And it did several things for us. Saving and stinting to be able to say, "This home is ours," put in a better way of saving. It also taught me that while some could save for investment I couldn't. I had to invest first, and then save. And that's the way I have been doing ever since.

And from those days to now, I never see a family moving that it does not recall my bitter experiences and bring a lump in my throat. Fortunately, although I feel that I more than wasted twelve precious years, the home I bought might as well have been bought twelve years earlier had the Good Samaritan come that much sooner. I have prospered some since then, and I am for the Foundation, and all I can afford shall go into it.

The First Fruits

The first applicant was visited at his home, which he wished to purchase. He had two hundred dollars and the directors learned that he had an automobile which he was not able to own. After a heart-to-heart talk he and his wife were made to see that a home was of first importance and consented to selling the auto. The directors helped him to sell the car and he made his initial payment without requiring any financial aid from the Foundation.

The second case was that of a man who lacked a small amount of being able to get a sufficient loan from the Building and Loan Association. After his character and prospects were studied, the directors guaranteed his first payments to the Building and Loan Association and he is now on the way to ownership. The third case was that of a man who wished to purchase a nice bungalow for \$2,700. He had a good job, a little money, and some Liberty Bonds. The Building and Loan advanced eighteen hundred and the balance of the amount necessary was furnished by the Foundation, taking a second mortgage.

How It Has Succeeded

On March 7, 1923 we have a letter from the President of the Wellington Home Foundation, Mr. Burks, from which we quote:

The capital of the Foundation was contributed entirely by public-spirited citizens of Wellington and as an absolute gift. There is no expense, for everybody connected with it works without charge. Owing to the limited amount of capital, we have been compelled to require the prospective home owner to procure as much as he can from the local Building and Loan

Association, pay as much as he can from money saved and the Home Foundation furnishes the balance, taking a second lien on the property subject to the first lien of the Building and Loan Association. We require that the applicant for the home be of good moral character, frugal, with a job and a little money, \$50 and up, to pay down.

In the four years forty-four or forty-five families who would otherwise be paying rent live in their own homes and are making their payments promptly, with the exception of one who is now a few months in default.

The problem of Wellington is not very different from that of every other city, and what Wellington has done can be done by other cities or communities where men have a vision and where the same high and worthy ideals are found in the hearts of those men. Independence, Lamoni and other cities could well profit by the successful experience of Wellington, Kansas.

The Very Little Tots

By A. Max Carmichael

Suggestions for training and handling small children at home, during church services and upon the reunion grounds.

What can be done for the very little tots, say those under three years of age, in any church program?

The most that can be done for them is through their parents, chiefly the mother. Only in so far as the church can stimulate the mothers of these children to the desired activity, only in so far as the church can get the mothers to better their methods, to reconstruct their policies for the better, can the church do much for the little tot.

It would seem to us that the reunions offer a great opportunity to thus stimulate the mothers. At the reunions we are somewhat free from the traditional methods in the church. All are out there on the grounds for the entire day. Some part of the day can be set aside for a mother's class, both for the study of the theory of child rearing and in actual demonstration. There is, too, in the associations on the reunion grounds, a feeling of unity which helps much in gaining the right atmosphere for a mother's class. Mothers are apt to be somewhat reticent in discussing their policies with some supposed theorist in front of them posing as a teacher, and before the other mothers of the group. They are afraid their methods will not get the approval of the "theoretical expert" (?) in front of them, and may not get the approval of the other mothers in the group. The week days of the reunions offer an opportunity to overcome this handicap which the church back home with its regular Sunday services, and regular midweek prayer meeting, the order of which services no one dare offer to disturb, does not offer.

In the "Program for reunions" issued by the De-

partment of Religious Education, as suggestions for reunion activities for 1923, three books are specifically mentioned for parent problems, Parenthood and Child Nurture, by Baker; The Father and His Boy, by Galloway; and Religious Education in the Family, by Cope. But none of these books treat specifically of the baby. If there is on the reunion grounds a group of mothers of babies, it might be well to have a special class for these mothers as many days as possible.

A specific text need not be followed in many cases. Let the mothers bring up their own specific problems, and let these problems be discussed. If the mothers seem a bit reticent, or seem a bit disposed not to be confidential, the teacher will need to bring out problems which are common in the lives of all

This is really the work of the Department of mothers of babies.

Women, and the superintendents of that department could take an interest in this part of the work. It would not be amiss to permit the leader of the cradle roll to take hold of this work, or it could be divided between a nurse and some one who can take up the side of moral training. With the baby, there is specifically the question of health and moral training.

Every mother ought to have hundreds of questions to ask in these matters. Questions about specific situations which the mothers themselves could bring up could be talked about, even though no specific rule could be laid down for the mother to follow.

By specific situations, we mean somewhat as follows: Every mother has not weighed her child regularly, perhaps does not appreciate the value of it. Mothers differ upon the amount of clothing they use upon a six months' baby. Some are dressing such babies in the summer with wool and some with cotton. In the matter of moral training, mothers could discuss what action is proper when an eighteen months' baby offers to strike rudely his older brother or sister, or when a year-old baby gets into an unusual fit of anger.

After a bit of confidence has been established between the women in the class, and between the women and the leader, hundreds of such situations can be suggested by the women. As said above, it would pay no leader to tell specifically what should be done in each case, but the general principles applicable to each situation could be discussed. One would have to leave the specific application of those principles to each specific situation to the mother involved.

If there are as many as five mothers of these little tots on the grounds, get them together for a discussion of their problems. It should be our endeavor to organize the class work on the reunion grounds around groups having common problems.

A bibliography for a study of the problems of babyhood is suggested at the end of this article.

Besides doing something for the little tots through the mothers and fathers, the church can provide a place for them to be cared for during the adults' meetings, so that the mothers and fathers can attend these meetings undisturbed. Girls of Oriole and Temple Builder ages can be assigned with proper adult leadership to care for these little tots in a group, either on the reunion ground or during regular Sunday morning services. A separate tent or room should be provided. This tent or room can be equipped with a sand pit, small shovels, or buckets, blocks of all sorts and sizes; small swings can be hung to the ceiling; catalogues of mail order houses will supply amusement for small children for many hours. This room should be supplied with pictures which the leaders can show the little tots either singly or in groups, pictures of the following types: "Robin Redbreast," by Munier, Perry Picture No. 3156; "Two mothers and their families," by Gardner, Perry Picture No. 3194; "Can't you talk?" by Holmes, Perry Picture No. 1063; "Kiss Me," by Holmes, Perry Picture No. 1064; any of the Madonnas. For the very little tots, such toys as rattles, ivory rings to chew, rubber animals, and rag dolls should be on hand. For further suggestions we would mention tin dishes and wooden spools, large rubber balls, stocking dolls, kiddie kars, brooms, and other small household utensils.

No one need expect to make a success of a room for babies and those under three years of age, without some equipment. Further, no one need expect that girls of Oriole or Temple Builder ages will make a success of such work without having equipment. It is up to the church to supply such if they expect to make a success of the work. Yet we feel that it is quite worth while.

Bibliography

Baker: Parenthood and Child Nurture, especially chapters II, III, IV.

Cope: The Parent and the Child, especially chapter IV.

Gruenberg: Outlines of Child Study, especially chapters II to VIII inclusive.

The American Homes Series (pamphlets), the following numbers and titles:

1. The Nation's Challenge to the Home.
3. Parenthood and Heredity.
4. The Roots of Disposition and Character.
5. The First Year in a Baby's Life.
6. Thumb-sucking.
7. The Education of the Baby Until It Is One Year Old.
8. First Steps Toward Character.
9. The Second and Third Years.

10. The Education of the Child During the Second and Third Year.

11. The Mother as Playfellow.

West: Infant Care.

Moore: The Cradle Roll Manual.

God's Protection Withheld

By B. R. McGuire, Presiding Bishop

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

We are counseled in the Book of Mormon to pray over our flocks and our herds and our families. This would indicate that the Lord is interested in every phase of our earthly life, and that when we do his will in all things he will answer our prayers, and bless us in our business affairs. The opposite, however, might be expected when we are negligent and fail to give a listening ear to the teaching of his word.

Just recently there came to our desk the following letter, which clearly indicates that when we are negligent the protection which God might otherwise give us is withheld, and disaster follows:

I am sending a money order of \$5 as tithing. I shall send more as soon as I can. I am sorry I couldn't send more this time, as I had hoped I could. I know the Lord needs our tithes, and I do not want to hold back anything that belongs to the Lord. My husband was out of work thirteen months, about a year ago, and it seems as though we can never get caught up again. I have wondered many times what the Lord wanted me to do about tithing, as I want to do what is right. On May 27, this year, I had a dream. This is it: I dreamed it was just at twilight. I stood on a knoll overlooking a village. There were places of business, as well as homes, and it all belonged to the Saints. As I stood there looking, I saw smoke rising from first one place and then another, until the whole village was going down in ruins. Then I heard the Lord say, See, what has come upon my people, because they have not given me my tenth. They were always waiting until they were better fixed, comforting their minds with the thought that they didn't owe any tithing until they had got the things for themselves they felt they needed. They could not bring themselves to the place where they could part with the tenth they owe me. Now all they have striven so hard to gain for themselves is gone—their nine tenths and the tithe they owed me. How much better for them if they had trusted in me, and given me my tenth, for then I would have prospered them, and they would have been protected from this, and all harm. But now I have allowed this to come and destroy all they have, because they would not give me the small portion I have asked of them.

After I had dreamed this I awoke, and lay in bed thinking for about two hours. The vividness of the dream did not wear off. And I believe it is true and was given me of God.

The very next letter that we read after reading the above confirms the truthfulness of the thing which was revealed to our sister in this dream. This letter reads as follows:

Since my companion refused to let me pay tithing he has lost everything except the house in which we are now living, and it is badly in need of repairs.

How unfortunate it is that many times it takes a bitter experience like this to teach us the lesson that "obedience is better than sacrifice, and to hearken than the fat of rams." Of course, we know that there are instances in which even those who pay tithing may meet with reverses. The paying of tithing alone is not a guarantee that success shall crown all of our efforts. There are other commandments to be kept, as indicated by the Savior when directing his apostles, Teach them to observe all things. When we have observed all things, then we may feel confident that the full measure of the blessings of our heavenly Father will accompany our efforts. Our prayer is that God's people may remember that his ways are the best ways, or as expressed by Brother J. R. Lambert, "The pathway of duty is not only the pathway of safety, but the pleasantest way in which we can walk."

The New Awakening

By James R. Houghton

Within the last few years there has been a decided increase in the amount of interest taken in music; a veritable "new awakening." This "new awakening" or "renaissance" in the field of music has made itself manifest in the numerous musical organizations and community enterprises throughout the entire Nation. Symphonies, choral societies, operatic organizations, orchestras, bands, and community sings are now fostered by cities where before puritanic silence prevailed. People have commenced to realize that music is as much one of God's gifts as speech. Everywhere a revival of interest is being taken in the wonderful realm of music. Due to the efforts of Doctor Lowell Mason and his followers, who have so nobly advanced the cause he set out to accomplish, our public-school children are now being taught the rudiments of music. Classes in public school instruction are being formed in many of our large cities so that everyone who desires and has the determination may play an instrument. Owing to the ever-increasing demand for concert performers and teachers of first-rate ability many of the finest musicians of Europe have come to our shore. This added increase of fine musical talent from Europe has been a decisive factor in converting America very rapidly into a musical nation.

Only a few years ago common consent favored the old-time brass band and the ever-to-be-enjoyed Negro minstrel concerts. Through the influences of great artists and the wonderful development made

in the field of science and invention by which we have received the talking machine and radio, we are fast outgrowing our former desires. The old days of the three-ring circus with its accompanying troupe of musical clowns and cheap brass bands is passing rapidly and we are turning our attention to something newer and far better. Communities are now supporting great symphonies, opera and oratorio organizations, and bands devoted to classical music. Music festivals, concerts, and summer Chautauquas are becoming a common thing. Conservatories are springing up in many of our large cities, and even our large universities have added instruction in practical and theoretical music to their curriculum. Motion picture theater managers have recognized the influence of this general growth of musical culture and its great drawing power and have installed expensive pipe organs and in some larger cities small orchestras are engaged to suit the public demand. Also great artists have been engaged to sing and play before the public. In this respect the theater has outreached the church in many instances. However, the church has also recognized the value of music, some to a greater extent than others. Churches are installing fine organs and some are maintaining choirs. However the popular medium of vocal service in the church has been the quartet and the solo. We need to turn our attention more whole-heartedly to the question of larger choral organizations and choirs in churches rather than devoting our entire attention to that peculiarly American institution, the solo quartet. We have become actually tired of cheap commercialized music and are waking up to the real values of good choral music.

Famous organizations that have been foremost in this new effort are: "The Harvard Glee Club," "The Musical Art Society" of New York, "The Æolian Choir" of Brooklyn, "The Musical Art Society" of Boston, "The Handel and Haydn Society" of Boston, "The Apollo Club" of Chicago, "The Bethlehem-Bach Choir" of Bethlehem, Pennsylvania, "The Mendelssohn Choir" of Toronto, "The Saint Olaf's Choir," and finally the "Lindsborg Chorus" of Kansas. All of these organizations, together with many foreign organizations such as the "Ukrainian Choir" have done much for the advancement of pure choral music. These organizations have demonstrated that wonderful effects can be produced simply by massing voices in beautiful choral singing.

And then congregational singing is reviving and community singing is on the increase. One is really surprised at the wonderful treasures of musical praise we have discovered. It has been possessed of such great dynamic power that it has even reached the dark recesses of the tombs of ancient Egyptian kings! Marvelous, is it not?

Hymn tunes and psalms that have been held in derision for years are now being sung. "The young miss of the quartet has said, as she turned, with a sniff of her pretty heaven-tending nose, 'Psalm tunes, indeed! They are dreadful. Who cares for them? Very good for a sleepy prayer meeting; but to think any musical person would condescend to sing one for the pleasure of the thing argues an ignorance as deplorable as profound.'" There you have it in a few pertinent words. Not so in England? We are told that two thousand people meet every Saturday night at Saint Paul's Cathedral in London to sing the week end out and welcome the new one with psalms of thanksgiving and praise.

"Vanitas vanitum!" exclaims the musical missionary. "They know not what they say. A choral-psalm tune, so-called, is one of the most beautiful and majestic forms music ever assumes. The highest efforts of the greatest masters have been spent in the writing of chorals." The reason they are not generally liked is very plain. Most people do not know how to sing them. They are taken in the tempo of a processional rather than a broad sweeping rhythm. Perhaps we shall learn as we advance.

"History does not deal with the future, though it gives grounds for hopeful optimism. From its point of view, the musical world seems to have been incessantly forced to harmonize two great interests, which are certainly now before us and which are to continue in constant interaction in the future. One of these is the interest of high art, with its technical learning and skill, its delicately sharpened taste, its aspiration to stretch the boundaries of achievement to the utmost. The other is the interest of the common people—always sensitive to music of some sort, yet often seemingly devoid of breadth, depth, and intensity of artistic life, and sometimes expressly scornful of the eagerness of an artistic class which it regards as detached and extreme. The chasm between these two interests is certainly obvious to-day. Yet it is surely a lesson of history that it is nothing new and that ways of bridging it have always been possible. Otherwise, music would never have come to the world-wide significance it has. Reconciliation must always be effected by efforts from both sides. The artistic instinct may be trusted sooner or later to forsake the pursuit of the merely curious and esoteric for that which is intelligible and impressive to the typical or average human mind, and the infinite work of education has always been to keep raising the level of intelligence and feeling so that the unmusical may become musical and the musical may become more finely artistic. The nineteenth century showed a prodigious expansion of the range of advanced musical art, the pendulum of effort swinging at the end toward what seems like an extreme; but, if this be extreme, it will swing back

again. It also showed a wonderful awakening of enthusiasm in various lines of musical education, technical and popular. It is safe to say that this side of music will be still further developed, giving to the art in its highest forms atmosphere in which to live and environment in which to work, and making more real what all earnest believers in music desire—that music shall be the delight, the inspiration and the spiritual purifier of all peoples and classes.

Putting It Over

[This brief of a talk, given by F. M. Kirkendall to the young people at the Saints' branch at Dayton, Ohio, has come to our desk, so we are publishing it under our own title, "Putting it over."—EDITORS.]

We think we are thinking sometimes when we are only rearranging our preconceived ideas or notions. There can be no soul growth so long as we simply reassemble our antipathies.

Righteousness consists in right attitudes, supported by constructive thought, enforced by right conduct. Soul growth is possible only when right attitude is paramount. Your source must be higher than your tap. We are too much interested in "putting things over." We put it over on our employer; we put it over on society; we put it over on the church; we put it over on our wife and family, and sometimes keep it over for a long time; but you can't put it over on yourself. The least violation of the moral law, the least infraction of your highest ideals of right and wrong, stand out as mountain peaks in your personality. You can't put it over on yourself.

We are too retrospective. Retrospection keeps us in sackcloth and ashes. When we reflect upon the bad of our past we are mortified. If we think of the good we might have done we are overwhelmed.

Start where you are to-morrow morning and on waking say to yourself, "The attitude and spirit that was in Christ abide with me this day." Repeat this at every crossroad during your day's mental journey. Think constructively, express your thought in the choicest words at your command. Do not harbor any ulterior motive. Do not become over-anxious or despondent.

This course, pursued daily, will enable you to attain the maximum of self-approval and the minimum of self-reproach. Before you are aware you will have espoused a cause and on some glad day in a moment of intense zeal your soul enters the kingdom of heaven. That moment will be ample reward for the week, the month, or the years of consecration.

Don't give away all your good advice. Save a little bit of it for yourself.

DEPARTMENTAL

The Home Study Workers

By A. Max Carmichael

An explanation of the duties involved in the office of the home department.

The general heads of departments are advising that the departments in districts and locals combine in selecting the home department superintendent or home study worker.

We are advising the heads of departments in districts with the district president to nominate some one, subject to the approval of the district conference to act as home study worker for the district. Of course, anyone in the district conference may likewise nominate.

The district home study worker should be supplied at all times with the names of the isolated members of the district. He can get these from the clerk of the district who is provided regularly with a list of such members by the general church statistician. It will necessarily be the duty of this district home study worker to consult with the clerk of the district frequently in order always to have a correct list of isolated members.

The alertness and interest of this district home study worker must be relied upon in discovering new members who, isolated from church privileges, are still willing to study. The home study worker should encourage them to study all good books. It is his personal task to interest those isolated members in study. It may not be best to attempt to dictate what should be studied. Let these members who are isolated choose from among all the various courses that the different departments offer. As soon as a sufficient number of these isolated members can be gathered together in organized class work, let them do so. They will either become local organizations of the Department of Women, of the Department of Recreation and Expression, or of the Sunday school, depending upon the nature of the work which they are studying.

The district home study worker should be willing to urge the isolated members to organize as soon as possible, no matter under which department they may come. Prior to organizing these isolated members the district home department worker should consult with the rest of the district officers and leave the matter of organization up to the district superintendents of the departments.

The district home study worker should make his report once a quarter to the district superintendents and district president, and annually to the district conference. He should report the number studying and the courses they are studying.

In the branches the superintendents of the various departments and the branch president should unite in nominating a local home study worker, subject to the approval of the local branch business meeting. Anyone in the local branch meeting may also nominate.

It should be the duty of the local home study worker to search out the members in the environs of the branch who cannot attend the local classes of the departments yet who are willing to study the work of the departments. Much that was said of the duties of the district home study worker will be applicable to the local home study worker. If he can get a few such members together during the week or at any time when the regular class work is not being held, he, in conjunction with the superintendent of the department covering the work which these people are studying should see that a teacher is provided for such class. He should be willing to urge these members to attend the regular class work of the departments as soon as possible. He should make report to the various superintendents of departments and to the branch business meeting as they require. He should report the number enrolled for study.

He should attempt to get the work to finance itself if this can be done; if not, he should get each department, if working separately, to provide funds; if working together, to provide a common fund to finance the work. He should report quarterly to the various local departmental superintendents and to the branch president, and annually to the branch business meeting, the amount of money collected and spent.

Department of Women Finances

By B. R. McGuire, Presiding Bishop

All will agree that every department of church work should be self-sustaining. To accomplish this a well-defined program must be adopted and followed. In the past the funds necessary to carry on the work of the Department of Sunday School and the Department of Recreation and Expression (the Religio) have come from the profits arising from the sale of the quarterlies. It is hoped that this source of revenue will be sufficient, as this method equalizes the financial load very satisfactorily. The Department of Women have had no such source of income, nor will they have during the present year. We must, therefore, provide the funds either by an assessment upon each local or by calling for a voluntary offering at stated intervals.

We advise that at the first meeting of each month, of the Department of Women of every local organization, a free will offering be given. This monthly

(Continued on page 756.)

OF GENERAL INTEREST

Maternity and Infant Care

Twentieth-century mothers and babies, facing hardships of 17th-century pioneer life, are described in a report on "Maternity and infant care in a mountain county in Georgia," made public by the United States Department of Labor through the Children's Bureau.

This study is the eighth of a series of studies of country babies and mothers made by the Children's Bureau in six States—Kansas, Wisconsin, North Carolina, Mississippi, Montana, and Georgia.

Georgia is praised by the Children's Bureau for its "rapid strides in public-health achievement" since the time of the bureau's study. The report adds: "Noteworthy results, especially in the protection of maternity and infancy, were obtained through legislation and an especially vigorous and effective administration of the State board of health."

Better prenatal and natal care is still urgently needed by the mothers of the district studied in Georgia, however, if their young babies are to have even as good a start in life as the babies born in many crowded cities.

The Georgia county surveyed by the bureau lies in the southernmost extension of the Blue Ridge Mountain belt. Its people are American by birth and descent. Because of the mountainous character of the district and the lack of good roads, their homes are isolated and often almost inaccessible and they have not shared in the development of the rest of their State and Nation. Some homes visited could not be reached even by wagon and had to be sought out by trail over mountains and through streams. A few mothers and fathers were visited who had not been to nearby villages in years; some had never seen a train.

In one family, separated by a mountain range from the nearest store and post office, the father had not called for his mail in twelve months, the mother had not been to the settlement in seven years and the father's mother had lived sixty years before she saw a train. Another woman had not been to the nearest settlement, six miles away, in twenty years. A mother who lived only three miles from town, one third of the distance rugged trail, stated she had lived there a year before she saw another woman. At one home, the father answered most of the questions and explaining his

(Continued from page 755.)

free will offering to be not less than one dollar and more if the local feels that it is able financially to make a larger contribution. These funds are to be turned over by the officers of the local Department of Women to the local solicitor of the Bishop's agent. These funds will be forwarded by the Bishop's agent of your district to the Presiding Bishop, who is the treasurer of the Department of Women.

The invitation to assist financially in the support of this department should be extended to every woman of the local church because every girl and every woman belongs to the Department of Women.

Funds to meet local needs may also be met by collections or offerings at other meetings of the local or by such other methods as the local may adopt.

wife's shyness, said, "She has seen mighty nigh no strangers and never seen a train."

The county had almost no public health resources. It contained no hospital; none of the nearby Georgia counties had hospitals. There were only seven physicians in the county and the difficulties of travel made it often impossible for the mountain mother to secure any physician. Sometimes a sick mother or child had to be carried over miles of rough road to reach the nearest doctor.

Mothers and babies suffered from the lack of medical help. Eighty-six per cent of the mothers who were questioned went through the period of pregnancy without any medical aid whatever. The others received totally inadequate care. Two thirds were attended by physicians at childbirth but in a number of cases, the doctor did not arrive until after the baby was born. Seventy-seven per cent of the mothers who were attended by physicians were not visited at all after the birth of the baby. No physician was reported in attendance at the deaths of more than two thirds of the babies in the group studied who died in their first year.

Few mothers knew the best way to feed and care for children, not only because they lacked medical advice but also because many of them could not read or write. Practically all mothers nursed their babies but some babies received solid food even during the first month. Buttermilk, sweetened coffee, syrup, butter, eggs, cornbread, meat, potatoes, and other vegetables were among the foods given in the first month. Some of the foods given before the sixth month included sausage, pickled beans, and chocolate candy.

When children became sick, patent medicines were used by many of the mothers. Almost one half of the babies included in the study, all under 2 years, had such nostrums. A number of the patent medicines reported as given to babies had been analyzed by the Bureau of Chemistry of the United States Department of Agriculture and declared misbranded under the Federal Food and Drugs Act. In one case, for instance, a medicine containing 60 per cent of alcohol by volume and also chloroform, ether, and red pepper was claimed to be a panacea for internal and external use and a cure for diphtheria, rheumatism, la grippe, and all aches and pains. Many of the mothers took patent medicines for their supposed help during childbirth. Even after the medicines had been analyzed and declared misbranded by the Federal Government, they continued to be used widely.

The report recommends as the most immediate need of the mountain mother a rural public health nursing service, so that instruction on maternity care and also on the care of babies can be brought to the mother in her home. Other recommendations are "hospital service which would provide for maternity cases; medical care available to every home in the area; a full-time county commissioner of health and regulation of the practice of midwifery."

The report adds:

"A survey of State health activities up to the close of 1921 shows marked progress in Georgia in the promotion of measures of protection for maternity and infancy. The State has been admitted to the United States death-registration area and registration of births is rapidly being perfected to meet the requirements for admission to the birth registration area. A division of child hygiene organized in the State board of health has developed a well-rounded program for the conservation of the health of mother and child. State legislation for the prevention of blindness was enacted in 1918. County organization for health work, provided for by legislation in 1914, has developed slowly."—Children's Bureau, Washington.

Putting a Stop to Dope

American representatives at the international opium commission at Geneva took the stand recently that the way to solve the opium problem was to cut its production to that which was needed for medical purposes only. That the recommendation of the American representatives was not adopted shows that the opium-growing nations are not in earnest about their efforts to stop the drug traffic.

Opium addicts exist because they can obtain opium. As long as there is a greater production of the drug than is needed for medical purposes, the surplus will find a field for its sale.

The *Literary Digest* quotes:

"Settlement of the world-wide opium problem cannot be made without the full cooperation of every civilized nation in whose territory the growth of the opium poppy is carried on. For Great Britain and France to interject a series of 'ifs and buts' in the consideration of the American opium plan recently presented before the League of Nations opium commission at Geneva, means only one thing. In their own minds, the delegates of these nations are against any drastic restrictions in opium production and also opposed to cutting off the supply of nonmedical opium from the natives of their colonies. To solve a combined moral and political problem of the opium type is impossible if insincerity lurks behind the high-sounding phrases of the delegates of great nations attending the meeting of an international commission.

"The only method which can effectively stamp out drug addiction all over the world is to reduce opium production to the exact needs for scientific and medicinal purposes. Laws piled upon laws without this control at the source have been, and will continue to be, ineffective. In America, manufacturers and distributors of narcotics have been overwhelmed with all types of laws, forms, and restrictions, both State and national, and still the reform associations say that drug addiction is on the increase. Federal and local authorities have made statements indicating that well over ninety per cent of all narcotics seized in and near New York City in original packages, have been of foreign manufacture. This seems to point the finger of accusation directly at Europe."

Clubs and Homes Lose to Movies

English country homes and feudal castles as well as exclusive New York club life are in process of dissolution, according to the *Literary Digest*. The English novelist, W. B. Maxwell, declares that many fine country estates have closed because it is impossible to get servants to stay where there are no moving pictures. The high taxes also seems to be another motive for closing the old estates, but this is not given prominent mention.

The New York *Evening Post* gives an account of several old and exclusive clubs which have closed or are in the process of closing or joining with others, because the movies have brought too great competition.

"The 'movies' have taken up the slack. There are a dozen motion picture houses for one club nowadays. The husband or father who used to stay at the club now rushes home for an early dinner and takes the family to the 'movies' or a similar form of entertainment. The 'movies' are the most popular and accessible medium of escape from the commonplace and the fretful round of routine duties. Observation of motion picture audiences, whether on Broadway or in the smaller community theaters scattered throughout the city, will reveal many who were formerly known as 'clubmen,' accompanied by their families or the men they used to meet at the club."

An interesting account follows, in which the extent of the motion picture industry is estimated in comparison to other fields. The New York *Times* says:

"There are in round numbers in the United States about 18,000 theaters given over to motion pictures. As a mass agency of popular appeal this number is to be compared to about 2,500 daily papers and 4,000 public libraries. The number of newspapers of all types, daily, triweekly, semi-weekly, and weekly, is still something more than a thousand less than the number of motion picture theaters. Total publications of all types run to only 3,000 more than the number of motion picture theaters.

"When it comes to circulation, that is, to daily contact with large numbers of people, the daily newspaper has the advantage, leading with more than 40,000,000 circulation for the country as a whole. The daily attendance at motion picture theaters is largely a matter of conjecture."

After considering the various means for ascertaining what the daily attendance at the movies is, the article says,

"Estimates of attendance the country over run from a minimum of 50,000,000 a week to a maximum of 15,000,000 a day. The first figure is probably too low; the second probably too high."

Will Taxes Be Less?

The Treasury report for the fiscal year ending June 30, shows a surplus of \$310,000,000. The people might be expected to heave a sigh of relief and settle down to a less heavy burden of taxes but not so, says so eminent an authority on finance as Senator Smoot.

The Senator is quoted by the *Literary Digest* as saying:

"I am opposed to a reduction in taxation. I am convinced that it would be an unwise governmental policy to reduce the taxes so soon after the excellent showing made in the last fiscal year. The war debt has not been reduced sufficiently to justify any radical, in fact, an appreciable reduction in the present revenue laws.

"I know that there is a nation-wide demand for some relief from the tax burdens, and that hasty political sense agrees with this demand in the face of a Presidential election. But I, for one, am against this move. . . .

"There is sure to be a great demand for great expenditures in the next Congress. In fact, the expenditures will not be reduced next year. They will be greatly increased."

Senator Smoot, who it will be remembered is Chairman of the Senate Finance Committee, also expects the next Congress to pass a soldier bonus bill, and over the President's veto if necessary.

A more encouraging tone is taken by Congressman Madden, Chairman of the House Appropriations Committee, when he says the public has a right to expect a reduction in taxes when a surplus is shown.

Other expressions on the same side are being made throughout the country. Fear is expressed that the surplus may lead to extravagance by the next Congress.

An inquiry as to the source of this unexpected surplus leads the *Literary Digest* to note:

"Enormous receipts from customs under the new tariff act, receipts which officials could not foresee, constitute one of the chief reasons. The customs receipts for this fiscal year exceeded \$557,000,000, more than \$200,000,000 in excess of the last fiscal year. Never before did the Government receive such returns from customs.

"Heavy income and profits tax returns this month, amounting as of date June 28, to \$360,000,000 as compared with \$288,000,000 in June a year ago, have materially helped on the surplus and made it greater than forecast.

"Another aid to the Treasury has been nearly \$70,000,000 received this month in the form of interest on foreign obligations. In fact, for this fiscal year, the receipts from this source have been upward of \$201,000,000, as contrasted with \$26,000,000 for the last fiscal year. About \$6,000,000 increase in Panama Canal tolls also has been a factor."

Award Roosevelt Medals

The Roosevelt Memorial Association has made the annual award of the three medals for distinguished public service in the fields of activity in which Theodore Roosevelt felt a strong interest.

The first medal was given to Miss Louisa Lee Schuyler, great-granddaughter of General Philip Schuyler and great-granddaughter of Alexander Hamilton, for practical betterment of living conditions. The service this woman has rendered to the welfare of women and children through the eighty-six years of her life has been universally recognized.

The recipient of the second medal is General Leonard Wood, personal friend of the colonel's. This award was for the preparation that leads to peace. General Wood's preparedness program has made him a great man in the eyes of many who recognize his motives in desiring peace.

The third award was to Professor Henry Fairfield Osborn whose scientific work on the origin and development of man was personally known by Roosevelt.

The *Outlook* says regarding the medals:

"The awards take the form of medals of gold designed by Mr. James Earle Fraser and bearing, together with the portrait of Roosevelt, the inscription, 'If I must choose between righteousness and peace, I choose righteousness.'

"Thus this form of honoring Roosevelt's memory begins with fitness and has met wide approval from the public at large."

A Reformer Indicted

A great deal of material has come to our desk recently in the form of letters and news articles, regarding the indictment of William H. Anderson, Superintendent of the Anti-Saloon League of New York State. He is charged with larceny and forgery in connection with the handling of the funds of the Anti-Saloon League.

However Mr. Anderson claims the opposition comes from the "wet" faction in the country and is the result of his fight to uphold prohibition. Mr. Anderson is one of the most influential men in the National Councils of the Anti-Saloon League and for a number of years has been considered one of the country's foremost reformers. He has lost much popularity recently, however, during the fight being made upon him because he claims to have evidence which he will not lay on the table. His evasion of the issue has gained him nothing in the eyes of the public.

We are reminded by the *Outlook* that an indictment is not a conviction and therefore the public must remain open-minded toward the whole affair until the facts in the case are definitely known.

The Bok Peace Prize

Edward Bok has offered a prize of one hundred thousand dollars for the best practicable peace plan. The committee in charge says:

"The winning plan must provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory

the participation of the United States in European wars, if any such are, in the future, found unpreventable."

If a composite plan is adopted by the Jury of Award, subsidiary prizes of five thousand dollars each may be given for each part of a plan used.

Conditions for the contest as set forth in the *Outlook* are:

"Half of the main award is to be given upon the acceptance of the winning plan by the jury, the other half if by March 4, 1925, the plan is accepted by the United States Senate or has won, in the opinion of the jury, an adequate degree of popular support. Each plan must be limited to five thousand words, aside from the required summary of not more than five hundred words, and must be received at the office of the American Peace Award (which is 342 Madison Avenue, New York City) by November 15, 1923. These indicate only some of the conditions. Any aspirant for the award (to which only American citizens are eligible) should write to the American Peace Award, at the address given above, for official instructions as to the conditions which must be observed."

Profiteering in Coal Should Cease

The Coal Commission has returned its report regarding hard coal mines with the recommendation that they be seized by the Government in times of emergency to protect the interests of the public. The report declares that profiteering in coal and coal famines such as the country experienced last year must cease.

According to the *Literary Digest* some of the findings and recommendations of the Coal Commission's report are as follows:

"The Commission recommends at this time no punitive legislation. It awaits with interest whether the next agreement entered into shall show a cooperative spirit, and a proper conception of the rights of the American people.

"It recommends that Congress shall give the President authority, in the event of a cessation of operations, to declare an emergency, take charge of the mines, fix wages and the compensation to be paid the owner, subject to review by the courts, and to distribute the product as he deems wise and just.

"Coal is quite as much a public necessity as gas, street railway service, or any other service or commodity that has been brought under public regulation. In the operation of coal mines, as in the operation of railroads, telephones, water companies, or banks, the public interest must be respected and served.

"The commission is convinced that publicity of costs, prices, and profits must be provided to protect the interests of the public.

"As the item of freight alone takes from 16 to 30 cents of the anthracite consumer's dollar, a material reduction in the price of coal might come through a reduction of freight rates. The Coal Commission urges upon the Interstate Commerce Commission a reexamination of the reasonableness of anthracite freight rates.

"It recommends that the anthracite contract shall not expire at the same time the bituminous one does, and that the contract shall provide for its renewal except as to any subjects which either side may desire to review and of which notice is given ninety days before the expiration of the contract.

"It offers a number of suggestions looking toward bringing the operator and miner together in a more friendly spirit, and for the speedier adjustments of differences than now exist.

"The commission recommends that each side forget past

differences and grievances, and attack the problem in the spirit of justice and fair dealing, not only between themselves, but with due regard for the rights and sensibilities of the American people."

The commission's report is evidence that the Government and the people have learned their lesson and will not permit further infringement upon their rights. While it is true that nothing can be done with the commission's report until Congress meets in December, nevertheless it may be remembered that the President can call a special session at any time and may do so if the situation grows darker.

The anthracite industry is just another added to the list of public utilities.

Manitoba Abandons Prohibition

The people of Manitoba by an overwhelming majority have rejected prohibition after a seven year's trial and voted to adopt a modified form of the Quebec system of government sale, according to the *Literary Digest*. The plan provides for the sale of liquors to licensed dealers and delivery to homes, but does not allow the open bar. The new system is to be tried for three years.

The *Windsor Border Cities Star* says:

"If, as seems probable, the desire for extra provincial revenue from liquor profits was one of the motives of the Manitoba majority in voting for the system, government control will likely defeat the end which was one of the chief talking points of its friends. That has been the experience in British Columbia and Quebec, where the system is in force. Where a profit is possible, there is always a temptation to increase it. The commission which is empowered to administer the law will doubtless want to make a good financial showing, such as is openly boasted in Quebec. The administration of Ontario's prescription system of liquor sales is open to the same criticism. Government sale of liquor as a strictly temperance measure should eliminate all possibility of profit, and those in charge of it should work to discourage sales as much as possible.

"Another effect of the new plan will undoubtedly be to encourage smuggling of liquor across the border into the United States, leaving the bootlegging element practically untouched. Elimination of this vicious practice was one of the chief arguments of the Moderationists. Again, their professed goal seems impossible of attainment. Experience in British Columbia and Quebec will support such a view.

"This aspect of the question has been a serious one for Canada for some time. It involves a point of national honor, which the government at Ottawa should heed by taking stern measures to repress a trade wherein there is no good for this country. As a result of it, border points have gained an undeserved reputation for lawlessness and insobriety."

France Signs Naval Peace Plan

An encouraging piece of international news comes to us when it was announced that France has signed the Washington Conference Naval Limitations Agreement and the Four-Power Pacific Treaty. This comes as the result of eighteen months of deliberation when the international horizon looked dark and foreboding. The three other Washington treaties have not been ratified by France as yet.

In summing up the conditions existing at present with regard to action on the Washington treaties, the *Literary Digest* quotes the *New York Tribune* as follows:

"The United States agreed that when the treaty was ratified it would scrap eleven out of the fifteen capital ships (battleships and battle cruisers) it was building at the time

of the conference. Without waiting for complete ratification, this country has stopped work on all these vessels. Plans have meanwhile been drawn up by the Navy Department for the cancellation of the contracts for the new battleships *Washington*, *South Dakota*, *Indiana*, *Montana*, *North Carolina*, *Iowa*, and *Massachusetts*, and for their sale for scrapping, and the same thing applies to the new battle cruisers *Constitution*, *Ranger*, *United States*, and *Constitution*.

"This country also promised to scrap seventeen completed capital ships, which are variously classified as of old, pre-Jutland, or obsolete type. Of these vessels the United States has sold two, the *Maine* and the *Missouri*, which are now being broken up. Five others have been dismantled, so that they are no longer serviceable for purposes of war, and the Navy has placed eight others in reserve. This accounts for fifteen which have been placed *hors de combat*, the others being the *Dakota* and the *Delaware*, which, in accordance with the terms of the treaty, are not to be scrapped until two of the new modern battleships, the *West Virginia* and the *Colorado*, are completed.

"England, at the time of the conference, had a program calling for the construction of four new giant battle cruisers of the *Hood* type, with a tonnage of about 50,000. The British delegation agreed that two of these vessels should not be built, and that the other two should be kept within the limit of 35,000 tons provided as a maximum by the pact. The British plans for new construction have been altered in this sense.

"In respect to complete tonnage, the treaty calls on England to scrap twenty-four old capital ships. Of these the British have sold seventeen to ship-breaking firms, and rendered one incapable of further warlike service. England has already done away with twenty vessels. She has thus accomplished more than two thirds of the treaty requirements, and has a somewhat better percentage of fulfillment to her credit than the United States.

"Japan had four capital ships under construction in the fall of 1921. The 5-5-3 ratio requires her to abandon them. This she has already done, for though the most recent reports are to the effect that two of these Japanese vessels are to be finished up as aircraft carriers, this is allowed under the treaty, and is the same thing the United States is doing in the case of two of its battle cruisers. Work on the other two Japanese capital ships has been suspended.

"The Japanese Government is further called upon to get rid of ten of its old capital ships. Up to the present time it has removed the armament from nine of these obsolete vessels, rendering them virtually useless as fighting units of the fleet, and in addition has placed three capital ships in reserve."

If the naval limitations treaty is carried out to the letter it will terminate for a period of years competition in the building of war vessels and be a saving of millions of dollars to the world. It should also remove one of the great provocations of war and pave the way for future conferences on disarmament.

What's in a Name?

There is not much in a name unless you consider it from the angle of the postal clerk. There are 52,000 post offices in the United States but even this would not be so bad if the names were not duplicated, triplicated, and even multiplied many times.

The *Outlook* observes:

"Forty-three names are used more than twenty times each. That means that there are forty-three post offices of the same name in twenty or more States, for the Post Office Department does not permit duplication of a post office name within

State lines. Thirty-one States have each a post office named Franklin, thirty a Clinton, twenty-nine a Chester, twenty-nine an Arlington, twenty-eight a Washington. No name has yet been quite popular enough to be adopted as a post office name in all the States of the Union, and the name of the first postmaster-general, Franklin, will probably head the list for all time. In this respect the father of the postal service leads the Father of the Country by three post offices."

Why Lynching Has Decreased

The great colored exodus from the South apparently accounts for much of the decrease in lynching parties. The press is of the general opinion that such is the case.

There were fifteen lynchings for the first six months of 1923 as against thirty the year before and thirty-six in 1921 during the same period:

The *Literary Digest* says:

"From this it appears that altogether four of the ten lynchings involved crimes of some sort of violence against white women. This explains the conclusion of the *Norfolk Virginian-Pilot* from similar totals in the Tuskegee report, 'with a fair allowance for the natural bias of the colored statistician,' that 'offenses against women have ceased to be the prime provocation to lynching.'

"The main impression created by the report among Southern papers, such as the *Columbia Record*, *Birmingham Age-Herald*, *Charlotte Observer*, *Louisville Courier-Journal*, *Atlanta Constitution*, seems to be one of gratification coupled with a sincere hope that the slump in lynchings is permanent. Northern papers point out a number of cases where mobs intent on lynching have been stopped by resolute officers or awakened public sentiment. For example, the *Ohio State Journal* tells us of a notable instance at Savannah, where a plucky sheriff, backed by law-abiding citizens, stopped a mob's first attack so thoroughly that no other efforts were made. This was done, it appears, by turning a hose on them, and without firing a shot. The essential point in the story, as pointed out by the *Milwaukee Living Church*, is that the sheriff, firemen, militia, and Governor all did their duty, thus vindicating 'the ability of an Anglo-Saxon community to govern itself.' Such instances lead Northern papers like the *Indianapolis News*, deploring the 'tendency to think of the South as a unit in its approval of lynching,' to give full credit to 'the continued struggle of Southern organizations and newspapers to have right prevail.'"

Ending the Twelve-Hour Day

Little has been said in the *HERALD* columns concerning the twelve-hour day in the steel industry which has been discussed so freely in the press of recent dates. However, now that some definite action is resulting we will include here a brief summary of the situation.

Judge Elbert H. Gary, chairman of the board of directors of the Iron and Steel Institute, is quoted in a pamphlet as saying that he was opposed to the twelve-hour shift but that the corporation could not abolish it because the men themselves wanted it. The reason was that men could earn more in twelve hours than in a shorter time. The work does not appear to be oppressive because the heavy work is done by machinery, but the chief objection to the twelve-hour day is that it allows men no time for recreation and family enjoyment.

Judge Gary notes that men would be willing to work a less number of hours but demand the same pay. The situation was widely discussed for several weeks and now the report comes that the twelve-hour day is to go.

According to the *Outlook*:

"Without waiting for that 'surplus of labor' which both the President of the United States and the Directors of the Iron and Steel Institute, as we recorded last week, seemed to think prerequisite, the United States Steel Corporation is to begin within six weeks its undertaking to abandon the twelve-hour shift."

Villa Passes Into History

The bandit chieftan who occupied the front page of papers for several years preceding America's entry into the World War, the guerilla-man who is accredited with perpetrating the Columbus, New Mexico, raid, which resulted in the Pershing Punitive Expedition, costing the government \$100,000,000, is dead.

Shot while motoring into the town of Parral Chihuahua for supplies, Pancho Villa died as he had lived—by violence.

For several years Villa had lived the life of a peaceful farmer but the "Terror of the Border" was not forgotten by the little farmers and townspeople of the border who for years worked and slept in fear of a day or night raid by this wolf of the Mexican waste lands.

His life was picturesque even in a country where and during a time when the commonplace was a rare thing. Uncouth and cruel, he nevertheless had a personal magnetism which made many love him who did not approve his bloody deeds.

Many things are attributed to him by rumor and legend which undoubtedly do not belong to his life. But among the most unique of the stories is one recently appearing in an American paper which pays its respects to Villa for aiding the United States in preparing for her entry into the World War. Villa, by his raids upon American soil started the chase which led Pershing and his men over many miles of rough country and through many hardships. It was this experience which prepared Pershing for his leadership in the World War and which added the finishing touches to the great general's preparation for his historic task.

Yes, to Villa goes the credit for aiding the United States in its preparation for entrance into the conflict across seas.

Racial Differences

Race and mental character were discussed at the recent meeting of the British Association in charge of anthropology and psychology at London. The *Literary Digest*, in reviewing the meeting, notes that the work of travelers, geographers, and historians abound in characterizations of the mental qualities of various peoples, but that when the ethnologist investigates racial differences in mental qualities, he is confronted with a two-fold difficulty. The account continues:

"On one hand he is dependent upon observation from which it is difficult to eliminate the personal factor, and, on the other hand, it is not clear how far mental characters can be correlated with the physical characters of races. In the solution of this problem it is essential that the anthropologist should secure the cooperation of the psychologist, and it was with this object that the discussion on 'Mental character and race' was held. The discussion was opened by Professor J. L. Myres, who said that the principal consideration was that in many individuals in any modern society of mixed ancestry, dispositions and faculties differ. Such mental qualities are inherited like physical qualities and characters. It might be assumed that they stood in some direct relation to some element in the nervous system. Further, some mental qualities seemed to be associated with some physical characters, as for example a 'fiery' temperament with red hair.

Some of these physical characters are racial, or (like red hair) seem to result from crossing of racial elements. The analogy from the artificial selection of the breeds of domesticated animals indicates that it is possible to enhance or combine mental qualities.

"Professor Myres went on to point out that the older ethnologists characterized racial types by mental as well as physical characters. The individual has a postnatal experience as well as a prenatal equipment and in investigation it might be difficult to eliminate disturbing factors. Professor Myres stated, however, that he himself had found that the offspring of British fathers and Greek mothers brought up in a Greek environment differed as markedly from pure Greeks in their attitude toward discipline and labor as they did in physique, temperament closely following breed.

"In summing up the problem, Professor Myres said that the ethnologist, and, in particular, the social anthropologist, must define more clearly the elementary terms in their characterization, while the psychologist must go further in laboratory work on such complex manifestations as the 'sense of right or wrong,' irrespective of race or breed.

"Doctor C. S. Myers, president of the psychological section, said that the chief determinants controlling mental characters were heredity and environment. On the physical side environment—climate, temperature, food supply, and the like—acted directly and indirectly, especially on the internal secretions which affect the functions of the emotions. Environment must have played an important part in producing such differences as distinguished Americans, Australians, and New Zealanders; but it was not known with certainty how these differences came about, or how permanent they were likely to be. Different parts of the same country exhibited distinguishing characteristics."

On the Banks of the Hudson Sewer

Twenty thousand dollars an acre is the price paid for an acre of ground on the water front of some parts of Long Island. At any seaside resort the water-front property is the most desirable and therefore the highest priced.

There are other people, however, who live on the water front who do so because property is the cheapest, but this is not at a popular summer resort. Many lakes and rivers in this country support house boats which are tied to the shore property. People live in the boats and garden in the front yard, but often this is not a healthy life. Our rivers and lakes have become the cesspools of cities and the waters defiled by the sewers drained into them.

It would be a pleasure to live on the water if it were not for this sewage, and we have chosen to devote too many of our rivers and lakes to sewage rather than residence.

The *Outlook* notes: "Bathing beaches have been ruined, fish life destroyed, and the waterways of the Nation made into an abomination through heedless indifference and uncalculating greed. Possibly it might help us to realize the facts in the case if we started frankly calling such an erstwhile magnificent waterway as the Hudson by the name of 'sewer' instead of 'river.' Perhaps we might be aroused to action if there was a general adoption of this suggestion. 'Where is Poughkeepsie, or Newburgh, or Yonkers?' a stranger in America might ask. 'Why, don't you know?' we could reply. 'That's charmingly located on the banks of the Hudson Sewer.' New York State would have no monopoly of the right to adopt a more accurate, if less pleasant, title for its bays, lakes, and streams.

"More of us ought to get out on the water, and, even more than that ought to make sure that there is water to get out on."

Less Law and More Religion

"We do not need more government; we need more culture. We do not need more law; we need more religion," declared Vice President Coolidge in a commencement address at Wheaton College recently.

"We have looked to our industries, we have looked to our Government." Now "we may as well let a season of adjustment and experience disclose the results of the theories which have been adopted in the past forty years."

The *Literary Digest* quotes him in continuing:

"The time appears to have arrived when we may more properly look to the people, when natural laws may well be left to supplement artificial laws. . . . In complete freedom of action the people oftentimes have a more effective remedy than can be supplied by government interference. Individual initiative in the long run is a firmer reliance than bureaucratic supervision."

Air Swallowers

We are all air swallowers to some extent, observes the *Literary Digest*.

"It is only when we swallow too much air that it becomes troublesome. Physicians have now recognized for some time that the gas which afflicts 'dyspeptics' formerly ascribed to fermentation, is in many cases nothing but swallowed air, taken in too large quantities."

Doctor J. Frumusan, a French expert, writes:

"Whenever we introduce solid or liquid food into the stomach; whenever, as well-brought-up people, we swallow our saliva instead of spitting it out, we take in a certain quantity of air. We all swallow a considerable volume of air daily, which mingles with the alimentary mass, traverses the digestive passage, is in part absorbed by the mucous surfaces and in part eliminated through the intestines, or more rarely by the mouth. Aerophagy is thus a natural phenomenon, and so long as it remains within its physiological limits, it causes no trouble. But when, for any reason, these swallowings increase and become more active, and consequently the volume of air introduced into the stomach is considerably larger, a series of abnormal reactions take place and bring about trouble in all the great functions of the body.

"The quantity of air dilates the stomach, which becomes very large; its top pushes up the diaphragm, touches and envelops the tip of the heart, compresses and irritates the sympathetic nerves and the solar plexus, provoking spasm of the sphincter muscles. The enormous bag, doubled or trebled in volume, swelled and painful, interferes considerably with the neighboring organs, which it displaces and compresses.

"These mechanical troubles lead, little by little, to profound physiological modifications, and we reach a pathological stage; the individual becomes a dyspeptic, a sufferer from intestinal or liver trouble, emaciated or obese. Here it is important to recognize the fact that he is an air swallower and to be able to act upon the source of the trouble."

The treatment is simply to stop swallowing air. But to accomplish this another series of treatments has to be resorted to until the air swallower is trained to do differently. Doctor Frumusan warns us that we are not dealing with a trivial abnormality. Some of the acute crises of air swallowing, he says, may end fatally, in which case death is often attributed to some nonexistent malady.

A critic of our churches says that they are "dominated by a lot of old hens." Does he refer to the lay members?—*Nashville Southern Lumberman*.

LETTERS AND NEWS

Reunion News

Overflow Meetings at Irvington

A glorious day was had yesterday. Sister Vida E. Smith gave a very motherly talk to us on Graceland. She was introduced to a large audience by Bishop J. F. Keir. There was on the platform in addition to Bishop Keir and Patriarch W. A. McDowell, the full representation of the District Presidency and Apostle J. A. Gillen, who said he was "sold out to Graceland." The meeting was a big boost for our college, well received by an appreciative audience.

At the afternoon round table Sister Dora Glines continued her departmental work. This meeting was also impressive, showing the united efforts of the general church. The following were on the platform before a full house, Apostle Gillen, Bishop Keir, Patriarch McDowell, Sister Vida E. Smith, District President J. D. White, and his assistants W. H. Dawson, and J. T. Smith, jr.

Apostle Gillen spoke at night to a packed house.

Already Bishop Keir has made a favorable impression with his first sermon to-day on the financial law. He urged the "stopping of leaks" in order to have an increase. Using a chart to speak from, he set forth the law clearly.

Patriarch McDowell, with wise counsel, fervent prayers, spiritual sermons and giving of patriarchal blessings has greatly added to the cheerful feeling prevailing here.

Saints continue to come from branches, isolated towns and the rural localities.

We are arranging to take care of two overflow meetings on Sunday, using Patriarch McDowell and Elder H. W. Savage to address those who cannot get near enough to hear Bishop Keir and Apostle Gillen.

Our young people are having a splendid time under the social committee. We have had all sorts of activities, weinie roasts, watermelon feeds, and all kinds of games. We had an original song contest with prizes for the best ones. The big bonfire at night attracts about three hundred of those who are not too much adult to enjoy the evening in story-telling, etc.

W. H. DAWSON.

For Press Committee.

Erie Beach Reunion

The thirteenth annual reunion of the Chatham District was held July 20 to 30 at Erie Beach, a beautiful resort on the shores of Lake Erie twelve miles south of Chatham. The camp was a large one, people being in attendance from many parts of Canada and the United States. Delightful weather prevailed and the reunion was a decided success.

Bishop B. R. McGuire was with us the first few days and all were glad to meet him again and hear his instructive talks on the temporal needs of the church. President F. M. McDowell, on his first visit to Canada, made a good impression and all pronounced him a good fellow. All were glad to welcome Apostle J. F. Curtis again and hear him. He has always had the respect and confidence of the Canadian people. Elder H. A. Koehler also proved himself a good fellow from the start and he and Brother McDowell devoted every minute to the work among the young people giving valuable instruction, and kept the young lively in all manly recreation. Their efforts were appreciated. Elder R. C. Russell spent the last Sunday in camp and all were glad to meet and hear him. Grant St. John, Arthur Leverton, and John R. Grice also

were present and delivered interesting sermons. Ruth Mifflin Abey looked after the Women's Department work.

Brother John Shields was suddenly called to Toronto on account of the death of his wife. Many expressions of sympathy were extended Brother John who has attended all Erie Beach reunions, and he is looked upon with respect as one of the pioneers of Ontario gospel work.

The committee in charge of the present reunion were sustained and the time and place for the next reunion was left for them to decide. This reunion has always been a success and those in charge are grateful to all who assisted in making the camp enjoyable and interesting to the throngs of people who attended.

STEWART LAMONT.

Western Montana Reunion

The location of the Western Montana reunion is on the Tewey Ranch, one mile from Race Track and seven miles from Deer Lodge on the main road which runs between Butte and Anaconda.

It is a fine place for a reunion with plenty of good water and a wide open field where all kinds of games can be played. While the Saints are expecting a spiritual and educational time, there will also be plenty of recreation for both old and young. There will be a morning study based on the pamphlet written by President F. M. Smith, entitled "Our social ideal." Plenty of these pamphlets will be obtainable on the reunion grounds for ten cents each. The Saints should bring their Doctrine and Covenants with them.

Bishop J. A. Becker and Sister Ward L. Christy will attend and probably other visitors. With these and the local missionary force there will be an efficient corps of workers.

Saints of that district should plan their vacation for the dates August 17 to 27.

Midland District Reunion

A reunion of the Midland District was held on the 14th and 15th of July, 1923, at Clay Cross, Derbyshire, England.

On Saturday evening several talks were given on departmental work and Apostle D. T. Williams made very clear the use and aims of the departments.

Sunday was a red letter day for the district. In the morning the prayer service was followed by a preaching service. Brother Bullard delivered a splendid sermon on "Sacrifice." At 2 p. m. Sister Gertie Edwards gave an excellent talk on "Religious education." Everyone was greatly enthused and had plenty of food for thought. This was followed by a "Fellowship meeting."

At the evening service Apostle D. T. Williams was the speaker and his talk was a fitting end of a "perfect day." Everyone went home rejoicing, having spent a good spiritual time together.

H. VOAS-MEREDITH,

Secretary.

Hold All-Day Service

The Saints in the country between Niles, Michigan, and South Bend, Indiana, held an all-day meeting Sunday, July 8, at the home of Brother and Sister Weaver. Saints from Buchanan and Berrien Springs, Michigan, and South Bend and Mishawaka, Indiana, were present.

Elder S. W. L. Scott was the speaker at both the forenoon and afternoon services. Before the afternoon preaching service a social and sacrament meeting was enjoyed. The sermons were very encouraging and uplifting—just what the scattered Saints needed.

At noon we partook of a sandwich lunch which also enabled the sisters to visit.

In the evening we gathered at the home of an aged sister who was not able to meet with us and heard another good sermon by Elder Scott.

The scattered Saints look forward to these little gatherings as they are a great help to us. We are looking forward to the time when we can have a regular place of meeting and have regular services. At present we have prayer meeting on Sunday evening, at the home of Sister Longdens, 215 East Broadway, Mishawaka, Indiana. Any Saints visiting this vicinity are cordially invited to meet with us.

MRS. T. S. GRANGA.

Rally Day at Rockford, Illinois

This has been such an eventful month for us we feel we should let others know of the feast of good things we have been enjoying.

To begin with, on sacrament Sunday, Elder Norman Hield and his father met with us. We rejoiced to see these brethren and to hear Brother Norman's report of the Young People's Convention which he gave in the afternoon. Brother Hield also spoke to us on the subject of stewardships. One especially impressive statement that he made was that the time has come when we are to put forth a greater effort to become successful in our special line of business. I had often wondered why we as God's people should not be the most successful in the world and have wisdom to use that success aright.

At Brother Hield's suggestion, at this meeting we started a building fund. One hundred dollars was pledged at that time and we are hoping and praying for its steady growth.

July 15 was our Rally Day, and through the efforts of our branch president, J. A. Daer, who mailed cards to all the surrounding branches inviting them to attend, we had a crowd of about sixty. All brought basket dinners and a social time was enjoyed from twelve till two-thirty.

Sunday school convened at 10 a. m., after which Elder Oliver McDowell, of DeKalb, Illinois, preached on the subject, "Study to show thyself approved of God." He showed us plainly why we need efficient workers, and the need of preparation from childhood both in the Sunday school and in the home. He also brought out the thought that we should render service for value received, and that the more we study the clearer becomes our vision of the great work ahead of us.

At 2.30 p. m. a meeting was held wherein the older ones in the work were asked to give some of their experiences in the gospel work. A number of interesting testimonies were given.

After a sermon by Elder J. L. Cooper at 3 p. m. on "Social responsibility in the church of Christ," we all went to our homes feeling that the success of the day was far beyond our expectations.

On Friday, July 27, the district organizer for the Department of Women met with us and organized a department. We were greatly encouraged at the number who responded and more expressed their desire to be there, but on account of the short notice were unable to attend.

NELLIE STEVENS OTT, *Correspondent.*

Echoes From Zion

We were pleasantly surprised on visiting the Mount Washington Church recently to find an up-to-date building with opera chairs and basement for Sunday school. It reminded us of our Seattle, Washington, church. We found a congenial, earnest congregation and felt well in trying to encourage in the blessed gospel cause. Mount Washington is

worthy of prominent mention along church lines as a welding link between Zion and Kansas City, since it lies between.

We occupied at East Independence Church on the fifteenth of last month and found them housed in a small building but rejoicing in the gospel work. They have a well-ordered Sunday school and the good work moves on.

Yesterday, we met Brother J. W. A. Bailey, an active missionary, who is holding a very successful tent meeting at Atherton, a small town about ten miles out. The interest is good. Singers from Lees Summit and some from Independence went to help—a proper thing to do.

Lees Summit Branch, which we recently visited, has a very comfortable church and a good congregation. Bishop R. May, as elder in charge, is doing a good work there. We enjoyed speaking to them about some of the sure witnesses, that our religion is founded right and composed of proper material. Brother Chester Young and wife, whom we knew in reunion work at historic Irvington, California, live there. Success to the Lees Summit Branch!

On a recent visit to Fourth Kansas City Branch we found a large addition to their church building inclosed. We were specially pleased with their Sunday school, its perfect system and order. Brother Oliver Worden, the elder, has the genius of his father and the stern integrity of his mother.

Zion and vicinity has been visited by some very warm weather, some vivid lightning, and louder thunder than is ever heard by Seattleites or Oaklanders. It is now cold enough to sleep under the sheet. However, these hot nights and frequent showers are the making of a large corn crop. Corn is king in Missouri.

By invitation of proper authorities, on the first Sunday, my companion and I visited the encampment of a number of young Saints under the care of Brother G. A. Gould, the Scoutmaster. This encampment is some five miles from Independence. Sacramental emblems were administered under solemn yet unique conditions. A suitcase served as a table and a camp plate covered by a napkin held the bread, while the common cup was again brought into use. The congregation sat on the ground; all was solemn and appropriate. The Nation's mourning for the departed President was a subject under discussion.

After the spiritual feast, the physical feast was served in the form of a good chicken dinner. Ammon Fry cooked the chicken.

J. M. TERRY.

New Beresford Church, England

Opening services were held on July 15, for the Beresford Road Church, Northern District, England. A spacious, lofty, and in every way commodious building, costing about \$8,500 has been erected by the Saints and represents the earnest efforts of the many who contributed either directly or indirectly toward its building.

The first service was held at 10.30 in the morning which consisted of song and prayer and an address by Patriarch R. Baldwin on "This is none other but the house of God, and this is the gate of heaven, and he called the place Bethel." About two hundred were in attendance.

The afternoon service was at two o'clock. A great number of the members of the branch and Sunday school, also friends and members of other branches, met at the old meeting room in Mundy Street, Longsight, formed a procession and marched via Stockport Road, Dickenson Road and Beresford Road to the church. Here a large group was formed and pictures taken. Prominent in the procession and group was the district banner which flashed in the sunlight of a glorious day.

Services were then held at which two violin solos were given by Charles Barton, and scholars of the Sunday school sang in chorus. Patriarch R. Baldwin was again the speaker, his subject being "Influences and example." The talk was particularly adapted to the children who displayed interest by answering questions put to them by the speaker. The Sunday school superintendent then spoke to the children, telling them a good story with a moral. About two hundred thirty were present at this meeting.

In the evening at 6.30 another service was held. A friend of the branch, Miss M. Smith, rendered a vocal solo, "Abide with me," which was greatly appreciated. Brother Preston and family sang the anthem and the speaker was Patriarch R. Baldwin, on "I will build my church." The attendance was larger than at the other meetings, two hundred fifty being present.

July 15 marks a most auspicious day in the history of the Beresford Branch. All rejoice in the results of their efforts and are happy to possess such a fine new church building.

Council Bluffs and Vicinity

For the sake of those expecting to attend the reunion who might want to know where to find church books, we will state that the following may be found in the public library: Inspired Version of the Bible, the Book of Mormon, Doctrine and Covenants, Instructor, four volumes of Church History, the SAINTS' HERALD, *Autumn Leaves*, and the *Ensign*.

The reunion of the Pottawattamie and Fremont Districts will be held in Prospect Park where it was held last year, beginning August 10. We believe the reunion will be a helpful experience to those who may have the privilege of attending.

The tent meetings at Hazel Dell are to be continued till August 5. The preaching is of a high order and some interest is manifest. We understand that one has been baptized.

Several social events have taken place recently. On the 18th of July the Temple Builders and Oriole Girls had a surprise party in honor of Sister W. T. Spanwick. About forty gathered on July 9 to commemorate the sixty-eighth birthday of J. F. Mintun, and a social evening was enjoyed. The Sunday school of the Belmont Mission held a picnic at Fairmont Park the 29th. A nice gathering of children and Sunday school workers were present. Also the Department of Women held a social and business meeting at Fairmont Park July 19 where a pleasant and profitable time was enjoyed.

Recently we have had with us Elder T. A. Hougas and Brother and Sister George Hoisington. They remained only a short time.

A quarterly business meeting of the branch has been announced for Monday evening August 6. At this time it is expected that another counselor will be chosen for the branch presidency.

The extreme heat has somewhat damaged the crops but showers on Saturday and Sunday nights have given the vegetation a new lease on life. The Saints appreciate these blessings of a temporal nature. J. F. MINTUN.

Alfred Needham Fire Hero

When the shoppers of Moline, Illinois, on June 25, 1923, were thrown into a panic in a \$40,000 fire, caused by exploding fireworks, one of the heroes in the rescuing force was Brother Alfred Needham, assistant pastor of the East Moline Branch.

An innocent boy, who was tinkering with a flint friction lighter while he was planning the purchase of some supplies

for the Fourth of July in the Fisk and Loosley's department store at Fifteenth Street and Fifth Avenue of that city, let a spark leap out and ignite a "flower pot" in the stock of fireworks. Immediately there was an explosion of sky rockets, Roman candles, and other pieces which soon spread the fire among such inflammable things on that floor as wall paper, toys, paints, and furniture.

This blaze, imperiling the lives of thousands and threatening destruction to a number of large business blocks started on the second floor where the shoppers stampeded, as the shoppers did also in the floor below when they heard of the fire upstairs. Clerks on the second floor mounted their counters and shouted in vain to the men, women, and children to take their time. The crowd insisted upon scurrying and elbowing each other in attempts to escape.

Brother Alfred Needham, the department manager upstairs and a coworker, Mr. Nessley, with the assistance of a police merchant were instrumental in ushering the people from the burning room. The people were brought to the fire exit by Brother Needham and Mr. Nessley operated the fire doors.

At one time a frantic woman, with a babe in her arms, flung herself on the sill of the window on Fifth Avenue side and was ready to toss the child into the crowd below, when Brother Needham found his way to her through the smoke and carried her and the child back through the exploding fireworks and handed her down the ladder to the firemen and safety.

Brother Needham also assisted in rescuing five boys who were entrapped in the fireworks department. As the rescuers reached for the boys, Brother Needham and the firemen had to grab them from their perilous positions and carry them to the rear of the building to the rescuers who lowered them to the ground.

Though the nature of the fire kept the crowd terrified to the extreme, not a single serious accident occurred. We are proud to find Brother Needham among those men who were ready to risk their lives to save others.

Letters to Visitors at Young People's Convention

Open letters to those who attended the Young People's Convention at Graceland in June are being sent out by President F. M. McDowell and President G. N. Briggs. Following are extracts from the letter by President McDowell:

"Well, it's over! I mean the convention; not life. Wasn't it wonderful? Did you ever have a better time? You didn't regret a single penny it cost you, did you? Which would you prefer as a steady diet, young people's conventions or the cheap revelry of the street carnival or vaudeville? Not hard to decide, is it?

"You're home now. Rather lonesome? It's hard to keep up courage when you stand alone? Church services often drag, do they? Have you done anything to improve conditions since your return? Why not? Have you improved in regard to your personal habits? You know we each vowed either silently or publicly to live more like Christ. Have you caught the spirit of service? The ordinary man likes to 'get' and it's only the superior man who delights in service.

"Then there's that matter of being trained for service. What are you doing about it? Better read over the fine letter from Brother Briggs which I am sending and decide at once to get busy at the task of training your God-given talents. Several have already decided to enroll at Graceland this fall. Better come along. You'll never regret it."

Also included in the letter was a request to each convention visitor to write a "peppy" letter to ten other visitors,

selecting the names from an inclosed list, and also to friends who were not at the convention. The names and addresses of these friends not at the convention were to be sent to President McDowell. In this way a lively interest is being built up for the next convention at Graceland.

The letter closed with the following appeal for cooperation:

"Well, I won't bother you longer, but I did want to remind you that we have a big job before us and we cannot possibly succeed unless we pull together. You know how it goes in football, don't you? Well, everything is set for a touchdown for 1923 by the Young People's Team. The captain has called a forward pass. Here we go. Nothing can stop us!"

President Briggs's letter, which was also sent to the convention visitors, telling of the great spirit aroused at the convention and urging the young people to prepare for work, is as follows:

"The Young People's Convention was full of inspiration for all who attended. It was an epoch-making event in the history of the church. Hundreds of young people caught a new vision of the church and its possibilities. There was a wonderful spirit of consecration—a desire to render devoted service in the great work which we all love.

"President Frederick M. Smith struck the keynote of the convention when he urged intensive preparation and education along all lines of service. You, no doubt, with many others, went away from the convention filled with a strong desire to do your part, to occupy some place of usefulness in the church, or in the active work of the world, and to do so efficiently. No doubt, you made strong resolutions to prepare and be ready when your call for service comes.

"I talked with several, their faces aglow with enthusiasm, and they said, 'I am coming back to Graceland next fall!' We desire to suggest that you seriously consider this also.

"Last year was a splendid one at Graceland, and the Graceland spirit was carried over into the convention. Next year will be better than any previous one. Would not a year of such enthusiasm, such inspiration, such ideals and instruction, be a powerful factor in your further preparation for life?

"The vision gained by the young people who attended the convention will be far-reaching. Resolute determination was written in their faces. Many are coming back to continue their studies and preparation. Are you going to be one of that number? We feel sure that you will not fail to see the significance of association with such a group, of becoming acquainted with them, and marching on with them to the success and triumph which awaits the church. We shall be pleased to greet you on opening day, September 10, 1923.

"In the meantime, feel free to write us in regard to the problems of your further education and training for life. Do you have our catalogue? A postal card will bring one."

Two-Day Meeting

At the two-day meeting held at Gladwin, Michigan, July 28 and 29, many good sermons were enjoyed. Among the speakers were: Israel Goheen, George Bailey, Matthew Umphrey, Elder Fultz, and G. W. Burt.

On Sunday morning at 7.30 there was a priesthood meeting. E. S. White, president of the quorum of elders, gave a very spiritual talk.

At 9 a. m. a general prayer service was enjoyed by all.

Independence

The success of the week-end outdoor community services on the Campus is assured. There were four thousand people attending these meetings on Saturday and Sunday, July 28 and 29. That shows a splendid community spirit. No program seems too big for our people to undertake, and one success wins another.

A reception for President and Mrs. Frederick M. Smith, celebrating their twenty-sixth wedding anniversary, was held on the Campus Friday evening, August 3, by the Laurel Club.

A steak fry and basket dinner began the evening where the guests were served with a lovely supper. Following the supper the L. D. S. band gave a concert.

Elder D. J. Krahl, president of the Holden Stake, offered prayer. President Smith was then congratulated and introduced by Walter W. Smith, Church Historian, after which President Smith made a short address. In view of the depressing news of the day when the country was mourning the death of the President of the United States, President Smith requested the audience to stand for one minute in silent prayer for the rest of the soul of the country's President.

Mrs. Smith spoke a few words, expressing her appreciation of the reception. The Laurel Club then presented the guests of honor with a basket of flowers.

Pictures of past conferences, showing President Smith and wife, with others, were shown on the large screen. The evening ended with personal congratulations to President and Mrs. Smith. Many expressed the joyousness of the occasion. There were about three thousand present.

At the suggestion of Mrs. Smith a telegram of sympathy was sent Mrs. Warren G. Harding.

On Saturday night, August 4, at 7.15, a concert was given by the L. D. S. Band, followed by a motion picture entertainment.

At 7.30 Sunday evening, August 5, the L. D. S. Band and choir rendered a sacred concert. President F. M. Smith preached on "The city beautiful." Following the sermon the first of a series of motion pictures on the Bible was shown, the picture being entitled, "The Creation." Every Sunday night for several weeks will be shown this series of religious pictures following the sermon. The amphitheater was filled to overflowing, and the attendance was estimated at about four thousand.

The program for next week will be a band concert and motion pictures on Saturday night. The band and choir will give a sacred concert on Sunday evening followed by preaching by Cyril Wight, president of the Lamoni Stake. The second religious picture in the series will be shown, entitled, "Cain and Abel."

Memorial services will be held on the Campus on Friday, August 10, for the late President Harding. President Frederick M. Smith has offered the use of the grounds to the mayor for union services which would be conducted by the town. Definite arrangements have not yet been concluded, detailed announcement at this time is not possible. The local papers will publish notices of the services, whether held by the town or by our own church. However it is certain that on Friday some kind of memorial services will be held on the Campus.

George A. Gould and wife chaperoned a party of twenty young people on a Saturday night hike and camp about five miles north of Independence. Elder and Sister J. M. Terry accompanied the party, and early Sunday morning they held a communion service in charge of Brother Terry. The crowd

(Continued on page 766.)

MISCELLANEOUS

Delegate Credential Blanks

Delegate credential blanks, provided for by action of General Conference, were sent some weeks ago to presidents of stakes, districts, and branches not in districts. These officers are requested to have their secretaries forward credentials of delegates appointed to represent their organizations at the General Conference to convene October 1, 1923, to the office of The First Presidency, Box 255, Independence, Missouri.

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

R. S. SALYARDS, *Church Secretary.*

Invitation to Missionaries

Any missionaries passing through Omaha, Nebraska, either to or from General Conference, are cordially invited to visit the Omaha Branch. Telephone L. F. Eden, whose phone number is Market 2353 and arrangements will be made for you. Or if you know in advance write to J. E. Steele, 2417 Dodge Street. J. E. Steele.

Requests for Prayers

Brother George Elson of Norfolk, Nebraska, requests the faith and prayers of the Saints that he may be healed.

(Continued from page 765.)

returned to Independence Sunday afternoon in time for the community service on the Campus.

Sacrament services were held at all the Independence churches, Sunday, August 5. There were no evening meetings, all adjourning for the community gathering on the Campus.

The Department of Recreation and Expression at the Stone Church will offer its first program of the musical series, Friday night, August 10 at 7.30. The program follows:

Exposition of Classical Music, Stone Church, August 10, 1923
by James R. Houghton

1. Violin Solo: "Rondino," by Vieuxtemps.
Miss Emma Snead.
2. Soprano Solo: "Ah! Forse Lui," by Verdi.
Madam Galli Curci (Victor Record).
3. Contralto Solo: "O rest in the Lord," by Mendelssohn.
Miss Margaret Gard.
4. Hungarian Rhapsody, No. 2, by Liszt.
Philadelphia Symphony (Victor Record).
5. Tenor Solo: "Comfort ye," from the "Messiah," by Handel.
Mr. George Anway.
6. Tenor Solo: "Every valley," from the "Messiah," by Handel.
Mr. George Anway.
7. Organ Solo: "Pastoral symphony," from the "Messiah," by Handel.
Mr. Robert Miller.
8. Soprano Solo: "Rejoice greatly," from the "Messiah," by Handel.
Mrs. H. C. Burgess.
9. Contralto Solo: "He shall feed his flocks," from the "Messiah," by Handel.
Miss Margaret Gard.
10. Bass Solo: "The trumpet shall sound," from the "Messiah," by Handel.
Mr. James R. Houghton.

Trumpet Obligato by Mr. Walter Davis.

This program will be broadcasted by radio.

Conference Notices

Central Illinois, at Taylorville, September 1 and 2. Joe Price, secretary.

Reunion Notices

Western Montana, at Race Track, August 17 to 27. There will be tents to rent quite cheap, free straw, and a dining tent where you will be fed cheaper than you can feed at home. Also you will be able to buy provisions on the ground practically at cost. Bring all the bedding that you can. See Reunion News in this issue for further particulars. Eli Bronson, George W. Thorburn.

Eastern Oklahoma, at Mount Zion Church, four miles west of Dalby Springs, Texas, August 17 to 27. All expecting to come by railroad must come to De Kalb, Texas. For conveyance out to the reunion grounds write Clyde Dalby, Dalby Springs, Texas. We trust you have made arrangements to attend. If you haven't, begin to-day; come and enjoy the ten days with us. We are looking forward to meeting many young people there. This is a fine opportunity for us all to get together and become better acquainted with each other. Don't allow some little excuse to hinder you of one of the most joyous ten days you will have for some time. Get on the train, come in the car, hitch up old Dobbin; just any way to get there, for we are looking for you. Come, "let's go." H. E. Winegar, missionary.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).
Toronto, at Lowbanks, July 28 to August 13 (599, 622).
Lamoni Stake, at Lamoni, Iowa, August 1 to 12 (622).
Spring River, at Cunningham Park, Joplin, Missouri, August 3 to 12 (694).
Eastern Michigan and Detroit, at Port Huron, August 3 to 13 (575, 718).
Western Oklahoma, at Eagle City, August 3 to 13 (670).
Seattle and British Columbia, at Everett, August 3 to 19 (622, 647).
New York and Philadelphia, at Deer Park, August 4 to 19 (646).
Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503, 695).
Southwestern Kansas, at Winfield, August 10 to 19 (502, 718).
Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599, 741).
Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
Des Moines, at Runnells, Iowa, August 10 to 19 (646).
Kewanee, at Galva, Illinois, August 10 to 20 (646, 694).
Northeastern Kansas, at Netawaka, August 11 to 19 (599).
Western Maine, at Brooksville, Maine, August 12 to 19 (575, 718).
Nauvoo, at Nauvoo, Illinois, August 17 to 26 (523, 670, 694).
Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
Eastern Colorado, at Colorado Springs, August 17 to 26 (523).
Idaho, at Rupert, August 17 to 26 (599).
Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26 (647).
Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26 (647).
Little Sioux and Gallanda Grove, at Dow City, August 17 to 26 (670, 695, 718).
Far West, at Stewartville, Missouri, August 17 to 26 (575, 695).
Mobile, at Gautier, Mississippi, August 17 to 27 (670).
Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27 (670, 741).
Clinton, at Gan Park, Fort Scott, Kansas, August 17 to 27 (523).
Western Montana, at Race Track, August 17 to 27 (526).
Central Michigan, at Pinconning, August 17 to 27 (502, 550, 647).
Central Oklahoma, at Redrock, August 17 to 27 (575, 718).
Utah, at Ogden, August 23 to September 2 (694).
Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).
Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).
Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2 (694).

Married

BENDEL-BABCOCK.—William Bendel of Sarnia, Ontario, and Velma Pearl, second daughter of Brother and Sister Francis Babcock of Petrofka, Ontario, were married at the home of the bride's parents, June 20, 1923. Ceremony was performed by S. W. Tomlinson. Miss Birdie Babcock was bridesmaid; Willard Jones, groomsmen. Miss Gertrude Babcock played the wedding march; Miss Irene Jones sang, "Because." About one hundred guests were present. Mr. and Mrs. Bendel will be at home in Sarnia.

Conference Minutes

NORTHERN SASKATCHEWAN.—At Pleasant Lake Branch, near Shellbrook, July 19 to 22. A very enjoyable time was spent, the Spirit being enjoyed by all, especially in the prayer services. The following district officers were present: James Pycock, district supervisor; W. J. Cornish, president; Eva Land, secretary; and Pearl Irwin, chorister. On Friday evening the Sunday School Department held a very good program entitled, "In which we got even with the preachers." The Sunday school officers present were: A. J. Cornish, district supervisor; A. H. Tomlinson, assistant superintendent; Grace Huggert, secretary. John W. Rushton, J. J. Cornish, and several other visiting elders were present, who were appreciated very much. They delivered some fine sermons.

Nemo's Noddings

There was once war in heaven; so it may be expected that even in the church peace may at times ebb.

There is a line of a hymn which reads, "O watch and fight and pray"; but to some persons the three verbs are all spelled like the middle one.

God has said he will have a tried people, and there are some persons in the church who feel they have an especial assignment to see that officials do not fail to qualify on that line.

Business and religion will not mix, according to the belief of some; but a truly religious man ought to be able to transact business in a way to enhance both his business and his religion.

To strengthen Zion and expand her borders is the duty of the church and its members. To circulate false rumors and distrustful remarks about church officers and officials is scarcely the way to help increase the reputation of Zion for beauty and holiness.

A public official is at times wholly at the mercy of his friends; for unknown to him vicious rumors are set afloat which can only be stopped by the good offices of friends; and one enemy can by innuendo alone start more ugly rumors than a score of friends can stop.

Sometimes we use prayer as a means of escaping responsibility. We ask God to do something we should do for ourselves; and as we have thus put it up to him we think to free ourselves from responsibility if it is not done.

How many times we hear persons in prayer fervently exclaim, "Lord, make me what thou wouldst have me be," and yet see no evidence of their putting forth efforts to make themselves that.

To know what we should attain or become and fail to make consistent efforts to reach the goal is a sin of negligence; while earnest and persistent efforts in climbing higher becomes a spiritual asset.

To aspire to great power for selfish ends is non-Christian and detestable; but desire to become great in serving others is commendable and Christian.

What finer spur to achievement in personal preparation for great work than the idea that qualification for great service to the community becomes a measure of our power to love God, for love of God issues in service where needed.

Brutus, when he was nerving his arm to strike Cæsar, fain would cloak his envy by claiming to strike in the interests of the people. How often in state, in church, and in business organizations, officials are the targets of shafts aimed by envious persons who would cloak their real motivations under the claim of acting "in the interests of democracy."

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri. Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL: Religion and Social Control 745
 The Passing of a President 746
 A Martyr for World Brotherhood 746
 The President's Proclamation 748
 Nemo's Noddings 767

ORIGINAL ARTICLES: A Successful Experiment to Secure Better Homes, by M. A. Etzenhouser 749
 The Very Little Tots, by A. Max Carmichael 751
 God's Protection Withheld, by B. R. McGuire 752
 The New Awakening, by James R. Houghton 753
 Putting It Over, by F. M. Kirkendall 754

DEPARTMENTAL: The Home Study Workers, by A. Max Carmichael 755
 Department of Women Finances, by B. R. McGuire 755

OF GENERAL INTEREST: Maternity and Infant Care 756
 Putting a Stop to Dope 757
 Clubs and Homes Lose to Movies 757
 Will Taxes Be Less 757
 Award Roosevelt Medals 758
 A Reformer Indicted 758
 The Bok Peace Prize 758
 Profiteering in Coal Should Cease 758
 Manitoba Abandons Prohibition 759
 France Signs Naval Peace Plan 759
 What's in a Name 759
 Why Lynching Has Decreased 760
 Ending the Twelve-Hour Day 760
 Villa Passes Into History 760
 Racial Differences 760
 On the Banks of the Hudson Sewer 761
 Air Swallowers 761

LETTERS AND NEWS: W. H. Dawson—Stewart Lamont—H. Voas—Meredith—Mrs. T. S. Granga—Nellie Stevens Ott—J. M. Terry—J. F. Mintun. 762

MISCELLANEOUS 766

K F I X

Radio Program for Sunday, August 12, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

Orchestra: Conducted by R. T. Cooper.

Baritone solo: "I am a pilgrim."
 Job Negeim.

Orchestra: Conducted by R. T. Cooper.

Mixed quartet: Gospel hymn.

Prayer.

Baritone solo: "I would not ask, O Lord."
 Job Negeim.
 Miss Emma Snead, violin obbligato.

Sermonet.

Mixed quartet: Gospel hymn.

The eleven o'clock Sunday morning services, August 12, at the Stone Church will also be broadcasted.

Our Departed Ones

WILCOX.—Grace Yvonne Wilcox, daughter of Brother and Sister C. M. Wilcox, was born at Cœur d' Alene, Idaho, February 9, 1923. Died at the same place, July 24, 1923. Funeral in charge of L. E. Holmes.

RUSSELL.—William Henry Russell was born in California fifty-four years ago. Married Ethel E. Davis, March 24, 1913. Baptized May 14, 1906. Ordained teacher. As a result of a severe accident, he died at the Independence Sanitarium, July 25, 1923. Leaves wife, three sons, two brothers, and one sister. Funeral from the Stone Church. Prayer by W. H. Garrett; sermon by J. M. Terry.

KNOX.—Mrs. Joseph Knox was born in Ohio, October 5, 1852. Baptized forty-six years ago. Died at her home in Beach, Iowa, June 7, 1923. Sermon by J. L. Parker. Interment at Sandyville, Iowa. Leaves husband, seven children, one brother, and one sister.

BROOKS.—Samuel M. Brooks was born at Saint Thomas, Ontario, May 28, 1858. Married Anna Johnston, January 13, 1883. Baptized June 10, 1883 by J. A. McIntosh, his stepfather. Died at the Independence Sanitarium, July 18, 1923. Funeral from the Stone Church, in charge of J. A. Tanner. Sermon by D. J. Krahl. Interment in Mound Grove Cemetery. His wife preceded him three years ago. Leaves four sons and four daughters: James A. of Vienna, Illinois; Mark H., Cleveland, Ohio; Howard W., Kansas City, Missouri; Mabel, Geraldine, Mrs. Paul H. Pugsley, and Mrs. George G. Moffett, all of Kansas City.

What Are Your Chances?

25 to 1, or 2500 to 1

Statistics show that one out of every twenty-five with a college training or its equivalent wins success in a big way. Only one out of twenty-five hundred without a college training or its equivalent wins this big success. What are the odds in your favor?

A Sharp Ax!

Is Your Ax Sharp or Dull?

It has been well said that an educated man has a sharp ax in his hand, and an uneducated man a dull one. The purpose of a college education is to sharpen the ax to its keenest edge.

No Time Lost in Sharpening

The man who has a forest to clear realizes the importance of sharp tools. Time spent wisely in sharpening is his best investment, because it leads to greater efficiency. So it is with an education. It has been proven conclusively that a college training pays. Education aids nature in the development of the physical, intellectual, and moral faculties of man. It adds to his perfection, his happiness, and does not leave his social destination to mere chance.

The Man With a Plan Succeeds

Plan your career! A general studies the country, considers the line of march, takes account of his supplies and equipment, calls into consultation critics of the plan, because he knows that conquest or captivity depends upon a plan. So it is with you—young man, young woman—whoever you may be. A plan determines whether you will succeed or fail, whether you will be master or servant. The difference between economic independence and industrial slavery is a plan—an education if you please.

Let Graceland College Help You

Officially accredited and fully standardized by American Association of Junior Colleges, North Central Association of Colleges and Secondary Schools, the Intercollegiate Standing Committee of Iowa.

Offers fully accredited courses in: Liberal Arts, Teachers' Training, Public Speaking, Pre-Law, Commerce, Engineering, Pre-Dental, Pre-Medical, Vocal and Instrumental Music, Commercial and Secretarial Work, and Public School Music Supervision.

Write NOW for catalogue and information to

The President--Graceland College

Lamoni

Decatur County

Iowa

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, August 15, 1923

Number 33

EDITORIAL

To Fear Is Cowardly

Fear is considered to be one of the primal emotions in man. Its accompanying action is flight or the preparedness to get away from the thing that frightens. It seems to be a thing that is developed after we come into this world. The possibilities of fear are present, but fear itself is a thing which is cultivated or arrested in life. Babies are not inherently afraid of anything, but soon after their advent into this world fear is developed in connection with things about them. A baby is not afraid of a snake until he has been taught the snake will hurt him, or of the dark until something of danger has been attached to darkness.

"For God hath not given us the spirit of fear: but of power and of love and of a sound mind."—2 Timothy 1:7.

Later in life the child learns to distrust anything which is strange to him for it might hurt him. He becomes afraid of things he does not understand.

"Fear God," we have been told. But this does not mean that fear should be attached to God himself and that we should flee from him or draw apart. Instead it means we should fear things that are not of God for they destroy us. Draw close to God and fear what lies away from him is the interpretation that the expression should mean.

Formerly people were in all probability afraid of God for to them God was wholly unknown and the unknown calls forth fear. But to-day when men are coming into closer contact with God, they know him better and fear is attached not to him but to things that are not of him.

Fear is not only to be applied to our attitude toward God. It enters into our life every day. One of the most prevalent forms of fear is superstition. This is a social heritage which is taught the child by those who do not understand. Some people will not walk under a ladder or break a mirror because they are superstitious, afraid of "bad luck." This dominates their actions because they are ignorant of what the actual consequences are. The real danger of walking under a ladder is that it might fall, and the "bad luck" of breaking a mirror depends upon the value of the mirror.

Fear also enters into the modern thought. Psychology is "feared" by many religious people. Why? Because they do not know what it is all about. It is the unknown and therefore a thing to be afraid of.

Fear is cultivated and grows in proportion to the lack of knowledge of a person. The man who is always learning is unafraid, while the man who shuts progress out of his life is a coward. He is afraid.

"God hath not given us the spirit of fear, but of power, of love and a sound mind."

Where God has given a sound mind let there be also love and power. These things grow by use. If a person never tries to love his neighbor his love will never grow to astounding proportions. If he never puts forth the effort to succeed he will not know the joy of power. Only the athlete knows the divine feeling of exaltation at the power of his body, only the thinker can reach the intellectual heights which give the greatest satisfaction of his power of thought, while only the deeply religious can sense the Spirit of God in all its power resting upon the soul of man.

While power and love must be developed, fear is the foe that every man must overcome in his own heart. In the words of Reverend Raymond C. Knox, "whoever fails to bear witness to the truth, whoever keeps silent in the presence of wrong, whoever yields his principles of honor under the pressure of circumstances, whoever stands faltering and faithless before some lofty enterprise, is the slave of fear."

Within you is the gift of power and love and of a sound mind. These are of God. But opposed to them is the man-made product, fear. It will strive to make success a failure, to cause a doubt as to the powers of attainment, and prey upon the soundness of mind.

But life to you is what you make it in proportion to what God gave you. Success is yours if you only take it; you will not fail until you fail inside.

To follow Christ is to follow a victor in life's battle, a conqueror over suffering and death, through the completeness of his loyalty to the Great Companion. Hence the power which makes his teaching live; hence the driving force which makes his Gospel effective for the regeneration of society.—Religious Perplexities.

Prevention of Crime

The theories of crime have changed considerably in the past several centuries. In the first instance crime was repaid by revenge, only the avenger gave a larger measure of the punishment than would have been justified by the crime itself. The next step was the theory as expressed in "an eye for an eye, a tooth for a tooth." A further step toward civilization was taken when men were removed from society as a protection to it, but the final advancement to date came when men who are marked as criminals are isolated and are supposed to be given a chance to build a character suitable for living in society, a process of regeneration as it were.

But now is advanced a theory which is being put into practice, that brings the dealings with crime up to a Christian standard. It is not punishment that we desire but prevention. As long as men dealt with the crime, the only form of protection possible for society was punishment. But when men are able to deal with humans, then prevention can be administered.

A demonstration of this theory is found in the Kansas City Boys' Hotel and the Bonnie Brae Farm, Millington, New Jersey. Everybody knows of the work done in Denver by Judge Ben Lindsey, and it is the outgrowth of his pioneer work that such institutions as mentioned above have come into existence.

What would you do with a boy who was, say, about aged twelve, and who was brought into juvenile court on a charge of stealing? The old system would have relegated him to a reform school which in fact is a crime school where the boy is not reformed into a good citizen but instead made into a potential criminal. The new theory of crime would cause a judge to inquire into the life of that boy. In most cases something of the following evidence will be found. John had a stepmother who disliked him and who constantly nagged at him, beat him and made things generally uncomfortable for him. His father was not possessed of a highly intelligent mind nor an over religious character, so John found little sympathy from that quarter. One day he could stand it no longer, so finding some money around home, he "skipped the country" and went as far as he could go. Of course he was apprehended and brought to the juvenile court as a thief. What would you do?

Judge Porterfield of Kansas City would send John to the Boys' Hotel and Judge Osborne of Newark, New Jersey, would get John into the Bonnie Brae Farm.

Now the Boys' Hotel is a beautiful building where everything is bright and cheerful and as homelike as possible. It was sponsored by the Rotary Club of Kansas City and a certain Bob Gees, Judge Porterfield, and others. It grew out of a need such as

is presented in the story of John, and so far is satisfactorily meeting that need.

In the hotel is a fine library, a large auditorium where entertainment can be given which will attract the boys instead of the many unhealthy amusements in town. Also a gymnasium and swimming pool are special attractions. Several large classrooms are provided where night classes are arranged for boys who cannot go to school in the daytime because of work. A cafeteria where good food is served and clean tables conducive to refined manners are also features of the hotel.

The smaller boys go to school and their expenses are allowed. The older boys work at jobs in the city and pay part or all of their hotel expenses which of course are very moderate. The older boys have rooms of their own, small but clean and attractive, while the small boys live in dormitories, several boys in one room.

The best part of all is that there are no guards around, yet the supervision is efficient. This unconscious discipline is the height of perfected methods, making conscious, apparent discipline unnecessary.

This is where John would go and he would grow up into a fine citizen instead of a disgruntled criminal. He did not need reforming but his parents did, yet they were outside the reaches of the law. John needed a chance and in the Boys' Hotel he could get it.

The Bonnie Brae farm is unlike the Boys' Hotel in that it is a regular farm. The boys may stay there or leave if they wish, but they usually stay. Equipped with everything a model farm should have, and in addition things which attract boys such as a swimmin' hole, this farm is an ideal place to live. The boys go to school part of the time and work on the farm part of the time.

Behind this farm is the support of the Kiwanis Club of Newark and other organizations. Other cities probably have such places but the two mentioned are most outstanding.

If more money were spent on crime prevention, less would have to be spent on its punishment.

Souvenir Leavers

A clean-up, and at the same time a round-up was conducted recently in the New York parks. The clean-up was for papers and trash left by picnickers on the grounds after their wooded repast and the round-up consisted in the arrest of offenders. A proper lecture and fine was imposed upon these thoughtless souvenir leavers.

We trust it will serve as a lesson to others in New York, and wish that its influence might be felt elsewhere in the United States.

As a Nation we are prone to scatter evidence of

our good times to the four winds, cluttering up our parks and playgrounds, and thoughtlessly dirtying up our cities. It seems to be a very general American habit to leave a trail of disorder behind our picnicks, and when anyone is reprimanded concerning his offense he is usually very indignant.

It is a mark of good citizenship to see joy seekers also considerate of the public interest by picking up stray papers or gathering together into a trash barrel the residue of a picnic lunch. Any city or town that conducts a drive against paper scatterers ought to have the support of every intelligent citizen.

The many picnics now being held on the Campus in Independence and the many social gatherings on the grounds will tell the tale of a thoughtful or thoughtless people. It is an easy matter to keep the grounds of the Campus, or any other park, clean if each will do his part, while on the other hand great expense is incurred when the gardeners have to do the work the picnickers should have done.

We earnestly hope that the people of Zion as well as those in any other city where there is civic pride, will keep the city clean and beautiful and set an example for others to follow.

Isolation

Absolute isolation of the person from members of the group is unthinkable and impossible. If a babe were separated from its mother at the earliest possible moment and allowed to grow up in isolation as an animal might grow, nevertheless the influence of the mother on the early years of that child's life would be felt as long as the child lived whether isolated from other people or not. So isolation, even though considered as far back in human life as possible, is not absolute. It can only be relative.

It was an early belief in the Christian church and prevalent throughout the Middle Ages that to be near God one must draw apart from the world. Hence great monasteries and convents grew up where men and women entered to be away from the contacts of the world. To-day there is evidence of but one good result of this isolation, and that is that some of the early and priceless manuscripts were preserved in the monasteries during a time when there was an intellectual darkness over all Europe. These were spared when others were destroyed by the enemies of knowledge. The effect of religion upon the world was not felt during this period of isolation and not until later during the Reformation when the theory of isolation was overturned did people again respond to the stimulus of religion in their lives.

The twenty-seventh verse of James 1, King James Version, reads: "Pure religion and undefiled before

God and the Father is this . . . to keep himself unspotted from the world." A strict and old interpretation of the passage would be to isolate oneself from the world, to shun worldly associations, to draw apart and live a life of solitude. But even before we accept such a doctrine the Inspired Version corrects that thought by reading, "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the *vices* of the world." This recognizes not only the impossibility but also the undesirability of complete isolation.

The isolation desired of an individual is that which removes him from the contacts with the "vices" of the world. What those "vices" are must be determined by the social standards of the day, the ethics of his religion and the intelligence of the individual himself. Thus what is isolation for one will not be isolation for another. Certain physical and mental defects and differences in and of themselves tend to separate the individual from the group. The physically handicapped are frequently unable to participate in certain human activities on equal terms with their fellows. The idiot and imbecile are obviously debarred from normal communication with their intelligent associates. On the other extreme is the genius who knows only the isolation of eminence.

As with individuals, so it is with the group. A certain amount of isolation is necessary because it is natural, but complete isolation is as undesirable as it is impossible.

The solidarity of the group implies a certain amount of isolation from other groups and persons as a necessary condition of its existence. Membership in a group, the church for example, makes for increasing contacts within the circle of participants, but decreasing contacts with persons without. Isolation is for this reason a factor in the preservation of individuality and unity.

To withdraw from the world means that I take with me all the world has given me, the good along with the bad, and take the benefits unto myself. It is selfishness of the highest degree for I offer nothing to the world. On the other hand to withdraw from the sins of the world but remain in contact with the world means that I bring all the good that is in me and find joy in service to humanity. If I have drawn close to God what will it avail me if I cannot help others to see God as I have seen him?

Isolation is relative to service, for where humanity is served isolation decreases, and where social contacts are not possible, isolation creeps in.

Isolation, or the doctrine of saving one's own soul, has been replaced by service, or the doctrine of saving the souls of others.

Problems of the Churches

A questionnaire was recently sent out by a religious paper regarding the problems and difficulties confronting the churches of to-day and also regarding the successes. The *Christian Century* reviews the results of the questionnaire which throws some light on the views held by the ministers of the various churches.

The chief hindrances to the accomplishment of the work of the churches are first, that "leading" people attend only once a day; second, Sunday evening has a small attendance; third, a lack of denominational spirit; fourth, failure to take religious papers; and fifth, several other objections such as dancing (with some additional comment as "some of our most faithful workers dance") and the movies (with the notation here that "This is the worst curse"). Finally lack of training in giving, covetousness, and general indifference are given as objections.

Among the successes may be listed, good attendance, "picture shows knocked out of business," "church keeps up on pastor's salary," good contributions, many conversions and "a spiritual church."

It seems that the movies is a problem in most of the churches and plays a part in the successes as well as the failures. Some of the leading churches are beginning to realize that the motion picture is not a curse but that when properly utilized is one of the greatest mediums for reaching the public. We wish to refer here to the outdoor motion pictures presented on the Campus in Independence where great crowds are drawn to the social services and where a good selection of pictures makes for the betterment of the community educational and recreational life.

Contributions, training to give, and ministers' salaries come under the financial system in use. Free will offerings still seem to be the main source of revenue for the church. With few exceptions the tithe and idea of stewardships have not yet been brought into usage. When tithes and stewardships, as we understand them, are functioning properly, there will be no cry for contributions. God's law is perfect and when allowed to function will take care of all things that are now to us problems.

Small attendance may be due to a lack of sense of duty, but in many cases it is due to poor preaching and liresome services. This is what may appear to be a lack of denominational spirit, although it is a known fact that when religious bodies have determined to "hang together" to "clean up the town" or do some other service which takes concerted action, the result has invariably been one of success. Perhaps there is not the conviction that is necessary to make men act as one in affairs of public interest.

These problems and many others are common to

all churches. Some churches are solving them in one way; others are handling them in another. They are problems which come up for consideration at some time and must be met. More thought and discussion are necessary before we are ready to meet successfully these problems.

Honor

Honor is that moral force which binds an individual to any particular group, the group representing an alliance of persons bent upon the accomplishment of some certain ideal. An individual may belong to many groups and his honor in each group distinguishes his actions in that group from any of the others.

For instance, a man may belong to a certain church, and so long as he casts his lot with that church his honor binds him to its ideals. At the same time he is in business, and his honor to business ethics binds him to his business associates. His honor may be strong on one hand and weak on the other, as in the case of the world when honor in business is often considered lightly.

The essential thing is the specific idea of honor in narrow groups—the family honor, the community honor, the church honor, the business honor, and even the "honor among thieves." The honor of any individual is the sum of the many honors he displays by belonging to many groups. One may preserve honor in the family and forfeit honor in business. One's honors are independent of each other.

Sociologically speaking, an honorable man is one whose sum of honors totals highly. If he is honorable in every walk of life he is to be considered as above the man who is honorable in a smaller number of things. Nevertheless, if a man is dishonorable in one walk of life he does not thereby become dishonorable in others.

Through an appeal to honor, society preserves itself. By the demands upon its members contained in the group standard of honor, the group retains its unified character and its distinctness from other groups within the same association.

The Reorganized Church of Jesus Christ of Latter Day Saints has an honor which distinguishes it from all other churches within the same association, that is Christianity. This honor must be kept by the members if the church is to remain distinct. Breaking the honor of the church impairs its foundation. It is not an individual's right. It is a group responsibility to keep the faith. Severing connections from the church is allowable, but destroying that honor which binds the individual to the church and which makes it possible for it to be a distinctive organization is not possible.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Distinctive Doctrines of the Saints

Radio sermon by A. B. Phillips, delivered at Independence, Missouri, May 27, 1923.

In our study of religion we learn that nearly all cults teach some principles that we heartily indorse. That organization which maintains most fully the principles which we recognize to be divine, or which appear best adapted to progress and development toward the realization of our highest aims and ideals, offers us the means of cooperatively expressing our best endeavor in the fullest measure. In all the ages of human experience history records no teachings which are comparable with those set forth by Jesus of Nazareth. They are fundamental to life itself in its most rational expression, and constitute the only true basis of growth into happiness and ideal achievement. Though they are wholly concrete and practical, they are also supremely lofty and inspiring to the soul. One of the first and fundamental teachings of the Savior was the doctrine that his church and the kingdom of God are one.

The Church Is a Department of God's Kingdom

Jesus said: "I will build my church." The church does not trace its origin to man, but to Christ, and was designed to stand as the agency by which the kingdom of God is represented and promoted on earth. Its laws are therefore not subject to the caprice of man, and cannot be changed by man. They can only be accepted or rejected by him. The church organization forms a part of the great kingdom of God, of whom the Apostle Paul affirms "the whole family in heaven and on earth is named." Even the name of the church was confirmed upon it by the Lord, as many Bible texts abundantly show, and is not subject to change by human agency. There is a most important reason to be found in this divine ownership. That reason lies in the purpose for which the church was instituted. The object of God in bringing into existence the church was and is the salvation of man. What this means should be easy for even a child to understand.

Salvation means to be freed from sin and error, and to acquire righteousness and truth. This involves the attitude and purpose of the individual concerned, by which he exercises his choice and agency, and makes possible the operation of the power of God in his life, upon which the application of the sacrifice and atonement of Christ is based. Jesus said: "Blessed are they which do hunger and thirst after righteousness." To choose wrong leads to bondage, and in bondage no one can be saved.

The result of salvation is beyond our present full comprehension, and makes possible that happiness which shall never end, because the conditions producing it shall never cease nor wane. True happiness never comes from sin, selfishness, or unworthy motives, but is the result of right doing and thinking, kindness, and love. It therefore means a higher concept and purpose, expressed in a higher life.

Character is the supreme test of citizenship in the kingdom of God, and is expressed by obedience to the divine laws. Our study of the laws of nature reveals how perfect and wonderful in their operation are natural laws, by which order and development in the physical world are secured and made certain. So the laws of human progress are revealed in the divine will. God seeks the growth of the soul, so that man may become fit to associate with the supreme intelligence and participate in celestial activities. To attain to this loyal citizenship in the divine kingdom will comply with his laws, which are necessary to the stability of the divine government and the accomplishment of its purposes.

Christianity Is Older Than Human History

The Jews looked for a coming Messiah because this hope was expressed by and through all the prophets prior to the Savior's advent. This fact is not only clearly stated by Paul and other New Testament writers, but is found in the writings of the Old Testament prophets as well. It is therefore clear that Christianity was not a new concept nineteen centuries ago. A study of the Scriptures will show that it was taught in the times of Adam, Noah, Abraham, Moses, and the prophets of other ages. The progressive plan of God had provided for it from the beginning of the world, and in fact was conceived in heaven before the world was made. The writer of the book of Hebrews gives expression to the inquiry: "What is man that thou art mindful of him." This inquiry is answered to one who understands the wonderful nature of man's relationship toward God, and the eternity of that relationship.

The eternity of the universe is a mystery that no human mind may fully grasp. No one can conceive the time when nothing existed, or even comprehend the possibility of such a condition, and the scriptures do not teach such a notion, which originated in human philosophizing rather than in sound doctrine. The universe and intelligence have existed from all eternity, and will continue without ceasing throughout all ages, worlds without end. Forms may and do change, but substance is eternal. We may therefore understand why it was Christ said to God: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." For Christ, who came into the

world, preexisted in the spiritual realm as an intelligent being, and Paul tells us that it was by him the worlds were made. So, also, he states that "as the children are partakers of flesh and blood, he also himself likewise took part of the same." (Hebrews 2: 14.)

In the probation of man on earth he is being tested. What we are, and the use we now make of life, determine what we shall become in the life beyond our earthly career. The station we shall occupy is to be according to our faithfulness here. For this reason Paul tells us that "if any man's work shall be burned, he shall suffer loss," but if it endure, he shall receive a reward according to what he has done. Thus God will judge man according to his deeds and purposes. To provide for a just measure of reward to every man, the scriptures tell us that there are three glories designed for the future estate of the upright, and that these glories differ as do the glories of the sun, moon, and stars from each other.

In these provisions we discern the justice, impartiality, and loving-kindness of God. But we also see in his wonderful plan a wisdom marvelously grand, which reaches into unending futurity, and provides for all that the capacity and character of each individual can possibly receive and enjoy. With even a partial comprehension of this great truth we may better grasp the inspiring language of Paul when he tells us that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Life here is therefore closely related to life hereafter, and the divine purpose of the church is that we may better execute the provisions of the plan by which life in its highest and fullest measure may be assured to us. This necessitates an inflow of spiritual light by which the church may be constantly guided.

The Church Needs Revelations To-day

If God had never spoken to man there would be no knowledge of God in the world to-day. It is because revelations have come from him through various ages that we now have the Scriptures. Sacred history shows that in each age when the people of God rendered him proper service, they were entitled to receive from him through the prophets and inspired messengers such instructions as their own age might require. This principle has governed during the period covered by Bible history, embracing over four thousand years of time. The notion, which in the Dark Ages became prominent, that God had nothing more to say to the human race, is not supported by either Bible history and promises, the principle of God's impartiality to all men, or the demonstrated needs of the world to-day.

The inability of man to receive divine guidance is based only on his unwillingness to do the heavenly will, or upon a refusal to believe the sacred word. No other limitation has ever been set by God to his promise that he would speak to his people if they would heed his voice. Never in the history of the world has there been greater need for man to become receptive to divine guidance. The multiplied differences existing in the creeds of to-day prove that God was not the author of them all. In ancient times, when the people departed from the Lord, they were given a prophetic message from an inspired prophet sent to them, who would call upon them to return to the old paths. Such a message is needed to-day.

In the Christian church these messages were received from time to time, and in the wonderful book of Revelation we have a most remarkable illustration of this principle, in which God spoke to the churches of that time a message of warning, and of contingent promise if they would heed his voice. In the epistles of Paul the existence of prophets in the church is several times mentioned, and some of his instructions explain how the gift of prophecy is to be enjoyed by the Lord's people. The divine messages came in visions, dreams, by angels, and by audible voice, as recorded in the ancient sacred record. This rich endowment from the Father above is in harmony with his character as outlined in the Scriptures, and as experienced in the ages of long ago. It is in harmony with definite promises which he has left on record for us, and is also entirely consistent with the needs of mankind in every age of the world. It is the conviction of the Reorganized Church that God has spoken to-day as he has done in the past, and that his people are still entitled to receive further instructions as the requirements for them may arise.

The basic principles of Christianity, which include our supreme love of God, and love of neighbor as ourselves, must be put in better expression than card mottoes and repeated phrases. They must be lived in daily experience, before it can be truly said that the religion of Christ has been put to the test. The time has come to judge a religion by what it does, quite as fully as by what it says. It ought to be evident to all who consider the matter in seriousness, that failure to uphold and maintain the Christ ideals by the church constitutes a state of apostasy. What is true of the church collectively is equally true of the individual, for it is by the individual that the teachings of Christ must be demonstrated. This expression is provided for, however, by group activities as well as by the ordinary conduct of the true believer. The world has not yet consented to displace selfishness by altruism. It has argued that such a course would be impractical. But the cen-

turies have not yet given us one example that shows such arguments to be sound. All the evidence directly tends to show otherwise. The greatest manifestations of selfishness and avarice have produced the most suffering and unhappiness, while the best expressions of the golden rule and of altruistic conduct have produced the greatest good and satisfaction. We read of an ancient time when the people of Zion dwelt in righteousness and were united in serving each other, thus demonstrating in a practical manner the higher rules of conduct. This is the goal of our religious ideals.

We Envision a Zion of Service

The religion of Christ deals with life in all of its phases. It reaches into the social and business affairs of life as a means of concrete expression. It is concerned with the health and recreational activities of the individual and the group, because it seeks to make the world better in all of its concerns, thus giving capacity for higher and fuller enjoyment and accomplishment. The time is past when religion is to be considered a thing apart from life. Religion is life. It is life lived in fullest measure. It is life in completeness, as contrasted from life in a contracted and narrow scope of experience. It comprehends the awakening and developing of every faculty possessed, until it responds to the divine in rendering increased service to others as well as to the self.

This concept of Christian expression involves the principle of cooperation by which the friction and consequent retardation of individual progress may be lessened and eventually eliminated. Experience shows that much of the striving of mankind is a striving against each other. This consumes much energy, and is a most extravagant waste of human powers. When men learn to work with each other instead of against each other life will be more rich, full, and happy, and will produce more abundantly of needful things. Properly to coordinate these cooperative forces is a secondary, though an important consideration.

It is the purpose of the church to maintain these ideals, and to provide means for their concrete expression by those of like purpose. Out of these ideals grow the activities of the church. To love our neighbor means cooperation for the good of all, which good returns to each through the exercise of this principle. God has lent us all the things of life, and we are his stewards in the use we make of them. This doctrine of stewardship is emphasized by the Reorganized Church, because it is the concrete expression of what Jesus taught should be our attitude toward God and toward each other. Only by deeds of righteousness can it be expected that the potency of Christ's message will be experienced,

for his teachings have always proven their great worth whenever and wherever they have been fairly tested. To make both an individual and collective application of these sublimely great and supremely practical teachings is the cherished hope and ambition of the Saints.

A Great English Composer

By James R. Houghton

Henry Purcell, 1658-1695

Mr. Henry Purcell, called "the Bacon of Art," "the English Mozart," "that divine author," "sublime, beautiful, and ornamental," "the first of English musicians," and "a genius whose laurels will retain their freshness as long as his art shall endure," was born in the year 1658. The exact place of his birth has been disputed by various writers but it seems to be generally accepted that it was near Old Pye Street and Saint Anne's Lane in Westminster. At this intersection will be found three old dilapidated red brick houses. It is believed that in the third one resided the parents of England's great musical master. Here, according to tradition, the boy genius was born.

It is to be remembered that during this period Puritanism held irrepressible sway over England and Cromwell was at his ascendancy. Puritanism with its revolt "against luxury and corruption, had become blind to all beauty except the beauty of holiness, and deaf to all music except that of penitential psalms. Instruments in churches were regarded as profane, pagan, popish, idolatrous, dark, and damnable. Hence fanatical Puritans made their way into the cathedrals, cut down paintings, destroyed stained-glass windows, mutilated carvings, broke statuary, tore up gowns and surplices, and took down the organs. Few were left. The soldiers quartered in Westminster Abbey, pawned the pipes of the organ there, for pots of ale. Church books were burned. The organists were turned adrift, and obliged to earn a precarious living by giving lessons in private families. As Burney says: "The art of music, and indeed all arts but those of killing, canting, and hypocrisy, were discouraged."

So completely were the means of performing church music dissipated that when, after the Restoration, it was attempted to restore the old service, there were almost no organs, and only few organ builders in the kingdom. So few boys were found capable of singing in the choirs that the treble parts were either played on cornets or sung by men in falsetto. Boys were even "pressed" into a church service, much as men were forcibly enlisted into the king's navy. Such was the condition of affairs when Purcell was born. Surely, if England ever needed a leader to arise and effect a restoration it was at this time.

Story of His Life

His father was something of a musician and actor and served as a singer in the Royal Chapel under Charles II. Pepys refers to him as a "Master of Musique." When the boy was but six years of age his father died, whereupon he was adopted by his father's brother, Thomas. He was admitted to the boy's choir of the Royal Chapel under the capable leadership of Captain Cooke, the master-teacher of children. In the year 1672 Cooke was succeeded by Humphrey and it is generally conceded that the young Purcell learned much of the French form and style of music from him since he had studied under Lully, the great French composer. At the early age of eight years it is said that Purcell composed a piece of music for a special occasion at the Royal Chapel. The title-page read thus:

The address of the children of the Chapel Royal to the King, and to their Master, Captain Cooke, on His Majesty's birthday, A. D. 1670. Composed by Master Purcell, one of the children of the said chapel.

Again we are informed that his famous "Macbeth" music was written during his fourteenth year. Thus the boy prodigy worked on, unceasing in his labors. He has been compared to Mozart in that his genius was of a highly developed order, exceedingly vivid and inspirational, requiring but little training for its development.

In the year 1680 we are told that his kind-hearted teacher resigned his position as organist of Westminster Abbey in favor of the young artist of unusual possibilities. During his experience at Westminster Abbey he composed his famous opera "Dido and Æneas." Mr. Josias Prast, a theatrical manager, was the principal of a "Boarding School for Young Gentle-Women at Chelsey, removed from Leicester Fields." Here the opera was first performed with apparent success. It is reported that Purcell sang one of the leading roles himself.

The following year at the age of twenty-three Purcell married Frances Peters, daughter of "Thomas Peters, Gentleman, of Saint Clement's Danese." To this union six children were born, three of which preceded him in death.

Purcell loved companionship, and above all a good jovial time. "Lock, his father's old friend, loved him dearly, and was never content to spend a merry evening without Harry." One of the priceless manuscripts that we have to-day is one by Lock. It is as follows:

Dear Harry: Some of the Gentlemen of Mis Majestie's Musick will honour my poor lodgings this evening, and I would have you come and join them; bring with thee, Harry, thy last anthem, and also the canon we tried over together at our last meeting. Thine in all kindness,

M. Lock.

Purcell's compositions are so numerous that space will not permit the enumeration of them. A summarized list of his works shows that he composed nearly seventy-five anthems and church pieces; twenty-five hymns and miscellaneous music; some fifty operas; songs, duets, trios, and rounds upwards of two hundred; many odes, and pieces for piano-forte as well as organ.

Perhaps it will not be amiss to relate this story about one of Purcell's pieces which clearly demonstrates the greatness of his genius.

One day Queen Mary, being in the mood for music, sent for Purcell, Gostling, and Arabella Hunt, the great soprano—she to whom Congreve wrote the ode: To Mistress Arabella Hunt, singing. Purcell was the accompanist, and as a matter of courtesy alone, might reasonably have expected to be asked for one of his own compositions, especially as he had written many for Mistress Hunt. To his chagrin and the amusement of the other artists, the queen's first request was for the popular country ballad, "Cold and raw"!

The queen's birthday followed upon this episode, and Purcell, in setting to music Sir Charles Sedley's ode, "Love's goddess sure was blind," in honor of the occasion, built his bass upon the air of "Cold and raw"! So marked was this melody that the queen could not fail to recognize it, and she was duly surprised. William H. Husk says: "Purcell, nettled at finding a common ballad preferred to his music, but seeing it pleased the queen, determined that she should hear it again when she least expected it!"

Purcell died on the eve of the "Feast of Saint Cecilia," the patron saint of music. November 21, 1698. A vivid account of his death is given by Cummings.

In a house on the west side of Dean's Yard, Westminster, in a darkened chamber, the dying musician was lying on the couch, in full possession of all his faculties, as he himself had just said in his will, but with a thorough knowledge that he was about to pass into the land of shadows. He could possibly hear some faint murmurs of the evensong service wafted from the old Abbey close by, perhaps some well-remembered phrase of one of his own soul-stirring anthems. The psalm of the day which would be chanted at that evening service concluded with words which he had set to music the world was not likely soon to forget—music which still remains unsurpassed in truthfulness and dignity. A more noble or a more fitting death chant for a child of song it would be difficult to find.

"Blessed is the Lord God of Israel,
From everlasting world without end,
And let all the people say Amen."

The music which he had composed for Queen Mary's funeral a short time before was played at his own funeral service.

The great theologian and poet, Wesley, said of him:

Purcell bears a close connection with Shakespeare in his rare faculty of exciting mental emotions of every kind by his magical and marvelous modes of expression on all occasions.

Again Burney gives expression to these sentiments:

While the Frenchman is loud in the praise of a Lulli and a Rameau; the German in that of a Handel and a Bach; and the Italian of a Palestrina and a Pergolisi; not less is the pride of an Englishman in pointing to a name equally dear to his country, for Purcell is as much the boast of England in music, as Shakespeare in the drama, Milton in epic poetry, Locke in metaphysics, or Sir Isaac Newton in mathematics and philosophy. As a musician he shone not more by the greatness than by the diversity, by the diversity than the originality of his genius, nor did the powers of his fancy prove detrimental to the solidarity of his judgment. Upon the name of Purcell we dwell with delight, and are content to identify with his the musical pretensions of our country.

England's Greatest Composer

Much may be said of the art of Purcell. First of all he is to be recognized as England's greatest composer. His style is very unique in that he attempted to work out a relationship between words and their tonal embodiment. Prior to his time words were considered as mere vehicles for musical expression, but he seemed to think that all possible strength should be given the words in the way of chord arrangement and melodic progression. Each word was studied and given its proper accent so as to make it as conspicuous as possible. Of this particular work, Purcell says:

Both music and poetry may excel apart, but surely they are most excellent when they are joined, because nothing is then wanting to either of their proportions for thus they appear like Wit and Beauty in the same person.

To Carrisimi Purcell was undoubtedly indebted for certain examples of form and style of expression which he used extensively in his work. Purcell made innovations in harmony which were peculiar to his own inventive genius. He varied rhythms so as to bring out the desired effect in the text. He was especially inclined to create great effects and stunning climaxes. His melodic progressions are very unique in their quaintness, oftentimes approaching the old Florentine monodies in resemblance. One of his characteristics is to place the accent upon a weak beat in the measure.

The Anthem

His anthem, "Remember not, Lord, our offenses," was composed for the festival of Saint Cecilia, the patron saint of music, November 22, 1683. It is for a chorus of five parts. The first eight measures of the anthem are written in familiar or hymn style. The composition begins in A minor, modulates to various related keys and finally ends in A major. The central portion is unique in its contrapuntal development, i. e., one melody is superimposed upon another the second of which is like the first. This style of treatment continues for some eighteen measures, where the anthem swings back into the familiar style and proceeds with an ascending melodic line to the close. Perhaps the most characteristic features of this anthem are the unique modu-

lations from one key to another; secondly accents placed on weak beats to bring out the desired effects in the text; third, the skilled contrapuntal treatment of the middle portion of the anthem, a very good example of close counterpoint; fourth, the last few measures closing not in A minor but A major as if to say that the expressed desire of the anthem had been answered in the closing cadence banishing all doubt and suspended fear.

Children Pay Tithing

By Benjamin R. McGuire, Presiding Bishop

It is gratifying to us from time to time to receive the contribution of those who are young in the church, for we realize that habits are formed in early life which have a distinct bearing upon character building, and this is the thing in which we are chiefly interested—in receiving the tithes and offerings of God's people. The following letters which have been received during the last week are interesting to us, and we believe will be encouraging to the Saints everywhere. You may not realize what effect the paying of tithing will have in tying your children's interest to the Lord's work. Every time they do this they are reminded that they are a part of the kingdom of God, and the desire to be active supporters of it will increase as the days go by. We are therefore anxious that the children of Latter Day Saints everywhere shall be taught to observe this feature of the gospel law.

Am inclosing \$1 for tithing. Our public school gave a music memory contest. The one to receive first honor was given \$10 prize. I promised the Lord that if I won I would give one tenth as tithing. So I am glad to send the \$1, as I won the first prize.

I am thirteen years old, but have never lived where there was a Latter Day Saint Church, but mother and father and my grandmother, Mrs. I. P. Baggerly, are all members, and we study our Sunday school lessons at home, and I enjoy it very much. I love to read the Religio quarterly also.

FRANCES SKINNER.

I am a boy ten years old, and I have earned ten dollars this summer, so I want to pay my tithing, for my mother has taught me it is one of God's laws. I want to be baptized this summer if Brother Knisley comes to visit us.

BERNARD NELSON.

The House of Laity of the National Assembly of the Church of England has approved a condensed version of the Ten Commandments, omitting such statements as "The Lord thy God is a jealous God visiting the sins of the fathers upon the children to the third and fourth generation," and condensing to ten short concise statements. But they have added an eleventh and twelfth: "Love God with all thy heart," "Love thy neighbor as thyself." These much abbreviated and quite terse commandments have not yet been passed upon by the House of Bishops or the Clergy.

OF GENERAL INTEREST

Church Becomes Community Center

On a drizzly evening in May a crowd of five or six thousand people gathered in and about Saint George's church in New York City for what was called a parish party. Nothing was sold except refreshments at cost. There was no appeal for money, or for church attendance or for the support of some particular cause. "There was just an assemblage of human beings," notes the *Outlook*, "gathered together to enjoy one another's presence and the color and the brightness and the music. The church, facing the mid-town East Side open space known as Stuyvesant Square, was the host, and these people were the church's guests, coming together to practice neighborliness, good understanding, and mutual acquaintance and respect. In one corner was the Seventh Regiment Band, in another the New York City Police Band. Here was a Maypole, there a folk dance. The streets were decorated and illuminated. And amid it all stood the church, the benign, spiritual friend of all.

"To some who went there the scene appeared like a picture taken out from the best of the life of the Middle Ages, when the church was the source of all that was good and hopeful as well as all that was solemn and true in life.

"This parish party is a very different thing from what many churches practice. It was not an attempt to compete with the movies or the theaters or the dance halls, to entice people into church. It was not bait thrown out to attract fish into the church's net. It was the natural expression of one side, and an important side, of religion. Indeed, it was evidence that here in this church at least religion is conceived, not as a part of life, not as something that is added to life, but as life itself related to what is best and highest for which men can hope and toward which men can aim."

The *Outlook* remarks that it is not likely that other churches can do just exactly what Saint George's has done, but the example has been set and the spirit ought to be followed in churches throughout the Nation in city and country alike.

International Advertising Convention

America entertained the Associated Advertising Clubs of the World at the nineteenth annual Convention held at Atlantic City, New Jersey, in June.

British delegates outnumbered those from other foreign countries, having a representation of one hundred and fifty persons interested in advertising and publicity.

Other representations were from Austria and India, coming over 12,000 miles and spending approximately five weeks on the way for the purpose of attending the convention.

Among the subjects discussed were photoengraving, or the use of pictures in advertising; retail shops and church advertising; community advertising; theater advertising; public utilities advertising; and the relation of education to advertising.

A further account of the convention is given in the *Outlook*:

"It may be said, we think, that the development of advertising as a profession based on psychology, science, and art, with a code of ethics as high-minded and exacting as that of lawyers or physicians, is a production of American industrial life. It is certainly one of the good things that 'chasing the almighty dollar' has produced. Advertising men are the liaison officers, so to speak, that bring, not only the separate industries of each country; but the industries of

various countries together. The thought was presented by various speakers at the convention that the getting together of men actively engaged in the promotion of business, and concerned in its success, will do a great deal for the betterment of international relations, possibly in some ways even more than the contact of Government officials, who are necessarily more or less detached from the normal commercial life of their respective countries.

"The convention quite properly had a technical and professional function, but it was a good deal more than a mere business-getting conference; it was really an international gesture."

Suggestions for Church Advertising

In an article appearing in the *Christian Work*, Reverend P. B. Hill, pastor of the First Presbyterian Church, San Antonio, Texas, gives an account of the advantages he finds in church advertising.

The business end of the church is not different from the business end of any other organization, he says. Other organizations sell through proper advertising, so why not the church? The church has lost greatly in the past by its failure to present properly its appeal to the public through the press and other media of advertising. The church has more to offer the world than any other organization, and its hesitancy to use the means of advertising for spreading its message must be counted among its failures.

Reverend Hill continues:

"I have always believed in the church advertising in every legitimate way, and wherever I have seen this tried it has been characterized by good results. My church has a contract for space each week in the morning and one of the evening papers, and is also using other methods of publicity.

"There are two things to be considered in the matter of getting results from church advertising.

"I. The results to be expected. These are, generally speaking, five.

"1. Increased attendance upon the services. This may not come in one grand rush, but it would be unfortunate were the increase to come that way.

"2. Increased gifts. Where a church has entered in a real way into an advertising program, the offerings have invariably increased. The businesslike aspect of such advertising naturally prompts men to give to such a church in a businesslike way.

3. "Increased enthusiasm.

"4. A general interest in religion and in the church. Apart from the direct results accruing to the individual church that is advertising there is a reaction on the rest of the churches of every faith and order. The man or woman who is inspired by an ad to become a Christian, to unite with the church or to lead a better life will often go to the minister of the church or faith of his or her parents or friends.

"5. There are also intangible results such as the inspiration that goes out to all sections of the country through the ads in the newspapers. Other churches are aroused to use practical methods, and individuals are challenged to think of the things for which the church stands.

"II. Four things must be kept in mind if you would get results from advertising:

"1. The truth. Robert Burns says in one of his poems:

"'Even ministers ha'e been kenned in holy rapture
A rousing whid to vend and nail it wi' Scripture.'

"If truth is essential to advertising in general it is peculiarly so to the church.

"2. The character of the advertisement. There is a dignity that should characterize all ads, and this reacts with telling force upon the people you are hoping to reach. The form of the ad should be studied with care if it is to make an impression. The type to be used should be carefully considered, the crowding, overwording and misplaced emphasis should be avoided in newspaper ads. In other forms of advertising poor printing, unattractive covers and too lengthy presentation should be avoided. This phase of advertising takes time and thought, but it surely repays every effort.

"3. The place of the ad is important. Do not put your display ad on the church page. Only the ripe saints read that. Get it on the editorial page or on the sport page or wherever the people you want to interest are accustomed to read.

"4. The kind of advertising. Each church must discover what form of advertising is best adapted to its needs. I use the 'direct by mail method' with good results. The newspaper display ad is also effective. Blotters, attractive folders, free lithographed postcards of the church and the billboards as well as other methods are open. Our church contemplates the use of the billboard, special paper and other forms of advertising in the fall.

"Wonderful things are in store for the church that has a vital spiritual message for the age and that makes this fact known to the public by every form of legitimate advertising."

An Appeal for Peace

The International Christian Citizenship Conference recently held at Winona, Indiana, adopted the following statement which was cabled to the rulers of twelve nations in Europe:

"Humanity is staggered by the possibilities of another world war. Homes in every land, over which the shadow of sacrificial death still hovers, are saddened by the prospect of still further heartbreak and suffering. The people in these lands have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism, and end war for all time. None of these hopes has been realized. Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels. Nations have been guilty of promoting selfish and ignoble loyalties. Efforts have been made to avert the disaster which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed.

"The time has come to try Christianity. It has never failed in any field when given a fair chance. And civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself. The nations of the world must depart from selfish individualism and inhuman isolation. They should unite in creating new standards which are based upon the teachings of Jesus. He must be acknowledged as the Supreme Arbiter in every national and international difficulty. Loyalty to him should be the chief desire of the nations. It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations. There is only one morality, one honor, one righteousness.

"We believe that the state belongs to God, and that he is the ultimate source of all civil and political authority.

"We believe that the divine right to sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds responsible for the

use of the sovereignty and authority which he has vested in it.

"We believe that God's judgments can be averted only by national repentance for sin and by national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world, and a restoration of prosperity and happiness to all the peoples.

"We further believe that civil rulers are his ministers as certainly as are the rulers of the church, and that these rulers are directly and immediately responsible to him for their official conduct. It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves, as far as their civil lives are concerned, that present-day world conditions have become so chaotic."

Now that the world is coming to realize that war is futile and every conflict must be more destructive than its predecessor, it is indeed time to try Christianity. The *St. Louis Globe-Democrat* asks, "How is that to be done?" and the answer may be found in the *Pittsburgh Post* "that a whole-souled application of the Golden Rule would speedily put the world on a permanent basis of peace."

Anti-Saloon League War

The war between the New York Anti-Saloon League and the State continues. William H. Anderson, president of the league, was indicted on charges of fraud in handling the league's money. However the directors of the league came to the defense of Mr. Anderson and declare the charges are the evidence of forces bent on killing supporters of prohibition.

An investigation by the legislature was recommended, and immediately the directors challenged the investigation as being unfriendly.

Press comments seem to regret such an action, because if the league's record is clear it should welcome investigation. However, the situation grows more complicated and the fight continues. The *Christian Work* says:

"William H. Anderson, of the New York Anti-Saloon League, charges that there are bankers to-day who are lending money to finance bootleg operations, just as there were bankers who gambled on warehouse receipts for whisky after prohibition was a certainty. They belong to the stripe that is trying to kill off the Anti-Saloon League because, unless they can bring to naught the effort of the people to compel the Government to be responsive to their moral convictions, these wealthy purchasers of politicians of both parties will find they have come to the end of their political overlordship. 'The kind of men who will pay bootleggers \$150 a case for whisky, running the risk of damning the souls of their children as well as corrupting them into outlaws,' we quote Mr. Anderson, 'would make a scrap of paper of the Constitution of the United States, a failure of self-government, and a mockery of the moral leadership of the churches'—if they could."

Women Preachers

Women preachers continue to increase and make themselves noticed. The International Association of Women Preachers will hold its annual assembly in Chicago, August 28 to 30.

The program is announced by Miss Madeline Southard, Winfield, Kansas, the president, and appears in the *Christian Work*:

"Eight denominations will be represented on the program, and women from sixteen denominations are members of the association. The Reverend Victoria Booth C. Demarest, Chicago, and granddaughter of William and Catherine Booth,

will speak on 'The Virgin Mary.' The Reverend Stella B. Irvine, Riverside, California, who is the national and world superintendent of the Sunday school work for the W. C. T. U., will speak on 'Women preachers: Why?' Miss Culla J. Vayhinger, Upland, Indiana, is in charge of the Americanization work for the W. C. T. U. and will speak on 'The woman preacher and the immigrant.' Brigadier Annie J. Cowden, Chicago, is in charge of social work for women in the Salvation Army in fifteen States. Her subject is 'The woman preacher and the outcast.' The Reverend Mary Lyon, Cleveland, Ohio, a missionary secretary of the Disciples of Christ, will speak on 'Women as home missionaries.' 'The woman preacher and the child' will be discussed by the Reverend May E. Bullock, Dayton, Ohio, in charge of children's work of the Sunday school board of the Christian Church. 'Echoes from the field' will be given by Miss Lee Anna Starr, Bellevue, Pennsylvania, of the Methodist Protestant Episcopal Church."

A Cold Winter

The public continues to suffer while the coal war is waged between the anthracite coal mine owners and miners. The two opposing groups of coal people are now supposed to be engaged in negotiations at Atlantic City, New Jersey, but if the negotiations continue without result during August the war between the operators and the miners will begin on September 1. Up to that day they will continue to observe the treaty which was made at the close of the last war.

The *Outlook* continues in explanation of the existing situation:

"On July 27 these two belligerent forces, temporarily at truce, broke off their parley. The negotiators of the mine workers demand that the operators not only recognize the Mine Workers' Union, but definitely provide for what is known as the 'check-off.' According to the 'check-off' the operators withhold from the wages of the mine workers whatever amount is required by the union for the payment of the miners' dues, assessments, and fines, and pay that amount into the union's treasury. The operators strenuously object to the check-off; for no belligerent willingly becomes a collector of taxes to be used for providing its enemy with munitions of war. Sometimes a belligerent is forced to do this, but only after defeat. It is rather humiliating to be required, not only to fortify oneself against one's enemy, but also to fortify one's enemy against oneself. The mine workers, however, are very powerful, and they can force a war if they choose. The operators are powerful too, for they control the supply of a limited but at present necessary resource. If operators and miners choose, they can break off their parley and start their fight next month.

"The 'check-off' is not the only subject of dispute, by any means, but at present it stands first on the list. Among other disputed points are wages. The operators would like to put in force a wage cut. The miners, on the other hand, are demanding a wage increase. Both sides expect to give way; but how far each side will yield and whether they will yield before or after a fight cannot be foretold."

In the meantime the consumers are anxiously awaiting the outcome of the dispute and wondering where their coal is coming from. Some communities are without a supply, and under the circumstances there is no assurance that such a supply is forthcoming.

The Coal Commission's report provided for seizure of the mines in time of stress, but the only action possible would be through a congressional law. Unless the President sees fit to call a special session, nothing can be done to relieve the situation this winter.

Some day people who now require coal and cannot get it will lose their patience, and then something will happen in the coal industry.

Protest Repeal of Child Labor Laws

A storm of protest throughout the country follows upon the act of the United States Supreme Court in invalidating the National Child Labor Law and the law establishing minimum wages for women. Chief Justice Taft has come to the defense of the court and attempted to answer its accusers in a speech on Memorial Day, although Justice Taft voted with the minority to uphold the laws.

Certain suggestions are being made regarding the function of the Supreme Court which would curtail its present powers. An article in the *Outlook* says regarding these suggested remedies:

"One of these remedies would require that no Congressional act could be declared unconstitutional except by a considerable majority, as six to three or seven to two. There are several objections to this remedy. One of them seems to us complete. It has been expressed by John W. Davis, former Ambassador to Great Britain, who points out that this would erect into a principle the practice of minority rule. Under this remedy a small minority would be able to prevent a law from being declared unconstitutional, which amounts to giving power to establish the validity of a law to a minority. This is a wholly wrong principle, and the objection to it should be regarded as decisive.

"Another remedy proposed is that Congress should have the right to overrule a decision of the Supreme Court by re-passing the law with a two-thirds majority. The objection to this, it seems to us, ought also to be decisive. The reason for a Constitution is that the people wish to have it as a legal protection against the errors or arbitrary will of their own representatives. If the Constitution itself can be interpreted by the representatives of the people, the Constitution is deprived of the reason for its existence.

"To put it in a familiar form: It is as if two athletic teams in contest with one another could by vote override the decisions of the umpire. If the Constitution is a valuable document, it should not be invalidated by a violation of its own principle. If it is not a valuable document, it should be abandoned altogether and not reserved as a meaningless institution. We do not think that the American people are ready yet to abandon their Constitution either directly or indirectly.

"Another remedy, or series of remedies, consists in the proposal to overcome a decision of the Court in each case by Constitutional amendment legalizing what the Court has disapproved. This has been proposed in the case of the Child Labor Law. It is likely to be proposed in the case of the Minimum Wage Law. The difficulty with this is that, if followed consistently, it would fill the Constitution with statutory provisions, and would to that extent change the Constitutional from an embodiment of principles to a collection of laws."

Much less radical than these proposals is that which Theodore Roosevelt made several years ago. He believed that when any State law was invalidated by a State court the people should have a right to pass upon the interpretation of the constitutional provision applied. If it would have been adopted, it would allow the people to say what their Constitution meant. This proposal was not intended to apply to Federal laws, although such application could be made.

One other remedy is suggested, and that is the "enactment of an amendment to the Constitution providing that in any case in which the police power of the State, invoked for the

general welfare and public health, comes in conflict with constitutional provisions for the maintenance of property rights, the police power shall be supreme. In particular, this amendment should also provide that in cases in which a State, exercising its police power for public health, was placed at an economic disadvantage because of its police regulations, Congress under its authority to regulate interstate commerce could enact whatever legislation was necessary for the protection of that State against unfair competition by prohibiting interstate commerce in goods manufactured in violation of the police regulations."

Such remedies would be unnecessary if all the judges realized the flexible character of our Constitution and made their decisions fit the conditions of modern life instead of their ironclad interpretations of an inflexible law.

The Public and the Movies

The Committee on Public Relations had its beginning on June 22 of last year, when representatives of various civic, religious, educational and welfare organizations met at Mr. Will H. Hays's invitation to discuss the problem of the motion picture industry in relation to the public.

The committee began to function during last September by holding meetings and interviewing representatives of various organizations. The effort has been to bring about a better situation concerning motion picture production and public welfare. The committee is able to do this by acting as a channel of communication between the public and the industry, bringing to the attention of the industry the attitude of the public as represented by the committee.

The committee invites church organizations to use the committee in any way that occurs to them in their desire to increase the value of the motion picture. The address is 522 Fifth Avenue, New York City.

The Oil Supply of the World

The United States is the greatest oil producing nation in the world, having produced last year 550,000,000 barrels in a world total of 850,000,000. But the figures are misleading, for seven eighths of the oil reserves lie outside the boundaries of this country. Only one eighth of the oil supply of the world is within the United States, yet we are exhausting our supply at a greater speed than the rest of the world.

"For years we have been prodigally wasteful in our methods of production" according to an article reviewed in the *Christian Work*.

"On an average less than twenty-five per cent of the oil underground has ever got into the pipe lines. And to-day the demand for gasoline is increasing so rapidly that we may face continually higher prices and perhaps an actual shortage. Our petroleum supply is not inexhaustible. And meantime we are discovering new ways to make it work. Ship after ship on the high seas is being changed from a coal to an oil burner. Land transportation is increasingly dependent on the same fuel. Already we are importing heavily to meet expanding needs. 'The United States' own reserve of oil is not illimitable,' said Sir John Cadman, chairman of the Inter-Allied Petroleum Council, during war days. 'On the contrary, one official survey after another during the past decade has definitely suggested that they are approaching exhaustion. . . . Before 1930 the United States may easily be relying upon foreign sources of supply for at least half, possibly more than half, of the oil demanded by her domestic requirements.' We do not ring the world with oil-bunkering stations and rich seaboard fields. On the other hand, says the Federal Trade Commission, 'a British steamer leaving New York for

a voyage around the world, calling at every important point of Europe, along the Mediterranean, in India, the East Indies, Japan, the Philippines, Australia, and the west coast of North America, and then returning to New York through the Panama Canal, would find oil-bunkering stations operated by a member of the Royal Dutch-Shell group at every important port of call.' 'It appears obvious,' the commission adds, 'that a nation having widely distributed supply and storage facilities, and owning the means of distribution, will have certain advantage in world trade against one having a concentrated supply.' Meaning, of course, the United States. We are to-day the great producers. But the rest of the world has the great reserves. Seven eighths of the world's supply, presumably, lies outside our frontiers. And each day we have more imperative use for that eighth we own."

Cost of Living Increases

The Bureau of Labor Statistics, United States Department of Labor, has announced an estimate of the increase in the cost of living. The increase in the cost of food since 1913 is about forty-six per cent.

The percentage of increase is based on the average of the increases in the cities of the country selected as typical. The *Outlook* analyzes the situation as follows:

"The largest increase, fifty-six per cent, is shown by Richmond, Virginia. The smallest, thirty-one per cent, is shown by Portland, Oregon. Detroit and New York are next to the highest, and Los Angeles and Denver next to the lowest. Midway of the list are such cities as Saint Louis and Atlanta. Indications are, therefore, that the increase in food costs has been greatest along the Atlantic seaboard, least on the Pacific slope, and has ranged between the two in the interior."

The peak of high prices does not seem to have been reached, despite the ten-year increase for from May 15 to June 15 of this year about eight per cent of the selected cities showed increases ranging from three to less than one half of one per cent.

"During the year from June 15, 1922, to June 15, 1923, more than ninety-five per cent of the selected cities showed increases, the greatest being seven per cent, and the smallest less than one half of one per cent. A single city, Saint Paul, showed a decrease of one per cent."

It is apparent that the ordinary family will have to count the cost even more carefully than before. The family budget should allow for this increase and make provision accordingly.

The United States Mystery Ship

The latest word in naval architecture is the mystery ship, U. S. S. *Langley*. It is designed to carry an aircraft which can be launched from midocean and which can return safely to the mother ship.

According to the *Outlook*:

"The U. S. S. *Langley*, which only recently made her maiden voyage, is the first and for the present the only aircraft carrier in our fleet. She is an experimental ship—a mystery ship, she has been called—and her mission is partly to solve the problems incident to maintaining a large air force at sea as a strong aggressive arm of our navy. The first cruise of the *Langley*, which was begun early in January, was undertaken with the end in view of solving these problems."

Picture in your mind a flat deck covering the entire ship. At the side and to the rear is a smokestack which does not interfere with the landing or starting of planes from the deck.

"Aircraft must be carried in large numbers within the confined limits of a ship. Facilities for repair, over-haul, and

upkeep in the form of shops for wood, fabric, and metal working must be included in the equipment of the vessel. Means must be provided for efficiently and speedily transferring the planes from the stowage spaces to the flying deck. Similar means must provide for keeping the flying deck clear of planes by transferring them below to the stowage spaces as quickly as they land on the carrier. The planes when landing on the deck must come to rest in comparatively narrow limits, and to accomplish such landings retarding gear must be designed which will arrest the speed of the plane and bring it to a full stop within a few feet.

"Then there is a device for literally hurling the planes into the air. This is the so-called catapult, and by means of it seaplanes are shot at high speed from the deck of the carrier. Land planes take off from a standing start by running along the deck for the full length of the ship and rising into the air as they attain flying speed. Landing a plane on the deck of a carrier is a feat to test the daring and skill of the most seasoned pilot. From an altitude of a few hundred feet the deck of the *Langley* appears incredibly small. A postage stamp on a very large envelope furnishes a descriptive comparison of this deck is an expanse of sea. And yet a thousand miles at sea it is by far the most inviting spot to head for, and for the pilot who is initiated it is all in the day's work.

"For a brief interval the pilot hovers in his plane over the carrier, and then, when the signal comes from below that all is well, he swoops toward the stern, handling his plane with an almost uncanny instinct, a perception and a skill little less than marvelous.

"As for the ship, the *Langley* was originally commissioned as the U. S. S. *Jupiter* in 1912, was the first electrically driven ship in the navy, and was used as a fleet collier. Her conversion to an airplane carrier was authorized by Congress in 1919, but it was not until the autumn of 1922 that she was finally completed."

A Silent Railroad

Philadelphia has a silent elevated railway, so constructed that the passing of a seven-car train at full speed overhead does not interfere with the conversation below, since the sounds are only heard like the distant boom of big guns. The quiet has been secured in quite a simple manner from the viewpoint of the engineer. William A. McGarry tells of this railway in *Popular Mechanics*:

"In the Frankford line, two major developments were made on the structure itself in addition to the improvements in the cars. The first was to fill the interstices of the H-beam uprights, on which the road is carried, with concrete. Various experiments have shown that such beams act as sound transmitters, carrying to the pedestrians vibrations that otherwise might have been dissipated in the air above. The second change was in the support for the rock ballast in the roadbed. Instead of using the familiar bolted lattice-work of steel, the engineers put in concrete arches. The result was a structure almost as solid and vibration-proof as masonry.

"For about a mile near the terminus, the line runs through a part of Frankford Avenue, which is so narrow that a center column structure had to be used. Even here the engineers managed to attain an unusual solidity. A special type of column was designed, supported below the street surface by plate girders that in turn rest on concrete piers twelve feet apart. The result has been a considerable deadening of noise, even when the old-type cars are used.

"The new cars are similar in some respects to those in use on the later lines in New York, but they have some addi-

tional safeguards. Fully automatic couplers were installed, the use of which not only eliminates the necessity of brakemen standing between the cars when trains are being made up in the yards, but also equalizes the speed of each car so that the train acts as a unit. It makes for less noise and more comfort. Another step is dual control of the air brakes, one of the old type, and the other electrical, the latter being instantaneous. In the old equipment, when the motorman applied the brakes, the first car in the train was the first to slow down. The second car bumped into the first, and so on throughout the length of the train."

This new high-speed transit is a six and one fourth mile stretch. It was begun in 1915 and the aggregate cost has been \$15,000,000, one fifth of which was spent upon the cars alone. The elimination of the deafening clatter of such roads represents a forward step in comfort and health.

Mummy Discovered in Argentine

A news item in the *Arkansas Gazette* tells of the discovery of a mummy in Argentine, South America. The account reads:

"A perfectly preserved mummy, believed to be that of an Inca chief, has been unearthed from a hill in the province of Salta Argentina, near the Chilean border.

"It was brought to Buenos Aires to-day together with a large number of implements and artistic carvings and art objects of stone, copper, earthenware, and onyx which were buried with it.

"The discoverer, Senor Leonardis of this city, said he found the mummy sealed in a large earthen jar after he had carried out excavating work to a depth of six feet.

"The teeth, the nails, and most of the hair of the ancient are in a perfect state of preservation, as are the vital organs, indicating a method of embalming that may be superior even to the Egyptian.

"The art objects include serpents, fashioned in copper, and also copper receptacles, carved heads of cats, monkeys, and other animals, parrots, and serpents.

"The methods used to unite the various parts of the implements suggest handiwork like that of the Egyptians. Senor Leonardis, who is an amateur archæologist, has presented his find to the National Museum."

Poison Liquor

A statement recently made by the United States Prohibition Director shows that a man who puts his trust in a bootlegger very often drinks with Death.

One man in a hundred who buys illicit liquor to-day gets genuine unpoisoned and unadulterated liquor, says the *Outlook*, and continues:

"This fact is shown by analysis of 80,000 samples seized in all parts of the United States during the past year, and made up of all kinds of liquor illicitly sold in this country."

"There are," according to Commissioner Haynes, "four sources of supply for bootleg liquor. They are 'moonshine' liquor, redistilled denatured alcohol, smuggled goods and liquor illegally withdrawn from bonded warehouses and directed to beverage purposes. Each class has its own peculiar dangers. 'Moonshine' is poisonous, first, because it is new liquor containing all the poisons that would be eliminated by proper aging. It is vile because it is distilled under conditions that make it, in most instances, unspeakably filthy. Redistilled denatured alcohol is poisonous because it is impossible to remove the denaturants by any means at the command of the illicit distiller. Smuggled liquor and liquor diverted from

LETTERS AND NEWS

Los Angeles Branch News Items

At the regular quarterly business meeting, July 2, provisions were made for a special meeting to be held on the night of August 1, for the purpose of legally instituting proceedings for the sale of our present church property upon which is contingent, under present circumstances, the building of a church suitable to the needs of the branch.

Several years ago the present building served the purpose, but with the growth of Los Angeles in the last few years has also been the growth of the branch and the prospects are fair for the addition of several hundred members to the branch in the near future so we feel we must have a main central building.

Every day in the year from two to five thousand people arrive in the vicinity of Los Angeles, many of whom never leave, so the city is growing with leaps and bounds. It must be remembered in this connection that there is but one glorious Southern California in all the world, and with this large influx is a proportional number of Saints coming here to make their home. Therefore it is not necessarily prophecy to say that in the very near future Los Angeles will have a large, commodious church for the Saints, and after that, beyond all probability, outlying districts and suburbs will build suitable buildings for those who find it inconvenient to attend the central church.

At the special business meeting above mentioned, considerable business of importance was transacted under a prevailing spirit as peaceful as was ever witnessed. Also the attendance

bonded warehouses is usually adulterated to increase the volume without diminishing the intoxicating power. So, from whatever source it comes, practically all the liquor that can be bought in the United States to-day is deadly or dangerous. Yet many men hold the blind faith that they are getting 'pure stuff, from these polluted streams.

"One fact, however, is to be borne in mind. Spectacular and violent as are some of the cases of illicit liquor poisoning and inevitable as are the slow poisonings often incurred, the number of men killed by alcoholic drink in the United States to-day is much smaller than it was before prohibition. A larger proportion of those who drink are killed, but drinkers to-day constitute a proportion of the total population so much smaller than in pre-prohibition days that the aggregate is much diminished."

Professional Slaughters

Prize fighting has come into its own and a whole lot more than it should own. Never before have professional fighters been able to attract such vast assemblages of people or obtain such huge rewards.

The boxing arena has played to crowds far exceeding those attracted by a Harvard-Yale football game and the gate receipts exceed anything ever before imagined.

"The cash-extracting power of Babe Ruth's bat," notes the *Outlook*, "is as nothing compared with the alchemy which lies in a pair of boxing gloves attached to the proper fists."

Boxing for sport is a clean and manly game and its value has been demonstrated many times. But when boxing has turned to slaughter and it is done at the beck and call of money, then the sport is no longer a sport but a debasing influence.

was larger than for some time. The branch has purchased a suitable lot in the vicinity of University Park, which the Department of Women rented in turn for a parking station, with a handsome revenue in return. The branch approved their action.

Various working committees were appointed, such as a finance committee and one to have full charge of advertising, sale, and disposition of the present church property.

Pastor S. N. Gray presented the names of five brethren whom he had selected as his assistants and asked authority from the branch for their regular assignment to duty. They are as follows: Elders J. I. Spencer and Dana Crum, counselors to the pastor; J. C. Stewart, presiding priest; Fred Crum, presiding teacher; O. C. White, presiding deacon; and J. H. Camp, publicity agent. These are to hold office until the next general election.

All regular branch meetings were ordered suspended from August 18 to the close of the reunion.

The Sunday School Department is undergoing a period of one hundred per cent activity. The men of the branch have organized a "Men's Bible Class," fully officered from president to secretary, which started with a membership of about forty. It is setting out for a hundred as first stop, and we believe they will get it. Efforts are being made to round up all the absentees and put them to work in classes. Pastor S. N. Gray called a meeting of the priesthood and is outlining a systematic program for the future which will insure work for all the priesthood who will accept duty.

In the Department of Recreation and Expression the wheels are humming. President Motter is getting right down to business and at the last meeting was greeted by the largest attendance for several months. The programs are spicy and of a high character, and Sister May Lewis, who teaches a class in public speaking and decorum, has consented to act as critic for the department. Her suggestions are of much value, considering her years of intense training and natural keen judgment. Every member on the program looks forward with interest to her personal suggestions. Sisters Kelley and Wickes are putting forth their best efforts for originality and "point" in the programs and their work is rated high by the interest shown in each number. President Motter suggested that a society paper would be of interest and called for an expression from the body. The suggestion took the form of a motion calling Brother J. H. Camp to the editorship of a society paper to be called *The Echo*, to be read the first and second meetings of each month.

Monday night, July 30, the members of the Department of Recreation and Expression gave a marshmallow and wiener roast at Hermosa Beach, there being from forty to fifty present. Our pastor is not to be considered a "dead one" judging by the number of wieners he can roast and eat and the hearty manner with which he enters into all the fun. But when he goes into the pulpit the outside, jocular man vanishes and, never lacking for thought or word, his sermons are fraught with the salt of seasoned logic and eloquence.

Among the visitors of the past few days is Sister Ada B. Hoisington of Boise, Idaho, who is visiting friends here.

J. H. CAMP, *Publicity Agent*.

Simcoe Branch Progresses

An item from the Simcoe, Ontario, Branch tells of the progress and growth of the branch. Five young people were recently baptized, the ceremony taking place in the beautiful Spring Creek. Many members and friends in attendance were deeply impressed with the services, a splendid spirit prevailing.

Denver Publishes Paper

The Little Missionary is a weekly paper published by the Denver Branch in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints.

Every Thursday this little paper comes out, and it is now on its fourth week of life. It consists of a double sheet, four pages about five and a half by seven and a half inches in size.

The first page consists of the name of the paper, the name of the church with its location, the weekly service schedules, and the names and addresses of all branch officers. The remainder of the paper contains branch news items and comments. Frank B. Almond, city missionary, is editor.

Some extracts from the paper are as follows:

"The Weekly Biography

"Probably the oldest Saint in the branch is Brother Peter Murie. He and Sister Murie came a few weeks ago from Columbus, Nebraska, to make their home in the "Queen City of the Plains." Brother Murie was baptized in 1854 at Genoa, Nebraska. When many were being led west through the deception of the Utah Mormons, our brother remained loyal to the truth, and later on, when Alexander and David Smith started on their trip to the Rockies, Brother Murie and others were organized by them into a branch at Columbus. This was in 1865.

"Since then Brother and Sister Murie have lived consistently the life of a true faithful saint. Now, in the twilight of their lives, they have come to Denver, and we surely trust that they may be spared to enjoy the association of the branch for many more years. At present Brother Murie and his companion are located at 251 South Sherman Street, but they expect to move to their permanent home by September 1.

"Stay in the Church

"Stay in the church, young brother, young sister. Not only retain your name upon the records, but give your ability, whatever it may be, to the church. Stay in the church in heart, in spirit. Place your affections upon the church and its work. Do not let them wander to things outside.

"If you desire joy, peace, or wisdom, seek them in the church through the gospel. Oliver Cowdery tells us, in describing the angel's ministration which he received in company with Joseph Smith, that this earth has not the power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit.

"Seek your happiness in the church; in doing your duty there. Let not your hearts go abroad, like the prodigal son, after pleasures forbidden in the law of God. Happiness comes only by the law of right-doing, of which the gospel is the most perfect exponent."

"Denver News

"Brother and Sister Conley, of Independence, Missouri, are in this city, where Brother Conley is doing special service for Armour & Co. Sister Conley is a former student of Graceland, and a faithful worker in the church. They are staying at the St. Francis Hotel, and expect to be with us for a few more weeks."

Tent Meetings at Duluth

Tent meetings are being held at Duluth, Minnesota, by Elders William Sparling of Minneapolis and Leonard Houghton of Madison, Wisconsin. A little over two weeks of services have resulted in four baptisms but the interest is growing and greater success is expected before the meetings close.

Reunion News

Northern California Reunion

July 29 closed a very pleasant reunion for Northern California. It was one of the best and one of the largest reunions held in our district. We were obliged near the close of the reunion to have the side curtains of the big tent rolled up and extra seats placed under near-by shade trees within hearing distance to accommodate the large numbers.

The following were the speakers: James A. Gillen, James F. Keir, W. A. McDowell, David E. Dowker, H. W. Savage, C. W. Hawkins, Dora Glines, and Vida E. Smith. W. H. Dawson, during instruction hour, gave a twenty-minute lecture on the Book of Mormon, and answered questions on the subject. Brother Gillen was to have occupied this time but was ill. It was a happy surprise to have Presiding Patriarch F. A. Smith step into the meeting on the 28th.

The Friday evening entertainment was held in the open; the program was well received by an appreciative audience of about seven hundred. The cantata was held on the following evening also in the open. The district choir, under the direction of acting district chorister, Birdie Clark, was at its best.

Those speaking on the closing Sunday in their order to very large audiences were Bishop James F. Keir, Presiding Patriarch F. A. Smith, and Apostle James A. Gillen. There was power in the preached word, fervor in the prayers, and wonderful experience in the testimonies. The spirit of love, good fellowship, and service was manifest to a marked degree.

Ten were baptized and five children were blessed. Confirmation of those baptized took place at the prayer or preaching meetings, adding to the solemnity of the occasions. All the general church officers were recognized in their places, backed by the district presidency. There were meetings in charge of the bishopric and patriarchs respectively.

The young people had the time of their lives; it was the biggest showing of young people we have had, nearly one hundred being present. Many older ones also caught the spirit of youth by attending young people's prayer meeting. Wiener roasts and melon feeds, a mock funeral, field meet, and entertainments were some of the activities. The big parade which for the first time in Irvington history blocked traffic on the main street for about half an hour, was a great success.

One busy man at the reunion was the district president, J. D. White. He was up early and late looking after the comfort and convenience of the Saints. The commissary department was his stronghold for the first part of the reunion, but after getting the rough places ironed out he joined later in the more active arrangement of the meetings.

Brother W. H. Dawson found some place to busy himself from near 4.30 a. m. to midnight each day—a real rest from secular affairs. Brother W. A. McDowell was busy with preaching, presiding over meetings, and giving patriarchal blessings. He gave twenty-five blessings and said at the close of reunion that it was one of the best he ever attended.

Brother Gillen showed himself a master of the art of preaching, so earnest and forceful, clinching the arguments with facts.

How beautiful the contrast of "the strong oak tree that stood in his path," and "The sweet full bloom of the pretty flower near it," and God's purpose in having each to fill its own mission. Bishop Keir's talks were clear, forceful, and logical.

Three hundred forty dollars were pledged to Graceland College.

The first step in reunion program work was taken up this

year by organizing an elementary group, ages one year to twelve. Sister Helen Rood did splendid service, aided by the other public-school teachers and others present.

Three quiet, peaceful, harmonious sessions of conference were held during the reunion. The following seventeen listed according to votes received were elected delegates to General Conference: J. B. Carmichael, Mrs. J. D. White, Vida E. Smith, Alfred E. White, W. A. McDowell, F. A. Smith, Lillian Ewing, J. A. Gillen, Ruth Clegg, James F. Keir, Dora Glines, Ruth G. Thorman, Mrs. M. L. McRoberts, A. J. Damron, Mrs. L. M. Norwood, H. W. Savage, and Julia Mockler.

The personnel of the district remains as before with three exceptions: Birdie Clark was elected district chorister; Gertie Bidwell, district librarian; Ruth Clegg, superintendent of the Department of Women. Sister Clegg was nominated by Dora Glines and approved by the conference.

Lamoni Reunion

Reunion activities at Lamoni continued throughout the time set in spite of the disagreeable weather conditions. During the first five days it rained continuously day and night and made camping less delightful than it otherwise would have been.

All day the first Sunday it poured, preventing many from town getting out to services. The roads were very bad, but in the afternoon and evening a few from town braved the mud and came to meetings. Sunday night saw a sorry-looking sight—wet bedding and a disheveled camp—but the majority were still optimistic. On Saturday following the opening of the reunion a severe storm broke, blowing down the main tent and doing considerable damage to the camp.

Attendance was smaller at this reunion than in previous years. While there were as many campers as usual, the attendance from town was lighter. One reason was that there was no bus service, and without street cars many have no means of transportation.

Splendid meetings were experienced, especially those of the young folks. Local speakers were assisted by Apostle F. Henry Edwards and Patriarch Ammon White.

On Monday a large crowd of young people assisted in a program followed by a bonfire.

The rain continued through the week up to Friday, and by Sunday morning the roads had dried sufficiently to enable a goodly number to attend the closing services of the reunion.

Pottawattamie and Fremont District Reunion

A miscellaneous program was given on Thursday evening as the prefatory session of the reunion.

Regular services began Friday morning with prayer service at 9.30 and business meeting at 11. At this time the presidency of the district, associated with Apostle F. Henry Edwards, were chosen to preside over the reunion. H. H. Hand was chosen secretary. A memorial service was held at 3 p. m. with preaching by J. F. Mintun. Preaching was also held in the evening at 8 p. m. with Elder P. T. Anderson as the speaker. About two hundred gathered to hear the sermon.

The music is in charge of Sister Vinnie Hatch.

During the afternoon Elders C. F. Putnam and F. Henry Edwards with his sister Blanche Edwards, arrived on the grounds.

The rains of the last few days put the ground in good condition for camping. The location of the large tent is ideal.

On Friday evening there were twenty-four living tents, one Oriole tent, one for the boys, the dining tent and others on the grounds to be erected.

The spirit of cheer pervades the camp.

J. F. MINTUN.

Reunion at Deer Park

The reunion of the New York and Philadelphia District opened at Deer Park, August 4.

An official book has been issued defining the daily program which is both entertaining and educational.

Prayer meeting is at 7 o'clock in the morning; school of methods from 9.30 to 12 o'clock; from 1 to 2 the Department of Women; 3 to 6 the Department of Recreation and Expression; and 7.30 to 9 in the evening preaching service, lectures, and entertainment.

The prayer services are under the direction of A. E. Stoff, the school of methods under the direction of John Zimmermann, jr. The Department of Women, with good attendance and interest, is taking courses in mothercraft and child welfare under the direction of Barbara W. Milligan. The recreation and expression activities are conducted by Duane Anderson and N. E. Milligan.

Apostles D. T. Williams and E. J. Gleazer, Bishop Fry, Elbert A. Smith of the Presidency and others, are attending the Deer Park assembly.

Some noted speakers addressing the meetings are Professor F. W. Blackmar, of University of Kansas; Reverend Henry Heine, of Crescentville, and Professor T. F. Herman of Lancaster, Pennsylvania.

N. E. MILLIGAN.

Eastern Colorado

The Saints of the Eastern Colorado District are looking forward to the happy reunion time which always brings good cheer and pleasant experiences and which gives to each and all renewed courage and strength for the gospel work through the rest of the year.

The camp grounds are beginning to take on the appearance of life and activity. The two big tents are up and ready for services which are to begin next Friday, August 17.

Elder C. H. Rich, who has charge of the commissary department is busy getting the cafeteria in shape to accommodate all who wish to be served. He announces that prices will be reasonable.

Elder J. D. Curtis, who has charge of supplying all with cots and tents, is on hand and ready for service. His prices are: Cots 40 cents and 75 cents; 10 by 12 tents, \$4.75, and 12 by 14 tents, \$5.25.

The grounds are beautifully located at 1015 Cheyenne Road at the mouth of Cheyenne Canyon between Ivy Wild and the Stratton Park, and is favored with beautiful scenery, good water, and a climate that is unexcelled. To reach the grounds from Colorado Springs, take the Canyon car to the end of first car fare, walk one block south and four blocks west. If you pay second fare get off at O'Malley Street and walk south one block, or take the Broadmore car to Cheyenne Road and walk four blocks west. To call the grounds by phone, call C. H. Rich, 3838-W.

The reunion will be favored by the presence of able and interesting speakers who bring with them a message of first importance. Among the speakers will be: Apostle J. A. Gillen, Bishop James F. Keir, and Field Worker, Mrs. Dora Glines, who will be assisted by the local force among whom are men and women of wide experience and splendid abilities.

Every member of the district is urged to be present and enjoy this rare treat.

GEORGE H. WIXOM.

Ridgeway, Missouri

We have no branch here but hold Sunday school every Sunday. We have fifteen members but no one holding the priesthood, so Brother Carl Ballantyne comes or sees that some one comes from Lamoni when the roads will permit.

Sister Ward L. Christy did a noble work for us this spring by helping get a mothers' meeting started, helping the people to see the need of better living. Everyone speaks very highly of Brother and Sister Christy. They held a four-week meeting in Blythedale, Missouri, and many seemed very much interested. There are three other churches in that place.

Elder Christy held the first meeting in Ridgeway two weeks ago and we are hoping for a big gathering in of the honest ones in due time.

DORA P. HERNDON.

Eastern Montana District Conference

As many of the Saints of the district were hindered from attending our district conference last June we thought it would be interesting to write concerning it.

The session opened on a Saturday evening in charge of Elder Eli Bronson who had just arrived from Outlook, Montana, where he had baptized six young people. Saints from the western part of Montana were unable to cross the Missouri at Culbertson so returned home, all except Brother Eli who induced some one owning a row boat to attempt a crossing.

After reading the reports, the following officers were elected for the coming year: Elder James C. Page, president, Glasgow, Montana; A. R. Ritter, vice president, Fairview, Montana; Earl Wilcox, district secretary and Bishop's agent, Glasgow, Montana; S. M. Andes, treasurer. Sunday school officers for the year were chosen as follows: Sister Clara Wheeler, superintendent, Andes, Montana; W. R. Hillman, assistant superintendent, Fairview, Montana; Mrs. W. R. Hillman, secretary-treasurer.

All enjoyed a good basket dinner Sunday, and a program was rendered which was encouraging as well as uplifting.

A committee was appointed to make arrangements for holding a joint reunion with the Saints of Western North Dakota at Willistown, North Dakota. It was decided to hold our fall semiannual conference at Glasgow, Montana, November 16, 17, and 18. We look with hope to see a larger attendance and hope the weather and financial conditions will permit it.

EARL WILCOX, *Secretary.*

Church Views Told in College

One of our young pastors who is also carrying work in one of the colleges of the country writes as follows of one of his interesting experiences:

"I was very pleased to have the privilege of giving a talk before the sociology class of the college here last Tuesday to explain the difference between our organization and the Utah people. It was an invitation by the professor, because there had developed a controversy in the class the previous day as to the distinction between the two organizations. I was not a member of the class. In my talk I quoted the Kirtland suit decision which would be considered by the class as good evidence, ending my talk by making the plea that in justice to the students of the college who were members of the Reorganized Church and the hundred thousand good folk who were members, it is only fair that all teachers make this distinction. I was surely pleased with the hearty handclap that was given at the close. Most of these students (60 plus) will be teaching young Americans in the schools of Kansas.

"We are now preparing for the work of the reunions, busy outlining for the study hour which I am to have charge of, and wife is to have charge of a church school for the children during the forenoon.

"I am pleased to say that I have successfully completed another term at school. That this added efficiency will be used in church work is my sincere desire."

Burgess on Vacation

When we left Independence the night of July 14, it was with the expectation of an immediate vacation, but it has not proven such. Arriving in Billings, Montana, at 6.45 a. m., July 16, we found conditions not good for an early trip to Yellowstone, as planned; also that some business we had expected to attend to later was pressing.

Elder A. M. Chase, who is also here visiting his son, Doctor C. S. Chase, volunteered to take me by auto about 350 miles to north Montana, so we left at 4.45 a. m. Tuesday, the 17th. Within fifty miles we found evidences of a severe storm the night before, hail which broke most windows on north and west, and rain washing out culverts. As our trip was northwest, we discovered the destructive hail covered a width of about one to three miles, but some fifty to seventy miles long.

The second day we struck some of the worst roads imaginable. It was like driving over a plowed field after a rain. It was curious to travel so far and to see so very few houses or signs of habitation. And sad to relate those we did see were usually vacant and the land deserted. The second day we traveled from 6.30 a. m. till 8.30 p. m. without seeing a town or getting a bite of food or even a good drink of water. I had to get out and open some nine gates, and found an equal number open, also we had to make short detours, because of culverts washed out, some seven or eight in sixty miles. The detours led around and down and then up, instead of across.

Montana is not a desert but is hurt by a three years' drouth and also by high bank interest. Ten per cent does not give the farmers opportunity to recover in a good year the loss of dry years, so in many sections it is a case of more than half the land foreclosed, then going to ruin. They tell us of homesteaders who walked east, earning enough in a town to take them to the next and thus moving back east. Mortgages are taken not only on the land and personalty, but on the crops. So they walk out with say fifteen dollars worth of property all told. It is enough to make one realize anew the grave need of a social remedy, and of brotherhood.

The sights included homes built in the rock, from half to five sixths being the original cave, some little more than a cave fronted off. Again we saw majestic sweeps of scenery, or the bad lands along the Missouri River. This latter requires a steep descent to a ferry, run by cable and river current. The river is not too wide to "halloo" over, though it took the ferryman over an hour to cross, but only about five minutes to take us, when he reached us. Then after a few miles along the river bank, there was a long ascent, rather trying in part. (At one point there was not an inch to spare on either side of the car wheels, a washout having taken earth on both sides.) It was a "Religio" hill, "Onward, ever upward," but like other hard tasks was worth while for the view and the coming up out of the depths, even though in so purely physical a sense.

Returning we took the Glacier Park road for 140 miles to Havre, thence southwest to Great Falls. A traveling man rode with us for forty-five miles "to talk religion." The night was spent at Fort Benton, once the head of navigation in the sixties. Its name and the name of the county, Chouteau, and other old names bespeak Missouri and even Saint Louis.

This roundabout way made the trip about five hundred miles coming back, but it was easier and took no more time than the shorter route.

After two weeks spent on manuscript and hard work, Saturday, August 4, Elder Chase and wife, and all our family drove forty-five miles northwest to visit some church members—the Crawford family. John Crawford and wife of

Emerson, Iowa, were there for a summer's visit, as each of their four sons, Frank, Earl, Gardner, and John, and their daughter Mary have taken homesteads of 320 acres apiece. They have fine farms and excellent crop prospects and are also prepared to care for their crops and property.

We remained over Sunday and had a good visit for they all made us feel at home. John Crawford, the son, was at Graceland College two years, 1918 to 1920, and remembers his experiences with great pleasure as well as profit. Of course they have the church books and church papers, as well as many other good magazines and books.

Our trip makes us appreciate more than ever the value of our church services. So to-morrow we start with Doctor Chase and family to drive through Yellowstone Park and thence on to the Western Montana Reunion August 17 to 26.

Somehow, standing on a mountain height it is easier to take a broad view of life and pray for the church and God's blessing on his people.

S. A. BURGESS.

Work in Auckland

The work is moving onward in Auckland. The meetings at the mission house are becoming more interesting and better attended as time passes. I had the pleasure of baptizing a fine young man recently and another is inquiring. The Sunday school is a good feature of the work. It averages about thirty. The Department of Recreation and Expression is running fortnightly.

We still go on with the street work. There are so many infidels and agnostics of every type that it keeps one busy meeting them. Last Sunday I had an open-air debate with a Catholic. I invited him to come every Sunday as I intended to continue the discussion and would give him time for reply if he cared. It is splendid to find the latter-day work so defensible from the point of view of scripture and history.

We are expecting Brother and Sister McConley soon and expect to have a profitable time.

J. H. N. JONES

Meetings at Halfway, Michigan

We have been making a special effort at Halfway, Michigan, a few miles from Detroit toward Mount Clemens, Michigan. We began services in a large hall there Sunday night, July 22.

I had announcement of the meetings put in the local paper, and had three thousand circulars printed and distributed from house to house. About twelve Saints did the canvassing. Also, a large cloth sign was put on the hall announcing the meetings. About seventy-five Saints with a few friends attended from Detroit, most of them from that section of the city near the meeting place. In addition we have piano and other instrumental music and singing. Yet, with all of this, we get about two or four of the people of the town out to hear us. It appears that the people are becoming very well satisfied with themselves and what they know of religion, or don't know.

Brother R. C. Russell was in Windsor and heard of our efforts and has come over to give us a lift. He preached last night in the open, leaving the nice, large hall and coming down to the street, endeavoring to get to the people. The response from the people was disappointing even then. A few lingered and listened. We will try it on the street again to-night if the weather be favorable, and again next Sunday night in the hall. If by that time the people are still as indifferent as thus far, I think I shall leave them in their smug satisfaction.

The development and chaos outside of Zion in the world,

I believe, will be the conditions that will make people keen to hear our message.

I believe that the big task before the church is to husband their own resources and energy and devote themselves to the work of development to a point where they will be independent and self-sustaining, from the products of the soil to the finished, manufactured article, so that we will be immune to the effects resulting from the clashes between the classes in the world. And in their desolation following their disorder, they will be glad to learn from a people who are orderly and secure in their ways. I am of the opinion that the big work of conversion of the word will begin then. But we must prepare, or else the opportunity to save will not be ours at that time, and with them we shall suffer. The church work in the city among our people seems fair.

G. R. KUYKENDALL.

Little Sioux and Gallands Grove

The joint reunion of the Little Sioux and Gallands Grove Districts will convene at Dow City, Iowa, August 17, and continue for ten days.

The success of the reunion will depend upon the attendance and the spirit in which people take part. This will be an occasion for earnest study, educational growth, spiritual development and for the enjoyment of the good things of our Master's kingdom.

Dow City is a pretty village in Crawford County, on the Illinois Central and Northwestern Railroads. Connections with the Chicago, Milwaukee and Saint Paul is made at Orion, two and one half miles away. It is also on the Lincoln Highway, one of the best automobile roads of Iowa.

The commodious city park at Dow City has been kindly granted us for the use of the reunion. It is a beautiful, shady park, supplied with good water and camping facilities.

Tents of various sizes, also cots, may be rented for the season at reasonable rates. Rooms may be secured in homes of the town. Those desiring the committee to secure rooms, tents, or cots should correspond at once with J. L. Butterworth, Dow City, Iowa, for terms and reservations.

A dining tent will be operated on the grounds where good meals may be had at the following rates: Breakfast, 25 cents; dinner, 35 cents; and supper, 30 cents.

There will be ample room for Boy Scouts, Oriole Girls, and Temple Builders to camp in groups where they attend under the direction of local leaders.

Competent leaders of recreation will be in attendance and provision will be made for a series of athletic games and contests each week-day afternoon at four o'clock. The schedule will be printed with other announcements and distributed each day.

A cordial invitation is extended to all Saints and friends to be present and worship with us for the ten days. Those who cannot plan to camp should try to attend as many days as possible, especially on the two Sundays.

It is desired that all departmental heads and others interested in special lines of work at the reunion be present at the organization meeting Friday morning, August 17.

Bishop A. Carmichael, of Lamoni, Iowa, will be present throughout the reunion and will conduct the study hour each morning at 7.30. He will especially present and discuss the economic and financial problems before the membership of the church, together with such other questions as may be raised for discussion. His will be a continuous series of subjects and one must follow them each morning to derive the greatest benefit. This is a fine opportunity for one to become acquainted with the real issues before the church; and the methods proposed and being used for their solution.

Apostle F. Henry Edwards will be present the first five days of the reunion. Patriarch Charles Butterworth will attend during the whole time.

Miss Blanche Edwards, recently from England, will be present the first five days and will have charge of departmental work at 2 p. m. each day. Bring your problems and be ready to join in the discussions.

Elder Charles Putnam, missionary supervisor; Elder S. T. Pendleton, missionary; and Elder P. R. Burton, missionary in Nebraska, will attend throughout the reunion and assist in the services.

Special features of the daily programs are as follows:

Lectures and study hour each day at 7.30, beginning Saturday morning, in charge of Bishop Albert Carmichael and others. Prayer meetings every morning at 9. Preaching daily at 10.30 a. m. and 8 p. m. Department round tables daily at 2 p. m. as follows; in charge of Miss Blanche Edwards and others: Friday and Saturday, Sunday School Department; Monday, Department of Recreation and Expression; Tuesday, Women's Department; Wednesday, Health Department; Thursday, Department of Music; Friday, preaching at 2 p. m., Graceland College program in the evening at 8. Saturday, 2 p. m., reunion business meeting. Recreation each week day at 4 p. m. in charge of trained leaders.

The daily programs follow:

Friday, August 17: The opening service of the reunion will be a general prayer meeting held at 9 in the large tent; 10.45, organization meeting. Address of welcome, Mayor of Dow City. Response by the chairman of the reunion committee. Organization of the working forces of the reunion; 2 to 3.30 p. m., Sunday school departmental round table in charge of Miss Blanche Edwards; 4 p. m. recreational activities in charge of J. E. Keck; 7.30, orchestra and song service; 8, preaching.

Saturday, August 18, 7.30 to 8.30 a. m., lecture or round table in charge of Bishop A. Carmichael, whose main theme will be the economic and financial problems of the church. If there is sufficient demand for other lines of study they will be provided. Nine to 10.30, prayer meetings. The young will assemble in the small tent, joining the general session later in the hour; 10.45, preaching in the auditorium tent. Talks for children, Bible stories, etc., in the small tent; 2 p. m., Sunday school departmental work; 4, recreational activities; 7.30 p. m., orchestra and song service; 8, preaching.

Other week day programs will follow the above order except as otherwise announced.

Severe Storm Visits Lamoni

About 10 o'clock Saturday morning, August 4, a severe storm struck Lamoni. In approximately half an hour .83 of an inch of water had fallen. Telephone and light service was impaired, but the trouble was soon adjusted. A pole on the reunion grounds was blown down and had to be reset.

Several small buildings in the vicinity were blown over, and corn crops generally damaged.

The *Lamoni Chronicle* gives the following account of the effect of the storm on the reunion grounds:

"Perhaps the greatest consternation reigned at the camp ground where the Saints' reunion is in progress. The morning prayer meeting was just drawing to a close when the storm broke. Many fled to their tents, but a few remained on the advice of those in charge, and before they got away the large assembly tent collapsed on top of them. On hands and knees they crawled from under the water-soaked canvas. Several were bumped and bruised by falling poles, but no serious injuries were received. The children's tent collapsed also but was unoccupied. Most of the smaller tents withstood

the gale, and by 2 p. m. the assembly tent was back in readiness for the afternoon meeting."

About three inches of rain fell during the first week of the reunion.

Independence

The offer of President Frederick M. Smith to the mayor of Independence, of the use of the Campus for memorial services on August 10, was accepted.

Mayor Cappelle appointed a committee representing all the denominations in Independence to meet and devise a plan for the union service. President Frederick M. Smith and Church Historian Walter W. Smith were the representatives from our church.

It was decided that at 3 p. m. on Friday, August 10, the townspeople would assemble on the Campus to pay a last tribute to the late President Harding. A program was arranged for the occasion.

Over three thousand people met on the Campus and took part in the memorial services in spite of the blazing hot sun, and Mayor Charles D. Cappelle presided. "America" was played by the augmented Legion Band and sung by the audience, and a choir consisting of the united choruses of Independence churches, led by our own leader, James R. Houghton. This was followed by another piece, "Nearer, my God, to thee," by the band and choir. Invocation was offered by Doctor J. Wesley Smith, pastor of the First Methodist Episcopal Church, South. Special music was then rendered by the band and choir. L. T. Dryden delivered the address eulogizing the late President. "Lead, kindly light" was next sung by the choir, assisted by the band. President Frederick M. Smith pronounced the benediction. The audience sang the "Star-Spangled Banner," and taps was played, sounding forth from the tower of the Institute.

Five minutes of silence was observed by the audience at 3 o'clock, at the opening of the services.

Every civic organization in Independence was represented at the meeting, including the various churches. The *Independence Examiner* aptly notes, "There will be such a bringing together of the various elements which make up our population as perhaps never has taken place before."

A rehearsal of the music for the occasion took place last Thursday night, the united choirs assembling under the direction of James R. Houghton. The choir consisted of about two hundred persons.

The augmented Legion Band marched to the Campus playing "Onward, Christian soldiers" and assembled on the platform. It consisted of about fifty pieces, under the leadership of Earl C. Cox, a member of our church.

By courtesy of the Herald Publishing House, programs were presented for the occasion.

On the Campus over the week end, the summer activities continued. Saturday night saw a packed house to hear the concert by the L. D. S. Band and see the motion pictures that followed. Sunday, August 12, at 7.15 p. m. the choirs of the churches in Zion, assisted by the L. D. S. Band, rendered a sacred concert. Cyril E. Wight, president of the Lamoni Stake, preached the sermon. The second Bible picture, "Cain and Abel," was presented following the sermon.

Next week's program will consist of band concert and motion picture entitled "Back home and broke" on Saturday night. On Sunday, August 19, at 7.15 p. m. a sacred concert will be given, followed by preaching by Elder A. B. Phillips. The third Bible picture, "The Deluge," will be shown.

Sunday services in Zion churches were as follows: Preaching at 11 a. m. at the Stone Church, Elder J. W. Metcalf;

Enoch Hill, Elder W. A. Smith; Liberty Street, Elder A. B. Phillips; Walnut Park, Elder J. A. Dowker.

At the Stone Church Miss Margaret Gard, of Walnut Park, sang "O Rest in the Lord," from Mendelssohn's "Elijah." The choir sang "God is love," by Shelley.

Bishop Charles Fry has just returned to Independence from England.

R. V. Hopkins, pastor of Zion, returned from his trip to Colorado but left immediately for Michigan where he will attend reunion.

The first program of the "musical appreciation" course being given by James R. Houghton at the Department of Recreation and Expression meetings, was presented last Friday night. Owing to difficulty which arose in adjusting the radio, the program was not broadcasted as had been announced.

Plans are being made for broadcasting the next program August 17, 7.45 p. m. at the Stone Church which is as follows.

*Exposition of Classical Music August 17, 1923,
By James R. Houghton*

1. Baritone Solo: "Hark! Hark! the Lark"
Schubert (1797-1828)
Mr. James R. Houghton
2. Violin Solo: "Air on G String".....Bach (1865-1750)
Miss Emma Snead
3. Harp Solo: "Fantasie Impromptu" Op. 68
Chopin (1809-1849)
Mr. Alberto Salvi (Victor Record)
4. Folk Songs:
 - a. "Oh! No John"England
Congregation
 - b. "There Is Not in the Wide World"Ireland
Mr. James R. Houghton
 - c. "Au Clair de la Lune"French
Mr. James R. Houghton
5. Overture: "Midsummer Night's Dream"
Mendelssohn (1809-1847)
Philadelphia Symphony (Victor Record)
6. Folk Songs (continued):
 - a. "Wir Hatten Gebauet"German
Mr. Job Negeim
 - b. "Ay-yukh-nyem"Russian
Mr. Job Negeim
 - c. "Pray, Men, Pray" (Text by A. N. Hoxie).
Congregation
 - d. "Puncha, Puncha la Rosa"Spanish
Mr. Job Negeim
 - e. "Weily min il Gheramy"Arabic
Mr. Job Negeim

Holden Stake Items

On July 30 the Holden Home Sunday school and Group One gave a farewell service on the home lawn to Brother and Sister G. W. Hancock who have been serving as superintendent and assistant superintendent respectively in the Home Sunday School. Also Brother Hancock has been in charge of Group One and Sister Hancock was the "friendly visitor" in the same group. They are leaving for Bates City to take charge of the F. E. Ford farm while Brother Ford is absent on school work in Lamoni, Iowa. Brother and Sister Hancock have been faithful workers in Holden and their services should be appreciated in Bates City.

Bishop C. J. Hunt is back in the office after a few weeks' absence on special reunion work in the South. He reports a busy time, having preached thirty-seven sermons in twenty-five days.

Brother and Sister Perry L. Hiles have moved to Independence where Brother Hiles has a position with the state grain inspection department. They will be missed very much as they were numbered among our best workers.

The Sunday school class of young married people gave a program at the home at the close of their Sunday school recently which was much appreciated.

The Department of Recreation and Expression meeting has been changed from Friday evening to Sunday evening at 6.30.

Special services were held in Holden Friday afternoon in memory of the death of President Harding. Music was furnished by the DeMolay band and male quartet and addresses were delivered by the ministers of the Baptist, Methodist churches, and by Elder D. J. Krahl of our church. In the evening at 8 o'clock services were held on the Holden Home lawn for the home family and those who could not attend in the afternoon.

A special conference of the pastors of the churches in the southern and eastern parts of the stake with the stake presidency was held at Knobnoster, Missouri, on Sunday afternoon, August 12.

All who are able to assist in the work of the Square Deal Dining Hall at the State Fair, August 18 to 25 should advise Brethren I. M. Ross or W. S. Macrae as to when they will arrive at Sedalia. All Saints attending the fair should look up our dining hall and tell others.

A number of our school-teachers will teach outside the stake. Brother and Sister James N. Curtis will occupy as superintendent and principal of schools at Naylor, Missouri. Frank E. Ford will act as superintendent of schools at Lamoni while Misses Edna Johnson and Lourissa Dillon will also teach in Lamoni. Miss Bertha Johnson will be in Independence, Missouri.

There were three baptisms at Bates City on Sunday, the 5th.

The fifty-second annual commencement of the Central Teachers College at Warrensburg was held on Tuesday the 7th. A total of 454 degrees, diplomas and certificates were granted. Sisters Ethel Macrae of Warrensburg, and Lillian Nunnemaker of Independence received the degree of associate in arts, and certificates were issued to Sisters Myra Nunnemaker of Independence and Edith Curtis of Holden. There were fifteen Latter Day Saint students at the school this summer.

"They Say"

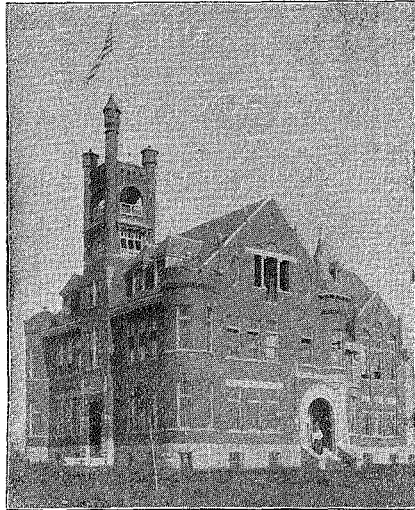
"They say" is a shelter frequently sought by those who thoughtlessly or intentionally would injure by a shaft but who would not sponsor the blow.

"They say" is a cloak never sought and a refuge never taken by one who seeks first his neighbors' interests.

If all that "they" say were true, my son,
Then there's much that is wrong in the world,
And many a man we thought quite straight,
Is crooked, and warped, and gnarled.

But "they" have tongues which are mordant and harsh,
Which pour out rank venom and bile,
And characters white have been hurt by the words
Which "they" have spoken the while.

So join not your words to what they have said.
Hold close to the truth, and be strong,
And refuse to repeat what "they" may have said
Lest you make yourself party to wrong.



What Graceland College Offers You

1. The opportunity to discover and develop your talents.
2. The best social development.
3. Good wholesome sport and recreation.
4. Training for leadership among men.
5. A realization of your dream of success.
6. The opportunities of a fully accredited college.
7. The contributions of the best thinkers of the age.
8. Spiritual development.
9. The great vision of the church.
10. The association of many of the best young people of the church.
11. An opportunity to meet and become acquainted with the leading men of the church.
12. An incentive to a consecrated life of service for your fellow men.
13. A group of instructors—each one an expert in his chosen field.
14. An environment well adapted to study and school work.
15. Opportunities for self-help whereby students may earn their way through college.

Will You Accept These Gifts?

For Complete Information Write

THE PRESIDENT GRACELAND COLLEGE LAMONI, IOWA

MISCELLANEOUS

Special Notices

Wanted.—The name of a supplier who can furnish cotton yarn in ten and twenty pound lots, for knitting of socks, scarfs, and sweaters. Anyone knowing of such a supplier please notify J. C. Keck, Sherwood, North Dakota, Route 1, Box 15.

Wanted.—A position in Arizona or New Mexico near a branch of Saints. Hold office of priest, have good education, best references, age thirty-three years. George I. Chuning, Bigelow, Missouri.

Correction

In the issue of August 8, in the obituary notice for Brother Samuel Brooks, the name of his son, William W. Brooks, was omitted.

Two-Day Meeting

At Porcupine, Wisconsin, August 25 and 26. E. J. Lenox, district president.

Addresses

The Duluth Saints meet over the Boston Store, 320-322 North Central Avenue. Sunday school, 9.45 a. m.; preaching services, 11 a. m. and 8 p. m. Wednesday evening prayer services. Visitors always welcome, especially those of the ministry and strangers in the city. Telephone Cal. 1427W. W. C. Stanty.

Conference Notices

New York District, at Niagara Falls, New York, Willow Avenue and Seventeenth Street, September 2 and 3, 2 p. m. fast time. An interesting program has been arranged, and President Elbert A. Smith will be with us. A program will be rendered Friday evening under the direction of the Department of Recreation and Expression. Anna M. Lloyd, secretary.

Reunion Notices

Central Michigan, at Pinconning, August 17 to 27. Boys and young men please take notice. A tent large enough for all of the boys, so that they can all be together throughout the reunion, has been ordered. Be sure and bring bedding for yourself as each will have to supply his own. Be sure to come figuring on being one of the crowd in the big tent. Superintendent of the Department of Recreation.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)
 Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).
 Seattle and British Columbia, at Everett, August 3 to 19 (622, 647).
 New York and Philadelphia, at Deer Park, August 4 to 19 (646).
 Kirtland, at Kirtland, Ohio, on Temple Grounds, August 9 to 19 (503, 695).
 Southwestern Kansas, at Winfield, August 10 to 19 (502, 718).
 Pottawattamie and Fremont, at Council Bluffs, August 10 to 19 (599, 741).
 Southern California, at Convention Park, Hermosa Beach, August 10 to 19 (622).
 Des Moines, at Runnells, Iowa, August 10 to 19 (646).
 Kewanee, at Galva, Illinois, August 10 to 20 (646, 694).
 Northeastern Kansas, at Netawaka, August 11 to 19 (599).
 Western Maine, at Brooksville, Maine, August 12 to 19 (575, 718).
 Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528, 670, 694).
 Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
 Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
 Idaho, at Rupert, August 17 to 26 (599).
 Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26 (647).
 Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26 (647).
 Little Sioux and Gallands Grove, at Dow City, August 17 to 26 (670, 695, 718).
 Far West, at Stewartville, Missouri, August 17 to 26 (575, 695).
 Mobile, at Gautier, Mississippi, August 17 to 27 (670).
 Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27 (670, 741, 766).
 Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (528).
 Western Montana, at Race Track, August 17 to 27 (526, 766).

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

EDITORIAL:

To Fear Is Cowardly	769
Prevention of Crime	770
Souvenir Leavers	770
Isolation	771
Problems of the Churches	772
Honor	772
From the Log of the Four Ninety	792
ORIGINAL ARTICLES:	
Distinctive Doctrines of the Saints, by A. B. Phillips	783
A Great English Composer, by James R. Houghton	785
Children Pay Tithing, by Benjamin R. McGuire	787
OF GENERAL INTEREST:	
Church Becomes Community Center	788
International Advertising Convention	788
Suggestions for Church Advertising	788
An Appeal for Peace	789
Anti-Saloon League War	789
Women Preachers	789
A Cold Winter	790
Protest Repeal of Child Labor Laws	790
The Public and the Movies	791
The Oil Supply of the World	791
Cost of Living Increases	791
The United States Mystery Ship	791
A Silent Railroad	792
Mummy Discovered in Argentine	792
Poison Liquor	792
Professional Slaughters	793
LETTERS AND NEWS	793
J. H. Camp—J. F. Mintun—N. E. Milligan—George H. Wixom	
—Dora P. Herndon—Earl Wilcox—S. A. Burgess—J. H. N.	
—Jones—G. R. Kuykendall.	
MISCELLANEOUS	791

Central Michigan, at Pinconning, August 17 to 27 (502, 550, 647).
 Central Oklahoma, at Redrock, August 17 to 27 (575, 718).
 Utah, at Ogden, August 23 to September 2 (694).
 Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).
 Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).
 Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2 (694).

K F I X

Radio Program for Sunday, August 19, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- Violin solo: To be selected.
Miss Lillian Green.
- Soprano solo: "Alone with thee," by Eben Bailey.
Mrs. Harold C. Burgess.
- Violin solo: To be selected.
Miss Lillian Green.
- Male quartet: Gospel hymn.
- Prayer.
- Soprano solo: "He that dwelleth in the secret place of the Most High," by MacDermid.
Mrs. Harold C. Burgess.
- Sermon.
- Male quartet: Gospel hymn.

Our Departed Ones

DECKER.—Harold Clayton Decker, son of Mrs. Pearl Decker Bostan died at his home in Sugar Creek, Missouri, July 30, 1923, at the age of four years, three months, and sixteen days. Leaves mother and two brothers. Funeral from the Carson Undertaking Parlors, Independence, Missouri. Sermon by J. M. Terry.

SHOUP.—Abraham Adam Shoup was born in Illinois. Died June 6, 1923, at the age of seventy years, ten months, nine days, having resided in Sacramento, California, forty-six years. Leaves aged wife, six children, eighteen grandchildren, and eleven great-grandchildren. Four children preceded him. Sermon by W. H. Dawson. Interment in East Lawn Cemetery.

SHAFER.—Lola Iris, daughter of L. C. and Sister Frances Shafer, died at the home in Independence, Missouri, July 31, 1923, at the age of one year, nine months, and nineteen days. Services in charge of W. H. Garret. Sermon by J. M. Terry.

From the Log of the Four Ninety

PART THREE

It was Sunday when we reached the Hill Cumorah; a most appropriate day, we thought, for such a visit; the first and only mate was reconciled to the idea of traveling on Sunday with such an objective. Arriving at Manchester we made inquiry, and the first person approached told us exactly where to find "Mormon Hill." So taking the road north to Palmyra, in a very short time we came within sight of the Hill, made familiar to us by tradition and by numerous photographs.

But no photograph has done justice to the Hill Cumorah. It is not appreciated until one has climbed its rugged slopes and reached the very summit. A wonderful panorama is then unfolded to view. Nothing obstructs the vision in any direction—north, south, east, west, one may look to the far purple horizon for many, many miles over the lesser hills that consort with Cumorah. Cumorah dominates them all. We could well imagine both Lamanite and Nephite sentinels of the long ago seeking this eminence to watch for enemies.

Here the faithful servant of God deposited the plates. Here the angels kept guard. Here one hundred years ago this coming September came Joseph Smith to obtain his first view of the records. We considered it a very beautiful and happy juxtaposition of events that at the time of our arrival Nature should have clothed the Hill Cumorah from base to summit with wild white daisies—a lovely robe of pure white. For that beneficent act we were grateful; the otherwise somewhat rugged and forbidding hill seemed more friendly and hospitable to us and lingers in memory pleasantly, flower-starred with millions of white blossoms and softly flooded with the Sunday afternoon sunshine. Not under any other conditions that I can think of would we have chosen to first see the Hill Cumorah. There is a solitary rosebush said by local tradition to mark the resting place of the plates. It, too, was in full bloom, and we plucked some of the blossoms to preserve as mementos.

We also visited the old home of Joseph Smith, some little distance from the hill. This farm is the scene of some of the first visions and revelations that presaged the coming forth of the "marvelous work and a wonder." But the house was locked and no one about the premises to admit us to the ancestral home.

From this high point in the journey, the Chevrolet 490 directed her course as rapidly as possible toward Onset. One other scene of the journey is remembered as being exquisitely satisfying—a night camp in the Berkshire Hills shortly after we had crossed the line between New York and Massachusetts. Here evening found us near the summit of these mountainous hills, noted for their beauty. Taking a side road, we drove directly into the forest, and presently abandoning even the side road, we climbed through sloping open fields to a commanding position where we made camp by a thicket of birch trees. Quite by ourselves in this secluded place among the lofty ranges of hills we spent a most delightful evening and night. Here, too, Nature had kindly prepared a surprise for us. There were acres upon acres of wild strawberries, just in their prime.

They were of excellent flavor, though quite small—about right in every way for Bishop Keir or Bishop Hunt—and right gladly would we have shared with these two genial friends. So lavish was the treat prepared that we could not find a place to pitch our tent without crushing wild strawberries.

The impression of a western man driving across the populous States of the East is that there are too many men on the board. They complicate the game. And too many of them are of strange speech. The melting pot is not doing her work so thoroughly on the peoples from southern Europe as it did upon the English, Germans, Irish, Welsh, Scotch, Scandinavians, and others who in a past generation, when "God was sifting the kingdoms to find seed for this planting," brought their best racial contribution and laid it on the altar of America. Will the starry banner ride over and rise above this darker, strangely muttering tidal wave?

It is very refreshing to note the good will manifested almost everywhere toward the wayfaring man. The tradition that the masses of the people in the East are more cold, formal, and inhospitable than the western people was badly shattered. This friendly good will did in no way diminish even as we drew toward Boston, poor victim of Doctor Bushnell's poetic "tag":

The home of the bean and the cod;
Where the Cabots speak only to Lowells,
And the Lowells speak only to God.

Stopped momentarily by a traffic jam in a crowded eastern city, the writer expressed a desire for a newspaper. Two men overhearing the wish raced each other to the nearest news stand and returned with the coveted sheet. Halted for a moment at a cross road to determine our route, a man in a big touring car drove out of his way to inquire, "May I help you with directions?" The traffic policemen, unlike those in the comic supplement, were always friendly and helpful. "Hello there, Missouri! This way toward Boston," was a typical greeting. "See that big white church on the hill; drive to it and take the road east." The librarian at Wareham, a town hard by Onset, finding me interested in a volume, said, "Here, take it with you and keep it as long as you wish." So without money deposit or references I carried the book with me. These are but typical little incidents.

Finally, in the evening of a rainy day, we drew into Onset. At a certain cross street we saw the welcome sign, "This way to the L. D. S. Camp." But an enterprising fish peddler had written on the sign, "Live lobsters." This confused us for a moment. Bishop Fisher, Doctor Sinclair, Brethren Traver and Joy—no, truly they are live wires, but not lobsters; pardon, "lobstahs." We decided the two legends had no connection; and in a moment were sure of our way when we read another sign, "Please do not smoke on these grounds." So very shortly we were in the heart of the Onset camp, where in a moment we were made to feel at home by the splendid and hospitable Saints of the Southern New England District.

ELBERT A. SMITH.

(To be continued.)

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, August 22, 1923

Number 34

EDITORIAL

Lesson of the Withered Fig Tree

It will be recalled that after Jesus had made his spectacular entry into Jerusalem, after he had gone into the temple and there had given that manifestation of the volcanic power which was in his somewhat turbulent soul by ejecting the money changers, that as he was leaving the temple, fatigued from teaching and mental stress, he wished to eat. Seeing a fig tree he approached it, thinking to eat of its fruit. Finding the tree barren he cursed it. The next day as he and the disciples passed it some one called attention to the withered condition, withered even to the roots.

Why did Jesus curse the fig tree? Do you picture Jesus on that occasion as being a man whose brow was wrinkled by anger, and whose face grew black in disappointment and wrath because he did not find something that he wanted? Can you imagine Jesus as being a man like a spoiled child, stamping the ground in his anger, and saying, "Because I have not had my way, cursed be this tree?" Do you imagine that Jesus had even so small a motive behind him when he cursed that fig tree that he wanted to demonstrate to his disciples that he did have the power to curse that tree until it was withered up, even to the roots?

He undoubtedly knew that there was in him divine power. He had seen it. He had experienced it from the time he passed through that terrible ordeal in the wilderness where for forty days and forty nights he fasted and prayed and wrestled with temptation. He knew that there was resting upon him a mission to the world; the divine Spirit of God had impressed this, had burned itself into his very soul. He had heard the word of the Messiahship ringing in his ears until it was vibrating through his whole soul. He was conscious of the power that was in him. Yet we can scarcely think he cursed the fig tree simply to demonstrate that power. Jesus did not at any time perform miracles simply to demonstrate the power that was in him. What, then, is the meaning of the withered fig tree? Does it contain a message to you and to me?

When Jesus' attention had been called to the fact that the fig tree had withered, even to its roots, he turned and delivered to the disciples a dissertation on faith, "Have faith in God." And this recalls another expression from Holy Writ, "Faith without works is dead."

What is the function of a fig tree? Growing in the soil, sending its roots down into the ground, it gathers there certain elements, and through its leaves certain elements from the air with which it is surrounded, its environment if you please, and gathering these elements into the roots and through the veins of the leaves, into the tiny laboratories, produces the fig—a definite purpose, a definite end. It doesn't make any difference if it is in the same soil along side an apple tree; always the elements that pass through the wonderful little laboratories produce a fig.

And that is what it was that had caused Jesus to rebuke the fig tree; it had failed to discharge its mission and do its work. He gave an object lesson right there, and the incident stands as an everlasting warning to those who have talents God has given them, but which they refuse to use. And when we in our activities fail to produce from our environment those things that will bring to us our specific fruit, that which is to us what the fig is to the fig tree, then we are failing in our mission, just as the fig tree failed.

"Faith without works is dead." "Have faith in God." Exercise the talents God has given you. Such is the lesson of the withered fig tree, and it should be borne well in mind by those looking forward to Zion.
F. M. S.

Training for a Career in Agriculture

The average farm in the United States to-day is capitalized at about \$20,000—that is, there is invested in the average farm to-day the sum of \$20,000.

The management of a farm factory capitalized at that amount is a matter of importance, and involves responsibilities of no small proportions. And yet a large number of farmers make no preparation for this task nor yet do they give serious consideration to the preservation of the investment. Our public

school system is largely at fault for this condition of affairs; for the eyes of the farm boy and farm girl are too often directed toward the city as the land of golden opportunity. Both the public school and the private educational institutions must see to it that the proper emphasis is given to agricultural education to the end that a better type of farmer may be developed and to the end that the whole industry shall become more stabilized.

Graceland College is entering upon an epoch-making program in that it is offering a service to the Lamoni community and to the church which maintains it, which is designed to give the proper emphasis to agriculture.

Courses in agriculture are being offered this year for the first time in the history of the institution. Young people who are interested in college work in agriculture should make plans at once for entrance this fall.

Fundamental courses which are regularly offered at Iowa State College will be offered at Graceland, so that students may be able to take the first two years at Graceland before going on to the State Agricultural Colleges.

Elsewhere in this issue of the *HERALD* will be found information concerning the new agriculture course being installed at the college.

Why Men Differ

How men differ is seen in the daily acts of individuals and can readily be discerned through observation, but why men differ is a question not so easily answered.

The greater part of the daily actions of individuals is the result of hidden motives, not hidden because they are of a questionable nature, but unconsciously hidden. Often these motives are not known to the person himself until brought to his attention in some way. They escape our observation, yet they are there, operating and motivating our actions.

It is perhaps in these unconscious elements of human nature that men are most alike, while the differences are chiefly due to the experiences gained in life, and also to the hereditary background of each individual. So the greatest differences perhaps lie in education, while underneath it all, men resemble each other more closely.

Men who are very unlike in their intelligence possess instincts, passions and feelings that are very similar. In these things which may be expressed in sentiments towards religion, politics, morality, or through affections, the most eminent man will scarcely surpass the standard of the most ordinary individual. While great chasms may separate the

lowly and exalted intellectually, there may be no difference in character.

Because of this fundamental nature in man, religion is the common ground for all souls. The rich can claim no privilege here greater than the poor, and the educated must drink of the same waters as the ignorant. The Son of God has given us a formula that will save all men, regardless of their station in life and that formula is based upon a fundamental element in man, feeling. He has given that formula to the world in the form of service expressed in, "Love one another."

Men's differences are due to their education and capacity, while their likenesses are basic in their feelings. Let men love God and his church and their differences will fade in the light of their passion for truth.

Placement Bureau Needed

It has been our desire for many years to see some system developed for keeping in touch with our people so closely in a business way that when positions are open in Independence or the "regions round about" that we can at once fill them with worthy persons of our membership, and when business opportunities occur we can take steps to have our people take advantage of them. But not much progress has been made in this direction as yet, though of course some attempts have been made in this direction. Here is a case in point: Our attention has been called to the fact that in Independence there is a business concern controlled by Latter Day Saints which is now wanting a competent and experienced bookkeeper. It is a rapidly growing business, and a Latter Day Saint bookkeeper is desired. A lady with from two to five years' experience is wanted, or a bright young man of experience who wishes to make himself a permanent position. If any bookkeeper desires further information concerning this, a letter to us will receive attention.

F. M. S.

The Conference Daily

The regular *Conference Daily* will be published this year during the sessions of the conference at Independence, Missouri.

It will contain all last minute news, sermons, talks, addresses, descriptions, and will give a thorough and comprehensive view of the conference. The publication of this daily for thirty-five cents is a privilege not to be lightly overlooked. It is within the reach of every pocketbook, and the value received in reading matter will scarcely be equaled by any other such publication.

To be well informed on matters pertaining to the

church and its activities and especially upon the action of the General Conference is a thing which should be of paramount importance to church members.

An early subscription will insure prompt delivery of your daily. See the *Conference Daily* advertisement in this issue of the HERALD and order now. Be assured of the first news of the conference on opening day.

Social Unrest

If social unrest is a symptom of disorganization, as we are told by our sociologists, then its opposite must be true. People socially at rest must be an indication that organization is fixed and immovable.

The extreme in either direction is obviously undesirable. A society so unstable that its social system is in process of disorganization is headed for chaos, while the society so content with its achievement that its organization has become stuck in the mud, is either stupid or else has reached the state of Enoch's city of old, perfection.

But social disorganization must be considered in connection with reorganization. In order for an individual to make adjustments to a new situation he must break his old habits, and in so doing there is a time when it appears that his plans are not altogether well organized. As with the individual, so it is with society. Any change from the existing order of things will bring about a certain amount of disorganization and social unrest. In this case social unrest is a symptom, not of disorganization, but of reorganization. Such a condition of unsettled affairs is to be considered as progressive and should therefore be welcomed as a move toward a better condition.

"Divine discontent" has been applied to individuals so why not to society? Discontent with the present state of society must be divinely given, in order that we may move forward to something better. That we have a plan for a society which will change the sufferings of the world into happiness, is known by all our church members because upon that basis is our organization built. Perhaps the reason why we have not effected such a plan is because we have been content with things as they are. If that be the case, what of "divine discontent"?

The social unrest that is upon the world as well as the church, and which invades every manifestation of human endeavor, should be regarded as a hopeful sign. Terrible may be the conditions existing in the process of reorganization, but may they not be tolerated, and may we not rejoice in the evidence that it is a preparation for a better world, a world ready to receive the Son of God when he returns?

The signs are hopeful, but the situation is dangerous. The social unrest that is the means of a reorganization of society must be controlled to such an extent that it does not disorganize the old order before the new order is established.

The evidences of progress in the church must be looked upon with the utmost confidence as the plan of God to bring this people into a perfect social organization. Fortunately we are not placed in the position of the world, where darkness and doubt may lead it into the wrong path, for we have a divine guide watching over our journey and speaking to us through his prophet. How can we go wrong when the way is light and the direction clearly indicated?

On the Purchase of Land

Some people think of Zion as a place, a geographical location. Others think of it as a condition, as "Zion is the pure in heart." But Zion must involve both elements before it can rightfully be called by that name.

Zion must be a geographical location for the pure in heart, if we are ever to think of it as a definite group of people distinct from other groups and possessing certain qualities specifically recognizable.

It is not possible to think of man as detached from the earth's surface. Land is the basis of society, and without land there can be no society. Every clan, tribe, state, or nation has its land and its people. One is unthinkable without the other. So with Zion, if it is a social group it must have people and land.

In the early days of the church it was made known that a place would be set aside for the gathering of the people and that all the land should be purchased "that ye can in righteousness." Later commandments provided for the purchase of all the lands in Jackson County and the surrounding country. Plainly the possession of land and a gathering of people is necessary to the establishment of a social group to be known as Zion.

When we recognize that the stability of the group depends upon the permanency of the relations of the people to the land, we may come to realize the imperativeness of the purchase of more land. Weak communities are those where the group has established only a few slight and temporary relations with its soil. While on the other hand the strong group is that which establishes more complex relations to the land and which puts the land to a discriminating and more highly differentiated use.

The possession of a few town lots and a small acreage out of town is not a satisfactory basis for the establishment of a society. The possession of

(Continued on page 796.)

DEPARTMENTAL

Important Notice to General Conference Visitors

A reduction of one and one half fare for the round trip on the "Certificate Plan" will apply for members (also dependent members of their families) attending the General Conference to be held at Independence, Missouri, beginning October 1, 1923. The arrangement will apply from the following territory:

All points in the United States and we hope for favorable action by Canadian lines.

The following directions are submitted:

1. Tickets at the normal one-way tariff fare for the going journey may be bought on any of the following dates (but not on any other date): California, Nevada, Oregon, Washington, September 25 to October 1 inclusive. Arizona, Idaho, Montana, Utah, September 25 to October 2, inclusive. All other authorized points, September 27 to October 3, inclusive.

2. Be sure when purchasing your going ticket to ask the ticket agent for a certificate. Do not make the mistake of asking for a receipt. If, however, it is impossible to get a certificate from the local

ticket agent, a receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to Independence or Kansas City, Missouri. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before the departure of the train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought and get receipt for fare paid to such point as well as certificate from there to Independence or Kansas City.

5. *Immediately* upon your arrival at the meeting present your certificate to G. S. Trowbridge, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. *No refund of fare will be made on account of failure to either obtain a proper certificate, or on account of failure to have the certificate validated.*

7. It must be understood that the reduction for the return journey is not guaranteed, but is contingent on our receiving not less than 250 regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. If the necessary minimum of 250 regularly issued certificates are presented to the joint agent, and your certificate is validated, you will be entitled to a return ticket via the same *route* as the *going journey* at one half of the normal one-way tariff fare from place of meeting to point at which your certificate was issued up to and including October 25, 1923.

9. Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

Special Notice to Pacific Coast Delegates

Delegates from Pacific Coast points should inquire from agents regarding tourist ticket rates as the summer tourist rates are much less than the special conference rates and these tickets are on sale to and including September 15 this year and are good to return till October 31. These permit unlimited stopovers at intermediate points and are good on all fast trains.

If you cannot get the information you wish about rates or routes write me.

G. S. TROWBRIDGE, *Transportation Manager*.
INDEPENDENCE, MISSOURI, August 22, 1923.

(Continued from page 795.)

all the land that can be purchased in Jackson County and the regions round about is essential to the gathering of the people.

A people is understood and comprehended only in connection with its activities upon its land, and the land cannot be understood apart from its effect upon the people. A people without land is a weak social group which can disintegrate at the slightest provocation. But with land in its possession, the strength of the group is determined by its production in use of the land. Land gives strength.

As an example of the integrating qualities land has upon the social group take the purchase of the Campus in Independence. A people divided on numerous trivial issues united as one in the purchase of this piece of ground. Since that time the community interests have been pooled and all efforts are toward the activities on the Campus. Some of the most enjoyable community services ever to be imagined have been held on that ground and the united spirit in making these services a success is gratifying. That is what interest in land can do.

As a people, collectively and individually, we must buy land and do it now. To wait will be folly in view of rising prices and other obstacles. A people owning land and causing it to bring forth the maximum of production should be our distinction.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Basic Philosophy of Life

Radio sermon by R. S. Salyards, August 12, 1923.

Man's long history, past and present, is a history of the building and decay of civilizations. Greatness and goodness, positive elements in construction, are ever confronted by the obverse, negative side of human nature, in multiform evils based finally and fundamentally upon selfishness, the root of all disorder. Our present civilization is trembling in the balance; statesmen and others qualified to speak question its survival.

The world needs "a philosophy of life." Where shall we find it, and how apply it to our problems? Has God enriched only the material world with that which is necessary to human welfare? Or has he provided for the moral and spiritual, which are eternal?

Before Abraham Lincoln, that mysterious Christ-like man, "the savior of his country," appeared upon the scene, "no one was wise enough after the flesh" to solve the then vexing problem and unite the nation. Seeking some fundamental principle upon which to base a policy, Lincoln found in the Scriptures these words of Jesus Christ: "A house divided against itself cannot stand." From that statement he deduced the doctrine that this government could not endure "half slave and half free." He succeeded in preserving the union by destroying sectionalism.

Jesus Christ is "the light of the world." Let us go to him for a solution of its problems, for a philosophy of life. He was asked a question which put him to the test: "Master, which is the great commandment in the law?" He met the issue; he rose to the occasion. He stated the philosophy of life; "Hear ye him." He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

God is supremely a lovable being. In physical nature he is disclosed as expressing power, sublimity, harmony, and beauty in all the vast range of his works; he has been lavish in abundance and variety of his gifts. In the statements of his word he is interpreted to us as possessing omnipotence, knowledge, love, purity, benevolence, and every attribute essential to perfection. In the revelation of himself

through Jesus Christ we have a perfect life, expressing God in deepest compassion and sweet tenderness toward human suffering and welfare."

Man, made "in the image of God," is capable of the truest expression of love, and must love God, not abstractly, but in deep, comprehensive love and sincere appreciation of his supreme qualities. God embodied in Christ all the qualities which human experience and human necessity have proved to be the present and the eternal verities. To produce and to maintain a normal, abiding civilization, men must receive and cultivate the qualities manifest in the Perfect Man, the Man of Galilee. We are commanded to love God and fellow man—not a mere theoretical sentimentality, but to possess and to manifest a genuine, abiding richness of love that shall pervade and suffuse our human natures and thus place the race in true and rational fellowship with God, "the Father of all," and with man, our brother.

The great artists have deeply devoted themselves to their art; the great benefactors have given themselves unreservedly to fellow man. While "balance is a fundamental verity," and perhaps no attribute of the Divine Being overbalances another, thus giving us symmetry, yet we read that "*God is love!*" Should there be any quality of our natures that should stand out prominently, it should be "the heart nature"; and we are commanded to love God with "all the heart," with all the soul, with all the mind, and all the strength.

In every home circle there ought to be a deep, underlying conscious love for God. It should be breathed into the very breath of life of every child. Children reared in such an atmosphere are bequeathed a priceless heritage, woven into the very warp and woof of their beings. As such they go out into life full of promise as citizens of the state. Reared in deep, sympathetic love for truth and purity, thus for God, they will maintain spiritual and moral standards and will not be satisfied with present-day shallowness, conventional artificiality, and much else that passes current in our present life. Parents rob their children if in the formative periods of their lives, when largely they have the forming of habit or character in their own hands, they fail to take advantage of what through nature has been placed in their hands as a privilege and a responsibility. Too often we supply all the physical needs, seeking the bodily comfort and welfare, with eyes blinded to or neglectful of the "better part," and learn to our sorrow that we have been guilty of gross neglect.

We have largely reversed the order of living as God has ordained it in the "eternal fitness" of things. We have made the material first, and thus

has it overshadowed and made dim the spiritual. We are largely dominated by our material conceptions, pleasures, and modes of general living. To love God is to cultivate our higher natures, to let the man of spirit and of moral power rule within and dominate the outward temple, the body. Self-control, self-direction, power to rule one's destiny by an enlightened, purified mind, is the true order of life. It must not be by impulse, nor passion, nor physical appetite, nor inclination, nor self-will, nor ruthless disregard of fellow beings that life is governed; but by the rule of pure love, unselfishness, justness, considerateness, brotherly kindness, by the good management of one's own powers and through all this, and more, the rendering of service to fellow beings.

True love always is generous—God has given this in nature, in everything, with lavish bestowment. "It is more blessed to give than to receive." We receive by abundant but judicious giving; we shrink and contract by selfish motives and methods. The Savior said, as one expression of love, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." This he did of himself; this "policy" he laid down for our observance, the policy of love expressed in generous service wherever opportunity permits or whenever we can make the opportunity. Mere "social standing," "position," "family name," place, station, etc., are not in it with a big broad mind and generous heart.

Then, too, we may have light and not have warmth. Great intellect, well-developed mental powers, mere scholastic attainments, with sympathy for the common people lacking, with disinterest in human welfare, and coldness, passiveness, or indifference to human want, needs, and suffering—all these manifestations indicate the need of development of the heart nature in man or woman. We read that "the common people heard him gladly," when Jesus mingled with the throngs who followed him. The masses of the poor in that impoverished and wasted land were in condition to appreciate the loving-kindness and compassion of the Son of God, who paid especial attention to the lowly and the suffering. He pitied the people in their distresses; he went among them; "he came not to call the righteous, but sinners to repentance"; "they that are whole need not a physician, but them that are sick." "The poor ye have with you always," was his admonition. Had he turned his back upon the poor and the suffering, the mass of humanity might well have given up hope. God's love, the marvel of it! Why are we so blind to its marvelous power, why so dis-

inclined to give our best sympathies to its cultivation!

Napoleon said that while Cæsar and Alexander and he had built up empires upon force, Jesus Christ had built an empire upon love; that while the empires of the past were dissolved and largely forgotten, Jesus was constantly growing in the love of thousands and his spiritual empire was destined to be the enduring kingdom; that Christ was more loved than any other being. It is the spiritual kingdom, "the kingdom of God," that must finally rule in all the earth, when "the will of God shall be done upon earth as in heaven"—"the kingdom of love" over which Christ shall rule when he shall come again, and for the prevalence of which kingdom he uttered his model of prayer.

Our late and beloved President Warren G. Harding, in one of his Pacific coast speeches, plead for nearer conformity to the Spirit of the Christ in the social and political relationships of men. This expression of the late President is striking, as from a statesman who bore a heavy burden in seeking to find solution of the burdens and problems of our own nation with those of others. This with similar statements by other statesmen and publicists, bears strong corroborating testimony to the virtue of the philosophy of life expressed by the Savior. Does it foreshadow the time to come when, according to prophetic prediction, "the nations shall learn war no more"; or as Tennyson wrote, foreseeing the preparatory steps in international development to the ultimate reign of peace, when there should be "the parliament of man, the federation of the world"?

To love God with all the "heart," with all the "soul," with "all the mind" furnishes a self-evident, comprehensive philosophy of life.

There is a probation of character, when truth, in any of its phases, is placed before us as a rule of action. To love one principle is to grow into larger love for other principles. We cannot love without the compensation of development; we cannot deny adherence to truth without the compensation of loss in shrinkage of soul. We cannot be complete in character without love which opens the heart and the mind to appreciation and understanding. Thus love is a pathway to realization in all its richness of progressing perfection. The philosophy of Jesus is not merely ideal in sentiment. It is based upon and in its observance unfolds the strongest realizations of the things that will endure and remain eternally. Our bodies and our earthly accumulations disappear or are left when our earth life here is ended; our principles, our affections which are true, our characteristic qualities go with us into the world beyond. God is the Supreme Being, the Eternal Perfection, because of his qualities.

The life of Christ shines out in enduring, undimmed luster as the light of the world, because of his qualities. Had his disciples ever beheld weakness, selfishness, ambition, loss of self-control or anything of similar import in him, they could not have portrayed the life which they have pictured to us in the Gospels. They have given us a life supreme in its love for God and fellow man, in its self-devotion to the principles of truth which, if obeyed, will bring "every knee to bow and every tongue to confess" that Christ is Lord to the glory of God in a redeemed humanity.

Without love this world would be a barren, lifeless place. What there is in it "worth while" in the best of paternal and maternal and family ties, and other loves and friendships among the race, we have in trustworthy love. The sooner the world bows at the shrine of love, directed to God and man and expressed in the manifestations indicated in the philosophy of life taught and exemplified by the Christ, the sooner, and not before, shall we see "the abundance of peace" necessary to human welfare in time and in eternity.

Why We Believe in Divine Revelation To-day

Radio Sermon by A. B. Phillips, delivered at Independence, Missouri, August 5, 1923.

Among the doctrines that distinguish the Reorganized Church of Jesus Christ of Latter Day Saints from other religious bodies of our time is one that is fundamental to religion itself, without which a knowledge of God could never have been brought into the world. It is the doctrine of divine revelation. Every Bible believer accepts the fact that God anciently spoke to men by prophets. The Old Testament would not exist had it not been that prophets were inspired to speak the word of God in the various centuries that preceded the Christian era. The Bible books thus written at different times show that God spoke to the people through prophets in whom had been inspired the God-consciousness. They were instances of the divine Spirit speaking to the Saint, the Creator talking to his child.

No Christian doubts that God is his Father in heaven, for did not Jesus tell us to pray, "Our Father who art in heaven?" And did he not encourage us to believe that our Father will answer the prayers of his children? The Bible is also appealed to as evidence that God has revealed himself to man; but the same sacred record tells us that he is no respecter of persons, and he who has in the past spoken to his people has power to speak to them to-day. It is in this respect that the belief of the Saints concerning divine revelation is unlike that of other Christian bodies. It is our testimony

that God has spoken to us in this age by means of the gift of prophecy and revelation. This belief in present-day revelation and in living prophets is fundamental to the Reorganized Church. If it is true, the church is a divinely directed body. If it is false, then the church is based upon a fallacy.

Is This Belief Reasonable?

Against this belief it has been urged that all that God has spoken to man is found in the sixty-six books of our modern Bible. It may surprise those who hold this view to learn that the Bible itself mentions twenty sacred books which have been lost. No one knows what inspired words, what divine instructions were contained in the book of Samuel the Seer, the book of Nathan the Prophet, the book of Gad the Seer, the book of Shemaiah the Prophet, the book of Iddo the Seer, and other books mentioned in the Bible, but which are nowhere to be found. (1 Chronicles 29: 29; 2 Chronicles 12: 15.) The inspired writings that are now lost are not confined to the Old Testament period. Paul's so-called first letter to the Corinthians (5: 9) states that he wrote them a previous epistle, his letter to the Colossians (4:16) mentions an epistle from Laodicea, and Jude's epistle (3) speaks of a previous letter which he had written. These epistles were doubtless all of equal inspiration with those we fortunately still possess in the New Testament. If we had them we should prize them greatly. This is undeniable proof that the Bible does not contain all that God has revealed to man.

If God should see fit to reveal again some of the things which these inspired prophets spoke by his command, would the world receive the message? It is not unthinkable that a similar need for such a message might exist in our time; and if so, why should not God speak to us again? Peter tells us that anciently "holy men of God spake as they were moved by the Holy Ghost." Why should not the same conditions that called forth the word of God to the people anciently, also cause righteous men to utter revelation from him in this age? Truths once known, may be lost to a later age which is less ready to receive; but a subsequent age may be in need of these truths, in which case we believe God will reveal them again. It is this divine care which identifies him as our Father.

Revelation Is Adapted to Progress or Growth

The Old Testament dispensations were not simply repetitions of the same words from the divine mind. At a very early date Israel was informed, and Christ emphasized that "man shall not live by bread alone, but by every word that *proceedeth* out of the mouth of God" (Matthew 4: 4). This word *proceedeth* indicates very definitely a continuation of instruction

from God to man. While some may not have an adequate conception of what God has spoken, there are others who by development are ready to receive further revelation from him. This is one of the means divinely provided whereby we may "grow in grace and in the knowledge of our Lord."

Human necessity alone determines how, when, and what God shall speak to his people. That he speaks in the revealments of science, the processes of nature, and even in the whispers of the wind or the murmur of the waters, we gladly acknowledge. But, as through the centuries long since past, his voice may come in the message of the prophet whose inspiration is clothed in human speech. Whatever may be the means by which God speaks to us, the all-important thing is that we try to understand. For though he should utter marvelous mysteries of infinite wisdom, of what avail is it to the man who does not understand? When Daniel heard the message of God, the record tells us that he "set his heart to understand." In life's great arena we may all play our part if we only will understand and follow the word of God. The messages of God found in the Bible itself are perceived in fullness only by the soul who struggles constantly upward, until the mystery of life is solved, and the divine purpose becomes clear to an awakened consciousness of God.

The history of man is largely a history of religion in which this God-consciousness has become more and more clearly experienced in the soul. It is a history of development, a development in which God has wonderfully supplied both the material and spiritual food needed by man in his upward climb. The revelation of history is therefore a revelation of God speaking progressively, as man has struggled to comprehend and apply. That which was obscure to the many of ancient times is becoming clear to day to those who study to know. Life is taking on new meanings to us day by day; but to God those meanings were present from before the dawn of the world. From the fundamentals of his revelations we may step up to a comprehension of the sublime heights of life. He has always thus sought to elevate mankind.

This Belief Is Scriptural

When we affirm that God speaks to-day by the revelation of his Holy Spirit in the gift of prophecy, and through prophets raised up and inspired with his message, the unusual statement has at times excited the objection that God has ceased to speak to man, and that the Scriptures do not warrant our claim. If such objectors will closely examine the sacred word they will find that not only does it support our position, but it positively affirms it. That it is God's intention to give progressive revelations to man is clearly stated by Isaiah, the orator of in-

spiration, who tells us that it is the divine purpose to give "precept upon precept, line upon line, here a little and there a little" (28: 10). Coming forward to the Savior's day, we read that he said to his disciples (John 16: 12), "I have yet many things to say unto you, but ye cannot bear them now." In the light of this statement it is significant that John (21: 25) should say that if all the things which Jesus did should be written, the world could not contain them; or that Paul should speak of one who was "caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12: 4).

Through all the ages man has never drifted beyond the divine reach. The voice of God has come to him to show him the way whenever he was willing to follow the right path. So in the books of the prophets we may discern the contact of heaven with earth. The earth as his area of operations, but heaven not far away when sought truly and in faith. To Adam, Enoch, Abram, Moses, Christ, and others God spoke with audible voice. At other times the marvels of his revelations came in spiritual dreams and in visions. Again his messages have been sent by angels clothed in shining garments, who came from the regions of celestial light and intelligence. Revealments of the divine wisdom have also been given through the Holy Spirit speaking to the inner consciousness of the soul. All of these means of communication are not only scriptural, but such as are in harmony with the nature of God and his great love for humanity.

The New Testament Church Had Prophets

The gifts of inspiration and prophecy were well understood to be in the church in the apostolic age, and for some time afterward. Paul had cautioned them to "despise not prophesyings" (1 Thessalonians 5: 20), and declared that the saints should "covet to prophesy" (1 Corinthians 14: 39). This divine gift was a feature of the Christian religion, and was one of the means by which the believer might go on unto perfection. The prophet held a regularly established office in the Church of Christ, hence Paul states that "God hath set some in the church, first apostles, secondarily prophets" (1 Corinthians 12: 28), and (in Acts 11: 27) we are told that there were prophets in the church at Antioch, and in other places.

As the great head of the church Christ became the supreme director of its affairs, not only while on earth but also after he had ascended into heaven. By the Holy Spirit he manifested himself to the entire church, speaking through the prophets and revealing his will to his people. Ecclesiastical history shows that this gift of prophetic revelation and direction continued for some time after the

apostolic age, or first century. There is no evidence that God ever changed this divine plan. We do learn, however, that when men began to reject the principle of revelation to the church, and refused to walk in God's ways, these spiritual manifestations became less and less frequent, and were finally confined to very rare instances, until they were no longer enjoyed in the church.

Revelation Is Needed To-day

During the progress of the centuries many of the divine utterances have been recorded and collected in a volume. Many others have been lost. Through the copying of records various differences have crept into the biblical manuscripts, and how accurate they are to-day, especially with respect to certain passages, is a disputed point among Bible scholars. Differences of translation also exist, some of which are of great importance, and the many interpretations placed upon doctrinal passages of the Bible have added to the confusion of denominational viewpoints. Never in the history of man has there been a greater need for inspiration from God, to make clear these disputed points of doctrinal theology. To concede sincerity and earnestness in all the Christian bodies, which we feel is their just due, is to concede the need of an authoritative revelation from God to point out the path of light, so that all may come to the unity of the faith for which Jesus so earnestly prayed while here among men.

There are several hundred Christian sects to-day, all doubtless equally sincere, and all equally confident that they are more nearly right than any of the others. Denominationalism has multiplied until we do not even know all of their names, much less the tenets of their faith. When the newly engaged young man said to his girl, "I must tell you, dear, that I am a somnambulist," it is not altogether strange that she replied, "Oh, never mind; we'll go to your church one Sunday, and to mine the next." If the truth were known, perhaps the state of nominal Christianity to-day might well be given the title of "Somnambulism." The religious world has strayed from the divinely appointed path, and has fulfilled the prediction of the Prophet Isaiah (29: 9, 10) when he said, "They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers, hath he covered."

Let no one make the mistake of supposing that the Reorganized Church is composed of fanatics, when it affirms that God has again spoken from his heaven, and has restored his church with a divinely called ministry and the prophetic office, through

which inspired direction comes to his people as in Bible days. The Bible represents progressive revelations of truth. Truth is eternal. It can come to man only as he is able to realize it. It is consonant with development, though it is itself complete and needs no growth. It simply awaits our comprehension, and God therefore reveals it from age to age, to the extent that man is receptive. This is the principle by which scripture is made known to human experience. If it were not so the divine word would not constitute a revelation to man; for revelation is essentially that which reveals.

A church in harmony with God the eternal Father must be a church which receives instruction from him from time to time. Its faith is not built upon the past alone, but more particularly upon the living present. It conceives a God who not only spoke in former ages to his children, but who still speaks to them to the extent they are willing to hear and heed his voice. Its religion is not confined to remote history, but includes a present actual contact with the spiritual world from which flows a refreshing stream of inspiration, the source of which is inexhaustible and all-satisfying to the soul. We invite all who thirst to come to this fountain and drink of the water of life, which still flows from the celestial throne.

The Executive and the Man

Memorial address by President Elbert A. Smith, at Deer Park reunion, Pennsylvania, on the day of the funeral of President Warren G. Harding.

The flags of the Nation are at half mast. Since the day when Mrs. Ross sewed the stars to our flag until to-day the starry banner has been lowered before but the one enemy, Death—the dread enemy to which empires and republics as well as individuals must bow.

In common with the people all over this land and in many other lands we mourn the death of the President of our country. In speaking of him we may consider him in two capacities: First, as the President, the executive; second as the citizen, the man.

The president is president of the whole people. He is entitled to the respect, the sympathy, and the prayers of the whole people. Too often if the president be a Republican and we democratic, or the reverse, he has only our criticism, perhaps our enmity. But the moment a man takes the chair of the chief executive he ceases to be the president of a party and becomes president of our country and is entitled to and should receive the sympathy, the support, and the prayers of all good men and women.

As Latter Day Saints we can well see why this should be. The Book of Mormon declares that God reserved America to be a choice land, a land of liberty and freedom for the oppressed of earth, whose inhabitants should never be brought into bondage unless they should first fall into iniquity. It is not the only land of God's blessing; but it is one of the lands of his blessing and favor.

We may note the working out of his purposes. For centuries the new world was kept from the knowledge of undesirable peoples until the best nations of the earth were ready to send their best contributions of ideals and of blood. Then Columbus came, led of God, as he believed, and discovered the new world to the knowledge of the peoples of earth. Then came men and women of high political and religious ideals.

The president of the Argentine Republic told Roger Babson that in his judgment North America has always been greater than South America because South America was peopled by Spaniards who came seeking gold, while North America was peopled by the Pilgrim Fathers who came seeking God. In Provincetown harbor before they disembarked these men entered into the Pilgrim's Compact, "In the name of God, Amen." And they pledged themselves to enact and obey democratic, just, equitable laws. Two great ideals, religion and democracy, were born to the new world. These have greatly influenced the destiny of America, both in the United States and in Canada.

The work went forward. When the convention assembled to draft the Constitution, George Washington said to the assembled delegates, "Gentlemen, the event is in the hands of God." Leadership was given us from time to time in hours of crisis—such men as Lincoln, who himself held to the idea expressed in the Book of Mormon, and declared, "If destruction be our lot, it must spring up among our own selves and not come from abroad. There are not armies enough in all Europe and Asia in a trial of a thousand years to dip one cup of water from the Ohio River or make one footprint on the Appalachian Mountains. We must live through all time a free people or die of suicide." (From memory.)

We can realize then what it means to preside over such a nation with such ideals and with the possibility of such divine leadership from on high. The man who is asked to assume that task is entitled to our support and our prayers, to our orderly and intelligent help as citizens, that the nation may go forward along the predetermined lines. And when he passes in death those who succeed him are entitled to similar support. Particularly to-day which is more than a time of national crisis—but rather a time of world crisis, when thoughtful men

are asking the question, "Are the foundations of civilization crumbling?"

Lastly we may think of the President as the citizen, the man. President Harding was perhaps not so strenuous as Roosevelt, not so scholarly as Wilson, or so versatile as Lloyd George, or so belligerent as Clemenceau, but in a way he was a typical American citizen. Not excessively endowed along any one line, he nevertheless had a great store of that saving grace, good common sense. Springing from the common people, he worked his way up to the highest position within the gift of the people, receiving it by an overwhelmingly large popular vote; and he was also endowed with that kindly personal spirit which kept him in touch with the people so that he will be remembered tenderly. And possibly out of this human sympathy sprang the motive which led to the undertaking for which he will be most honored and longest remembered, his call to a disarmament conference, when he said to the nations of the earth, Come let us sit together and devise ways by which we may limit the possibility of war and make more certain the preservation of peace, that our sons and daughters may be saved the horrors of another world conflagration. All fathers and mothers everywhere should honor and love his memory for that one high endeavor if for no other.

So to-day we pay our tribute to him as executive and as citizen. And though the occasion may be melancholy, I have a degree of happiness to represent the general church at this time in tendering such a public expression of our feeling.

George Frederick Handel

By James R. Houghton

Surely of all the arts to develop and come under our observation, music is the most recent. The facts in the case seem to demonstrate that it is also quite an old art. We find in its very rudimentary forms that it was even practiced by the uncivilized races of long ago. From frigid zones to temperate and torrid some forms of music may be found. It seems as though the natural impulse is to give spontaneous expression to some form of music either through song, instrument or the dance, which is and has been closely associated with music in its development or evolution. This primary impulse may be found in all classes of people and in all lands to-day.

The most perfect instrument of all in the art world—the human voice—was as completely at the command of the most ignorant savage as of the happiest child of our higher civilization in his untutored state; and yet this great art of music is the latest to receive the full attention and development that it should receive.

Turn back the time-worn pages of history to the "Golden Age" of Athens and there you will find that men turned their attention to the development of architecture and sculpture. The æsthetic impulse of those ancient peoples fitly expressed itself in rigid stone. We have yet to see the day when sculpture will even approximate the creations of those old Grecian artists.

Then later on, the art of painting was developed to a stupendous height. It is impossible to-day to point to anything which can compare to the great works of Michaelangelo or Rembrandt. Thus, another period produced its great artists.

Turning our attention to the modern age, we find that great strides have been made in music. Where is there to be found such marvelous productions as those of Handel, Bach, Haydn, Beethoven, Mozart, Purcell, Mendelssohn and numerous others that might be included? It is conclusive proof that the art par excellence of this age is music.

Back in the year 1685, on the banks of the River Saale in Lower Saxony, some twenty-five miles from Leipzig, there lived a family by the name of Handel. Here in a house known as "Grosser Schlamm No. 4" within a few minutes' walk of the market place, the second son of George and Dortha Handel was born on the 23d of February, 1685. Little did they know that this baby, christened on the following day George Frederick, was destined to become the "Father of the Oratorio" and with perhaps one exception, that of Bach, the greatest composer that ever lived. Here the child spent his early youth under the loving care of a devoted mother and the inspiring direction of an aged father.

This infant may well be characterized as a born musician. We are told that "his earliest delight was a mimic orchestra of toy drums and trumpets, horns, and flutes, and jew's-harps." This inclination of the child so aggravated his tutor, who had determined that the child should be trained for a legal profession, that he forbade "no more of such jingling and said henceforth all houses in which music was practiced should be avoided." This prohibition did not stop the child, for he secured an old clavichord. "A clavichord was a keyed instrument, the wires of which were so muffled by a general damper of cloth that the tones produced were scarcely audible. On this account, the instrument was much used in the cells of monasteries, when studious monks or nuns wished to practice without disturbing the community. Small clavichords were sometimes made without legs and placed for use upon a table. Some were even small enough to be carried under the arm; and it was, no doubt, an instrument of this description which Handel succeeded in conveying to the garret."

This clavichord, as mentioned was taken by the boy to the garret. Here, unnoticed and unheard, he worked diligently upward in the night while his mother and father slept in the rooms below.

When the boy Handel was nearly seven years of age his father decided one day to go to Weissenfels. The child was very anxious to go with his father because he had heard of the splendid musicians at that place, but he was denied. When the carriage pulled away from Halle, little George was not far behind, trudging along trying to keep pace with the horses. When the carriage reached a suitable resting place and came to a halt the tired little boy came running to his father. His father was quite angry at such disobedience but nevertheless allowed him to continue the rest of the journey.

Of the experiences of the child in Weissenfels we quote the following:

On arriving at the castle the child made immediate friends with some members of the Duke's Kapelle (or chapel) who admitted him to their rehearsals and took him on Sunday into the organ loft, where, after the conclusion of the service, the organist lifted him upon the stool and permitted him to play upon the finest instrument he had as yet had the happiness of touching. The duke listened attentively to the performance; and, struck with its style, inquired the name of the player. "It is the little Handel, from Halle, my grandfather's youngest son," said George Christian, to whom the question was addressed. Thereupon, the duke summoned both father and son into his presence, filled the pockets of the latter with money, and discoursed so eloquently to the former upon the duty of encouraging the natural bias of his son's extraordinary genius, that the good chirurgis yielded at last to the power of princely persuasion and without actually giving up his original intention of educating the child for the law, promised that he would at least offer no further opposition to the free exercise of his natural gifts.

Thus it was that the boy Handel was permitted to devote his life to the great cause of music by demonstrating to his father in this peculiar way his unusual talent.

Upon their return to Halle, Master George placed the child under the capable organist and theorist, Friedrich Wilhelm Zachau. Under his inspiring instruction the boy learned rapidly, and in three years time had learned all that his master could teach him. He mastered the clavier, organ, violin, and oboe, and in addition to this become an accomplished theorist. At the age of eleven years he was taken to Berlin where he again demonstrated his unusual abilities. The following year his father died and he was left in his mother's care—a loving and devoted woman.

At the age of seventeen he entered the University of Halle where he acted as cathedral organist. It is said that in these early years he studied much and wrote quite a volume of original compositions as well as transcriptions.

The following year he entered Keiser's Theater Orchestra at Hamburg as a second violin player. While here he produced four operas and a passion. A passion is a sacred work treating with the theme of the life and death of our Lord.

In the year 1706 he went to Italy to study in Venice, Naples, Rome, and other cities. No doubt he came in contact with the works of the famous Italian writer Scarlotti. While in Italy he produced several operas and quite a lot of very fine church music. Returning to Germany in 1710 he became chapel master to the Elector of Hannover with further permission to travel. He went to London and produced the opera "Rinaldo," which won for him immediate success, and also some very fine church music including the Utrecht Te Deum and the Chandos Anthems.

In the year 1720 he was selected by an aristocratic group of people in London to be an impressario for an opera company. For this particular company Handel wrote fourteen operas. In 1728 this enterprise was dissolved and Handel was forced to seek other avenues for his creative talent.

Some ten years later we find him devoting his entire time to the writing of oratorios. This particular work occupied his attention until 1753 when he became almost totally blind. Despite this handicap he continued active, conducting his "Messiah," playing organs, etc., until within ten days of his death, which occurred in 1759.

In summarizing we find that Handel produced: "Vocal works, nineteen English oratorios; two Italian oratorios; two German passions; five Te Deums; six psalms; twenty anthems; forty-seven Italian operas; three German operas; two English serenatas; four odes; twenty-four chamber duets; ninety-four cantatas." In the way of instrumental music we find that he produced: "Concerti Grossi; organ concertos; sonatas; 'water music'; suites, pieces and fugues for harpsichord."

Handel is known as a "universal composer." This is due, no doubt, to the fact that he was a deep student of all styles of music, and incorporated those styles in his music. We must bear in mind also that he was raised in Germany and consequently imbibed much of the atmosphere of German music which is quite straightforward. Then, too, we must keep constantly before us the fact of his sojourn in Italy where he learned much of the Italian style which he afterwards used in his vocal compositions. In his permanent residence in England he surely came in contact with the works of his predecessor Purcell. There is much in Handel which is an image or a direct reflection of the art and style of Purcell.

Handel was essentially a dramatic or operatic composer. He utilized the existing forms of his day

to suit his own purposes. He excelled in being able to lead up to and develop effective contrasts and soul-thrilling climaxes. His melodies are always singable and beautiful. He knew how to group voices so as to bring out a given place in bold relief. Despite the many criticisms hurled at him for plagiarism, he stands to-day as one of the greatest composers that ever lived.

In the field of oratorio Handel used much of the same material which he had used in the opera. He conceived the idea that a large chorus would add much to the dramatic element in an oratorio. With this view in mind he combined the operatic forms of his day with the old sacred motet and out of this union grew a style of composition which has made Handel the "father of oratorio." He truly developed the oratorio to a magnificent scale which to-day remains unsurpassed in artistic beauty. The name of Handel will always be fraught with many fine memories of his beautiful writings.

Hallelujah Chorus

The selection known as the "Hallelujah Chorus" is taken from the second part of Handel's "Messiah." This beautiful chorus is without doubt one of Handel's finest choral compositions. It was composed in the year 1741. Its technical characteristics reveal the true genius of Handel. It has been ventured that this great chorus is based upon the old German choral, "Wachet Auf, ruft uns die Stimme." There is much evidence to prove this point. In measures six to twelve, thirty-three and thirty-four, we find striking similarities to the old choral. Handel has been known to take old melodies and work them over and the manner in which he has treated this subject is really remarkable. I submit this upon the basis of the evidence as found in the two selections. The hallelujah chorus type of composition seems to have been a favorite with Handel for we find many of them in his compositions.

Analysis

The first three measures is an instrumental prelude announcing the "Hallelujah" motive or theme. This is followed by four measures of "Hallelujahs" in the tonic. The next four bars are in the dominant, raising the voices slightly to give a more brilliant effect and greater sonority of tone. The movement which opens with, "For the Lord God omnipotent reigneth" announces a new subject which is treated in unison; then contrapuntally for the next thirty measures, interspersed with frequent "Hallelujahs" in the other voices. Then there follows eight bars in familiar style, announcing: "The kingdom of this world is become the kingdom of our Lord and of His Christ." Then the motive, "And he shall reign forever and ever" is picked up by the

basses, imitated by the tenors, carried on by the altos, and finally by the sopranos. The sopranos then continue with "King of kings" on a long sustained note while the other voices sing "Forever and ever, Hallelujah." This continues for some sixteen bars where the motive "and He shall reign" returns, sung by the basses and repeated by the sopranos. In the closing measures the "King of kings" motive is combined with the previous motive and they, together with the hallelujah motive, rush rapidly to the last grand hallelujah, which is sung in a very stately manner.

It has been reported that Handel said in regard to the "Hallelujah chorus," that: "I did think I did see all Heaven before me, and the great God himself." It is also recorded that "the glorious Hallelujah," which so affected the audience when it was first sung at Convent Garden on the 23d of March, 1734, that the whole assembly, with King George II at its head, rose up as one man and remained standing until the end of the chorus—a reverent custom which has been continued from that day to this whenever the oratorio is performed in any part of England.

Let Their Celestial Concerts All Unite

The chorus "Let their celestial concerts all unite" is taken from Handel's oratorio "Samson" composed in the year 1743. In technical detail it is something like the "Hallelujah chorus" in its development. The sopranos open in the first two bars with the main subject or motive which is answered exactly by the basses. Then the organ in the next two bars announces the praise motive which is taken up by the basses, tenors, and sopranos in succession. The original motive is again repeated by the altos accompanied by the other voices. This is answered by the basses. The praise motive is then taken up by the basses, this time in an inverted position, accompanied by the other voices. This is repeated by the sopranos. In bar twenty-seven the basses again announce the first or original motive. This is repeated while the tenors sing the praise motive. This procedure continues for some twenty-six bars, each part interchanging with the other in the singing of the main themes. The next two bars contain a duet for the tenors and altos, the tenors having the original motive. This is repeated by the accompanying instrument. The praise motive is repeated again by the basses while the other voices accompany. The tenor-alto duet is repeated as before, as well as the instrumental interlude. The next two bars, the praise motive, is repeated by instruments and sopranos. The last four measures close in a broad sweeping tempo, similar to the "Hallelujah Chorus" of the "Messiah" with the words: "In endless morn of light."

In conclusion we might say in summarizing that the choral music of Handel is essentially of the objective, colossal type, always presenting huge climaxes of tone at the concluding cadences. In his contrapuntal treatment he exercised great care in the use of the vocal parts in which he was writing. He never composed for a voice out of its natural range. In this respect he was much like Palestrina who lived two hundred years before.

Handel's works shall ever be fresh in spirit to the appreciators of his music. Surely all will delight to dwell upon the name of Handel because of the wonderful heritage he has passed on to us. May we learn to know him better as a living, moving personality in his music.

Agriculture a Business

By C. E. Irwin

There was a time when it was generally supposed that if a man could not make good at anything else, why, he could, of course, be a farmer. Happily that kind of a nation is being relegated to the scrap heap. It is all right but it has one fault—it isn't true.

The successful farmer to-day is a business man. Many townspeople have not yet learned this fact, but sooner or later the farmer must be so regarded and should take his place on a basis of equality with other business men.

Graceland is one of the first small colleges of this country to recognize the dignity of agriculture; and she has definitely committed herself to the task of rendering service to the most important industry of the Middle West.

Courses have been arranged to meet the needs of high school graduates who wish to do the first two years' work at Graceland. Full credit will be given for this work, toward the bachelor's degree, so that students need not suffer the losses which they have formerly been compelled to do when they have applied for admission to the land grant colleges of the country.

For specific information, inquiries should be directed to the President of Graceland College, Lamoni, Iowa.

Lady Astor is pushing the bill in the House of Commons in the British Parliament to prohibit the sale of intoxicants to persons under eighteen years of age. According to the *American Issue* she has won the first tilts in the efforts made by the opposition to kill it by a series of amendments. Thus one amendment sought to exempt beer and wine. In her reply she brought out the fact that all these amendments were designed to wreck the original measure.

OF GENERAL INTEREST

Picking Cotton by Machine

The vacuum harvester is the latest cotton picker and so far its use has been declared satisfactory. Many machines have been built for picking cotton but the cotton-boll exudes a gum which quickly clogs and disables the machine. But the vacuum harvester has overcome this difficulty.

The method that is used in the house on rugs and walls to remove dirt is applied here. The suction does the work.

At first the cotton must be picked from out of the middle of a circle of dried sepals and second the cotton must be taken from a variety of positions ranging from several inches off the ground to six feet as in some of the districts of South Carolina. Third, the plant must be protected because the harvest crop consists of three pickings.

Cotton men will look with skepticism upon the announcement of a successful cotton picking machine because so many have been failures but this one is practically an assured success. A description of the machine is given in the *Literary Digest*:

"The machine exhibits two big sheet steel tanks, on the inside of each of which is a cotton sack some twelve feet long with its mouth held open. A delivery tube enters the mouth of the sack. From this delivery tube leads a flexible rubber hose, on the end of which is a nozzle of a little less than one inch in diameter. A centrifugal pump exhausts the air from the tank. Now open the nozzle of the flexible rubber tube, and a powerful blast of air rushes into it. Approach the nozzle to a cotton boll and the extremely light cotton is caught by the inrush of air and 'jerked hence' in a manner so unbelievably swift that it looks like magic. The dried leaves of the cotton boll, being relatively heavier than the cotton and offering less of what you might call sail surface to the inrushing wind, are left on the plant. The cotton speeds through the tubes at such a rate that if part of the tube be led through a glass vessel all you see in the glass vessel is a faint white streak. Once inside the sheet steel tank the cotton is 'strained' out of the air current by the bag and the air passes through the pump."

The whole apparatus is attached to a Fordson tractor of which there are about 100,000 in the South. Six pickers constitute the crew of one machine. The time involved in picking cotton in the new manner is greatly shortened. Whereas 2,100,000 people had to work 100 days to pick the 1920 cotton crop, the new machine could do the work in the same length of time with 350,000 people.

The Salvation Army College

The Salvation Army has a West Point all its own. Located on a hillside in the Bronx, New York City, this college trains its officers for the army.

The training is perhaps as rigorous as that required in the United States Military Academy on the Hudson. The cadets are specially picked for service. They must have exceptional spiritual, mental, and physical ability and show a complete consecration of their lives to the cause. The cadets arise at 6.30 in the morning and retire at 10 o'clock at night. Each student cares for his own bed, washes his own clothes and does certain work about the building. After a strenuous four years the cadet is rewarded for his work but the reward is not permanent. He is given one year probationary trial before he is confirmed a captain or lieutenant.

The *New York Times* published an article from which the following is an extract:

"The claim that this is the most economically administered educational institution in the United States is borne out by figures. The weekly payroll for thirteen members of the faculty and staff is \$82. Colonel Charles Miles, the principal, and Mrs. Miles, his chief assistant, received just \$16 a week between them. The only outside employee is the engineer, who is paid \$30 a week, or twice the compensation of Colonel and Mrs. Miles. Colonel Miles is a preceptor who rules with an understanding hand, and the visitor instinctively feels the cheerfulness and well-being of those under his guidance."

Many interesting characters are to be found among the students. In a class of 203 recently graduated one was a young man who had been night city editor of a Cleveland newspaper and who might have risen to an important position as a journalist. Another in the Army is Wong Chong, a Chinese boy who one time "professed a longing for something better." Among others were several ex-army men who had fought in the war and had had varied careers. One of them was an ex-prize fighter.

Colonel Miles, head of the college, has this to say about those who fought in the war and who have now joined the Salvation Army:

"Fundamentally every man is religious, although he may not suspect it himself. Often this instinctive veneration for his Creator and longing to reach a higher plane do not become active until he undergoes stress of spirit. I believe that soldiers who have entered the army will become some of our most valuable officers, because all of them are imbued with a fine aspiration toward nobler things. The events of their soldier days have helped them to gain a gentleness and humility which is the true basis of Christian character"

Methodists in Rome

The American Methodists in Rome have purchased the top of Monte Morio Hill overlooking and near by Saint Peter's Cathedral. The Catholics do not seem to be overly pleased with the additional advance on the part of Protestantism in Rome.

The American Methodists are forward in their propaganda and for a long time have been a thorn in the papal side, notes the *Outlook*. Some of them have referred to the Catholics in terms hardly conciliatory and assertions have been made that the height of the hill upon which the Methodists threaten to build a basilica with a cryptola bigger than Michelangelo's, symbolizes the difference between Catholicism and Protestantism.

The Methodist buildings already upon Monte Morio are being used for educational purposes. An excellent boys' school is now located there and will probably serve as a preparatory school to the contemplated college of Monte Morio.

There is already a theological college in Rome with which the Methodists are connected so no difficulty will be raised in establishing a new one. However the objection seems to be in "planting the new institution on the highest point about the city, a point near Saint Peter's—the Mother Church of Christendom"—and having a necessary dominating and, as the Italians claim, menacing character."

The resentment is not so much because the Methodists are Protestants as because they are foreigners. There are, however, Italian Methodists who number among them some Italian gentlemen of influence and refinement such as Professor Tagliatela of the Theological School, and the Reverend Carlo Ferrari. But the Italian Methodists are largely dependent upon their American brothers for their "sinews of war." Herein lies the trouble.

Some of the American Methodists in Rome sound the superiority of Americanism and Protestantism and let it be known that they come to Italy to convert the Italian people from a "religion of superstition and mummery to one of reasonableness and light."

The resentment has grown until something worse than mere exasperation may follow. With the doctrine that the end justifies the means, the Catholics are ready to use every means for removing the foreigners. They have petitioned the government to clear out the intolerable Americans from Monte Mario.

"The other day a prominent American Methodist put the case well. He said: 'The Catholics may win. Then the rights of American citizens abroad will be exposed to mockery. The right of free worship will be impugned. What does Mussolini think will be the result on American relations with Italy, and what does the pope think will be the result on the Roman Catholic Church in free America?'"

If the reactionary movement succeeds, the resentment would be felt not only by Protestants but also by some liberal Catholics in America and England. This would hardly help the cause of the Roman Catholic Church in those countries.

In the meantime the Methodists are firmly squatted upon the top of Monte Morio and it may take an earthquake to bring them tumbling down, as many Italians are avowedly hoping.

Increasing One's Vocabulary

Anyone has a vocabulary of ten thousand words, according to Doctor Frank H. Vizetelly, editor of the *New Standard Dictionary*. This remark is exceptionally encouraging when we have always been told that the average man's vocabulary does not run over a few thousand words, or it may even be in the hundreds.

An interview with Doctor Vizetelly in the *New York Times* says that this editor has compiled a list of 1,500 words which "everybody" knows and expanding upon this an almost unlimited vocabulary can be obtained. He explains how the number of prefixes and suffixes added to root words will create a vocabulary of thousands of words.

"For example," says Doctor Vizetelly, "take such words as 'abolish,' 'accent,' 'accept,' and 'access.' By adding suffixes we get:

"From 'abolish,' eleven words—abolished, abolishable, abolisher, abolishment, abolition, abolitional, abolitionary, abolitionism, abolitionism, abolitionist, and abolitionize. From 'accent,' ten—accentor, accentric, accentual, accentualist, accentually, accentuality, accentuate, accentuable, accentuation, accentus. From 'accept,' sixteen—acceptable, acceptableness, acceptability, acceptably, acceptance, acceptancy, acceptant, acceptation, accepted, acceptedly, acceptilate, acceptilation, acceptation, acceptive, acceptor, and acceptress. From 'access,' seventeen—accessary, accessarily, accessariness, accessaryship, accessible, accessibility, accessibly, accession, accessional, accessit, accessive, accessively, accessorial, accessoriness, accessorious, accessory, and accessorially. This gives a total of fifty-four words. Add to these such other forms as may be made by the use of the common privatives, in non, un, etc., and we get an increase of twenty. Thus out of four parent words we have obtained a total of seventy-four. Apply this plan to 10,000 other parent words and the total could easily be increased to 740,000."

This is an optimistic attitude but one will have to remember that reading vocabulary is far greater than a speaking vocabulary. One may define the "sense" of a word in reading whereas he could not define the word or even use it in speech. The only way actually to increase one's vocabulary is to begin

to use new words. Doctor Vizetelly suggests the "Daily Dozen" applied to vocabulary.

The fact is that the average person knows much fewer words than he imagines if the test is strictly applied, but his vocabulary will appear quite formidable if he includes all the words which he can give the meaning of in the process of reading.

Twentieth Amendment Advocated

Not satisfied with the nineteenth amendment to the Constitution which gave nation-wide suffrage to women, some of the leaders of the National Woman's Party are advocating a Twentieth Amendment to give women equal rights with men under the law.

The comments of the press recognize that while something is to be gained by the women on one hand, they have much to lose on the other, for many existing statutes are especially designed for the protection of women.

The Woman's Party, however, calls for the "complete emancipation of women and absolute freedom from all discrimination—legal, economical, professional, and educational.

Miss Alice Paul, vice president of the National Woman's Party, is quoted in the *Literary Digest*:

"The party will bring the proposed amendment to the special attention of the President and of the leaders of all political parties on the reconvening of Congress. We plan to have this amendment introduced as promptly as possible and to have hearings before the committee to which it is referred in each House.

"In the past two years 23,000,000 women have been benefited by the passage of equal rights legislation in fourteen States. In Delaware, Georgia, Massachusetts, New York, Ohio, Mississippi, Louisiana, Pennsylvania, the rights of women as guardians of minor children have been enlarged. In Delaware, Georgia, New York, and Virginia the right to inherit property has been equalized. In Delaware, Louisiana, Maryland, and Oklahoma women have been made eligible to public office. In Ohio, Pennsylvania, and Virginia married women have been empowered to choose their own residences for voting purposes. In Maine they have been admitted to jury service. Various other minor reforms have been effected. But in only one State—Wisconsin—has our general equal rights bill met with success.

"The only way in which complete equality can be gained for all women within a reasonable time is by Federal amendment, just as the right to vote was gained for women throughout the country that way."

Whistling at Crossings

The many accidents occurring at railroad crossings makes us wonder at the report of a recent test applied to the enginemen on the Missouri, Kansas, and Texas railroad system which shows that six per cent of the engineers did not whistle at crossings.

The general manager of the road thinks this is a good record but an editorial writer of *The Railway Age* would like to ask any engineman or road foreman if he is satisfied with ninety-four per cent efficiency.

There are some rules that should be obeyed because they are rules, and judgment should not be substituted when the rule if applied would operate satisfactorily. Whistling at crossings is one. No matter whether the engineman can see the crossing is clear, the rule properly observed may at some time save a life.

The same writer is quoted in the *Literary Digest*:

"Of course, if one's permanent record were to depend on

close adherence to the rule to whistle for all crossings, and the runners most neglectful were to have their names put at the bottom of the list, there would be no difficulty in making 100 per cent. We may assume that the 6 per cent of engineers, in that M. K. T. record, who did not whistle, were alert and could see the highway far enough in advance to be sure that no wayfarer was in danger—the officers of the road must have made some such assumption or they would not have called the record 'good'—but if satisfactory records are to be kept and are to be of use, it is necessary to cut out all such indeterminate elements. To have comparable records which will be of value for future studies, and available for defense in case negligence is charged in a court, it is necessary to do a lot of whistling which, from a narrow local and temporary point of view, may be wholly unnecessary. Somewhere, sometime, some engineer will assume that no whistle is needed and his assumption will prove to be wrong. Many a time an express train could make a hundred-mile journey, safe from derailment, if 10 per cent of the spikes in the track were gone; but the only business-like rule for the trackman is to keep 100 per cent of them in place all the time. Careless ears in the heads of automobile drivers, needing an audible warning every time they approach a railroad track, are now about as numerous as the spikes in the track. The engineer, like the trackman, must make his safety record by means of systematic attention to countless small details, with his thought centered on the one point of doing the duty, oblivious to any speculations about 99½ per cent being as good as 100."

A Movie-Made Reputation

Just what impression other countries would gain concerning America through the motion pictures we have sent abroad would scarcely be guessed. That a true idea of American life could be had from the movies would also not be contended. But whoever could imagine that America is like this? Following is an account published in the *London Evening News*, based upon a description of America gained through the movies:

"It is inhabited in the East by unscrupulous but enormously successful business men, who devote their nights to squandering in cabarets their ill-gotten gains of the day before. In the West 'bad men' rob stage coaches and banks and shoot sheriffs and their partners in crime and spend a good deal of time rolling on the ground in attempts to gouge each other's eyes out. The North is peopled by bearded scoundrels, who go there to escape from the law, to steal mining claims and to menace lonely girls snowbound in log cabins. The South is notable for cacti and half-breeds. The last-named have no particular vice; they are just bad."

The Moving School

You have heard of singing schools and spelling schools and other kinds of schools but have you ever heard of a moving school?

This is the school that goes about on wheels expanding the educational possibilities beyond the walls of the schoolroom. The first school busses were used in the country to gather up kiddies and bring them to the schoolhouse and then to take them home. The next step was in connection with the consolidated schools, where the motor bus brought pupils from miles around. But some ingenious person wondered why these busses should be idle all day long, so the moving schoolhouse came into vogue. Afternoon on Saturdays the busses were used to take the children to athletic events, and sometimes the nature study class was taken out in the middle of the day in the bus.

Now this moving schoolhouse works all the time, taking the botany class out into the country, the sociology class into the environs of the city, and the geology class into the hills to hunt fossils. No longer does the child learn that the "Ox eats hay," as the *Review of Reviews* suggests, by reading about it in the book. The class goes out and looks at the ox eating hay and then reads about it. The trip will long be remembered and talked about. That is the way to learn.

Perhaps one of the greatest uses of the bus is for transportation to summer camps. This is now done in many communities when children are conveyed to and from the community summer resorts for children and others.

The school bus has come to stay and it is another means for spreading education. Modern methods are indeed a time saver and they also make study a pleasure. The child that used to have to be whipped to get his lesson now has to be sent home because he likes to stay at school. The school that is not up to this standard is still failing in its mission with young people.

Brain Food

Brain food seems to be what is more commonly termed "food for thought" for an article in the *Journal of the American Medical Association* ridicules the idea that fish is brain food.

Fish and some certain prepared breakfast foods can no longer be considered as special nutrients conducive to clear thinking. The idea, of course, is an old illusion which has never died out. With the modern means for spreading propaganda through advertising, however, certain persons have taken advantage of the old illusion to sell their products.

During the war the hope of increasing the consumption of fish to conserve meat met with the problem of educating the public to eat fish on other days of the week as well as on Friday, fish day. A legitimate form of advertising was carried out but recently campaigns have been directed to increase the use of specific fishes.

"In widely circulated advertisements of 'Shad—order it today' we are told by the promoter of the sales effort that 'it is a tissue builder and for brain-workers has no equal.' Here is an unworthy perpetuation of the old absurd adage that fish is brain food. The fallacy of the assumption that there are specific foods for brain, skin, muscles, lungs, or liver building have been pointed out too often to require repetition."

Old Clothes Pay Rent

Alexandropol Armenia: A bale of second-hand American clothes paid the rent bill of the largest orphanage in the world for the past six months. It was given by the Near East Relief in exchange for the use of the few privately owned buildings that are included in the equipment of its orphanage center here where approximately 20,000 Armenian youngsters are sheltered, the greater part of them in former military barracks provided rent free by the government.

The native textile industry has been almost entirely destroyed during the war conditions which have prevailed during the past seven years and the depreciation of native currency has made the importation of cloth practically impossible. As a result garments of all sorts are in high demand and American relief workers have been able to draw on clothing contributions from the United States, thereby effecting a tremendous saving in relief funds and at the same time preventing widespread distress among people of all classes who otherwise would have been unable to clothe themselves against the bitter Transcaucasian winter.

Approximately ninety per cent local purchases aggregating

LETTERS AND NEWS

Reunion News

London Reunion at Springbank

With rippling waters, clear blue skies, the ground rising tier upon tier, whose sides are covered with maples, spruce, pine, hemlock, and willow trees, the London district reunion opened in the most picturesque spot one could imagine. Springbank Park is the place of gathering, a spot about five miles from the city of London. Its springs are widely known for their medicinal properties, always attracting people from far and near who think them a source of good. A more beautiful location could hardly be obtained unless one took a trip to the valley of the Dee or Don in Scotland.

Bishop B. R. McGuire, Apostle J. F. Curtis, Patriarchs John Shields, J. F. Martin, and R. C. Russell, and Missionaries S. G. St. John and H. Arthur Koehler were obtained for speakers at the reunion. Institute work was in charge of Mrs. Arthur Koehler. Music and recreation were under the supervision of Arthur Koehler.

Our Episcopal cook not only treated us in the most humane way, but felt inclined to speak of our people in glowing terms.

The work of the reunion committee was greatly appreciated, and this second two week's reunion was considered a successful project.

Yes, we are going to have another such gathering next year and, if signs do not mistake, it will be larger than the one this year.

ARTHUR KOEHLER.

Reunion of Kentucky and Tennessee District

The Kentucky and Tennessee District reunion convened at Foundry Hill, July 28, 1923. In the absence of District President J. R. McClain, the chairman of the reunion committee was in charge and proceeded to organize in the usual order. Elder William Bath was chosen to preside over the reunion with Brethren J. R. McClain, A. E. Stone, and Bishop C. J. Hunt associated. O. S. Caldwell was chosen secretary, and others were chosen to fill various offices.

The presidency arranged the order of meetings as follows: 9 a. m., prayer service; 11, preaching; 2 and 8 p. m., preaching. The time in between was filled with song services and Bishop Hunt lectured on the ancient inhabitants of the American continent, the building of the Kirtland Temple, the financial needs of the church, and other subjects that were equally interesting to all. There were some round table meetings and many questions were asked and answered.

Brother and Sister Burrell and son Robert, from Louisville, Kentucky, were present at the beginning of the reunion. Brother Burrell remained over Sunday but his work with the railroad company prevented his remaining longer. Sister Burrell was there in the interest of the Department of Women

and did a splendid work. She occupied many times in explaining her line of work and on various occasions entertained the little folks by holding prayer and testimony meetings and lectures.

The old folks as well as the young engaged in games on the grounds and all seemed to enjoy themselves. There seemed to be more unity of spirit than at any previous reunion in the district.

The preaching throughout the reunion tended to build up and strengthen. All felt very favorably impressed with the addresses of Elder Stone and Bishop Hunt. They manifested a fatherly spirit while here and all seemed to love and honor them. They will long be remembered. Elder Bath and Bishop Hunt were both called home before the end of the reunion but Elder Stone was permitted to remain with us to the end and delivered an excellent sermon on the closing Sunday night.

At the close the congregation sang "God be with you till we meet again," with great fervor.

D. S. CALDWELL, *Secretary*.

Reunion at Eagle City

The reunion of the Western Oklahoma District was held August 3 to 12. The weather was exceedingly dry and hot but there seemed to be such a peaceful spirit present throughout the meetings that even the hot weather became tolerable. It is conceded by all who were in attendance that it was the best reunion ever held in the district.

The attendance was better than in previous years and the meetings were spiritual and uplifting. All left the camp with a determination to do more for the cause of Christ this year than they have ever done before. They also plan to come back next year to make the reunion even a greater success.

Western Oklahoma is on the map so far as real active, consecrated Saints are concerned. There are few districts ahead of this one in true, noble, unselfish service. Surely nothing but good can follow the efforts of this united people.

The most commendable of all is the group of young people who are an honor to any people. These young people met in the woods every morning for prayer meeting and were indeed blessed in their gathering. Like Abraham of old, God met with them under the oak, and they were comforted and encouraged by the presence of the divine Spirit. They have at least learned that only as they continue in communion with God are they able to be of assistance to the church.

It is a source of great encouragement to see the activity and ability of the young people of this district. Surely the church will be safe in the hands of such noble young people whose lives are consecrated to the service of Christ and humanity. Surely they will be instrumental in pushing forward the cause of Zion.

J. E. VANDERWOOD.

Council Bluffs Reunion

Sunday was a very busy day. The preaching was done by Elder C. F. Putnam at 11 a. m., Elder P. R. Burton at 2.30 p. m., and Apostle F. Henry Edwards at 8 p. m. Young people's prayer meeting was held at 6 a. m. and the regular prayer service at 8. Study class work was conducted at 9.30 and at 4.15 p. m. At the latter hour priesthood meeting was conducted by Apostle F. Henry Edwards.

On Monday at 7.45 a. m. a recreational season was enjoyed. At 9 a. m. a very spiritual prayer service was held, at which time many hearts were touched and made tender. Preaching at 2.30 p. m. was by Brother Amos Lamson, an Omaha Indian, who had been ordained a priest. His talk was well received

\$85,000 in value made during the past six months by Walter L. Ambrose, Superintendent of the Near East Relief purchasing department for the Alexandropol district, were paid for in old clothes. Less than five per cent was purchased with cash. Corn grits were used for the remaining five per cent.

Fuel for the orphanages and equipment for the industrial training shops were the chief articles purchased locally.

and was emphasized by a touching talk by Elder P. R. Burton. At 4 p. m. some of the young people went for a swim.

Patriarch Ammon White arrived Monday afternoon and entered at once into his patriarchal work. All were saddened that he should be called home August 15, on account of the death of his wife's mother, Sister W. D. Bullard. His sermon helped some to see more fully the value of living in accord with the laws of health and to observe the Word of Wisdom as given in section 86 of the Doctrine and Covenants.

Other visitors at the reunion are: Elder P. R. Burton and Brother Amos Lamson who could remain only a short time, Elder B. S. Lambkin, Sister Blanche Edwards, Elder F. T. Mussell, and Bishop F. B. Blair. Bishop Blair preached for us on August 15, giving a very practical sermon along temporal lines.

A large tent has been put up for the Oriole circle at the Belmont Mission, several of whom are not members of the church.

The serving of lunches and the sale of groceries and confectionery is very satisfactory. No sales during the services has been a pleasing feature.

The reunion at Council Bluffs has been very satisfactory. The preaching and prayer meetings as a rule have been very uplifting and spiritual. The study work is of a high order, and the priesthood meetings are of much interest. Recreational activities are also well spoken of.

J. F. MINTUN, *Press Agent.*

Memorial Service on Reunion Opening

An article in the Council Bluffs *Daily Nonpareil* tells of the opening of the Pottawattamie and Fremont district reunion at Prospect Park, Council Bluffs, on August 10, at 9.30 a. m. The evening preceding the opening a miscellaneous program was given. Prayer service opened the session, with a business meeting following.

J. F. Mintun will represent the Herald Publishing House, taking orders for books and papers. Apostle F. Henry Edwards of Independence, Missouri, Blanche Edwards, recently from England, Elder C. F. Putnam, who has just closed a series of tent meetings at Hazel Dell, Elder F. B. Blair of Kansas City, and Patriarch Ammon White of Independence, Missouri, will be speakers at the reunion.

The afternoon of the first day was devoted to a memorial service for the late President Harding. Elder J. F. Mintun preached the sermon. A poem eulogizing the President was also read.

Excellent Reunion at Lamoni

The twentieth reunion of the Lamoni Stake closed last Sunday under ideal conditions. The weather was of the best, the attendance large, the meetings of a very high order and the Saints in excellent spirits. We mention the closing day in particular because weather conditions during the greater part of the reunion were very discouraging, yet did not dampen to any great degree the spirit of the occasion. There were only two nights out of the twelve that it did not rain, and a large percentage of the days as well. This made the roads almost impassable and prevented people not camping on the grounds from attending and thus the general attendance was materially decreased.

The number camping was almost up to the average, the slight decrease being due to the fact that some from outlying districts attended the young people's convention in June, who otherwise would have been with us at the later date. There were pitched: Ninety residence tents, six service tents, and

three pup tents. There were in attendance one hundred and seventy visitors from twenty-eight other stakes and districts.

Outside the discouraging weather conditions, the reunion was very successful. The theme of the gathering was "Our need of Zion," which seemed to strike a responsive chord. The cooperative spirit of service was very marked and opportunity was seized by many to help make the reunion a success. Especially was this noticeable among the young people.

Prayer services were held each morning, followed by preaching service or a departmental meeting. The evenings were given over principally to preaching services. Girls and boys meetings were held daily, and special story-telling hours for the children. Young people's prayer meetings were held each morning and the attendance and percentage of participation in them was very encouraging. The devotion of the young people during the entire reunion was very marked. Afternoons were given over on alternate days to organized play, and on other days to the cultivation of sociability. One evening was also devoted to recreation with a mixed program preceding a bonfire and marshmallow roast. The recreational activities were whole-heartedly entered into by a rather larger number than usual.

Besides excellent choir numbers, special musical features in the way of solos, duets, quartets, orchestra numbers, etc., were furnished daily and half-hour concerts each Sunday evening. Lamoni has such splendid musical talent and it was made to play a very great part in the success of the meetings.

Besides the local ministry we have had with us of the Quorum of Twelve J. F. Garver and F. Henry Edwards; of the order of patriarchs, Ammon White; of the missionary force, Ward L. Christy, L. G. Holloway, John R. Lentell, G. R. Wells and James Thomas, also Bishop F. B. Blair.

The health of the camp was excellent especially considering the extremely damp weather and the difficulty experienced in keeping bedding dry. Rules of health and sanitation were carefully observed by the camp, regular hours for rest and quietude, resulting in a physical condition conducive to spiritual growth.

The meetings during the reunion were of a high spiritual order. The prayer meetings were inspirational, the preaching full of good advice suited to the needs of the people, all to the end that an understanding of the theme, "Our need of Zion," might work out a spiritual growth in the Saints conducive to a full realization of their dreams.

Reunion Opens at Pinconning, Michigan

We awoke this morning when the bugle blew at 5.30, and everyone assembled in the large tent at 7 for prayer. We had prayer service at 8.30 followed by business meeting for organization. Elder Matthew Umphrey was chosen to preside and to be associated with Apostle P. M. Hanson when he arrives.

Brother J. Shields of Canada came this afternoon and Elder B. H. Doty is here and was the speaker at 2 p. m. From 3 till supper time is given over to recreation. At 10.30 the bugle blows and all lights must be out by 11.

There are fifty-two tents pitched with about two hundred in attendance. Several Indians attended the evening service and show a great interest. Our meetings are very good so far, and we hope that our work and life during the past year will merit us the spiritual blessings we had last year.

Meals are served free, as is the custom in this district. We serve no meat, tea, or coffee.

Each day's program will be similar to the above.

GLADYS UMPHREY.

Independence

Saturday night, August 18, a crowd of about four thousand people attempted to squeeze into three thousand seats to see the motion picture, now a regular feature on Saturday night through the summer.

Sunday night saw another capacity house gathered on the Campus to hear Elder A. B. Phillips's sermon.

At 7.30 o'clock on both Saturday and Sunday nights the L. D. S. band gave a concert.

The quiet and order prevailing at these immense outdoor gatherings are the remarkable features of the events. Not a sound is to be heard within the quiet zone except that which comes from the platform in course of the programs. Truly it is a marvelous sight to see these large community meetings every week end on the Campus.

The series of Bible pictures was continued Sunday evening following the sermon, the last one being entitled, "Noah and the ark."

Services in Zion churches were as follows: Stone church, 11 a. m. preaching by Bishop Charles Fry who has recently returned from England. Enoch Hill, 11 a. m., preaching by Elder Charles Edmunds. Liberty Street Church, 11 a. m. children's services. Walnut Park, 11 a. m., Walter W. Smith, followed by Mrs. Walter W. Smith who talked on kindergarten work.

The Stone Church choir sang, "Unfold ye portals," by Gounod and Miss Thelma Vincent sang, "I know that my Redeemer lives."

The Bar-Gars still lead in the L. D. S. Baseball League, winning from Walnut Park by a score of 14 to 6 on Saturday afternoon. Their percentage in standing is now .777. The Herald team stands next with .600, having defeated the I. X. L.'s by a score of 15 to 4, also played on Saturday. The I. X. L., with .400 per cent follows, and Walnut Park stands last with .272 per cent. Two more weeks of games will close the season with the contest growing keen.

The Book of Mormon centennial will be celebrated on September 21 and 22 by the churches in Zion. On the evening of the 21st the opening meeting will be held, when testimonies will be given by a group of older people who have seen and heard the three witnesses who handled the plates and saw the translation being made. The next morning and afternoon will be devoted to meetings of the priesthood. On the evening of September 22 a pageant, written by Mrs. S. A. Burgess will be presented by the Independence Dramatic Club. There will be about one hundred taking part in this pageant. So successful was the one presented at the last General Conference that the one this year is attracting wide attention.

Beginning September 23, a series of evangelical services will be started, which will last for one week. General Conference opens on Monday, October 1, at 10 o'clock.

The music appreciation course being conducted by James R. Houghton at the Stone Church on Friday evenings is attracting large crowds. These programs and lectures are occupying the time usually devoted to the study of the Department of Recreation and Expression and are under its auspices. The meetings are open to the public and no charge is made for attendance. At the second meeting held on August 17, Mr. Job Negeim, from Jerusalem, sang folk songs in four languages—German, Russian, Spanish, and Arabic. Miss Emma Sneed on the violin and Mr. Houghton with vocal solos also contributed to the evening's program. These numbers were supplemented by records on the Victrola and by congregational singing. An old English folk song entitled "O no John" greatly delighted the audience which attempted to learn it.

Besides the programs printed for the occasion a sheet con-

taining words for congregational singing was also passed out.

The program for August 24, is as follows:

1. Hymns:
 - a. "Abide with me".....Lyte (1793-1847)
 - b. "Lead, kindly light".....Newman (1801-1890)

Congregation
2. Bass Solo: "Lord God of Abraham"—Elijah Mendelssohn (1809-1847)
- Mr. George Anway
3. Band: "Dance Macabre".....Saint-Sæns 1835-19)
Vessella's Italian Band (Victor Record)
4. Chorals:
 - a. "Doxology".....Ken (1637-1711)
 - b. "All people that on earth do dwell"
Kethe (Circa 1562)
 - c. "Wachet Auf" (Sleepers Wake).....(Circa 1600)
 - d. "To God on high".....Ball (1784-1869)

Congregation
5. Piano Solo: "Rondo Capriccioso"
Mendelssohn (1809-1847)
- Mrs. Pauline Becker Etzenhouser
6. Piano Solo: "Nocturne, dream of love"
Liszt (1811-1886)
- Mrs. Pauline Becker Etzenhouser
7. Hymns of the Pilgrim Fathers.....Selected
Mr. James R. Houghton
8. Piano Solo: "Prelude in B Flat".....Chopin (1809-1849)
- Mrs. Pauline Becker Etzenhouser
9. Piano Solo: "Prelude in F Major".....Chopin (1809-1849)
- Mrs. Pauline Becker Etzenhouser
10. Piano Solo: "Nocturne in E Flat," Op. 9, No. 2
Chopin (1809-1849)
- Mrs. Pauline Becker Etzenhouser
11. Modern Church Hymnology.
Mr. James R. Houghton

Erma Hartley, daughter of W. J. and C. S. Hartley of Independence, Missouri, was married to Mr. Burl Lawson of Baymore, Missouri, August 11, 1923, and will make their home in Kansas City.

Holden Stake Items

Elder J. W. A. Bailey closed his services at Atherton on Sunday August 12, and the tent has been loaned to Independence to be used in a series of meetings in that place. Brother Bailey had splendid interest at Atherton. Four were baptized and much good was done in the way of building up and strengthening the Saints.

Three were baptized at Lees Summit last Sunday and more baptisms are expected in the near future.

On Friday the citizens of Lees Summit met in a united service at Memorial Hall. Appropriate exercises in memory of our late President Harding were held. The pastor, Bishop R. May, was on the program.

Sunday, August 19, is set aside as young people's day. All the services of the day will be particularly for the young people.

At Bates City on Sunday, August 5, three were baptized by Brother Frank Cotterell, the Sunday school superintendent, and confirmed by Elders Davis and Hancock.

Brother F. E. Ford and family have moved to Lamoni where Brother Ford will take up his work as superintendent of the Lamoni public schools. Elder G. W. Hancock will occupy Brother Ford's farm.

The pastor of the southern and eastern part of the Stake met at Knobnoster on the 12th in special conference with the stake presidency. The pastors present were: James Duffey,

Post Oak; G. S. Daniel, Warrensburg; H. G. Thayer, Marshall; and Frank Good, Knobnoster. Elder F. A. McWethy preached in the morning and Elder D. J. Krahl at night.

The Department of Women at Holden had a social the 14th in the interest of beautifying the cemetery grounds.

Brother Martin L. Haney and family, who have lived here for a few years, are moving back to Clarksburg, West Virginia. Brother Haney is one of our reliable teachers and will be missed. We trust the Clarksburg Saints will enlist the services of Brother and Sister Haney in church work there as they are good workers.

There is a noticeable quietness in Warrensburg since the close of the summer school. More than two thousand students who were here during the summer have nearly all departed for their homes. Elder W. S. Macrae preached both morning and evening, August 12, the evening service being held on the lawn.

Elder Lyman Fike and family and J. D. McPherson and his family are moving to Independence. A. E. Weaver and family moved to Sedalia the 14th.

Brother Nalmar Johnson, who for the past few years has been conducting the Fourth Ward Grocery, has erected a modern store building next to the old building.

Kansas City Stake

Our stake missionary, Amos T. Higdon, concluded a series of three weeks of special meetings Sunday night, August 5, at the Argentine Church. The Argentine people had previously erected a platform at the rear of the church large enough for the speaker and singers; the lawn was leveled up, and with a screen fence on the street side, made a fine lawn meeting place, and here the meetings were held. The attendance upon the part of nonmembers was not very great. They preferred to remain on their own porches and lawns where they could hear well. As Brother Higdon has a good strong voice, it was possible for a great many to hear him, even though they were not on the premises. Bernice Griffith, stake chorister, when not in attendance, provided leaders for the music most of the time. While there are no immediate results as to baptisms yet, their neighbors heard the gospel as we teach it, perhaps for the first time.

Brother Higdon will begin a series of meetings at the Second Church, Twenty-first and Belleview, probably the 21st of August.

The Fourth Church people are making some extensive repairs on their building. They are much needed, as there is not sufficient room for their constantly growing congregation. Brother J. O. Worden, the pastor there, has been quite successful in building up the work, and this is shown in the Sunday school, which now numbers about one hundred.

The Northeast Mission has allowed their pastor, Brother Joseph Curtis, an extended vacation. He is spending the time with relatives in northern Arkansas. During the interval Brother C. A. Selbe is looking after the pastoral work for them.

Two-Day Meeting in Central Michigan

On July 21 and 22 the Saints of the Central Michigan District enjoyed a two-day meeting at Midland, Michigan.

The weather Saturday and Sunday was fine and the Spirit of God was there to a great extent. The people of Midland turned the schoolhouse over to the Saints to serve dinner in. The meals were free, as is the custom in the Central Michigan District, not excepting the young people's reunion.

The Saturday morning prayer meeting was in charge of

Elder B. H. Doty, assisted by Elder George Bailey. At the close of the meeting, Matthew Umphrey, district president, was chosen to preside over the two-day meeting. Brother Doty was elected chorister and Sister Emma Methner organist. Also ushers and an administering committee were chosen.

Elder Matthew Umphrey preached at 10.30, after which, at 12.30, dinner was served in the schoolhouse. In the afternoon Elder Bailey and Elder Ed Welch preached some good sermons.

Sunday morning prayer meeting was called at 9.30 and over a hundred were present, while eight prayers and fifty-seven testimonies were offered. One little girl was confirmed and a baby girl blessed. The Spirit of God's love flowed from heart to heart throughout the meeting which ended at 12.20. We feel safe in saying that this prayer meeting is among the best that we have ever attended, and we believe it is only a small taste of the meetings awaiting us at the young people's reunion at Pinconning in the near future.

The preaching services in the afternoon and evening were accompanied by the Spirit that is promised to the elders in the latter days.

E. LLOYD JONES,

Press Committee.

The Future Belongs to the Educated Man

The WORLD needs PRODUCTION and LEADERSHIP. Trained men will provide the one; intelligent men the other.

EDUCATION MEANS BOTH

Go to College Finish Your Education

ROOM AT THE TOP

Out of every 1,000 pupils who enter the first grade, only 14 graduate from college.

Graceland College

Officially accredited and fully standardized by American Association of Junior Colleges, North Central Association of Colleges and Secondary Schools. The Intercollegiate Standing Committee of Iowa. Offers fully accredited courses in: Liberal Arts, Teachers' Training, Public Speaking, Pre-Law, Pre-Commerce, Pre-Engineering, Pre-Dental, Pre-Medical, Vocal and Instrumental Music, Commercial Secretarial Work, and Public School Music Supervision.

Write NOW for catalogue and information to

The President—Graceland College

LAMONI, DECATUR COUNTY, IOWA

Progress in Manchester, England

It seems quite a long time since anything from this part of the world has appeared in the HERALD, so despite the fact that we are busy, we thought we should let people know we are still alive and making ourselves felt both in the affairs of men and in the church.

Many changes have come to us since our last letter. Some have been taken from our midst by the hand of death, some have left for other climes and scenes of action, and others forced by circumstances to retire from the field of activity. The latter are a source of help with their counsel and advice and prove the old saying to be true, "Old men for counsel and young men for war." If this could be sensed throughout the church, especially in this country, the church would make more advancement than it has for some time past.

There may not be any glowing account of the work done by the ministry, that is, the eldership in particular, because of the peculiar circumstances obtaining in the relationship of master and man in commerce. The great setback to international affairs caused by the European tangle, affecting as it does the whole of civilization, has caused bad trade, loss of wages, and a general hindrance to our progress.

However, despite these things, we are attempting to buy land and build a church where we can invite our friends and

neighbors to come and worship without a feeling that we must apologize for our humble place of meeting. The task of raising sufficient funds seems gigantic with our small numbers but we have faith that we shall be successful.

When those who at one time worshiped with us read these lines their hearts will be made to rejoice at the upward progress we are trying to make, and we know they would be glad to help the good work along.

The British Isles stands high as a branch of the church and the Manchester Branch is no small part of the mission and its sons and daughters are desirous of maintaining the prestige, the lofty pinnacle of honor and good will, and with our clarion call "Service for mankind" we are going to charge the ramparts of doubt and infidelity and carry our banner to the heights.

EDWARD MALONEY.

Another Means for Advertising

Attractive stationery has been issued by the New York and Philadelphia district reunion. It consists of a letter-head reading "Deer Park Reunion Grounds, under auspices of the Reorganized Church of Jesus Christ of L. D. S., New York and Pennsylvania District, August 4-August 19, 1923. (Full Moon.) New Hope, Pennsylvania."

In the margin of the left-hand side of the paper is printed

Conference Daily

The General Conference is soon to convene. Missionaries and Saints from all over the world will be there, each contributing color to these great church gatherings, of prime import to young and old.

The news is written right on the scene of action and hurried to you in the mail of the same day. Last year's experience with the post office department indicates that we can get prompt service and speedy delivery.

The *Conference Daily* will be issued beginning the first day of the conference, Monday, October 1, and continue each day (except Sunday) till the close. It will average eight pages the size of the weekly HERALD and contain vastly more interesting material than can be published in the weekly edition.

Every branch ought to send in a large club of subscriptions. Every family ought to have the *Conference Daily*.

Please order early. We need time to make up the special mailing list required, and can do this more satisfactorily if we have time before conference to do it. During each conference many send in money, asking for back numbers, and often are disappointed. We cannot promise to furnish back numbers after conference starts. Order early and get the whole series promptly.

35 Cents

HERALD PUBLISHING HOUSE

Independence, Missouri

the names and addresses of the general reunion committee. Also is printed a description of what will be offered at the reunion as follows:

"Give yourself a real treat at the big spring and lake in the Solebury Mountains. Inspiring services and pleasing programs arranged for all with camping, canoeing, camp fires, and tennis, berrying, baseball, swings, swimming, and water tobogganing. Grounds electric lighted, high, cool, and dry. Commissary, refreshment tent, fresh food from fine farmers served daily. The ideal place for an ideal vacation in open woods and fields, among real people. All are welcome. Apply for particulars. Register now to select your tent location, with small deposit."

This is a bit of advertising that is not only attractive but useful. It offers a suggestion to other reunions as one way for advertising the reunion, and from all reports the one at Deer Park is enjoying a season of marked success.

Wife of Patriarch Shields Dies

Janet Ann Robson, wife of Patriarch John Shields, died on July 24, at the Weston Sanitarium, Toronto.

She was born sixty-three years ago and spent her early life in Shelbourne as a member of the Templar Lodge. There she became acquainted with John Shields whom she married. Four sons and four daughters were born to them; John Stanley, William Nephi, Ethel Robena, Margaret Oracy, Thomas Alma, Percy Claremont (deceased) and his twin sister, Lilly May, who died in infancy, and Mary Elizabeth.

In the *Shelbourne Free Press* is given an account of the recent years of her life and her family:

"Percy, who enlisted for service in the late World War, was wounded in one of the last heavy struggles in France. On recovery he returned home to Toronto, then to New Ontario, where he was drowned in Kenogami Lake on October 21, 1919, and whose body was not recovered until May 9, 1920. Had he been slain overseas the blow would not have been so unexpectedly crushing to the fond mother, but only those who have passed through a similar trial can realize the grief and anxiety of that mother as day after day she waited at the home of her daughter in New Liskeard for the recovery of his body, as the father, brother, and other men grappled in vain until the lake became frozen over. Those long months of worry and suspense seemed to undermine her health, and to make matters worse, soon after her return home to Toronto she fell down cellar and broke her right arm. This was not long restored to use when she was taken with nervous illness and had only recovered therefrom when the two daughters, Ethel and Mary, were seriously hurt in an automobile accident on the Toronto and Hamilton highway. Early in the summer of 1922, when Mary went West with Ethel to recuperate, Mrs. Shields took a trip to Timmins and New Liskeard, visiting with her son and daughter till the fall, and later visited at Acton, Guelph, Hillsburg and other places, intending to spend the winter with her sister, Mrs. Mowat of Shelburne. On January 18 last when she and her husband were at the home of his brother, William, on the thirtieth anniversary of the marriage of the latter, her health seemed better than for years. However, on returning to her home in Toronto she caught cold, and later returned to Mrs. Mowat's, where she was pronounced tubercular. After a month and a half at Weston Sanitarium she passed away suddenly."

The funeral service was held in Toronto, sermon by Elder J. A. Wilson.

Her faith in the work enabled her to bear the sacrifice of loneliness and care for the family during the many months of her husband's absence in the mission field.

Department of Agriculture Graceland College

In response to the general demand which has been growing for the past several years, Graceland College has organized this year college courses in agriculture, and is prepared to give a full two year's course in Agricultural Science. The subjects offered include:

Animal Husbandry

Types and market classes of beef and dual purpose cattle, sheep and horses, dairy cattle, and hogs.

Farm Crops and Soils

Corn production. A thorough study of the crop, including the growing, harvesting, marketing, and uses of the crop. First twelve weeks.

Small Grain Production

Oats, wheat, barley, and rye; structure, adaptation, growing, harvesting, and uses; insects and diseases. Second twelve weeks.

Soils

Identification, mapping, and description of soil types; origin and classification. Soil areas, types and problems. Third twelve weeks.

Horticulture

Fruit Growing. Flower growing. Arrangement of home grounds. Vegetable growing. Special field work in farm orchards. Commercial orcharding and truck farming.

Breed Studies

Breeds of beef and dual-purpose cattle, sheep, horses, dairy cattle, and hogs. Judging, origin, history, type, and adaptability. Prerequisites 11 and 12.

Soils and Dairy

General principles of fertility, studies of samples of soil from the home farm or any other farm. First twelve weeks.

Manures and Fertilizers

Farmyard manure, commercialized fertilizers, incomplete and complete; influence on soil and fertility. Second twelve weeks.

Farm Dairy

Secretion, composition, testing and separation of milk, the farm manufacture of butter, ice cream, and cheese. Third twelve weeks.

It is believed that this new department in Graceland will afford an added opportunity to render the young people of the church a piece of service of very great value. Being located in the midst of the principal agricultural belt of the United States, and, with the full cooperation of the United States and the State Department of Agriculture, Graceland is in a position to carry on courses in this department on a very efficient basis.

The new college year opens September 10, and a catalogue giving details and information of a general character will be sent on application to The President, Graceland College, Lamoni, Iowa.

MISCELLANEOUS

Requests for Prayers

Sister W. J. Beach, of 231 South Bright Avenue, Whittier, California, wishes the prayers of the Saints that she may regain her health and care for her family.

Conference Notices

Southern Missouri District, at Tigris, Missouri, August 25, 10 a. m. Sunday school convention, August 24. All reports, petitions, and communications should be sent to District Secretary Benjamin Pearson, Tigris, Missouri, ten days beforehand. J. C. Chrestensen, district president.

Southern Nebraska District, at Fairfield, Nebraska, September 15 and 16. The question of change of business from Saturday to Monday will be considered, also election of delegates to General Conference. A large attendance is desired. H. A. Higgins, district president.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- Southern New England, at Onset, Massachusetts, June 30 to September 2 (454).
 - Nauvoo, at Nauvoo, Illinois, August 17 to 26 (528, 670, 694).
 - Northern Michigan, at "The Park of the Pines," near Boyne City, August 17 to 26 (503).
 - Eastern Colorado, at Colorado Springs, August 17 to 26 (528).
 - Idaho, at Rupert, August 17 to 26 (599).
 - Southern Michigan and Northern Indiana, at Lemon Park, near Vicksburg, Michigan, August 17 to 26 (647).
 - Southwestern Texas, at Medina River, twelve miles south of San Antonio, August 17 to 26 (647).
 - Little Sioux and Gallands Grove, at Dow City, August 17 to 26 (670, 695, 718).
 - Far West, at Stewartville, Missouri, August 17 to 26 (575, 695).
 - Mobile, at Gautier, Mississippi, August 17 to 27 (670).
 - Eastern Oklahoma, at Dalby Springs, Texas, August 17 to 27 (670, 741, 766).
 - Clinton, at Gun Park, Fort Scott, Kansas, August 17 to 27 (523).
 - Western Montana, at Race Track, August 17 to 27 (526, 766).
 - Central Michigan, at Pinconning, August 17 to 27 (502, 550, 647, 791).
 - Central Oklahoma, at Redrock, August 17 to 27 (575, 718).
 - Utah, at Ogden, August 23 to September 2 (694).
 - Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).
 - Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).
 - Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2 (694).

K F I X

Radio Program for Sunday, August 26, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- Cornet and Baritone duet: "Mignonette," by Dalbey. Erwin Moorman, cornet. Milford Nace, baritone.
- Soprano solo: "Come unto me," by Coenem. Mrs. John Watkins.
- Cornet and Baritone duet: "Dear heart serenade," by Mackey Beyer. Erwin Moorman, cornet. Milford Nace, baritone.
- Mixed quartet: Mrs. Myra Brackenbury, soprano. Mrs. Flo McNichols, contralto. Fred A. Cool, tenor. Royal Brocaw, bass. Accompanied by Mrs. Royal Brocaw.
- Prayer.
- Soprano solo: "Shine, O Holy Light," by Jewitt. Mrs. John Watkins.
- Sermon.
- Number by the quartet.

Conference Minutes

YOUNGSTOWN-SHARON.—At Youngstown, Ohio, July 14 and 15. Business meeting opened Saturday at 3.30 p. m. with the district president in charge, who chose for his associates Gomer T. Griffiths, D. J. Jones, and Cecile Neville. District secretary took care of his work. M.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri. Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:

- Lesson of the Withered Fig Tree 793
- Training for a Career in Agriculture 793
- Why Men Differ 794
- Placement Bureau Needed 794
- The Conference Daily 794
- Social Unrest 795
- On the Purchase of Land 795
- From the Log of the Four Ninety 816

DEPARTMENTAL:

- Important Notice to General Conference Visitors 796

ORIGINAL ARTICLES:

- The Basic Philosophy of Life, by R. S. Salyards 797
- Why We Believe in Divine Revelation To-day, by A. B. Phillips 801
- The Executive and the Man, by Elbert A. Smith 799
- George Frederick Handel, by James R. Houghton 802
- Agriculture a Business, by C. E. Irwin 805

OF GENERAL INTEREST:

- Picking Cotton by Machine 806
- The Salvation Army College 806
- Methodists in Rome 806
- Increasing One's Vocabulary 807
- Twentieth Amendment Advocated 807
- Whistling at Crossings 807
- A Movie-Made Reputation 808
- The Moving School 808
- Brain Food 808
- Old Clothes Pay Rent 808

LETTERS AND NEWS

- Arthur Koehler—D. S. Caldwell—J. E. Vanderwood—J. F. Mintun—Gladys Umphrey—E. Lloyd Jones—Edward Maloney. 809

MISCELLANEOUS 815

Ahlstrom and James Strachan were appointed on the administration committee. The following branch presidents reported: James E. Bishop, of Youngstown; William McClune, of New Castle; Elmer Fishel, of Warren; and M. Ahlstrom, of Sharon. They report the work progressive in all branches. Sharon had adopted the coordinate plan and was getting along nicely with it. Business meeting continued at 7.45. Reports were had from: James E. Strachan, of the Department of Recreation and Expression; Sister Glassford, of the Department of Women; and Cecile Neville, of the missionary arm. All report things favorable. James E. Bishop, district president, reported the work favorable in the district and was thankful for the cooperation of the members and the priesthood of the district. Visitors were given voice and vote in the conference. It was decided to purchase a Ford car for the district work, and M. Ahlstrom, D. H. Jones, William McClune, P. L. Glassford, and E. B. Jones were appointed on the committee to solicit funds from the branches to purchase it. Election of officers: James E. Bishop, president; David H. Jones, vice president; E. B. Jones, secretary; M. Ahlstrom, treasurer and Bishop's agent. Delegates to General Conference: James E. Bishop, Cecile Neville, D. H. Jones, E. B. Jones. Those present were empowered to cast the full vote of the district and given majority and minority vote in the case of division. Sunday services: Sunday school, 9.30; preaching at 10.45; social service, 2; priesthood meeting, at 4.30; preaching at 7.45. Speakers, Gomer T. Griffiths and James E. Bishop.

Our Departed Ones

GAMMON.—Rosabell Gammon was born at Geneva, Illinois, March 10, 1868. Died August 3, 1923, at her home in Ames, Iowa. Married Bird Gammon in 1884 in Leon, Iowa. Baptized in 1895 by Elder Koehler at Davis City, Iowa. Funeral services from the house with sermon by Elder G. A. Platz. Interment in Ames Cemetery. Leaves husband, one daughter, two grandchildren, four brothers, and four sisters.

WARREN.—Charles S. Warren, of Onset, Massachusetts, was born July 2, 1846. Baptized September 22, 1895, by J. C. Hoxie. Died suddenly, June 13, 1923, at Pasadena, California.

SHIELDS.—Janet Ann Robson was born near Brampton, Ontario, March 29, 1860. Baptized with her husband, John Shields, at Riverview, Ontario, January 5, 1884. Died suddenly July 24, 1923, at Weston Sanitarium where she was being treated for tubercular trouble. Sermon by James A. Wilson at Toronto. Interment in Shelburne Cemetery in charge of John H. Taylor. Leaves three sons and three daughters: John Stanley, Timmins, Ontario; William Nephi, Toronto; Thomas Alma, Regina, Saskatchewan; Mrs. Ethel Robena Wilson, Melfort, Saskatchewan; Margaret Oracy Bartleman, New Liskeard, Ontario; and Miss Mary Elizabeth, Toronto. Two children, Percy Claremont and Lilly May preceded her.

BOZARTH.—William T. Bozarth was born at Mirable, Missouri, March 25, 1847. Baptized by J. S. Lee, December 13, 1870. Ordained an elder on the same day. Ordained a seventy September 30, 1879, by Apostles James Caffall and W. H. Kelley and Elder J. C. Crabb. He spent many days in active missionary service at great sacrifice. Died at Colorado Springs, August 6, 1923. His first wife and a son, William, preceded him. Services at the Stone Church, Independence, Missouri, in charge of Elder R. S. Salyards. Sermon by Elder J. M. Terry. Leaves wife and five children: John Bozarth and Mrs. Anna Murphy, of Independence; Alice Bozarth and Mrs. A. A. Buschow, of Wichita, Kansas; and Mattie Mills, of New Mexico; also nine grandchildren.

From the Log of the Four Ninety

PART FOUR

A stranger to Cape Cod may have had in mind an outthrusting of sand into the sea, possibly with a village at the extremity, all of which might be walked about in a few hours. A visit to the cape will greatly help to correct his erroneous impressions.

A drive from Onset, where our reunion is held, to the point of the "lower cape" will take one a journey of some seventy-five miles, through numerous towns and villages, most of which have a stirring history of adventure by sea and land going back to early colonial days.

Such a land cruise the Chevrolet 490 took, by way of old Dennisport, where your servant had an appointment to speak to the Saints. Continuing our trip the next day through the forests of scrub pine and oak, over hills and low sand dunes, presently we came to the end of our quest, Provincetown, at the extreme end of Cape Cod.

In a way American history began at Provincetown. It is one of the oldest and most interesting of American towns. And yet it is in appearance most foreign and old world. Its most important thoroughfare, Front Street, is long and crooked and so narrow that vehicles pass with difficulty. It is bordered by a motley collection of buildings, both old and new. On this street in the days of Andrew Jackson was built a board walk with money derived from the city's share of public revenue. Many of the older inhabitants regarded it as a dangerous and extravagant innovation and never set foot upon it—always plodding down the sandy middle of the street. To-day there is concrete pavement and one narrow concrete walk. Yet for all that the street seems foreign, and in more than one sense, one may, as Thoreau said, "Stand here and put all America behind him."

Of late Provincetown has become a sort of artist colony, which makes it seem more "other world." We saw several rather ancient ladies and some gentlemen of distraught appearance painting by the wayside. Genius did not appear to predominate. A resident of the cape said to us, "They are just nuts. Do you have nuts in Missouri?" We assured him that we have nuts in Missouri, native hickory and walnuts—and others. In the shop windows appeared some very pretty paintings mingled with cubist and impressionistic atrocities such as a man with delirium tremens might paint with the aid of a pot of paris green, Monday's bluing tablets, a bottle of shoe polish, and a whitewash brush.

Presently our threading of the winding streets brought us to the beach, and there confronting us was a granite monument bearing a bronze tablet which informed us that at that place the Pilgrim Fathers first set foot from the *Mayflower*, November 11, 1620. Now we had always thought of them as sailing to Plymouth, selecting a suitable rock, and landing. But it seems they had trouble finding the rock, and landed here first, stayed some time, and then moved on to what is now Plymouth. In Provincetown one never hears Plymouth mentioned; in Plymouth one never hears of the landing at Provincetown.

If we at the point of the cape may put all America behind us; they, landing, found all America before them—a vast continent with great rivers, broad plains, sky challenging mountain ranges, all to them unguessed. But they brought ideas enough in their heads and fervor enough in their hearts to store such an empire. Not lesser men were fit to land on Cape Cod at that particular epoch. In the cabin of the *Mayflower*, before they landed, they drew up and signed the "Pilgrim's Compact," the first state paper in American history, forerunner of the Constitution, equal in importance, according to Edward Everett Hale, to the Declaration of Independence.

By this document they did "solemnly and mutually in the presence of God," combine themselves together "into a civil body politick," they themselves, the people, "to enact, constitute, and frame such just and equal laws, ordinances, acts, and constitutions," as might be for the "general good of the colonie," and pledged themselves to obey such laws when enacted. The document began, "In the name of God, Amen."

Religion was the life blood of the democracy conceived in the cabin of the *Mayflower* in the harbor of Provincetown, born later in battle and inspired legislation, and nurtured by such men as Washington and Lincoln. The pernicious anemia of atheism and skepticism now impoverishes that blood. We need a band of Pilgrim grandsons to infuse again new blood into the veins of the state. The president of the Argentine Republic told Roger W. Babson that North America has always been greater than South America because while Spaniards came to South America seeking gold, the Pilgrim Fathers came to North America seeking God. What now if their descendants shall altogether divert their energies to the search for gold and pleasure?

While the Pilgrims tarried here they made some explorations of the cape. They met certain Indians who fled from them. They found a store of Indian corn which helped save their lives. They discovered one of the innumerable fresh water ponds of the cape, and found the water "as pleasant to them as wine or beer had been in foretimes." Not so now with all who come to Provincetown.

But there were Pilgrim mothers as well as fathers. And they proceeded to inject the feminine into the situation—the "eternal feminine," always mixed with love and joy and tragedy, birth and death. Here Perigrine White, the first English child born in New England first saw light; and at about the same time Dorothy, young wife of William Bradford, future governor of Plymouth, fell into the sea and was drowned; here too the women observed the first New England wash day.

In Provincetown now stands a great and imposing Pilgrim Memorial Monument of Maine granite, a little more than two hundred and fifty-two feet high, from the top of which we may see at a glance much of the territory that the Pilgrims so laboriously explored. But the contribution that these men and women made to America, to civilization, to the cause of rectitude, and virtue, and sobriety, and religion, is their greatest memorial.

ELBERT A. SMITH.

(To be continued.)

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, August 29, 1923

Number 35

EDITORIAL

Attention Mr. Brisbane:

Attention Mr. Brisbane

There comes a time in the lives of men when greatness dims the sense of justice, and zeal for truth is smothered in the all-enveloping cloak of personal opinion.

Indignation should fill the hearts of the hundred thousand Christian members of this church at the recent ridiculous comment by Arthur Brisbane in an editorial appearing in papers throughout the United States.

We quote for the benefit of the few of our readers who may not have read the editorial as it appeared:

It is touching to read in Senator Capper's *Topeka Daily Capital*, last Wednesday's paper, of Mr. and Mrs. Bath, both aged 82, both praying every day for fifty years not to be separated, and dying together. You know their life was worth while. Then you read that they were buried after "a double funeral in the Reorganized Latter Day Saints Church in Scammon, Kansas."

By whom, how and why were the Latter Day Saints reorganized?

Reorganize the New York, New Haven and Hartford, the Rock Island or the B. R. T. by all means, but why reorganize the Latter Day Saints?

Dear old Mr. and Mrs. Bath. What a surprise when they reach heaven, hand in hand, and learn that there is no special section set apart for "Reorganized Latter Day Saints."

Can it be possible that one of the foremost editorial writers in the world is ignorant of a subject upon which he is writing, and is asking of the public information concerning the topic? We fear to the contrary, that the spirit of open-mindedness which should be a virtue among writers of so prominent a nature has been vacuum sealed and that truth was throttled in the momentary effort to gain a laugh. The closing paragraph may have been intended as cynicism or skepticism, or may even have been intended as humor, but to many intelligent beings it is truly ridiculous.

To avoid the thousands of letters that may find their way into the office of Mr. Brisbane from indignant but indulgent members of the church, we are printing below a brief explanation of why the Latter Day Saint Church was reorganized.

The Church of Jesus Christ of Latter Day Saints was organized April 6, 1830, by direct revelation from God to Joseph Smith. This church preached belief in God the Father and Creator, in Jesus Christ, His Son, and in the Holy Ghost, as is taught in the New Testament.

It taught that all men will be saved through the atoning blood of Christ when repentant and obedient to the gospel law.

It taught that God made but one helpmate for man, and any other relationship in marriage is condemned by him.

It taught that if man kept the law of God he had no need to break the law of the land.

A law of tithing which required one tenth of the annual interest (and not one tenth of all), was also taught and practiced.

This was the faith of the church that was organized in 1830. After the assassination of Joseph Smith by a mob at Carthage, Illinois, in 1844, Brigham Young unlawfully claimed leadership of the church and led the great exodus across the plains to Utah. Many members of the church refused to follow the apostasy, so rallied to the standard of the old faith.

After reaching Utah, Brigham Young installed the institution of polygamy and other practices which were contrary to the original teachings.

It became necessary for the members who did not go to Utah to reorganize in order to preserve the identity of the church and its teachings that they might not be associated with those who had departed from the first principles. This reorganization took place at Amboy, Illinois, April 6, 1860, the son of Joseph Smith being chosen and ordained to succeed his father as president.

Decisions of the United States courts have determined the status of the church as follows:

Judge L. S. Sherman, in the court of common pleas, Lake County, Ohio, February 23, 1880, decided:

That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization as the original church of Jesus Christ of Latter Day Saints, organized in 1830 by Joseph Smith, and was organized pursuant to the constitution, laws

and usages of said original church and has branches located in Illinois, Ohio, and other States.

That the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrine of celestial marriage, and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.

And the court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled by law to all its rights and property.

This case was to determine whether the defendant or plaintiff were the legal possessors of the Temple at Kirtland, Ohio, which property is now held by the Reorganized Church.

In the Temple Lot Case at Independence, Missouri, 1894, Judge John F. Philips of the United States Circuit Court, decided in favor of the Reorganized Church and agreed with the decision of Judge Sherman as quoted above.

We have answered Mr. Brisbane's spurious questions: "By whom, how and why were the Latter Day Saints Reorganized?" and "Why reorganize the Latter Day Saints?"

We stand ready to furnish Mr. Brisbane with any information concerning this church which might be necessary before he could intelligently write further upon the subject.

Just Getting Along

Getting along with people is a divine gift. Christianity means brotherhood, and brotherhood means getting along with each other to the best of human ability. Sometimes it seems as though this ability was rather limited, but perhaps after all it is just the result of habit.

When a child begins this life, he is a member of a small social group, the family. He can get along well or not so well, depending upon his training and of course upon his ability to be a social being. But the average child can get along if he wants to. Much trouble comes where the parents themselves have never learned how to get along, and then the child has little chance to be taught.

Perhaps it will startle some to know that social habits are fixed by the age of about eighteen or twenty years. Our leading psychologists will bear out this statement. In the course of that time any person will have fixed his social habits perhaps beyond further repair. With this fact firmly in mind, think what it means to learn how to get along with people.

The child who begins at home to kick and squall

when it does not have its own way is making the first step toward establishing a habit that will lead to disaster in later life. This child cannot or will not get along with its family—how then can it get along at school? It won't! This same child all through life can be followed, and it will be found that the child has never gotten along with the various groups with which it has been associated. The child grows into an anti-social being and it will be remembered that our state institutions for crime, the feeble-minded and the insane are filled with anti-social beings.

The basis for life is begun at home, and all social habits are well established before the teen age is over. What is not learned before then will never be learned. New adjustments will of course be made, but these will reflect the same quality that has already been established.

The individual who gets along at home will get along at school, in church, in business and will become a good citizen. The individual who is never taught to get along at home will be the one most likely to be expelled from school, to fail in business, to scorn religion, and to become a useless citizen and may even become so anti-social as to land in the pen.

Eighteen or nineteen years to become a good member of society with all the prospects for a successful life! Think of it! The opportunity is great for the one desirous of becoming a member of society, but the time is short and the way dangerous for the one who would rather not get along with people.

The church wants in its membership only those who have learned how to get along that they may become brothers indeed and build homes for children who may have a chance to become even better men and women. Our problem after all is just to get along together.

The First-Class Man

Zion must be made up of only first-class men. No one wants to be in the second class, anyway, but unfortunately there are many just such men. What are we going to do with them?

Well, we are not going to do anything with them, but they are. A second-class man is trying to do something for which he is not fitted. All he has to do is find something he can do and something that he likes. In this he can go to the top. He will become a first-class man.

There are many "square pegs in round holes," as you have often heard. We don't need to change the pegs—merely change the holes.

A first-class city where everybody is a first-class man, doing first-class work and living first-class lives is just another way of saying "Zion." No second class here.

From the Log of the Four Ninety

PART FIVE

From Provincetown the Four Ninety followed the Pilgrims to Plymouth—not across the bay, but around the bay by land. From our reunion grounds at Onset it is but an hour's drive to Plymouth. The road follows the Cape Cod Canal a part of the way. The canal is an interesting waterway which reduces the terrors of the coast line. Upon the Cape Cod coast there have been many tragedies, beginning with the wreck of the *Sparrowhawk* in 1626. During the past seventy-five years, two thousand vessels have perished thus. The canal cutting across the cape minimizes this danger.

Arriving at Plymouth we soon found the memorable rock. We have seen more imposing rocks in Missouri but none so renowned. Of greenish syenite this rock is said to have been brought by glacial action from some far coast to await the Pilgrims. On the hill back of the rock stands a bronze statue of Massasoit, the Indian sachem. He stands by the tomb of the dead who perished that first winter, (one half the company) and gazes far out over the harbor as though looking for another such band to come—they come not.

There are many very interesting historical points in Plymouth that bring back vividly to the imaginative mind the scenes of the past. There still flows the spring from which the Pilgrims drank. At every turn is noted the site of some old building. Upon "burial hill" is pointed out the place where the fort stood; and all about are very ancient tombs with slate stones bearing the weeping willow and the urn or other symbols and interesting and curious epitaphs.

We have noted that there were Pilgrim Mothers and Pilgrim Children as well as Pilgrim Fathers. So tragedy and comedy were mixed with austere lives. Dorothy Bradford was drowned in the harbor at Provincetown. Mrs. White gave the new world a new baby. Priscilla played havoc with the heart action of Miles Standish and John Alden. Bradford records: "Dec. 15, Francis Billington, a boy, got hold of a loaded gun and some gunpowder, and nearly set the ship afire."

It is refreshing to learn that Francis Billington, "a boy," with the Pilgrims on the *Mayflower*, was quite like other boys. Later: "John Billington, jr. lost himself in the woods." The Indians got him and it was necessary to send a relief expedition down the cape to rescue him. These boys and women no doubt vexed the pious souls of the elders. But one woman, as usual, got the last word, even in death. Buried between two husbands on "burial hill," upon her tombstone is carved a hand pointing toward the grave of one of the two husbands. She has answered the old question, "Whose wife shall she be in the resurrection?" Any disturbance of the sod on the third mound in this ancient "triangle" may have been caused by the occupant turning in his grave at the thought of that silent but eloquent hand.

The *Mayflower* could not carry a great cargo besides her 102 passengers—some weapons, tools, seeds, provisions, clothing, etc. There are to be seen in Pilgrim Hall certain interesting relics of the

Mayflower's contents. Governor Bradford's Bible, printed at Geneva in 1592, is matched by Elder Brewster's sword. Elder Brewster probably took Peter as his precedent. Miles Standish naturally carried a sword, but did not always use it. At a time when things were at a crisis and their lives all at stake, a burly Indian contemptuously said to Standish, "You may be a big general but you are a very little man." Standish grappled with him, wrested his tomahawk from his hand, and killed him. More successful in war than in his love affair with Priscilla he left this famous sword to be admired to this day—a Damascus blade bearing Arabic inscriptions, it was captured in the Holy Land during the crusades and brought to England, thence to journey to America. This is the sword mentioned by Longfellow:

"Spake in the pride of his heart, Miles Standish, the Captain
of Plymouth,
This is the sword of Damascus I fought with in Flanders."

Governor Carver and Elder Brewster each had a big armchair. And there are a number of other well-authenticated articles, including some which indicate the undying sentimentality of the human heart: for instance the little shirt which Governor Bradford wore when he was baptized as an infant. He brought it with him as a reminder of a ceremony to him sacred. Here, too, are four little white caps worn by Peregrine White, the first white child born in New England, born on shipboard, November 20, 1620, also a cradle and chest of drawers brought by the father and mother of Peregrine, in happy anticipation. By the way, was Peregrine a boy or a girl? The curator says he settles disputes almost daily on this subject, women holding Peregrine was a girl; men insisting that he was a boy. Well, he was a boy. The men score this time.

Some of the articles seen indicate the refinement and culture back of these men and women thus pitted against the wilderness and the savage. What show had they to win again buckskin clad aborigines innured to hardships? But the woman who broided baby caps was of pioneer type; the man who brought the baptismal shirt overseas was of hard fiber. They won.

"Not winter's sullen face,
Not the fierce, tawny race
In arms arrayed,
Not hunger shook their faith."

But we must not forget the good Indians who helped them—Massasoit, Sachem of all the Cape Cod and Massachusetts Bay Indians, who made a treaty and kept it; and Squanto who taught them how to till corn, and was pilot and interpreter, who, as Bradford records, "was a special instrument sent of God for their good . . . and never left them till he died."

No, the *Mayflower* could not carry much of a material nature—the store was pitifully small for a colony set down in the face of winter on the bleak shores of a wilderness continent. But she brought a cargo of ideals sufficient to last a great nation, if they are not forgotten. She brought religion and democracy. "In the name of God, Amen," began the "Pilgrim's Compact"; and it proceeded to pro-

vide for just laws to be framed by the people and to pledge obedience to those laws.

And the *Mayflower* brought something else of interest to Latter Day Saints. Their beloved pastor, Elder John Robinson, in his farewell address to the Pilgrims before their departure, delivered July 21, 1620, said:

If God hath anything to reveal to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry. For I am very persuaded, I am confident, that the Lord hath more truth to break forth out of his holy word.

So to this new land the Pilgrims came duly admonished to hold themselves ready to receive new revelations. The old spring from which they drank still flows at Main and Leyden Streets, and all may drink who will. The fountain of revelation to which they were directed still satisfies those who come to it. Yes, Governor Bradford may be read with a double meaning: "And there is a very sweet brooke under the hillside, and many delicate springs of as good water as can be drunke."

But another sort of business than visiting historic places took a part of our time at Plymouth. Some five miles from town, at a little union church among the pines, I preached the funeral sermon of Sister Sarah Burgess, ninety-two years old, Brethren Fisher and Leland in charge of the service. Sister Burgess was a typical New England woman who had lived all her life near Plymouth. With silver white hair and refined and almost youthful features, even at her great age she was a mother to the neighborhood. She lived in a little gray, shingle-covered house by the church. It was like preaching the funeral sermon of old New England, for as we stood in the church yard the pastor said, "All of our young people are gone. The new generation here are almost entirely of foreign birth." The Portuguese and Greeks and Italians are taking the land of the Pilgrims.

What became of the *Mayflower*? She returned to England. There were several *Mayflowers* registered at the time and soon she was lost among them. Like a nobleman afflicted with loss of memory she lost her identity and was swallowed by the mob never to be identified. Will the land of the pilgrims forget her ideals, her aims, her identity? A Latin inscription on Governor Bradford's tomb is interpreted: "Do not basely relinquish what the fathers with difficulty attained." ELBERT A. SMITH.

The Self-Made Man

President F. M. McDowell has often made a remark to the effect that the self-made man is the one who worships his creator too much.

That brings to mind rather forcibly the thought, what am I that God is mindful of me? A child comes into this world with a congenital heritage centuries old, a being that owes everything it has to its creator. The world rears that child and gives to it a social heritage. The experiences of ages, the trials, and disappointments, the failures and despairs, the successes and joy of countless men and women are given to that child and he has but to

EDUCATIONAL

Problems of Agriculture

With the break in prices in 1920, agriculture was one of the first industries to be stricken. Furthermore, the blow seemed to fall much more heavily upon this industry. Why should this have been the case?

One general explanation to be offered is that the farmer has been too much devoted to the task of producing goods, and too little concerned with the job of marketing those goods. The day is here when the farmer must not only be an efficient producer, but he must be also an efficient business man and know how his products are handled in the market. It is not enough to know how to prepare a seed bed or test seed corn, but he must know the functions to be performed in the movement of the harvest to the centers of consumption.

These are important problems, and ignorance of that fact means failure while knowledge means success. The most successful business men were those who knew how to read business conditions and who on the basis of their knowledge prepared for the depression through which we have been passing. Furthermore, they are now preparing for the future by zealously studying the conditions of the present.

The success of the agricultural industry in the same way will depend upon the business foresight of those who are engaged in the industry.

Make your boy or your girl a partner in the farm business, and let them help you tackle these problems of the market. Give them a training in agriculture both practical and theoretical, then let them become familiar with the business side of the farm by taking over the job of marketing the grain and the livestock.

You, Mr. Farmer, did not have the opportunity to go to college in making preparation for your life work, but you can give your son or daughter that opportunity. Graceland College is now seriously engaged in a program designed especially to be of service to farmers. You will do well to make inquiry. You will be surprised how little it will cost to give your children a scientific course in agriculture at Graceland.

Write for information to the President of Graceland College, Lamoni, Iowa.

open his senses to the greatness of it all and receive.

A self-made man! What has he done after all that was not forced upon him? Everything in this world we owe to God and to the experiences of the race which in turn were made possible by him. The self-made man! Where is he?

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Justifiable Individualism

By Frank W. Blackmar of the University of Kansas, delivered at the commencement exercises of Graceland College, at Lamoni, Iowa, June 6, 1923.

The Class of 1923, Ladies and Gentlemen, I thank your president for his gracious words concerning the work of the University of Kansas. I assure you it was one of the special pleasures of my life to have President Smith study with us for two years at the university. I have retained for him warm friendship and great admiration ever since.

I see before me an audience gathered from many parts of the United States and from Old World countries, an audience united around a great purpose and a high ideal, called out of the masses of the people to demonstrate a great scheme of social life and education. But I also see before me a group of individuals, no two of which look alike, smile alike, think alike, or have the same traits; but they have different capacities, different tastes, and different traits, both physical and mental, and, I might say, spiritual.

This, of course, represents fundamental facts. We know it is so, but how it came about that we have on one side this group activity and on the other side so many people of different purposes and different tastes and talents is somewhat of a social mystery.

We have two groups of people in this world, those who are called individualists and those who are anti-individualists, and I find that when you apply scientific principles here as elsewhere in life, differences fade away, and that in reality the difference sometimes between individualism conceived in the right spirit and social grouping conceived in the right spirit is the difference of tweedle-dee and tweedledum.

Doctrine of Individualism

We have a group of people who insist that man started out an individual. He was in primitive times struggling with the forest and with the wild beast, going to the carrot patch for his breakfast or to the berry patch. If things were in his way he only went out and removed them and struggled on. If men were in his way he pushed them aside and went on. He had two great motives, the preservation of this life and the perpetuation of the species; and this was a relentless struggle hand-to-hand with his fellows and hand-to-hand with any who rose by that struggle to his present situation, and that is

based upon the law of economic evolution. That is a biological solution of the masses coming into this world. There are some reasons for believing that.

I find men trying to amass fortunes alone and struggling to pile up money, regardless of the effect upon other people. I find that this man also in the very beginning, after he had come in contact with his fellows, began to associate with them and build up a group which was selfish just like he was in the beginning, seeking to serve self. I notice that individuals not only have a good deal of that spirit, but groups have it, too. I notice that men do not neglect to organize for the noble purpose of helping the Negro. I do hold that we have in some cases men like Judge Gary who insists that twelve hours a day ought to obtain in the steel plant when we are all working to reduce the day's labor to a rational time of eight hours and then bring our moral agencies and forces to take the other time for the improvement of these individuals. We do find individuals and groups to-day exercising their own ideas as to the survival of the fittest. But that, as a formula, will not satisfy the equation. It cannot be accepted as a full determination of why we are here or what we are doing.

There is another group of people that are in communities and that cannot go beyond the community, and they seem to work in communities like ants and bees, and in that way they work and build up individualism, and the individual is the product of the community. We do see something of that kind to-day. I do find communities where they are working together and cooperating with brotherly love, seeking to build up each other in faith and righteousness and in economic principles. We sometimes find large community interests of people made up of individual interests, and while it seems paradoxical, still we find there has been added to the biological formula the religious formula of the whole of life.

So then we must take both of these rules to answer the problem of our presence here as individuals and as a community. Neither one alone will satisfy that point.

Tendency to Superorganize

We shall find also that if we look at society as it is to-day there is a little tendency to superorganize, that the group activity has grown so far it looks like a machine-made world socially. We have organization upon organization, superorganizations, group upon group. The people are organized and over organized. It looks to-day as though we had a great mass play of human society. It looks as if the individual was forced to the background and that we have brought forth the associated group and lost the social existence.

You will notice this particularly in the economic world, of the man who works and toils for a day's wage. He puts his labor into a great machine-like process, and the effect of that labor travels on days, months, and years before it returns to pay him for his services. It is true that the money is returned to him in the form of wages almost immediately. The laborer becomes as a cog in a great industrial machine. Apart from it he is powerless to create, powerless to initiate.

I find the same in philanthropy. We have organized our work so that it extends all over the world. We used to give a little coin to the worthy poor. We gave it to the individual; but now we give it to a great organization that carries it to the furthestmost parts of the earth to relieve human suffering, and instead of the old, simple method of giving alms to our neighbor who is in need, all this is administered by a great organization, great social groupings.

Who Is a Neighbor?

But we come, you see, to the question of the neighbor. Who is your neighbor? It is supposed to have been somebody who lives near you. The Master made that quite clear when he was here. It was not geographically located. It was the state of mind. The individual who needed your service was your neighbor. And so neighbors are to-day actually on the opposite sides of the globe. The coin that formerly was bestowed by the givers to relieve the immediate suffering of the neighbor now travels thousands of miles and is administered by great organizations to relieve distress and reform the human race. Philanthropy has become a vast centralized business.

I come to the religious world and I see the same is true. Churches are organized. They used to be little community organizations, a little society of people meeting together to talk over the laws of life and the ideas of religion. Now what is it? It is an organization extending around the world. It is all right now to rejoice over one sinner that has repented, but the churches of to-day do not propose to stop there. They propose to spread their institutions all over the world in mass formation.

And so I say again in regard to our education, the child used to be educated at her mother's knee, if it got any education at all. To a large extent the child went into the school of rough knocks, and ups and downs, to the school of experience for his education. But now we finally put the children in groups and organize them in groups and develop them into great educational systems so that the individual enters that system and goes through. It reminds us of manufacturing economical products. You know how it is in a shoe shop. Here is one man that gets

out the pattern. Here is another that cuts out the leather. It runs along and the last man polishes the boot heel. It takes forty men to make a boot. You see how it is. Here we have mass formation. It seems as if without any intention we have forgotten the little, old individual. When I was in college they used to say a great deal about the man of sound body and sound mind learning a little Latin and Greek and then he was good for anything. No doubt that was good to an extent, but we have gone into a machinery of education so far that it would appear we have lost sight of the individual entirely.

It is true in the development of our work the social scientists have given us fundamental principles regarding this. The economists, for instance, have told us that every product of wealth is made by many hands—food products, a machine, a piece of furniture, a house, a work of art, even the smallest article of use has been created directly or indirectly by the work of many hands. No man can say with truth, By my hands alone have I made this or placed it for the use of others. Even the market gardener who tills his own little bit of land uses the hoe made by others for cultivating the vegetables he brings to market. This wonderful vase here was made by the hands of hundreds of people directly or indirectly interested. The very breakfast you had this morning, you little folks will remember, was made possible by the labor of perhaps thousands of people. You may have had coffee. Suppose you had, where did you get the coffee? Well, there was the maid or mamma or sister or maybe dad who made it for you. Then some one waited on you at breakfast, but don't stop there, go back a little. Who brought it from the grocery store? Who sold it in the store? Where did the store man get it? Who brought it to him? And if you will think back you will find that there are a good many people interested in getting your breakfast to you. And who made this spoon with which you serve your coffee? And where did the metal come from? Who dug it out of the ground? Who furnished the food and clothes for the laborers who dug the metal out of the ground? Why, don't you see how many thousands of people there are who are waiting upon the people who are waiting upon you? And these people are all working directly or indirectly for you. So we can understand when the economist says that all production of wealth is social production, the reason for this is that there is nothing made but what is made by thousands of people. It is a product of the community. Sociologists tell us that society is a vast system functioning as a whole and in groups, that the individual finally is created by social action, that the great social achievements are through group activity and the individual survives and achieves only by cooperating with his

fellows. There is a public opinion that controls social organization and social life, and individual effort and life are subordinate to it.

The possession of property is essential in human life. I would not do anything to relieve the individual of the right of possession of property. From the economic standpoint we do work together in the building up of all the wealth there is. We will see a little later what a man's duty is concerning that which he possesses.

Democracy a World Concept

The sociologists take a little different view. They say individuals have been built by society. We are working together in a great cooperative way in building up our mental faculties and spiritual powers. The scientists say we will just have a great enveloping democracy over all, and they will demonstrate justice and righteousness to everybody and we will all be united the world over, and that is a great expression. Democracy is spreading to become a world concept.

Now in the educational way we say the same is true. In the educational world all achievement comes from human association. The contact of mind with mind, the direction and leadership of others, the use of social heritage, all are group processes without which no individual may receive an education. I used to say I got my own education, but I have learned since that I didn't have much to do with it. Did you get your own education? Who made the books that you use? You went to school. Who made the schoolhouses? You will find in the libraries great volumes of learning in the past. You have been handed down a social heritage in the past for thousands of years, and we find this product in this country. Then there were the teachers and your parents and other society. And so we say that no one can be educated except by mental contact with his fellows. Mind against mind, whether in the library or in the human being is the only process of education, and so it is that education becomes a social product.

The very idea of education involves a social use of the same. Education is a social function. The individual inherits the learning of the past, and society puts him in touch with it. Educational achievement is a group achievement, and not an individual matter. Nevertheless, when you look at this in the right way you can easily see that while the social sciences are right and we believe them in the generally accepted term, we find a great lot of people that are misinterpreting them. With a meager understanding of the principles advocated by the scientist they jump to the conclusion that the present individualistic system cannot be maintained, and there-

fore must go to socialism, sovietism, or some other "ism" in order to solve the problem. They base their argument on the theoretical assumption that individualism is selfishness, and therefore that the individual must go, that society and the community are the only forms of life worth considering; and so they have built up a great system of argument showing that socialism will solve the problem to-day.

Justifiable Individualism

In my conclusion I cannot say that it is necessary to socialize property, that is, to put it all in a common fund; but I do say that a man should socialize his conscience and his will so that his property is held in trust to work out the social problems of the world. He cannot become an individual of the right heart without it; and while that old individual that was pictured in the beginning, while that old individual may have passed away or been transformed, we must have a new individual consecrated to the service of his fellows and building himself up along that line. There is what we know as justifiable individualism and that individual is justifiable only when he is cooperating with its fellow beings. And as such individualism is of tremendous importance. This individual is very important. All progress begins and ends with him. You cannot escape it. He starts out with the little germ of life and grows biologically and psychologically as an individual. We depend on him for the reception and transmission of life. We depend on him for getting power from God and transferring it to others. We cannot escape the individual idea. Men were not born in phalanxes. They did not come in swarms. They came as individuals, and they came as biological factors, and we developed those factors and psychological or spiritual factors through that process.

This individual, this little human dynamo, is responsible as a center from which emanates all of the powers we have. You say you get power from society? Suppose you drop out the individual, where will your power come from? God creates the individuals and he gives these individuals power to transmit life to others. And there is something else, there is a little dynamic power there where there seems to be a generation of power within the individual, and it grows and is expanded through him and handed down to others.

Of course this individual seems to be a pretty small creature. If on a clear night one stands on a lofty peak of the Sierras with the broad expanse of mountain ranges extending in every direction and with the infinite, starry heavens above him, the consciousness of his littleness is overpowering. Yet the individual is greater than the mountain, greater than a star, and a group of individuals greater than

a galaxy of the heavens. Why? Because you have received and may transmit power like any other work of God can. You have the conscious effort of service, and no star has the conscious effort of service. So you are greater than any star. Likewise the youth of to-day standing at the doorway of the future and catching a vision of the vast mechanism of society realizes his own insignificance. He lives his little round of duties, according to order, a little cog in the system, and when he has finished his life the great social machinery goes on without him and he is replaced by another cog; yet he is the material out of which systems are built, the source of power whence organizations spring, the germ of life that perpetuates the generation. This little human dynamo has the capacity to receive and then transmit power that comes from God, and he is the initial unit through which it may be transmitted in human achievement.

Regenerate the Individual

Therefore I want to call your attention to the fact that we must not eliminate the individual as a process, but we must regenerate him if he is not right. So those individuals who are inclined to be too socially minded could be easily swept away. Please bear in mind that all civilization hinges upon it, and the physical life of man and the psychological life of man hinges upon it. I say, too, that we have through the past ages developed a social heritage and it is handed on down to us from generation to generation. To-day he uses this social heritage as tools to work out his problems, but this individual in working out those problems has to be better and better prepared.

We talk a good deal about the wonderful opportunities of the young folks to-day. Did you ever hear anything about it? Civilization grows larger and larger, and for every opportunity you get please bear in mind, young folks, there is an added responsibility. Civilization is something to be borne. It is worth bearing, but it has to be borne. Let us take that side of the question and remember it also.

Why, yes, I can remember when a man would get along pretty well if he had just a common school education. I can remember when a man would go a few months to school and become a pretty good business man; but the more civilization, the more he has to bear. It is just that old story of Milo. Milo was seen going through the streets of Athens one time bearing an ox on his back. Some one asked him how he ever got strength enough to do that. "Well," he said, "it was a very simple matter. I started when the ox was a calf. Each day the calf grew a little bigger until I was finally carrying the ox." Civilization is an ox and you have got to bear it, but

you will have the strength given to you that others did not have and you can bear that civilization.

This individual has a biological foundation, too, I would beg you to remember. The knowledge we have of man as an animal is largely derived from a study of his anatomical structure and his physiological functions and by comparative biological studies of other species. His historical beginning is still enshrouded in mystery, yet the earliest archæological relics of man indicate a more limited physical and mental capacity than we have at present. The evolution of his brain demonstrates a growing capacity for progress, and the product of his industry attests the utilization of that capacity. There is no evidence that early man did not congregate in groups. In fact his present mental endowment indicates that gregariousness was necessary to survival, but association for cooperative undertaking was limited. Of course, to travel the same road as his fellows largely impelled by fear, companionship was imposed upon him; yet life was individualistic in its physical existence, in its preservation, and in its perpetuation in the generation. Biologically, man was an individual before he was a social being. He did not appear as a swarm, but as an individual. His physical form may have changed slightly through influence of social environment, and of a certainty his form changed through natural selection. The variations occurring in the germplasm determined the greatest changes in his physical and mental structure. Variations are the raw material for his development. This variation is shown in the individual differences of the most socially related groups in the same family, even in twins born of the same parents and starting from the same germ cell. It is fatal to ignore these individual differences which the countless generations have not overcome and which neither education nor association can obliterate. Human association through group activity may furnish means of nutrition and growth, means of preservation, only to accentuate the individual factors. In the germplasm of the individuals are the factors that determine the physical and mental traits of the offspring. This is not a social function. No rule of action of the group, no wise laws, no social cooperation can change this fundamental law. By social action nature may be given a better chance, and that is all.

The same is true in the psychological realm. The little child begins its career with sensation and reflex action. He is born with an equipment of primitive instincts that begin to assert themselves in his development. No revolution of society can initiate one new instinct or one new emotion. These always appear as needed. All that society can do is to accelerate or accentuate their development. Social en-

vironment, social heritage, even the formation of habits, each may modify these primitive powers, but they cannot create them nor replace them if they were destroyed. As the child develops, intelligence appears to direct his efforts, and society increases its aid. But the inherited mental traits are all there are on which to build. No social order, custom, will, or dictum may subtract from or add to these mental traits, but environment and training help to develop them.

The Problem of Society

The directing influence of society is great in the modification of the mental development of the individual, but that does not make him less important nor less real. The great social problem is his survival and his efficiency. Will society help him to live? help him to become efficient? train him in helping others? and thus assure him survival and progress? These are the prime problems of society. It begs the question to assume that this can be done by eliminating the individual or refusing to recognize that he is the material of which society is made and upon which its survival and progress depend.

But there is another thing in connection with that. How are we going to get this individual? What are we educators going to do about it? The child is made up of inherent qualities. We have got to make something of him in training. Here he has a complex. What are you going to do with it? In the first place I am sure that we will admit, as educators, as mothers and fathers and citizens, that a boy or a girl ought to have a sufficient amount of knowledge and training to prepare him or her for a vocation in life. Service in life—we should educate towards that. He ought to have a sufficient amount of knowledge to enable him to help himself. Here is something more important. It is the idea of intellectual integrity. We must in our schools see to it that children have intellectual integrity, which means the ability to see straight. You know most of the troubles of the world come up these days because people do not see straight. They don't get all the truth. They get part of the truth and go blundering on.

It is the taking of a half truth and passing it off for a whole truth that I don't like. I have a friend whom I have known for years. His name is William Jennings Bryan. Bryan has done a great deal of good in this world, but he has done some harm because he did not see straight. In other words he is talking a good deal about the conflict between science and religion, and that reminds me of some one asking what metaphysics was. Metaphysics is a blind man hunting in a dark room for a black cat that isn't there. Mr. Bryan is that. He is all right

except in two particulars. He doesn't know the Bible very well and he doesn't know science very well. Otherwise he is all right.

We must teach our pupils in school to see opportunity. We must have it so that their minds can determine the truth. They must have moral integrity, and that applies to individuals, individual moral responsibility for the conduct of life. See if we cannot lessen some of this crime that is going on. Moral responsibility is not only for the individual action, but for society as well, the moral responsibility for the community in which we live. It does not stop with the individual. We must teach our students moral responsibility. I find that the tendency of modern students sometimes is to dodge a little instead of coming squarely up and facing the truth. We need to teach moral responsibility, and there is nothing in all this world that will take the place of the lack of that moral responsibility.

I hear a man whining and saying that society was bad to him, that he did not have a chance. It may be true. I am sorry for society because that needs to be mended; but each individual has moral responsibility and we cannot excuse him just because society was not what it should be. Suppose you took your car out on the street without putting gasoline in it and the car stopped. Would you say that the car was not treating you fair? You did not discharge your moral responsibility, therefore the car stopped on you. The world is full of good things, things not so good, and things just a little off, as well as things not at all good. We have to measure them, selecting the best there is—the best books, the best friends, the best church, the best teachers, the best laws, the best communities, and the best occupation that we can lend our talents to. That is your duty, your share. We find the estimation of values is one of the great discriminating things between a student and a non-student. This person comes in and gathers a lot of things out of the library and they all look alike to him. He cannot be a good student. Many people fail over and over again just because they could not choose. As I look back over my life I see many places where I might have chosen a little better.

Need Higher Ideals

We have got to teach people to raise their ideals. We need higher and higher ideals. You know the difference between a man and another animal. Some one might tell me the difference between a boy and a frog. A frog hops; so does the boy. The frog goes to the water and gets his breakfast. The boy opens his mouth and the potato goes in and he gets his breakfast. The front leg of the frog will look pretty nearly the same as a boy's arm. Well, then, what

is the difference? Why, when nature says to the frog, hop, he hops. When it says, open your mouth, he opens his mouth. That little frog did not say, I wish I had a big voice like dad's. He didn't think. He didn't say, I wish I could jump as far as dad. No, because he does not think at all. But the boy does think, and he wants to be as big as dad and have a voice like dad's. And one of these days he is going to be better than his dad, according to his opinion. In other words, the boy has an ideal; the frog has not. Men have ideals and we live up to those ideals and build ourselves up to those ideals.

Now it is true we have a good deal of the elements of the frog in us. Nature makes us hop sometimes without us having anything to do with it, but the great laws of improvement, the things that lift us up come from the better. We set up an ideal and then we try to build ourselves up to that ideal. We must teach our students higher ideals, to take the higher road and not the lower one, to set up an ideal and then to raise the standard.

Once I had the pleasure of climbing the Sierra Nevada Mountains. Day after day I trudged on. Just before me would rise a mountain, and as I looked up I thought when I reached the top I could see beyond; but, when I reached it, beyond was a valley and a still higher mountain, and so the goal of achievement constantly rose as I traveled on, until finally I reached the crest and caught a vision of a new world of mountains and plains; but I had reached the end of the trail, the journey was done. That is the epitome of life. Faith and hope and work lead on to higher and higher ideals to the end. Some one has said that success consists, not in never failing, but in being able to get up when you do fall. Success consists in taking defeat good-naturedly.

We as Americans are accused of worshiping the dollar sign, but that is not our ideal. The great mass of American people do not want the dollar as an end. They want it as a means. I have nothing against dollars or against wealth. I believe in it sincerely. It is essential. What I want to say is that wealth should be used as a means to an end, while in many cases it is used as an end. What is life worth? I will tell you. Unless you can leave a margin of profit, it is just as well that you do not live at all, and that margin of profit comes in assisting some one else, and living in such a way that you will help others as they come on afterwards when this life is done.

I told you to get your ideal above the dollar. Keep in mind that it is wealth of spirit that we want as well as wealth in cash. I know a great many people who go up and down the country complaining. They spend more time complaining about the things they don't have than in using the things they do have.

If people who complain will spend as much time in trying to use the things they do have as they do in complaining about the things they do not have they would get along better.

Then we go a little further. We find the fellow who says, "Oh, he has got more than I have!" He envies the man who has more than he has. Then there is another fellow who says, "He has got more than I have and I am not going to rest until I even it up." We have got to get above such selfish ideas. Why, sometimes I walk up to the university and climb the hill on foot. Before I get to the top a beautiful young girl driving a beautiful new Cadillac car passes me. My, how she does majestically go by! It is a beautiful picture. I am glad she has a Cadillac. I am glad she can go to school that way.

I am glad there are so many people who are more religious than I am so that I can learn of them. I am glad that there are so many people with better intellects than I have. I am glad that there are people who have more wealth than I have, so that they can build beautiful homes and I can look at them. It is marvelous. By the way, if I cannot have a good Cadillac I am so thankful that God lets me stand on the corner and see it go by.

Education Is Social Responsibility

Then there is one other thing that must be taught the student and that is social responsibility. The individualism that I am talking about seeks to put more into the world than it is taking out. I am inclined to think that we need a little instruction along that line. As Peter Cooper said, "I have tried to put more into the world than what I took out of it." I am certain that we do need education in social responsibility. I find a man in our town complaining about the streets. I say to him, "Why don't you rectify it?" He says to me, "I don't have anything to do with it." Then I tell him that he is making his money there and he has a right to vote. He can at least be a decent citizen. He can take up that idea if it is worth while and build up a social consciousness on that street, and then he will be a real citizen. But there is a lot of shirking of social responsibility in this world. I see a man running for office. What for? To become a better servant of the public? He never thought of it. They are not all that way, of course. Don't imagine that I am telling you any half truth, but a whole truth. There are people of that type. There are people who are willing to make money in a town and are never willing to spend a cent towards its upkeep or beautification. I know a man who for a good many years evaded the law and did not pay taxes on his property, or bonds. Finally the tax collector got him and taxed his bonds and his property. It broke his heart

and he died, because justice had been meted out to him.

Socialize the Individual

Another thing that we must say before closing, and that is we want to socialize individuals. We want an individual that is alive to the real needs of society. In order to do that we will have to study human society. His education ought to lead him into the study of society. We as a people must study these problems more and settle them or we will have some trouble on the face of the earth, and in the United States, too, that we cannot manage some of these times. There are some things that we have got to face right away. One is this question of the liquor problem. The other is the question of peace or war. We must study these questions because we are connected up with the whole world, and, if we do not take some move of working for and with the whole world, then we as a people must suffer in connection with the whole world.

What is needed is a socialized individual, one that seeks survival through service to others, one whose personality has been molded through an intelligent, a socialized education of its distinctive traits and capacities. Call it personality or individuality; it is the timbre, the tone, the very essence of social life. A system of politics or religion or a social order that fails to recognize this is doomed to failure. The world needs not more benevolent enterprises, not more beneficent laws, not fewer group activities, but a better utilization of all these and more through the development of an intelligent, unselfish individualism. Human progress demands that we depend on a justifiable individualism that seeks the fullness of life in devotion to the common good.

Let our education see to it that this individual shall be well born, well trained in body and mind, sound in moral ideals, effective in moral practice, and filled with a spirit of service to others. Let him pride himself in his individualism as an instrument for the betterment of the race, and he will be endowed with a justifiable individualism, which, put to the service of the Master, will become a glorified individualism.

World Needs Efficient Leaders

It is the boast of colleges and universities that they train for leadership. If it is true, then the members of this graduating class are all in the way to become leaders. Doubtless most of you will go on in further training for that leadership. How the world needs efficient leadership! It has a good many idealists and long-range reformers who can tell how it ought to be done; but so few real leaders of men or institutions who can enter the laboratory of humanity and work out the problems there.

I look at the church, and I respect the churches who are doing so much. But we are falling down a little because we have been depending too much upon the positions of the past and not enough on the problems right before us. I do not believe the churches of to-day are more than on an average fifty per cent efficient to what they might be if they were organized to utilize their powers, their wealth, their organization, and consecrate themselves to the laws of reform for making the world better. I am thankful to have lived long enough to see them coming out from under the cloud of medieval theology. I am sure they are going to win because I have great faith in them.

How can you escape the social life if you are going to have the conduct of life taught? How can you escape that? You cannot do it according to the scriptures as I read them. Social life is the application of religion to life, but do you know that religion is not worth anything unless it is used? Did you know that embalmed religion was a drug on the market? It is just like education. It is worth nothing unless all of our high spiritual ideals we get be put to a practical service in leading the community to a higher plane.

Now, young people, I wonder if you are going to be leaders. That is what you are elected for. That is what they say. You are in college. You have started to become leaders. Are you going to take up these problems that are before us, these problems of religion and of the church; for, let me tell you, religion is not only a part of life, but it is an essential part of life? A great many people think it is like a coat that can be put on and taken off at will. Religion to be useful must be used. There has got to be leadership in it. Are you going to allow human society to develop the evils that may be developed without leadership? Are you going to have higher ideals? Are you going to have such a faith and such an insight, such intellectual integrity, such moral responsibility that you will say, Come on, come with me? I don't mean long-range reformers; I don't mean degrees. I mean leaders who can get right down to the laboratory of human society and say, Come on with us, let us make this old world better. If you will take that attitude and prepare yourselves, the world will eventually have peace, and you will be one of the happy causes of it.

I congratulate you upon this great opportunity of education. Having passed even a junior college, you have laid the foundation. I am not saying whether you shall go on or not. That is your business, but I am saying that the way is opened and I hope that you will go on and keep going on until life is completed. I congratulate you upon the opportunities you have had of going as far as you have. If you

are desirous of going on, I hope that the way will open to higher achievements to better fit you for the leadership of life.

Ladies and gentlemen, let us understand, finally, that I believe in a great individualism which means social service, which seeks the good of its fellows, which seeks to build up society; but I do not believe in the selfish individualism which seeks for itself the right to live at the expense of others. It is a question of putting more into the world than you are taking out of it, for human society, and for education, and for our country. I thank you.

Joseph Haydn

By James R. Houghton

"I know that God has bestowed talent upon me, and I humbly acknowledge his goodness in so doing; I think, too, I have done my duty in giving to the world the result of my labors; it is for others to follow my example." Thus spoke one of the greatest musical geniuses that ever lived, revealing in no other than Haydn a religious and social consciousness that calls forth from us our deepest sympathy and profound admiration. It is certainly a fact worthy of admiration to know that a man so great as Haydn in the musical world should recognize and place implicit faith and trust in the Creator of all life; and not only that alone, but in addition acknowledge that fact before the entire world.

Then, too, there is something more which makes that far distant scene even more beautiful. He possessed a social consciousness worthy of emulation in that he believed that his gift should be handed down as a sort of musical heritage to others who might follow in order that their lives might be enriched as his own had been enriched. He lived not unto himself alone, but in the interest of others.

Story of His Life

Franz Joseph Haydn, known to the world as Joseph Haydn, was born in the little village of Rohrau on the banks of the River Leitha which forms the boundary between what was formerly Lower Austria and Hungary. The exact date of his birth is variously disputed as the 31st of March or the first of April, 1732. He held tenaciously to the latter date, declaring that his brother Michael had invented the former in the event to save him from being called an April fool!

Haydn's father was a wheelwright by trade and followed that profession throughout his life. In addition to his trade he was "by nature a great lover of music," possessing a tenor voice of mediocre quality. His musicianship seemed to be a natural gift, for we are told that he accompanied himself on the harp without knowing a note. He loved music with

a consuming passion. His delight at eventide was to assemble his family together and sing the old folk songs of his native land. The boy Haydn found great pleasure in these early musical experiences, and later in life recalled them with mingled feelings of joy and sadness. Thus Haydn obtained from his father a taste for music of a very simple grade.

From his mother, Haydn learned certain habits of order and neatness. In the twilight of life Haydn said: "My parents were so strict in their lessons of neatness and order, even in my earliest youth, that at last these habits became a second nature."

He early showed a passion for music, and at the age of six years was taken by J. M. Frankh, a musical relative and choir leader, to the neighboring town of Hainburg where he studied diligently for the next two years. He learned considerable about the rudiments of music. In a later sketch of his life he says: "Almighty God, to whom I give thanks for all his unnumbered mercies, bestowed upon me such musical facility that even in my sixth year I sang with confidence several masses in the church choir, and could play a little on the piano and violin." His master and cousin was quite exacting, for in later years he made this confession: "I thank this man, even in his grave, for making me work so hard, though I used to get more blows than food."

In reference to the style of musical instruction which Haydn received from his cousin we have the following humorous example: His cousin and teacher "Frankh was in great trouble owing to the death of his kettle-drummer, but espying little 'Sep-peril,' as Haydn was called, he bethought himself that he could quickly learn. He showed him how to play and then left him. The lad took a basket, such as peasants use for holding flour in their baking, covered it over with a cloth, placed it upon a finely upholstered chair, and drummed away with so much spirit that he did not observe the flour had sifted out and ruined the chair. He was reprimanded, as usual, but his teacher's wrath was appeased when he noticed how quickly Joseph had become a skillful drummer. As he was at that time very short in stature, he could not reach up to the man who had been accustomed to carry the drum, which necessitated the employment of a smaller man, and, as unfortunately he was a hunchback, it excited much laughter in the procession. But Haydn in this manner gained a thoroughly practical knowledge of the instrument and, as is well known, the drum parts of his symphonies are of special importance."

When Haydn was eight years of age a certain man by the name of Reutter, an organist of Vienna, made a trip to Hainburg in search of singers for his chapel choir. Fortunately he selected Haydn as one of the singers, took him to Vienna and placed him

in the choir at Saint Stephen's Church. Here he remained for the next nine years receiving such instruction as was offered in the choir school as well as singing in the court. Besides his school training he studied indefatigably the works of his predecessors.

Finally the time came when Haydn was forced to give up the choir, due to a natural change in his voice. The empress said of him in sport that "he could not sing any more, he crowed." It happened that his younger brother Michael was chosen as the logical successor.

Haydn at the age of seventeen started out in the strange world, "helpless, without money, with three poor shirts and a threadbare coat." He was taken by some friends and given lodging until he secured employment. From this time forward his life was fraught with periods of joy and despair. He received little money for his compositions and hunger stared at him continually.

At one time his thoughts were so gloomy, or more likely his hunger was so keen, that he resolved, in spite of his prejudices, to join the Servite Order so that he could get sufficient to eat. This, however, was only a fleeting impulse, for his nature would never allow him to really take such a step. His disposition happily inclined to joyousness and saved him from any serious outbreaks of melancholy. When the summer rain or winter snow, leaking through the cracks of the roof, awoke him, he regarded such little accidents as natural, and made sport of them.

Thus this great man struggled on under conditions synonymous with poverty.

His First Compositions

In 1751 he wrote his first mass, in 1752 a comic opera, and in 1755 his first quartet. He learned to know Metastasio the poet; Porpora, the singing master and composer (whom he served as a valet in return for instruction); Gluck, the opera writer; and Dittersdorf, the young violinist. For the musician Von Furnberg he wrote eighteen quartets. Under Count Morzin of Bohemia he had a fairly good orchestra, and for which in 1759 he wrote his first symphony.

In the year 1760 he married the oldest daughter of a wig maker which marriage caused him continual regret and sorrow for the rest of his life. She was a woman possessed of a fiery temper and continually tormented the composer. In addition to this she was extremely extravagant and always kept him in poverty. In one of his letters he said: "My wife is ailing most of the time and is always in the same miserable temper, but I do not let it distress me any longer. There will some time be an end of this torment." And again in "Jungere Gelehrten," "I am obliged to admit that I have had no other aim than this: to practice those virtues which enable one to endure such a woman." In the year 1800 she died.

There is no doubt that these experiences of Haydn during his married life were reflected in his music.

Compare the last part of the "Creation" with the first and there you can see for yourself. The unrestrained outpourings of love Haydn could not express. His life had been one of suppression. The full grandeur and dignity of womanly virtue is wanting in the last part of the "Creation." No doubt this was directly due to the influence of his quarrelsome and undevoted wife.

The following year he was very fortunate in securing a position with Prince Paul Esterhazy, the head of a wealthy family and great lover of music. At Einstadt the Prince kept a small force of musicians. "In 1762 Prince Nicholas succeeded his brother and greatly enlarged the musical forces, of which Haydn became director in 1766." Here Haydn lived and worked until 1790 when the prince died. He was provided with a first-rate orchestra and good singers, for which he wrote quite a large number of compositions, including orchestral works, songs, operettas, and church music. Occasionally the orchestra was taken to Vienna, but outside of these trips Haydn lived an exclusive life at the Estate. Musicians heard of his fame and sought him out. Among those who came to him was the youthful Mozart for whom Haydn had an unbounded appreciation.

In 1790 Haydn made his first visit to London at the invitation of Salomon, the violinist. Arriving in England he was received with great welcome and universal praise. On the occasion of his arrival in London Doctor Burney wrote the following poem for the *Monthly Review*:

Welcome, great master! to our favored isle,
Already partial to thy name and style;
Long may thy fountain of invention run
In streams as rapid as it first begun;
While skill for each fantastic whim provides,
And certain science every current guides!

Oh, may thy days, from human suff'rings free,
Be blest with glory and felicity,
With full fruition, to a distant hour,
Of all thy magic and creative power!
Blest in thyself, with rectitude of mind,
And blessings, with thy talents, all mankind!

While in England he composed several new compositions including six new symphonies. He was accorded the degree of doctor of music by Oxford at the Summer Convocation during July.

In the year 1792 he returned to Vienna and was received with great demonstrations. During this period he gave lessons to Beethoven, a great musician whose works will be considered in the article appearing next week.

In the year 1794 he returned to England where he was again received with welcome. He composed six new symphonies on the occasion of his second

visit. In 1797 he wrote his Emperor's Hymn which has since become the National Hymn of Austria.

In London he had the occasion to hear Handel's oratorio, "The Messiah." Upon hearing the "Hallelujah chorus" he exclaimed: "He is the master of us all!" This great work so inspired him that he undertook the "Creation," an oratorio which was first produced in Vienna. This was followed by another oratorio, "The seasons," almost as successful as its predecessor.

The next ten years of his life were uneventful. The infirmities of old age had seized him, and in 1809 he died, leaving to the world a wealth of beautiful music mingled with sad memories of his life of sorrow and abandonment.

The summarized list of his works includes: instrumental—125 symphonies, 20 concertos, 38 trios, 53 sonatas, 4 sonatas for clavier and organ, and various other pieces, including 175 baryton pieces, 31 concertos, 30 trios, and 77 quartets, numbering 700 in all. His vocal works consist of 14 masses and 30 motets; two large oratorios, "The creation" and "The seasons," as well as 13 Italian operas and a large number of songs, part songs, etc.

Style

Haydn was first of all an instrumental composer. In this respect he was much like Bach. Like Bach, his style was very mature in this field. The chief objection which can be urged to his oratorio, "The creation," is that he gives the orchestra more to do than the chorus. The orchestra is made the dominating factor instead of the chorus. The things which impress us most about Haydn's works are their freshness and youthfulness. "They possess a wealth of spontaneous and sparkling melodies." Being of Croatian ancestry he inherited an unusual gift for melody and "never had to cudgel his wits for a tune."

Again, he presents his ideas with great precision and clarity. This was due, no doubt, to his well-balanced and logical method of thinking.

Haydn is popularly known as the "father of the Sonata, the Symphony, and the String Quartet." He established these forms or types of compositions which have since become the foundation of modern music. "With Haydn music begins to be truly a popular art."

Anthem

The anthem, "Sing to the Lord," begins with an allegro movement in the key of A Major. All voices join in unison at the beginning in announcing the first few measures of the piece. Evidently Haydn had in mind the horns of the orchestra instead of the voices when he started this way. Thus we see a peculiar leaning toward the instrumental style of

OF GENERAL INTEREST

Less Drink, Less Poverty

A request comes to us, with a clipping from the "Referee" column of the *Des Moines Daily News*, to publish an article on prohibition appearing in the clipping. We are quoting parts of the article.

A letter to the editor of the *News* from H. S. Hollingsworth, general secretary of the Associated Charities in Des Moines, tells of the effect of prohibition in that part of the country.

"A year before the 86 saloons were finally closed in Des Moines, our office made a survey of the current cases in order to determine how many of them were in poverty on account of drink. We discovered that 26 per cent of all the families then under consideration by our organization, were in difficulty because of intoxicating liquors."

A year after the closing of the saloons another survey showed that only 9.6 per cent of the cases for the year could be traced to drink.

"Since that time the percentage has gone steadily down and the study of our 1922 work in which we carried the peak load of 8,510 persons, drink as a cause of poverty was in

composition for voices. The central portion of the anthem is quite cleverly written. The accents placed upon the weak beats and crossing of voices presents a style which was used prolifically by the composers of the old Roman school and which makes fine choral music. The closing measures contain beautiful melodies full of jollity and spirit. This is the characteristic idiom in which Haydn thought. It is essentially an anthem of praise, not of the more serious devotional type.

In summarizing, we should keep in mind that Haydn's style is essentially instrumental, proceeding from the homophonic and harmonic point of view rather than the contrapuntal. He was essentially a melodist of the first order, his mind being saturated with the forms and style of folk music. He always stated his ideas in very clear and concise manner, revealing an unusual amount of intelligence and originality. "His works have a crystalline sharpness, every melodic outline, every harmonic mass or progression, and every element of internal structure being presented with absolute distinctness. But his love of exactitude and perspicuity is kept from mechanicalness by the pervading healthiness, animation, and humor of his imagination, and by his fine sense of large total effects, and of the color contrasts essential to them."

His method is similar to Handel's, being described as the objective method. From a technical point of view, his works mark a new era in the instrumental style, and it is this which marks Haydn as one of the greatest composers that ever lived.

evidence in less than 7/100 of 1 per cent of the cases—practically a negligible factor.”

Attention is called to the 18th amendment and the opposition being made to it with the remark that should this country retreat from its support of the amendment the prophecy which Professor Karl Pearson made regarding England, to the effect that unless liquor drinking and the social evil are conquered, civilization must wane and eventually die out, may unfortunately be true here.

Bootleg Sermons

Since bootlegging liquor is so profitable, why not bootlegging sermons? asks the *Literary Digest*. This outburst is prompted by an article in the *Christian Century* that tells of preachers who are either too busy or ignorant to prepare their own sermons, securing sermons already written for a small payment.

“For a modest sum he can secure his sermons ready-written—all sorts of sermons: evangelistic, expository, patriotic, funeral, and baccalaureate. It is persuasively argued—lest some of tender conscience should hesitate to avail themselves of this assistance—that Jesus never laid claim to originality and that Paul sent for his books. Moreover, if a preacher who wishes to be the only one in his community to receive this service, he can receive this assurance for a small additional payment. One wonders who the ‘experts’ are who prostitute such meager sermonizing ability as they have to this nefarious industry, and what are the sources from which they collect the excerpts which make up their spurious eloquence, for it is too much to believe that these professional promoters of plagiarism are above the practice of it. There is something to be said for the system of Sir Roger de Coverly’s vicar, who, since he could not write good sermons, chose good printed sermons and read them well. He brought the book into the pulpit and announced the author before he read the text. He may have been stupid, but he was no liar. There are plenty of legitimate helps and suggestions to fertilize the minds of ministers and start lines of thought. But this surreptitious and clandestine system—bah! Put out such a preacher and install a radio—receiving only!”

To Simplify Laws

It is estimated that in a single year in thirty-five of our States 40,000 bills were introduced and 13,000 were passed at a cost of about \$900 per law. The *Review of Reviews* tells of the efforts being made to simplify the situation.

Our courts are congested and our laws are too numerous. Many questions are brought into court that could be settled easily outside if only some provision was made for such a settlement. Our American courts have had to resort to the precedents of old English common law where our statute laws have not directly applied. This is one of the contributing factors to the chaos of laws.

Last February there met at Washington a representative body of lawyers and judges to discuss ways and means for bringing order and simplicity into our laws. From this body Mr. Elihu Root aided in organizing the American Law Institute which has for its purpose “to promote the clarification and simplification of the law, secure better administration of justice and carry on scientific legal work.”

Mr. Root said in addressing the Institute:

“To-day our authorities are always in conflict. Where we find one court interpreting a given statute one way, we will find another which takes the opposite view just as strongly. Our system of laws has become so vast and complicated that

it is almost impossible to make a competent investigation. In the five years which ended in 1914 a total of 62,000 statutes were passed by Congress and the legislatures. In the same time there were 65,000 decisions handed down by the courts relative to them.”

While the civil law is badly congested, the criminal side is perhaps even worse. Attorney General Daugherty comments on the criminal side of the situation:

“Painful as the admission may be, it is nevertheless true that under existing conditions, the law, as a science, has lost the element of accuracy, the virtue of simplicity, and the perfection of reason. The tendency of some courts, yearly growing more pronounced, to ignore fundamentals and to render opinions based on inclinations rather than principle has contributed in no small degree to the present complexities of the situation.

“With a learned judiciary, relieved of the embarrassment of irreconcilable inconsistencies, which a restatement of the law will effect, a scholarly and scientific administration of justice must be the inevitable result.”

The investigation by the Institute showed that the causes of the law’s uncertainty are: Lack of agreement among members of the legal profession on the fundamental principles of common law, misuse of legal terms, ignorance of judges and lawyers, great number of laws and nature of novel cases.

A council of twenty-one eminent lawyers manage the affairs of the American Law Institute. William Draper Lewis, of the University of Pennsylvania Law School, is director, Elihu Root is honorary president, Benjamin N. Cardozo, vice president, and George Welwood Murray, treasurer. Immediate action is being taken under the presidency of George W. Wickersham, the Carnegie Corporation having agreed to give \$100,000 annually for the next ten years to assure prompt prosecution of the work.

This is the most ambitious undertaking ever made by the legal profession in any country, concludes the article, and will, it is hoped, reestablish law in its simpler form.

Eats Concrete

A concrete-eating mollusk has been found, according to the *Literary Digest*. He is about three inches long and one and a quarter wide, and his name is Pholad.

“When the piles were constructed a number of years ago, they were jacketed with concrete to protect them from the common wood-boring marine animals. Recently it was found that the Pholads had bored through the concrete and so made way for the wood-borers to get at the wooden piles. Just how the mollusk works is unknown. The forward, rounded portion of the shell has a surface resembling a rasp or file. Whether the cutting of the concrete or rock is due wholly to attrition with the rough shell, or whether it is aided by some secretion which softens the material, has not been surely determined. These mollusks have been found in some hard rocks, but are generally in shales. Reports state that at every point in the inner harbor where mortar-jacketed piles exist, about 50 per cent had been more or less attacked, of which more than one fifth were badly bored; and of those not attacked a number were so far inshore as to be but little exposed. To allay unnecessary alarm, it should be said that the mortar was below average in quality, from two to five inches in thickness, some being decidedly poor. That these jackets had escaped attack for fourteen years is attributed to the fact that the wooden forms used in depositing the mortar had been left in place. They were gradually destroyed by marine wood borers.”

LETTERS AND NEWS

Reunion News

Tent City at Hermosa

The Southern California reunion is well advertised at Hermosa Beach, and favorable comment has been given them by the press. An interesting bit of publicity was obtained in the *Hermosa Daily Breeze* regarding the reunion, under the heading of "Canvas City, Unique Place Rising Behind San Dunes at Hermosa; Public Invited." The article follows:

"It is like discovering a new land to come suddenly upon that canvas city of the people of the Church of Jesus Christ of Latter Day Saints, tucked away as it is over the brow of the sand dunes of Hermosa Beach. Riding along Hermosa Avenue one has no idea of this little village of 350 souls, scattered over thirty acres of ground, with the tabernacle rising in the center of the town. Seventy-five tents and a dozen or so of bungalows house the families who are here for a ten-day conference of the church. To-morrow the young women of the camp, in groups of four each, are going to canvass the homes of the South Bay cities and invite folk to visit the camp and get acquainted with the folk there.

"It is an interesting place, that city on the hill. The location itself enriches the spirit. The distant mountains, and the sea below, and the evening sun kissing the hills good night, make for peace and contentment. Children must grow big in thought there; for low horizons and meager boundaries make petty spirits rest in satisfaction. The camp belongs to the Southern California Church of the Latter Day Saints, and Doctor T. W. Williams, apostle of the church is in charge. The future plan is to greatly improve the property, making streets, and terracing down the hill, and putting in green lawns, etc. There is a model school training for the children, a kindergarten, commissary department, and training school for Sunday-school teachers, where beneath the impulse of religious influence their young people may become imbued with the ideals and aspirations of the church. Doctor Williams made it very emphatic that the Latter Day Saints are not Mormons, but an entirely different division of the church, and though the Mormons have driven polygamy out of their church, the Latter Day Saints have never countenanced polygamy in their religious teachings. The conference is of an educational nature. There one finds the eagerness for a culture domesticated in character; a range of life-interest imbedded in religious teaching. They are the defenders of primitive religion and exponents of the spiritual characteristics of the new age.

"Recreation and games, wholesome play for the children, the best of meals and social interests of people with a common objective, make these conferences very enjoyable as well as educational. They own the land, and are coming every year for their meetings. It is a unique place, and very much worth your accepting the invitation to visit. The camp is situated on Longfellow Avenue, Hermosa Beach."

Northeastern Kansas

The Northeastern Kansas reunion, while disappointing in the number of attendants, was a grand success in spiritual and intellectual development. Our district president, Samuel Twombly, assisted by James A. Thomas and Frank G. Hedrick, was chosen to preside.

The first session of the reunion was on Friday evening, August 10, memorial services for President Harding being

held. Reverend Sisney of the local Methodist congregation was invited to deliver the principal address.

Bishop A. Carmichael was present the first half of the sessions, and conducted classes morning and afternoon on the subject of stewardships. It was very evident that the brother had devoted a great deal of study and research to his subject and was prepared to present it in a very intelligent as well as enthusiastic manner. A. Max Carmichael arrived on Wednesday, and was not long in getting into action. He proved to be a human dynamo for the conversion of knowledge into understandable and comprehensible illustrations. He stressed the necessity of greater activity in religious training in church and home. Northeastern Kansas is solid for the Carmichaels. In the early days of the reunion before her arrival, many made inquiry of the writer as to whom Sister Constance was, where did she live, etc. Wednesday morning the subject of the inquiries came into camp from the Winfield reunion like a busy bee, and it was but a short time until she had all the little tots in camp busy. She was an indefatigable worker, as well as a constructive interpreter of the needs for the intellectual and moral development of the child. She demonstrated her ability as a leader and director of the activities of children, and those who were present at our reunion will long remember Miss Bertha.

Patriarch Frederick A. Smith was with us for two or three days and preached two powerful sermons that were very much appreciated by the Saints. Missionary Supervisor T. W. Curtis preached a number of missionary sermons with his usual vigor and power. Brother Twombly gave us some reviving pastoral sermons. Other speakers were Brethren Guinand, Thomas, and Hedrick.

By a unanimous vote it was decided to hold a reunion next year. While the attendance was much smaller than past years, the absence of sickness or physical distress, the high intellectual tone of the lectures and sermons, the manifestation of God's Spirit in our prayer meetings, were factors that made our reunion rank high in the estimation of those in attendance.

FRANK G. HEDRICK.

Little Sioux and Gallands Grove

The joint reunion of the Little Sioux and Gallands Grove Districts opened last Friday, August 17, under favorable weather conditions in the beautiful city park at Dow City. The commodious tents belonging to the districts had been set up and the grounds put in excellent shape for the occasion. Not so many individual tents had been ordered as formerly, but many campers have driven in, bringing their own tents and prepared to care for themselves.

Apostle F. Henry Edwards and Sister Blanche Edwards were upon the grounds early, ready to lend their support and counsel to the various reunion activities. Brother Edwards has been appreciatively received in his apostolic office. His preaching has been instructive and his keen vision and vigorous presentation of the gospel message and our present-day needs has been the source of much inspiration.

Sister Edwards has won the confidence and esteem of all by her able presentation of vital issues in departmental work. Clothed in beautiful English, her message is given an individuality by quaintness of expression and aptness of illustration which adds charm to her work. Religious education is taking on a new meaning in our districts, and we look for progress and blessing to follow.

Under Sister Edwards's advice, constructive work is being done for the children and young folks each morning at the preaching hour. These exercises follow the young people's prayer meeting in the young people's tent and consist of varied exercises including special singing, sermonets, Bible

talks and stories, Boy Scout and Oriole activities, and constructive work for the little ones. The hour is fairly popular with the young folks, and some very fine work is being done, even though the effort is in an experimental stage.

Bishop Albert Carmichael has been with us from the first day and is a stalwart expounder of the gospel law. A large class of earnest people greet him at an early hour each morning and listen to his able discussion of the financial law, especially as pertains to stewardships. Brother Carmichael never fails to impress us with the soundness of his argument and the consecration of his purpose. We long for the day when the membership of the church may be wholly converted, when all may be "stewards indeed." The light of the new day dawns upon us; we rejoice and are eager for active service.

Elder P. R. Burton arrived Sunday from the Omaha Indian reservation and has preached some powerful sermons in his own way. Monday he talked to the children at their hour on his work among the Indians.

Each week day afternoon there are recreational activities—volley ball, croquet, baseball, horseshoe and other contests for the young people. These are under the able direction of Brother J. E. Keck of Sioux City who is a valuable leader of young people. The play activities are a necessary part of happy, healthful, camp life.

Patriarch F. A. Smith and wife are expected soon from Independence. Brother and Sister Edwards will leave Tuesday for the Nauvoo reunion, and Elder Putnam is expected to arrive that day.

The attendance Sunday was very good. The weather continues fine, and the general spiritual condition of the reunion so far is good.

Notes From Southern California Reunion

The Southern California reunion is now in full swing with Apostle T. W. Williams presiding, associated with Apostle J. A. Gillen, Bishop James F. Keir, and Patriarch W. A. McDowell. The attendance is above the average in the number of tents pitched and the number of people attending.

The Saints are enjoying spiritual prayer meetings, inspirational preaching, and stirring music. Brothers Gillen, Williams, and Keir have been the principal speakers. Sister Dora Glines has spoken a number of times on departmental work.

Des Moines District Reunion

August 19 closed a very pleasant and happy reunion for the Des Moines District. There were thirty-six tents on the grounds, but a number of these were large house tents that accommodate more than one family. Some forty families, or nearly two hundred people composed our little tented city. Many young people from Des Moines drove down each evening and enjoyed the evening services and recreation and returned in the morning to their work.

The reunion opened at 10 a. m. Friday, August 10, with a very good prayer service. At 2.30 p. m., with flag at half-mast, a fitting and appropriate memorial service was held for our departed President.

Some of the speakers who had been scheduled to attend the reunion and whose names appeared on the program did not arrive but our district president and missionaries were so resourceful and well prepared and so eager for the success of the services that all were willing to substitute, and as a result a very good reunion was had. Elder Cyril E. Wight was the only speaker outside of the district until a few days before the close when Elder Clifford came to assist Elders Lentell and Holloway in missionary work until conference.

One day the hearts of many were made glad to see coming across the campus the new pastor of Des Moines, Elder David E. Dowker, and his family. They made the overland trip from Los Angeles by automobile. He was heartily welcomed by all and was soon made to feel at home in his new surroundings.

The morning services were quite full, with priesthood meetings at 7, prayer meeting at 8.15, departmental work at 9.45, and preaching at 11. The entire afternoon was given over to recreation. Preaching services were held at 8 each evening, followed by more recreation and bonfires and wiener roasts for the benefit of the young people who could attend only in the evening. Each night as we watched a large crowd of the younger element at play we could not but observe how our reunions had grown and how many more of the young are in attendance since recreation has become one of the features of our gathering. Who can estimate what an asset these young boys and girls will be to the church in the days that are to come if we can hold them during their adolescence. We have observed, too, that our youth respond more readily at our educational and devotional services if given plenty of wholesome, well-supervised recreation. At one prayer meeting for the young held at 6 a. m. eighty were in attendance and sixty participated in the service.

Sister Lentell had charge of the small children in their tent, teaching them hand work, telling stories, and with one of the priesthood, conducting prayer service each morning, teaching the little people how to pray and for what to ask. The bedtime story from 7 to 7.30 p. m. was a popular feature with the little folks.

The Department of Women was represented by lectures by Sisters Lentell, Enslie, and Davis.

The music was well cared for by Sisters Wolf and Rudkin and Brother Evans.

Nine people were baptized, two of them being a couple in their seventies. Though the brother was blind and had to be led around by his companion they radiated such a cheery, happy spirit that their tent soon became a popular one. Each morning as he spoke in the prayer meeting it was as a benediction. The true spirit of service and consecration was expressed in the prayer service one morning when his wife asked the prayers of the Saints that she might retain her sight in order to enable her to lead her blind husband.

Sometimes we are apt to think that the spirit of sacrifice and love for this work was stronger in the earlier days of our organization than now, but some things at our reunion made us believe otherwise. Brother Castings told of going out in the woods each morning at 4 o'clock to pray for the spiritual welfare of the camp. One young brother who was reared in Des Moines but who has been absent from the district for ten years told how he and his wife got so hungry for a real sermon that they often traveled five hundred miles to hear a Latter Day Saint preacher. More than once they went this distance for administration. Yes, they had passes, but they also had a love for this work to prompt such action. The train service between Runnels and Des Moines did not correspond with one young man's hours of work, so a number of times he walked the entire distance—seventeen miles. Sometimes an auto picked him up for a way.

We feel that in every way the Des Moines district reunion was a success and that the spiritual life of the branches will be richer for it.

MARGRET DAVIS.

Why should you deprive yourself of daily news concerning the General Conference? Know what the church is doing by ordering the *Conference Daily* now.

Pottawattamie and Fremont District Reunion Closes

The reunion of the Pottawattamie and Fremont Districts is a matter of record. The last session was held Sunday night, August 19.

The preaching was of a high order. The study hour work was very interesting and instructive. The assistance of Sister Blanche Edwards was a great contribution towards its success, although all others did good work. The priesthood meetings were quite well attended and much good done. The prayer meetings were excellent and very spiritual. Speaking by way of exhortation and instruction, with promises of better things, the Saints were urged to make the coming conference a special subject of prayer.

While the number of campers was less than in previous years, the order was excellent as a rule and the health of the camp good. The recreational features were not excessive but were enjoyed by those engaging in them. On the whole the reunion was profitable and one the best held in this place. The manner of conducting the lunch counter and commissary was commended except by a few who thought there should have been no coffee or tea served, but these were served only to those calling for them.

At the business session it was decided to hold a joint reunion in 1924. The district presidents of these districts were authorized to appoint the necessary assistants and complete the reunion committee. This committee was authorized to decide upon time and place of the next reunion.

J. F. MINTUN.

Colorado Springs Reunion Opens

A splendid spirit of friendliness characterized the opening of the reunion at Colorado Springs last Friday, August 17. There was not a large attendance the first day but the Saints have been coming in from all parts of the district, and some from other States, until there is a large crowd present to enjoy the splendid reunion spirit. Visitors are here from the following States: California, Kansas, Texas, Arkansas, Missouri, Oklahoma, Iowa, and Nebraska.

Apostle J. A. Gillen arrived from California Sunday noon, August 19. He preached a powerful sermon on Monday morning, taking for his text the incident of Peter's life after the resurrection of Jesus Christ when he determined to go back to his old job of fishing. His message went straight to the hearts of all present.

Monday morning over fifty young people went to Stratton Park near the reunion ground for a sunrise prayer service. A good spirit was present and all enjoyed the meeting.

Sister Letha Tilton, the district chorister, is handling the song service in an able manner. She says the choir this year is the best she has directed at any reunion.

Sister Dora Glines, superintendent of the Department of Women, and Bishop James F. Keir arrived August 22, from the Southern California reunion. Sister Glines spoke at 11 o'clock and Bishop Keir at 8 p. m.

A remarkable spirit of good cheer and friendliness is present this reunion. Not one word of criticism has been heard regarding the reunion arrangements, and everything is running smoothly. Every one is doing his part to make the meetings a success, and God is blessing us in good measure.

Elder Calvin H. Rich was charge of the commissary department, and everyone is complimenting him on the good meals being served and the promptness with which he can handle large crowds.

The weather has been very cool and very pleasant. We are anxious to see the splendid spirit of reunion spread to every limit of the district.

G. H. WIXOM.

More News From Pinconning Reunion

The prayer service on the second day of the reunion was in charge of Elder J. Shields and Otto Bartlett, preaching at eleven by Elder E. D. Fultz, and again at 2 p. m. by Elder Shields.

During the afternoon a severe storm came up, blowing our tent over and making it rather disagreeable for some in the small tents. The big tent was raised for evening service, but the crowd had just left the tent when another storm came up as if by magic, and the tent went down again, even the big pole in the center. It has some large rents in it, so we are holding open air services to-day.

The morning prayer meeting, Sunday, August 19, was in charge of Matthew Umphrey and John Wade. A wonderful spirit prevailed. It surely was a blessing, and we feel that we need not be discouraged.

One hundred and forty-three young people gathered in a sheltered spot about a quarter of a mile from our meeting place and had prayer meeting at three o'clock Sunday afternoon where we enjoyed a splendid service.

Elder B. H. Doty preached this evening, and his sermon was surely inspired. We are in an Indian settlement and several Indians were here. They pay the best of attention, and during his sermon I observed tears streaming down the faces of some of them.

GLADYS UMPHREY.

The Saints' Camp at Gautier

We have great reason to rejoice because of the success thus far of the Mobile District reunion held at Gautier, Mississippi. This is the third reunion we have held. The first was far from what it should have been; the second was even more unsuccessful, but by the efforts of a few it was decided to try it again this year.

We of the committee deeply felt the responsibility, because we knew if this one should not be a success then no one would have the courage to try it again.

We worked hard and prayed earnestly, and now we are seeing the results. We have more than fifty campers. That number is small compared with some of the large reunions of the North, but it is twice the number we have had heretofore. By far the majority are young people.

We have been greatly blessed by the Spirit of God in all our services. The prayer services are especially good. Patriarch James Davis told us our efforts had been recognized by the Lord and were pleasing unto him and that if the young people would be active in discharging their duty the time would come when there would be hundreds assembled in the reunions of this district.

This admonition has been well received by the young, and they seem to have awakened to the wonderful opportunities before them and are consecrating themselves to the service of the Master. Never before in this district have we felt so much of the Spirit or witnessed such an expression from the young people.

I believe the Lord directed us in selecting this place. We are about ten miles from the nearest branch and there is not a Saint living here. There had never been a sermon preached here by our elders before we came. This is a small village on the banks of the Pascagoula River. Our camp is among large, moss-covered oaks near the river. Practically the entire population comes out to the evening services, and they seem to be very favorably impressed with both preaching and singing. After the evening service we gather on the river bank, and there accompanied by Elder J. Charles May with his guitar, we spend an hour in song service.

We have with us Patriarch Davis and wife of Michigan,

Elder J. Charles May, and of course the two Booker missionaries, and yesterday Father Booker joined our ranks. Sister Taylor, whom many ex-students of Graceland will remember as Mamie Worlund, is assisting with departmental work and has charge of our recreations. FRANCES C. BOOKER.

Visitors Praise Los Angeles Reunion

All services were suspended at the chapel, 1114 Wall Street from August 10 to 19, on account of the Southern California District reunion held at the regular reunion grounds at Hermosa Beach, and which was said to have been the best from every point, ever enjoyed by the district. There were an even 100 tents on the ground, all of which were occupied by regular campers, beside the many autos which came down from the city and vicinity bringing scores of visitors to say nothing of the electric railroad, with its quota.

The weekly programs consisted of diversified studies, lectures, symposiums, and music. The whole work of the reunion was carried out in systematic detail by well regulated and working committees functioning in the finest order under the masterly supervision of Apostle T. W. Williams who was never more at his best than through this triumph of his genius as a leader and director. On Sunday the 19th, Brother Williams looked weary and tired, and he must have been, for never for one minute during the ten days was he at rest from conversation, answering questions and attending to the detail of the program, but despite it all, his sermon Sunday afternoon was a masterpiece, sinewy and poetic, throbbing with the pulse of power, constructed around the Mosaic command, "Go forward."

The sermons by all the attending ministry were pitched to the key and spirit of the "revival," breathing hints of an awakening.

That was the purpose of the reunion, and that is what it accomplished. And that is the real and spiritual side of the work. But that was not all for which the Saints gathered. There must be a human side to all questions with which man has to do. And the other side in this case was just as essential to the welfare and progress of the church as were the more serious exercises. There were games for the young, music and entertainment for all, the exchange of friendly greetings between visitor and resident member. The Saints had the pleasure of meeting and hearing Apostle Gillen and Bishop Keir, both sensing the needs of the times and giving instructions accordingly.

I believe the best way to sum up the effects of the reunion is to let those who were there give in a short, terse style the outstanding features impressing them as the greatest good to the greatest number.

Elder J. I. Spencer, an old-timer in the district: "The thirteenth reunion on these grounds, the most spiritual and harmonious of all."

Bishop Keir: "A most pleasing feature of the reunion was, the expression of an earnest desire on the part of so many to square their lives with the ideals of Christ."

Brother W. A. McWowell, stately, grave, ever sober, yet ever smiling, after some persuasion said: "I see a strong desire to be of service to the Master and the interest of his work and quite a spiritual uplift on the part of the Saints."

Sister Catherine Exley, another old-timer: "The symposium as conducted has been a departure for good and an outstanding feature, alone in its class accomplishing an end which nothing else can reach."

Brother W. E. Badham, State representative, another old-timer a big one, over 6 feet and under 600, works harder going down hill than up, shy of reporters but said: "The people

have seen that our reunion grounds must be improved and that it be made a permanent camping place to be used any time during the year for an outing."

Brother F. B. Van Fleet, "The crowning feature of the reunion was one to do away with the destructive influence of contention and strife and to amalgamate the people under the spite of Jesus Christ which is 'peace and good will.'"

Elder William Anderson: "I see this, a strong appeal for a closer walk with Christ and a response to the appeal and a desire on the part of the Saints to know that which is required of them."

Brother R. E. Leslie, representing the young: "The outstanding things in the reunion was the spirit of unity expressed and the desire of all to serve God and, also, the putting of young people forward in the offices of the church."

Several of the young people were questioned as to what the reunion had meant to them, and in every case there was a beam of delight in the bright young eyes, as they would say, "We have had the best time of our lives." That sounds good and will be a comfort to Brother Williams, who set out for that very thing in regard to the young. No one understands better than he that the young of every species of God's creation, must have recreation, they must play and be amused. "The child shall play on the den of the asp," is a forecast for that great day of peace. Then why not play here? Let them play, rejoice and be exceedingly glad for the God of our salvation delights in the heart that makes merry in the holiness of peace.

But in the midst of our joys there must be some of earth's woes and heartaches; there must be some bitter with the sweet. So it was, Sister Margaret Wickes, who was head of the program committee and who had staked so much upon the program, was permitted but a few brief visits on account of her sister's sudden and unexpected sickness at the opening of the reunion and which finally took her to a hospital.

J. H. CAMP.

Far West Stake Reunion

Nature is the form, the tabernacle, the outward expression of the indwelling life. God has created and endowed her of himself; thus she gives us of his magnificence, in storm, in calm, in majesty of dominion and domain, in brooding calmness, in harmony, in beauty, in all the vast realm of mountain and valley, of sea and sky and hill and vale—in the varied aspects of her rugged manifestations and also in her gentler mien. Men and women who toil in the cities and towns in stress of labor seek her kindly presence and healing sympathy for repose and invigoration. Thus the vacation season and the reunion time make their calls and Nature opens her arms and her soothing bosom to her wearied children.

"The groves were God's first temples"; therein the modern man finds God in the majestic cathedral under the all-covering dome of sky, in the fretted aisles formed by overarching giant monarchs of the primitive forest. Here is serenity, repose, a spirit of overruling calm, a consciousness of Majestic Presence through which the beauty of the Father is revealed in the all-pervading sense of dominion and overruling, controlling power.

From the times of long ago in our annals in this Far West region of country the Saints with their children and friends have observed a season of annual outing or reunion. Like Israel of old who kept their feasts in the open country, our people meet and camp and enjoy the spiritual, social, and physical benefits of an annual "outgathering." It gives bodily rest, mental change, and gets one out of the rut of com-

paratively unchanging, rigid grind—good for body and soul and necessary to mental as to physical health. It offers opportunity to secure untold, wholesome benefits, without great expense and lacks the strain, stress, hurry, and pell-mell of the average "trip." Then, too, the spiritual and intellectual benefits are innumerable and incomparable to ordinary benefits, great and beneficial as the ordinary may be and is.

Well, we are here, encamped a division of the great army in this stake adjoining the city of Zion, trying to strengthen the center place, as an outlying unit. There are about seventy-five tents; we lack about thirty or more of the usual number. There is, however, a vast membership in the adjoining region—Oakdale, Kingston, Far West, Cameron, Delano, Maple Grove, Saint Joseph, Pleasant Grove and other places who come and go by auto, many of whom do not find it necessary to entrench upon the grounds.

An addition has been built to the large dining hall and meals are served en cafeteria. The light and power system has been housed in a new building with pump to well from which water is forced to a sanitary tank equipped with faucets, also to the dining hall. The grounds, twenty-five acres in a body of sixty acres, is splendidly timbered, is gently sloping, well carpeted with a profusion of tufted green, in all a superbly rural temple suited to the present high purpose to which annually it is dedicated by prayer, by praise in thanksgiving and preparation for advancing service.

The large tabernacle is nicely outfitted; seating and other facilities are well suited to the purpose. A large bulletin program on muslin, 12 by 6 feet, on suitable frame, artistically lettered by Brother G. F. Weston, the church map maker, gives the program for every day.

Now these are some of the physical or outward features; and while much of the physical is worthy, essential, and that through which the spiritual is outbreathed and expressed, yet the spiritual life is primary, fundamental, basic; for "God is a Spirit," and "man is spirit." When the spiritual rules, permeates, controls, and shines out through the material, life becomes harmonious, scientific, sweetly reasonable, and is glorified in a balanced, consistent wholeness. Man thus lives not "after the flesh" nor "by bread alone," but in conscious communion with the infinite Creator; thus life is happified, useful, and lived in unison with the mind and purpose of the great Father of all.

To promote the general welfare, to secure the ends enumerated, to develop others, in harmony with the consensus of those in charge of departments, three divisions are made: Children up to twelve years, in special tent, Sister Edith Koehler in charge; young people, twelve to twenty-four, junior tent, Sister Anna Salyards supervising; adults, under charge of the stake presidency and assistants; special services in the three tents adapted to all. Departments of Women, Study, Recreation and Expression, and of Music, all represented in their seasons.

Prayer meetings in all tents every morning; class work, addresses, lectures, sermons at 10.45; 2 p. m., department work, sermons, round tables; 3.30 recreation. Sometimes there will be special meetings in first and second tents. Priesthood meetings are at seven p. m.; community singing or experience meetings at 7.30; sermons, lectures, cantata, and other numbers at 8 p. m.; good preachers, competent workers, and leaders; the service is excellent. Patriarch Frederick A. Smith, A. Max Carmichael, of the Department of Education, A. B. Phillips, J. F. Sheehy, E. F. Robertson; T. C. Kelley, and O. W. Okerlind, stake missionaries; and Orman Salisbury, and Milo Burnett, acting counselors to the stake president, also Brethren John Hovenga and Z. J. Lewis of the bishopric, with local officers and brethren and sisters,

make up our force. We look for President Frederick M. Smith to be with us over the closing Sunday.

The appeal of the intellectual, the spiritual, and the moral, is the appeal of the eternal verities to the soul of man, which must finally prevail over all contrary illusions or lesser things. We must have faith in the true, the good, the eternal. This is our program here. "By this sign we conquer"; in such conviction we press on. We shall keep ourselves in this attitude, this state of mind, and not fail to pursue a steady course of plain living and high thinking, in the midst of so much of the passing folly and vain show of the fleeting world.

Young people are here galore; beautiful, stimulating, inspiring in their growing, unfolding powers of body and mind, brimming with life and energy, full of optimistic imagination, with hope all-impelling, with expectations unlimited. They are being taught, too, and are responding—not quite as fully as the army commanders in their envisagement of the pressing needs may wish, but they are coming.

Recreation in charge of A. B. Constance and John Sheehy, the little giant from New England, is seasonable and wholesome; social enjoyment is good and all are happy. The stalwart men who dwell on the fine farms of this choice land are on hand as usual; they have worked hard; without their horny hands of toil the reunion could not be maintained.

What shall I say more? We are on the fourth day, and so far so good. We may be able to write more, though we have done this grind in the midst of the burden of administration of much detail, some while sitting in the social service listening to the appeals and other expressions of the people. The Herald Office bookstand is in charge of Brother E. E. McCormick, of Saint Joseph. Not enough books were sent, however. We sell, usually, over two hundred dollars worth in a season. People must read and think, so they say, to carry on. The increasing thought being given to the problems of the church and its literature are among the hopeful signs of the present. People from Independence, Holden, and other stakes are with us and more are coming. We commend their good judgment in visiting this territory and this reunion.

R. S. SALYARDS.

Southwestern Kansas Reunion

The reunion of the Southwestern Kansas District became a matter of history on August 19. While we did not have the attendance we would like, yet the good accomplished in a spiritual, educational, and social way cannot be estimated.

The opening of the reunion found Sunday school superintendent A. Max Carmichael and Sister Bertha Constance in the camp ready for work, Brother Carmichael taking charge of the study hour. The people of this reunion should have a deeper appreciation of the meaning of religion and the methods of teaching it since hearing him lecture. Sister Constance did fine work in her line. She surely demonstrated it was possible to care for the children all day. Sister Constance seemed untiring in her efforts, working from early morning until late at night. While we did not have the children there one would wish in that line of work, yet we are of the opinion that a reunion in this district which did not have a teacher in kindergarten among its corps of workers would be incomplete. We find this work not only entertaining but the best way to teach religion.

We were made sad by receiving word that our only missionary, Elder C. E. Harpe, was very sick with appendicitis and rheumatism so would not be able to be with us. He holds a place in the good will of the people of this territory. We have heard since that he is slowly recovering. May the Lord hasten his complete recovery.

In the absence of Brother Harpe, Brother Carmichael was pressed into service as a missionary. He preached two very fine sermons, which he informed us were the first he ever preached.

Sunday morning Apostle R. S. Budd came, staying until Friday. He preached a series of missionary sermons which were pronounced good by all present. The sermon Friday morning was exceptionally good, in which he advised us to "get self out of the way of ourselves." We were sorry to let him go.

Monday Patriarch Joshua Carlile was one of our number. His visit was enjoyed by all. Preaching and giving blessings occupied all his time. He is surely a father to his people.

Bishop A. V. Karlstrom came Thursday. He was hindered

considerably in his labors because of ill health. However he preached twice and delivered his illustrated lecture which was greatly enjoyed. We have heard several lectures on foreign lands, but this is the best we have heard.

We believe the people of this district are greatly benefited through their association with these people. We are boosting for a bigger and better reunion next year.

T. S. WILLIAMS.

Independence

On the Campus Saturday night, August 25, the L. D. S. Band gave a concert followed by a feature film and comedy. Sunday, August 26, at 7.15 p. m. was a sacred concert by the band. Elder W. A. Smith preached, and a two-reel picture, "The Deluge," was shown.

All day, September 3, Labor Day, will be devoted to a big celebration on the Campus. Athletic events, ball games, band concerts, moving pictures, and picnic dinners will be features of the occasion. Governor Hyde has been asked to be the speaker. Definite arrangements cannot be announced at this time as plans are not completed and Governor Hyde has not as yet answered.

Sunday morning services in the churches in Zion were as follows: Stone Church, preaching by Elder J. W. A. Bailey; Liberty Street, Elder J. M. Baker; Enoch Hill, Vernon A. Reese; Walnut Park, Elder W. H. Kelley.

The choir at the Stone Church sang "Holy, Holy," by Gounod. A male quartet consisting of Evan Fry, George Anway, Paul Craig, and James R. Houghton, sang an original composition by Mr. Houghton, entitled "A song of degrees." The words are taken from the 130th Psalm. The composition was written in Boston but presented for the first time in Independence at this service.

Beginning next Sunday, September 2, a special feature of the music at the Stone Church will be the rendering of original compositions written by members of the church. All writers of music and verse desiring to have their compositions entered in the series of presentations should send them to Mr. James R. Houghton, 101 North River Boulevard, Independence, Missouri.

The purpose of this feature is to encourage original compositions within the church membership. It is a privilege for new writers to be able to have the benefit of Mr. Houghton's criticisms and suggestions regarding original work. If the opportunity is observed by a number of members some good material may result from the efforts for the benefit of the church and of each writer.

A brief account of the history of the writing of each composition would be of interest in connection with the feature work. Not only will members in the United States be encouraged to write for this series of presentations but also members in other countries should take advantage of the work.

Continuing the music appreciation course in the Department of Recreation and Expression, the program Friday night, August 24, was greatly enjoyed by the large attending crowd. The program for August 31 will consist of selections by the orchestra and band as follows:

1. Baritone Solo: "Largo al Factotum"—Barber of Seville
Rossini (1792-1868)
Pasquale Amato (Victor Record)
2. Orchestral: "Invitation to the Waltz"
Von Weber (1786-1826)
Philadelphia Symphony (Victor Record)
3. Orchestral Selections by the Auditorium Orchestra; Mr. R. T. Cooper, Conductor.

"Knowledge is the only fountain, both of the love and the principles of human liberty. . . . Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams."—Daniel Webster.

Your Big Opportunity

LAST CALL

You know, of course, that you are not likely to start to school when you are old—at least few people do.

And you know that every time you defer beginning your course you add to the improbability of your ever starting to college.

So when we refer to your "Big Opportunity" and call your attention to the dates on which you may make your upward start towards success, higher service, and greater efficiency, we are saying something that deserves your most earnest attention.

MONDAY, SEPTEMBER 10

On this date your "Big Opportunity" will look you squarely in the face. Will you grasp it? Will you have the vision to picture yourself a dozen years in the future? Will you be able to realize that if you are educated your chance to get on in the world and to be of the greatest service will be a thousand times better than it will be if you miss the opportunity for an education?

Of course you will. But—and here's the test—will you have the good judgment to do now the thing you ought to do? Or will you wait and wait, while your neighbor boy or girl makes the temporary sacrifice and attends college, thus making the preparation essential for the work of life?

What do you say?

Don't let neglect fool you into failure.

Graceland College

Lamoni, Iowa

OPENS SEPTEMBER 10

- a. "Tannhauser," selectionWagner (1813-1883)
 b. "Tales of Hoffman," selection...Offenbach (1819-1880)
 c. "Omnipotence"Schubert (1797-1828)
 d. "Largo"Handel (1685-1759)
 e. "War March of the Priests"—Athaliah
 Mendelssohn (1809-1847)
4. Baritone Solo: "O God Have Mercy"—St. Paul
 Mendelssohn (1809-1847)
 Mr. George Anway
5. Band Selections by the Independence L. D. S. Band; Mr.
 Roy F. Turner, Conductor.
- a. "Coronation March"—Der Prophete
 Meyerbeer (1791-1864)
 b. "Asa's Death"—Peer Gynt Suite....Grieg (1843-1907)
 c. "El Capitan"Sousa (1854-)
 d. "Stars and Stripes Forever"Sousa (1854-)
 e. "Polonaise Militaire"Schubert (1797-1828)

Miss Frances Krahl, daughter of D. J. Krahl president of Holden Stake, was married on August 22, to Doctor R. A. Richardson of Kansas City, at the home of the bride's parents. Doctor and Mrs. Richardson will make their home in Kansas City.

Bishops J. F. Keir and Israel Smith are expected to return this week from their reunion work.

Bishop Benjamin R. McGuire will return about September 3.

Brother W. D. Bullard, pastor of Enoch Hill, was called to mourn the departure of his wife who died last Wednesday morning, August 15. The funeral was held at the Stone Church Saturday, with Brother F. A. Smith conducting the services. The family are well known, having resided in Independence for twenty years. The children are Mrs. C. H. Blackman of Kansas City, and Mrs. Ammon White and W. J. Bullard of this city.

Sperry, Oklahoma

The Saints here are still trying to live their religion and to tell the gospel story to others. The warm weather has been responsible for decreased attendance of late but we are hoping it will be better in the future. We still hold all the services, but would be glad to have our new church done.

Important News of an Important Conference

With the increasing demands made upon the church in these days of social anxiety, the annual sessions of the General Conference are growingly important.

Problems of the church are sure to be discussed and legislated upon. Each Saint should have the *Conference Daily* for full details of the daily sessions.

Order early and include a subscription or two for your friends. We cannot promise back numbers to late subscribers. Beginning October 1 and for the full time of the conference for

35 Cents

HERALD PUBLISHING HOUSE
Independence, Missouri

We now have to use the high school auditorium for our special meetings.

We have decided to hold a singing school as we want to learn to do better along that line.

The Oriole girls still have their meetings and are doing good work.

The Sperry Saints expect to hold a reunion this year and all are hoping for its success. The reunion will probably be held at Red Fork.

MRS. BELLE KENDALL.

Toronto, Ontario

A popular song of long ago started out with, "A great big house and nobody living in it." This accurately describes our church here during the last few weeks. The upper auditorium seats seven hundred, but there is always plenty of room. During the reunion at Lowbanks and the vacation period the old song has especially described it. However, the reunion is now over and will long be remembered in the minds of those who attended.

There is considerable dissatisfaction with our church building and its location. While it is centrally located and accessible from all parts of the city, the neighborhood has deteriorated. A movement has been started for some time to sell out and erect a new church. The committee appointed intends to find out from the donations offered just how great this demand is.

The "Christian Brotherhood," the church of the late R. C. Evans, apparently is prospering. They claim a membership of about six hundred, and recently paid off the mortgage on their \$40,000 church. This is the material side. Just how successful they are in "declaring the whole counsel of God" and with authority, is another matter. Our policy is not one of antagonism toward them. Where they are helping to make the world better we wish them success. Several families who went with them have returned to our church during the past year.

The Toronto Fair, which reaches almost World's Fair proportions, commences this week. It well indicates the number of articles modern civilization demands. It causes us to realize what a wonderful being man is when we think how simply he can live when necessary.

Two "Yankees" have recently been added to our number and are a welcome addition. The musical department will be greatly reinforced with Sister Needham's ability and voice. Doctor McLean's bride has been put in charge of dramatics.

We have found a junior service to be a splendid thing. It bridges the gap between the Sunday school and the regular preaching service. Our whole Sunday school meets in the lower auditorium. Announcements are made there and then the adult classes go to the upper auditorium. When the lesson period has expired the junior and primary classes march to the upper auditorium where a short prayer is offered and a verse or two of some song is sung. Sometimes one of the children sings a solo, or we may have a choir of children. Brother Miller then gives them a sermon of not over six or seven minutes. He uses the blackboard frequently in teaching the doctrines of the church, and along ethical lines always tries to illustrate with a true story. The older members enjoy this ten-minute service also. The object in view is to impress vital truths upon the child's mind and convince the juniors that a sermon isn't something to be afraid of. We want to get them in the "listening-to-a-sermon" habit.

FRANK CLIFTON, *Correspondent.*

Written on the spot; slapped on the press; post haste to your door. Send for the *Conference Daily*.

MISCELLANEOUS

Special Notice

Anyone desirous of writing J. R. Lambert, by way of question or friendly criticism, concerning his experience appearing in the HERALD, July 18, page 688, may address him at 1514 West Short Street, Independence, Missouri, and inclose stamp for reply.

Notice to Ministers in Nebraska

The Nebraska legislature has revoked the law prohibiting the use of reduced fare permits by ministers in Nebraska. Arrangements have been made for honoring of clergy permits locally in Nebraska. Those holding clergy permits may use them hereafter for trips locally in Nebraska the same as elsewhere.

G. S. TROWBRIDGE,
Transportation Manager.

Sunday School Exhibit for General Conference

Again it has been arranged to have an exhibit of material and equipment for departmental workers, especially those interested in Sunday school, on display at the coming General Conference.

Schools and individuals everywhere are invited to contribute to this display. Articles will be received, displayed, cared for, and returned. There will be no charge and no competition, the idea of the display being to help others to the greatest extent by presenting pictures, handwork, maps, etc., for teachers and officers to use in their home school.

Address Mrs. Maude C. Halley, 1619 West College Street, Independence, Missouri. Exhibits may be sent to her in care of the Herald Publishing House, Independence, Missouri.

Two-Day Meetings

At Butman, Michigan, September 1 and 2. Matthew Umphrey, district president.

One-Day Meetings

At Alma, Michigan, September 16. Church located on Pleasant Avenue. Matthew Umphrey, district president.

Ministerial Conference

Pittsburgh District, at Fayette City, Pennsylvania, Saturday and Sunday, September 15 and 16. The first meeting will convene Saturday at 7.15 p. m., Eastern Standard Time. Meetings all day Sunday. The priesthood of the surrounding districts are invited to meet with us. It is very important that every member of the priesthood of the Pittsburgh District make an effort to be present. J. A. Jaques, district president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Conference Notices

Northwestern Ohio District, at Saint Marys, Ohio, Saturday and Sunday, September 1 and 2, at 10 a. m. All members of the priesthood are requested to make a summarized report of all their labor, and branch presidents in particular to make out full reports for the past year. Said reports to be in the hands of the secretary not later than August 31. Saints and visitors are welcome. William G. Kimball, district secretary, 1509 Superior Street, Toledo, Ohio.

Central Michigan, at Beaverton, Saturday and Sunday, September 8 and 9. Send all reports to Gladys Umphrey, Bentley, Michigan, not later than September 6. Each branch is asked to furnish its share toward keeping the conference. The Department of Recreation and Expression business session will be held at 9.30 a. m.; Sunday school at 10.30 a. m.; and general business session at 2 p. m. All are invited to come and assist in arranging for the coming. Matthew Umphrey, district president.

Toronto District at Hamilton, Ontario, corner of Wilson and Wentworth Streets, September 7, 8, and 9. Prominent speakers from outside points will be heard. David Pycock,

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:	
Attention Mr. Brisbane	817
Just Getting Along	818
The First-Class Man	818
From the Log of the Four Ninety	819
The Self-Made Man	820
EDUCATIONAL:	
Problem of Agriculture	820
ORIGINAL ARTICLES:	
Justifiable Individualism, by Frank W. Blackmar	821
Joseph Haydn, by James R. Houghton	828
OF GENERAL INTEREST:	
Less Drink, Less Poverty	830
Bootleg Sermons	831
To Simplify Laws	831
Eats Concrete	831
LETTERS AND NEWS	832
Frank G. Hedrick—Margaret Davis—J. F. Mintun—G. H. Wixom—Gladys Umphrey—Frances C. Booker—J. H. Camp—R. S. Salyards—T. S. Williams—Mrs. Belle Kendall—Frank Clifton.	
MISCELLANEOUS	839

district president, will occupy the chair. Opening services will be conducted in the morning, and the rest of the first day will be given to discussion. The remainder of the convention will be conducted in Labor Temple on Catharine Street North. Provision has been made for all visiting Saints to be provided with bed and breakfast, other meals to be taken at hotels or restaurants. As this is Hamilton's first convention, the Saints are looking forward to a live, spiritual time. U. E. Essery, publicity agent.

The Northwestern Kansas district conference will meet with the Twin Creek Branch September 15 and 16. All expecting to attend please notify Elder Walter E. Ratcliffe, Downs, Kansas, so that arrangements can be made for entertainment. C. I. Carpenter, district president, Independence, Missouri.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)
 Southern New England, at Onset, Massachusetts, June 30 to September 2 (464).
 Utah, at Ogden, August 23 to September 2 (694).
 Northeastern Illinois, at Elmhurst, August 23 to September 3 (670).
 Southeastern Illinois, at Brush Creek Branch, August 24 to September 2 (647, 670).
 Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 24 to September 2 (694).

K F I X

Radio Program for Sunday, September 2, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- Cornet solo: "My song of songs," by Clay Smith. Mr. Walter Davis.
- Baritone solo: "The Lord is my light," by Allitsen. Mr. James R. Houghton.
- Cornet solo: "The lost chord," by Sullivan. Mr. Walter Davis.
- Male quartet: Music written by Mr. Houghton. Paul N. Craig, James Houghton, Evan Fry, and George Anway.
- Prayer.
- Baritone solo: "The voice in the wilderness," by Scott. Mr. James R. Houghton.
- Sermon.
- Male quartet: Music written by Mr. Houghton. Paul N. Craig, James Houghton, Evan Fry, and George Anway.

Plan Now to Sell Scripture Text Calendars for 1924



Though it is still several months till the Christmas and calendar season, it is not too early to plan on securing some of these popular scripture calendars which sell at sight. Many who successfully sold large numbers of them last year reported: "I wish I had started earlier."

The attractiveness of this calendar makes it a year-round joy. The beautifully colored Bible pictures, with the daily texts for meditation are an inspiration and help to religious progress.

And the price is reasonable. Produced in

large quantities, they can be sold at a low price and still make the agent a good profit. Get your copies so you can start out early this fall. People will buy these and be glad to have their Christmas gift problem solved so early and so easily.

Sunday school and other classes could well organize their forces to sell these, covering the territory thoroughly, and as a result could raise a considerable fund for any worthy purpose. Plan to do this by beginning now. Prices to points in United States follow:

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 "	32.00	60.00	28.00
250 "	40.00	75.00	35.00
300 "	46.50	90.00	43.50

Prices to points outside United States on application.

The retail price is 30c each. Terms, cash. Calendars are not returnable.

To those who desire a quantity for personal use as gifts, we herewith quote smaller quantity rates:

Single Copies, 30c; 5—\$1.40;
12—\$3.00; 25—\$5.75; 50—\$10.00.

Herald Publishing House Independence, Mo.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, September 5, 1923

Number 36

EDITORIAL

Beautiful Graceland

Beautiful Graceland, majestically resting on the crest of the hill overlooking the town of Lamoni and the surrounding country, offers to the youth of the church unprecedented opportunities in the history of this worthy institution.

A four-year college, fully standardized and accredited, Graceland now grants the bachelor's degree. To old students who wish to return and complete the college course and to new students who desire to learn amidst the delightful associations of church members and under the stimulating influence of a religious atmosphere, is now offered a large curriculum from which to select.

Graceland is fully equipped to give a music course this year, which will include vocal, instrumental, piano, band, orchestra, and public school music.

Also a commercial course including stenography, typewriting, bookkeeping, salesmanship, business English, commercial law, and other subjects.

The special addition this year will be the agriculture course, which will be recognized by the land grant colleges and other agricultural institutions. This prepares for a successful farming career, including the business essentials of farming as well as the scientific aspect.

Besides these special courses there is a full academic course which is standard in any similar collegiate institution.

Finally, and this is now becoming a powerful argument for Graceland, is the Department of Religious Education. Courses are offered in Bible, Book of Mormon, Doctrine and Covenants, religious history and literature, psychology, applied religion, church doctrine, principles and administration of religious education, and supplementary lectures by leading men of the church. Here is an opportunity that will aid in solving the problems of Zion. Learn what these problems are, get a vision of the future Zion, and bring your offering to aid in the solution of these problems.

Now comes the announcement that Graceland will help her sons and daughters to put themselves

through college. A self-help plan is being inaugurated whereby part time work and part time study will be arranged. The building of the new gymnasium and convention hall will give work to many, the rug industry to others, and other plans have been completed for obtaining work for students desirous of earning a part or all of their college expenses.

Never before has the church been able to offer so great an opportunity to its youth as to-day. Graceland provides for a complete college course and even plans to help her students obtain it. Send for further information to Graceland College, Lamoni, Iowa.

Beginning her fall term on September 10, Graceland is already receiving applications for admission and is arranging work for those requesting the same. If you cannot attend, perhaps you can interest others. This is an opportunity too great to miss. Take some part in its privileges yourself. Be instrumental in the success of beautiful Graceland.

To Save a Nation

"The sum of the whole matter is this—that our civilization cannot survive materially unless it is redeemed spiritually," says ex-President Wilson. The same thought was expressed in one of the recent addresses of the late President Harding when he said that the problems of America can only be solved by the aid of the religious consciousness.

What is meant by that is not that we need more churches but that we need to fill the empty seats of the many churches already established. But that is only figuratively speaking. At the bottom of the whole thing is the spiritual drive that makes men and women conscious of the divine power, humble in its presence and strong in its faith. It is that something inside that finds expression in the daily lives of the people and which is renewed at the spiritual feast in our church services. The worship of God must find expression if his consciousness is realized in men's lives.

It is common to hear from the lips of certain people that "I don't have to go to church to be religious." That is a fact. One does not go to church to be religious, but he goes to church because he is religious. The person who hesitates to go down on

his knee in the sanctuary of God will be even more adverse to such an attitude of humbleness in the privacy of his own home.

It is not a church-going Nation that we want; it is a church-loving Nation. The consciousness of God in the lives of men will insure the perpetuation of this Nation. Men must be "redeemed spiritually" if we are to survive.

The whole-hearted consecration of one's efforts on the altar of service is the cry of the twentieth century. God wants a good people. May he find that people within the boundaries of this great Nation!

Prison Reform

Of the many articles on prison reform which have appeared lately, most of them tell of the improved conditions in this institutional life where men are "made over." It is true that men are made over, but often it is into a dangerous criminal. The *Literary Digest* calls some of our prisons "schools for crime," and says that treatment of prisoners in many parts of our land is practically unimproved.

The law still metes out punishment in proportion to the guilt because our statutes are rigid and our custom too soundly rooted to be moved.

Modern psychology has revealed a background for crime that hitherto was not known. It explains why one person is criminal and another is not. It tells how that criminal can be made over into a different man or whether there is any hope for him. Yet the law takes its blind course, heedless of human nature.

In a recent editorial we called attention to the steps being taken in juvenile cases to deal with boys instead of the offense. This must come to the attention of our criminologists and be forced upon the laws of our land before we can properly deal with crime. As long as our handling of criminals is un-psychological, just so long will our results be failures.

Only in very recent years have laboratories been established for the study of the mentality of the prisoner. The work is still in its earliest stages, yet it is revealing wonderful things which are coming to the attention of our country's legal officials.

Doctor Hart, quoted in the *Literary Digest*, says:

We are recognizing that the proper treatment of the prisoner cannot be determined in advance by the judge on the bench, who listens for a few hours to the testimony of witnesses.

The jails contain prisoners convicted of crime, prisoners accused of crime, witnesses accused of no crime but held for the convenience of the State, insane persons, and in some States debtors. The prisoners are herded together usually with little or no classification, and are kept in enforced idleness for periods of from one day to two years.

In every jail there are found some prisoners who are not

hardened in crime but who desire reform, but they are forced into association with the vilest criminals, who ridicule their penitence, exert themselves for the corruption, and blackmail them after their discharge.

Religious services are carried on in many jails by Christian people representing different Christian bodies. Such services are sometimes wisely and helpfully conducted. In other cases they are sentimental and injudicious.

A government inspector of prisons tells of the terrible conditions in some of our jails that would make one wonder if we are after all even human, let alone Christian.

The situation existing to-day in crime is not growing better but worse. We read every day of the most awful crimes perpetrated by lads between fourteen and twenty-one. Such conditions cannot be handled in the old way. We must stop putting all our efforts on the punishment of crime and put some of them upon its prevention.

Our rigid laws so bound by precedent must give way to intelligent laws based upon the understanding of human nature. It cannot take place by legislation until the people see for themselves what is needed. It should begin in every community where there are public spirited people and where there are social organizations wanting for something to do.

Clean out the village lock-ups, renovate the town jails, build psychological laboratories in the cities where criminals can be given a chance, by looking into their individual cases.

The people must take an interest not only in the punishment of crime, not only in crime prevention, but in character building.

Have your children the best home environment you can give them? Have they the physical equipment that will enable them to grow into strong men and women? Have they access to good schools? Have they time to play, not in the street but in well-equipped playgrounds under proper supervision or in a clean back yard?

These are community problems as well as individual problems. They should be solved in the small town as well as the big city. The people must do it. Legislation can do nothing without an intelligent people.

Is Religion an Opiate?

Under the above heading an article by the Reverend Samuel Batten, appearing in the *Christian Work* tells why the question has been asked.

Placards in some Russian cities display the words of Karl Marx, "Religion is an opium," and school children have paraded the streets of Germany carrying banners inscribed, "Down with the God superstition; religion is an opiate!" Everyone knows of the hostility to the church in Russia and

of its opposition even in other countries. Anyone who has attended a meeting of radicals in England or America has met this same phrase, says Doctor Batten. What does it mean?

In explanation it is said that the corruption of the best is the worst evil. Religion has suffered much from the wrong thinking of bad men, but it has suffered more from the small thinking of good men. Designing men have exploited religion to gain their own ends. The "divine right of kings" is a doctrine that ruled the world for centuries and was echoed loudest in the recent empire of Kaiser Wilhelm. In some cases Christians have deserved criticism because of their imperfect apprehension of the gospel and their neglect of obedience to its teachings. Of course these were not Christians, but they have masqueraded for ages under that name. What wonder the reaction has come in the world to-day. Has religion drugged the spirituality of Christians? Has it made men insensible to the teachings of Christ?

We answer that religion has never done any such thing. Religion is not an opiate; it is an antiseptic. Religion has never lulled to sleep the morals of any people; it has only purified the baseness of immoral thought. Religion is an antiseptic because it counteracts the evil extant in the world to-day, but it also is more than an antiseptic. It is a tonic. Creative and positive, religion is dynamic and its drive fills men with vigor, transferred into a power for good.

People have slept but never under the effect of religion. Their dulled brains have become inactive and immoral because of ignorance of the true gospel. Their religion has been functioning to the smallest possible degree rather than operating in such force as to grip the lives of men.

Religion as an antiseptic to counteract evil is a thing the world needs in large doses. The radical element has not discovered that religion is an opiate to be left alone, but it is shunning the powerful influence of this antiseptic for fear it will kill the carnal lust that brings momentary satisfaction. Drink deeply of this liquid of life and make immune the soul to that dread disease immorality that penetrates every avenue of thought to-day. We answer, Religion is not an opiate.

Prohibition

"When the Governor and the Legislature of New York disgraced themselves by repealing the State enforcement code for the Eighteenth Amendment to the Constitution of the United States," says the *Christian Work*, "the Superintendent of Schools of Sioux City, Iowa, M. G. Clark, immediately sent to every teacher in his schools a communication bid-

ding them to include respect for the Eighteenth Amendment as one element in good citizenship." Superintendent Clark's letter was in part as follows:

Not since the war of 1812 has any man dared to make a statement which was in any way comparable to the statements of Calhoun and Hayne. It has been left to the Governor of New York to put himself in their class and to place New York State, if it follows his leadership, in a class with South Carolina. Never since 1862 has the Constitution of the United States been questioned until the Governor of New York dared to stand before the world and to place his great State before the eyes of all the people as a State, in the year of 1923, refusing to acquiesce to the will of the people in the enforcement of the spirit of the Eighteenth Amendment to the Constitution of the United States.

Never since 1862 has anything occurred in the political and economic history of any State that should bring every citizen of the United States so quickly to his feet in the defense of the Constitution, the Nation and the flag as does this act of the Governor of the State of New York.

... *The issue is the supremacy of the Constitution of the United States.* If the action of the Governor of New York can stand unchallenged, the Constitution of the United States is but a mere scrap of paper.

I am sending this circular post-haste to each teacher in Sioux City, before the close of the school year, because I feel that this challenge should go out to every boy and girl and the disgrace of New York should be placed in their eyes, exactly where it belongs. . . .

The action of the governor and the legislature of New York is most regrettable. The constitutional law must be upheld throughout the country and enforced by all loyal agencies.

Many States have passed enforcement laws and are now doing all in their power to make the Eighteenth Amendment a force in the moral life of the Nation. New York politicians are either weak in the moral code or as Superintendent Clark says, the governor's action can be compared to the life of Benedict Arnold, only the governor "would sell the Constitution of his country."

From the Log of the Four Ninety

PART SIX

A typical Cape Cod industry is the making and purveying of toys. We had read Joseph Lincoln's inimitable Cape Cod stories, particularly "Shavings." The eccentric but lovable hero of this tale dwelt in a house by the side of the road in which he manufactured and painted toys, and all about his yard on fence posts and walls were ships under sail, dutch windmills running full tilt in the brisk wind, Indians paddling canoes, veering weather vanes, all in motion, all in flaming colors.

While cruising down the "front side" of the cape one day the four-ninety came to just such a yard full of toys and back of it a house the windows of which seemed to bulge with other ships and windmills. To our surprise the establishment bore aloft

(Continued on page 864.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Fundamentals of Christianity

By M. A. Etzenhouser

Radio sermon August 18, 1923.

With the coming of each day there are multiplied problems of human adjustment and an ever increasing need for the application of the teachings of the Master.

Almost daily since 1914 when one picks up the paper he is confronted with rumors or reports of war. This has not been confined to non-Christian nations but rather almost wholly to Christian nations, and even now there is hatred smoldering between the two great Christian nations of England and France. Also in the current news there are rumors of coal strikes and many other problems of economic maladjustment within our own country.

It is our opinion that all of these differences between nations and between employer and employee might be adjusted amicably, if the principles enunciated by Christ might be made effective in the lives of men. Many have thought that these continual troubles and difficulties are an indictment against Christianity, and some of the scoffers have gone so far as to say that Christianity has been weighed in the balance and found wanting; that it does not have the potency that is claimed for it; that it is not equal to human needs.

Christianity Has Not Failed

With this idea we disagree. We believe that Christianity has never been fully tried and has not been applied to human problems as it might be and therefore it has not failed.

We are aware that in the chief nations of the earth Christianity is preached and Christian churches predominate, but in denying that it has ever been properly applied we have in mind two distinct aspects which we desire to consider.

First, too many who have become identified with the Christian movement have done so in a passive way, that is, they have joined the church, but have never become actively interested, and therefore the Christian doctrines have not motivated their lives. Nominally only, have these people become Christians yet they help to swell the numbers in statistics. They are not a factor in promulgating the principles; they are recipients rather than contributors and are willing to accept the fruits of Christianity but are not willing to attempt to affect human conduct by applying it.

Second, many others have become actively in-

terested and have even subjected their lives for the advancement of the cause of Christ, but they have thought that Christianity consisted chiefly in forms and rituals and have made them their basis of Christian conduct. In this respect they are not very different from the Pharisees, against whom Christ spoke in unequivocal terms. It seems strange that some Christians to-day assign a place of such importance in religion to the very things which Christ condemned in other religious societies.

Among some of the largest denominations of to-day a disagreement has arisen, and a difference of opinion has been expressed over what has been termed fundamentals. We desire to consider the matter of fundamentals, but not in just the sense in which it is presented in these denominations. Rather, we prefer to deal with fundamentals as distinguished from incidentals. Not all of Christ's sayings are of equal importance to us, though all are true. This difference in evaluating the various statements of Jesus Christ accounts largely for the six hundred or more Christian denominations which are in existence to-day. One church places stress, and gives an important place to one set of ideas, believing that they are the fundamental ideas that are offered by Christ in his teachings. Another church stresses or emphasizes other doctrines. If all Christians to-day placed emphasis upon the same doctrines that the immediate followers of Christ did there would be but one Christian church now. All Christian churches accept Jesus Christ as their leader, but there is a great difference in the evaluation that each places upon his various teachings.

Fundamentals Become Incidentals

Rightly to understand the belief of the great body of professed followers of Christ to-day, we must take into account the nineteen hundred years of human history which has intervened, during which time stress or importance of various teachings has shifted, and the things that were evidently essential in the early teachings of Christ may have become quite incidental to-day, and things that were incidental in the days of Christ have to the present day Christian become fundamental.

We must remember that Christianity has come down to us through nineteen centuries, seven of which are known in history as the "dark ages." During this period of human history education, art, and literature and all human achievement were on a very low plane. Christianity lost much during those Dark Ages. During that period the monasteries came into existence and discipline became the chief end of endeavor in the church. Asceticism was given an important place, so much so that it was thought that to worship God acceptably it was necessary for one to "mortify the flesh." Therefore

all sorts of bodily pain were inflicted in order that God might be pleased with their suffering and pains. During those ages great stress was apparently put upon the statement of the Savior, (Matthew 6:19) "Lay up treasures in heaven," for the sole endeavor of the church at that time was to prepare its members for a future life. The great body of Christian believers has not been able to throw off this idea and to-day the chief purpose of religion, in the minds of most Christians, is that it is a preparation for the life beyond. Primarily and fundamentally Christianity is not a system of belief which prepares men to die, but rather which prepares men to live. We are reminded that Christ said, (Matthew 6:34) "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself," whereas, with regard to the present life, he stated, (John 10:1) "I am come that ye might have life and have it more abundantly" and in the prayer which he left for us, we are told to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." Evidently it was Christ's desire that God's kingdom might be established here on this earth, therefore this life became of importance.

With the acceptance of the belief that this life is primarily a preparation for the life beyond we see the growth and development of that extreme individualistic concept of religion; that selfish idea which would set at naught the very essentials of the teachings of Christ. Nowhere in Christ's teachings do I get the idea that a man should save his own soul, but rather that he should serve others. Christ said, (Matthew 16:25) "For whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Also "no man liveth unto himself." The religion of Christ is not individualistic but is one hundred per cent social. Christ did not spend his life trying to further his own interest, either here or hereafter. He went about seeking whom he might serve, and his services and even his life he gave freely.

There have been many changes in the church during the centuries since Christ. I am sure our Protestant friends will agree with me in this for otherwise there would be no justifiable reason for any church other than the Catholic. We must admit that these changes have not been for the better but rather have been for the worse, for if this were not true it is tantamount to saying that the early fathers did a better work than Christ. I think that no one would take the position that mortal man could improve upon the work of the Master.

The Greatest Commandment

If some of the teachings of Christ have more importance than others, as we have asserted, which ones may be considered fundamental or essential?

Fortunately we are not left to conjecture on this point for the lawyer thinking to catch Jesus asked that very question, "Master, which is the greatest commandment in the law?" and Jesus said unto him, (Mark 12:30, 31) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and the greatest commandment and the second is like unto it. Thou shalt love thy neighbor as thyself and on these two commandments hang all the law and the prophets." We are not left in doubt on this matter; on these two hang all of the law and the prophets. They are the fundamentals according to Christ's own evaluation.

We do not have all of the teachings of Christ, for he evidently said much to his disciples about the means, or methods, or ways, whereby these great commandments might be effective in their lives, for immediately after his departure from their midst we find that they established a Christian community in which the love of God and each other might be the dominating force. The account of this Christian community is to be found in the fourth and fifth chapters of the Acts of the Apostles. This perhaps is the best demonstration that has ever been presented of the real effects of the gospel of Jesus Christ on the lives of men and women. They not only accepted Christian doctrines but altered their lives in harmony therewith. What became of this community might well be asked. It is my opinion that they came to believe poverty to be synonymous with sanctity, and their chief concern was to become poor, rather than to love, and this finally degenerated into asceticism of the Dark Ages, and was a perversion of the doctrine of Christ.

If emphasis has been shifted from fundamentals to incidentals during the centuries so that the chief doctrines taught were not fundamental, then a change was inevitable. Martin Luther realized this and was so impressed with the need of a change that even though it might mean the loss of his life he had the courage to step out and renounce the teaching of the mother church. Like him were such men as Zwingli, Calvin, Knox, and others who also had the courage of their conviction, and thus the great Reformation got under way. This became the greatest movement for human progress since the inception of Christianity.

These teachers and their immediate followers who had been cradled in the mother church were not able to throw off all of the customs and traditions and formalisms of the centuries and therefore were not entirely free to alter their belief in harmony with the fundamentals of the doctrines of Christ. In the wisdom of God it apparently became necessary to start anew, or in other words to reestablish the principles of Christ so that the fundamentals might again have their proper place.

The Gospel Restored

It is the belief of the Reorganized Church of Jesus Christ of Latter Day Saints, of which I am a representative, that the gospel was restored, that is, reiterated or begun anew, in 1830, and the fundamentals of His gospel set forth and given their proper consideration.

If there were no other reasons, we believe the following from a revelation to Joseph Smith, which was given about a year before the church was organized would justify the existence of this church and should commend itself to all Christian men and women. The quotation is as follows, "Keep my commandments and seek to bring forth the cause of Zion." Seek to bring forth the cause of Zion. Zion has been the hope of the children of God since the days of Abraham, but as yet it has never been realized. Zion is to be a Christian community similar to the one established in Jerusalem but more perfect. A community where the will of God prevails and where each loves his neighbor as himself, a community in which there shall be equality, equality not on the basis of dollars but on the basis of needs, that is, there shall be a fair distribution of the fruits of production so that every individual shall receive all that he needs for his development to his utmost capacity, mentally, morally, physically, and spiritually. Zion is to be a community in which the principle of stewardship shall be the underlying economic element—stewardship is an attitude of mind in which each individual recognizes that the earth is the Lord's and that man has the right only to acquire that which he can appropriate for his advancement. The fruits of his labor above his needs shall be held jointly by the group for the benefit of others who are less fortunate or less capable than himself.

In Zion there shall be an environment in which a man can manifest the Christian principles and can love his neighbor as himself, and every man's hand will not be against his neighbor as it seems to be to-day, but each shall be seeking the interest of the other.

This ideal condition would give opportunity of a practical demonstration of the gospel of Jesus Christ and this is the thing for which the world is looking to-day—a practical demonstration of Christianity. Christianity has not failed. Christianity in the true sense with the proper emphasis upon the fundamentals has not been tried in modern times.

May God speed the day when the teachings of Jesus Christ will motivate the conduct of humanity, and his will shall be done on earth as it is now done in heaven.

The greatest torture is suspense. Read the news in the *Conference Daily* from day to day.

Vocation Versus Avocation

By Frederick M. Smith

An address before the Kansas City Quill Club at the annual banquet, Hotel Baltimore.

For what does the Quill Club exist? Is it a mutual admiration society where we meet to praise unsold goods? or is it a cooperative selling organization through which we aid one another to dispose of our literary wares? or is it an association of lovers of literature mutually interested in the art of literature?

If the latter, then we should approach the task with a full comprehension of its immensity, for scarcely less arduous is the task of checking the pernicious effects of commercialism in the realm of writing than was that of the old woman who would broom back the sea. To crystallize this envisagement of the purpose and goal of the Quill Club I would say its job is to preserve in the minds of at least a few, the firm conviction that the making of great books, the construction of poems which shall live to unborn generations, and the writing of stories which shall still be recited to our children's children demand the preservation of a group of people who look upon writing as other than a process of bread and butter purchasing.

Even some of our present-day writers, held as they are in the relentless grip of publishers greedy to supply the people's maw with loads of trashy literature are protesting against the grind; but the protesting voice is too frequently squelched by the insatiate demand for more money, or falls on far too many ears which are deaf to its meaning. "The mills of the gods grind slowly, but they grind exceeding fine," may be paraphrased into, The mills of the press grind coarsely, but grind, and grind, and grind.

I know this protest against the commercialization of writing, against the dominant tendency to make it a vocation rather than an avocation, will be about as effective in stopping it as would be the deflection of a few gallons of water above the falls in checking the flow of Niagara; but let enough water be taken from above the falls and it might eventually be stopped. And if protests enough are made, eventually there might be developed a more general idea that the *art of writing* must be preserved by others than those of the penny-a-line group. Hence it is gratifying to hear from some quarters earnest pleas for a stop in the lowering of the literary standard of the country, and especially from those in the field of literature itself.

Mr. O'Brien, compiler of Best Short Stories, who in 1915 began his efforts to raise the standard of the

American short story, said that "Commercialization has never affected any literature more than it has affected the American short story of the past. It is affecting our writing more than ever to-day."

In the "Antescriptum" of his book *The Broad Highway*, Jeffery Farnol has his hero say:

As I sat of an early summer morning in the shade of a tree, eating fried bacon with a tinker, the thought came to me that I might some day write a book of my own: a book that should treat of the roads and byroads, of trees, and wind in lonely places, of rapid brooks, and lazy streams, of the glory of dawn, the glow of evening, and the purple solitude of night; a book of wayside inns and sequestered taverns; a book of country things and ways and people. And the thought pleased me much.

Then follows an interesting discussion between tinker and Peter on the essential points of a novel. And when the tinker speaks of what "they" will like in a novel, and defined "they" as "the folks as will read" the book after it is written, Peter said he *had forgotten them*.

"But," said the tinker, rubbing his nose hard, "books are written for people to read, aren't they?"

"Not always," said Peter. "Many of the world's greatest books, those masterpieces which have lived and shall live on forever, were written (as I believe) for the pure love of writing them."

"Oh," said the tinker. "O" say I.

"Yes," said Peter warming to his theme, "and with little or no idea of the eyes of those unborn generations which were to read and marvel at them; hence it is we get those sublime thoughts untrammelled by passing tastes and fashions, unbounded by narrow creed or popular prejudices. . . . Many a writer has been spoiled by fashion and success, for, so soon as he begins to think upon his public, how best to please and hold their fancy (which is ever the most fickle of mundane things) straightway Genius spreads abroad his pinions and leaves him in the mire.

Then in chapter eight Farnol makes his hero express the thought that truly great books never are written—they only happen—and very rarely, and that a scholar may write a great book but no one will publish it, and nobody trouble to read it.

"Why so," said the tinker.

"Because this is an eminently unliterary age, incapable of thought, and therefore seeking to be amused. Whereas the writing of books was once a painful art, it has of late become a trick very easy of accomplishment, requiring no regard for probability and little thought, so long as it is packed sufficiently full of impossible incidents through which a ridiculous heroine and a more absurd hero duly sigh their appointed way to the last chapter. Whereas books were once a power, they are, of late, degenerated into things of amusement with which to kill an idle hour, and be promptly forgotten the next."

Is art—real art—a vocation or avocation; that is to say, has art been best created by those who work for pay or by those who work for ideals or the love of the task? Is literature an art, and if not, why? Has it ever been an art, and if so, when was it lost?

Doctor Henry T. Schnittkind in *The Poets of the*

Future: (College Anthology for 1921-22, current issue) says in his introduction:

Literature is a lost art. We have forgotten how to write. We can still write cleverly, interestingly, "salaciously"; but we cannot write *deeply*, because we have forgotten how to *think deeply*. Literature has become a competitive struggle; and every professional writer is so anxious to be in the periodical limelight that he turns out several books a year instead of taking several years for a single book. Creation is a very slow process. Masterpieces do not spring up overnight. We write as we live, too hastily. . . . But our present-day writers have failed to learn the lesson. They are bent upon motion rather than vision, volume rather than value, reputation rather than achievement. In the cohorts of our modern prophets those that can cry loudest and oftenest become the leaders. The modernity of their style is but an unsuccessful attempt to conceal the antiquity of their thought. A beautiful idea need not be dressed like a clown in order to arouse our attention. The sun rises and the stars set with no flourish of celestial trumpets. The writers of our new schools, our imagists, dadaists, pornographers, are merely trying to substitute vengery for veneration, sensationalism for sincerity, somnolence for solemnity, vulgarity for vitality. Our realists have attempted to transform our dreams into reality and have only succeeded in transforming reality into a nightmare.

A terrible indictment, this, and we can scarcely deny its truthfulness. Rather hopelessly does Doctor Schnittkind suggest that a restoration of Literature as an art will come when writers will look upon literature as *an ideal* rather than a business, and poetry as a divine sport rather than a marketable commodity and purveyor of bacon and beans, when writers will stop "emptying their brains in order to fill their bellies," and when they will be willing to "earn their bread by selling machine-made shoes and shirts instead of machine made satires and sonnets," when "leisure unprofessional moments for years may be devoted to the production of a single hand-made and *brain-made* story or poem."

Do you expect to see that time again? You smile, and you will smile again as you pass the groaning counters of the magazine vendors.

What, in brief, is the substance of the arraignments made by O'Brien and Schnittkind, and Farnol? Commercialism of writers, startling increase in numbers of those who would make writing a means of livelihood, and the greatness of the numbers of such may be holding in check those who might write for art's sake.

Not alone on the art of writing has the blight of commercialism fallen, but the pulpit, the rostrum, the lecture, the canvas and the marble have felt its contaminating effect. Perhaps no more striking example of the blighting effect of commercialism is presented than in the case of the cartoon.

A powerful instrument of education, combining as it does the quickness of the graph and the pungency of humor, the cartoonists (so-called) have

for gain so degenerated their art that to-day the papers present whole series of cartoons so idiotic that one continuously marvels that they can "get by" with them.

The short story has also felt the degenerating effect, and to-day tons of short stories are flooding the news and magazine tables and yet among the hundreds of thousands of stories printed, few if any are destined to outlive a single issue.

Art, it has been said, died with Michelangelo, and since then we have had only echoes. Was he the last of those who followed art as an avocation? And if as Schnittkind says, literature is a lost art, its death came when writers ceased to write for the love of it or under the urge of genius and desire for gain began to push their pens.

In the literature of to-day there is needed an exodus from the fleshpots of Egypt into the promised land of writing as a vocational art. Where is the Moses to lead us? Until he comes, the lamp of literary learning must needs be held high by groups such as this, who glimpse the ideals of art and deplore the inroads of greed; who stand ready to nourish genius and denounce the prostitution of a holy calling; who will seek to encourage artistic story building and the "divine sport" of versification for the pure love of it.

When the Mists Have Cleared Away

By Audentia Anderson

Which of us has not memories of the baseless fears of childhood, when things often became distorted out of all resemblance to their real natures, and assumed shapes and terrors which owed their existence entirely to our own fantastic imaginings? With dread we look about in the semi-light of our sleeping chambers, seeing sinister forms moving in dark corners, or ready to spring, with pitiless, gripping clutch, out of gloomy recesses!

We have learned to smile upon those childish fancies, recognizing them as "vain imaginings," mere nothings, which disappear in the revealing and assuring light of day and truth. But I wonder, will we ever outgrow some other misconceptions which to-day disturb us so grievously as a church, and are, doubtless, as vain and unreal, as completely creations of our own fears and fancies as were the vague terrors of childhood! I wonder if we even want to give up our "men of straw," and relinquish the fun of knocking them down and battering them to pieces! Shall we not be honest, I wonder, and squarely face our fancies, examine them fairly, and then, discovering them to be but creatures of our own minds and opinions, try to banish them from our lives, and ultimately be able to say with the

octogenarian: "I have lived to a ripe old age; I have passed through severe and heavy trials; have had grief, sorrow, danger, accident, disaster, shame, disease, disgrace, pain, agony—and most of it never happened!"

As we peer "through the glass darkly" of this earth life, each one attempts to discern and describe that which is seen and felt, and the visions and interpretations are as many and as varied as the eyes which peer. One sees a thing in one light, and to him it has a certain meaning. Another sees the same thing, and reads into it a far different message. One, witnessing a scene or incident, tells of it in one way while another has an entirely different version of the same affair. Shall any of us say this or that version is the absolute truth? Does it not, after all, resolve itself into a species of inordinate vanity and egotism for any to attempt to interpret absolute truth for all the rest of mankind? Who am I that I should assume that *my* life, *my* studies, the environment thrown about *me*, the sermons or lectures I have heard, the books I have read, the experiences I have had, the emotions I have felt, have all been such that I have been able to arrive at the only correct understanding of life and its purposes, meanings, and objectives? Perish the thought, repulsive to true humility!

Rather, let me go upon my knees in gratitude to God that I have been able to learn a few simple truths which have been of value to me, and, with broad tolerance, to pray, "God, grant that others, too, may receive, in what measure thy wisdom may permit, that which will be to them the bread of life!"

Why should I seek to dictate? Can I become the conscience of others, or they, mine? Who has the true measuring rod, who but Christ Jesus himself? And until that time when the mists are cleared away and we shall "see Him as he is," how can I know that my conception of Him or his measuring rod is true or just, I, with my human limitations, finite mind, and circumscribed experience? Shall I set myself up as an interpreter of the Absolute, I, with my puny intellect, beclouded earth-vision, and dulled and feeble spiritual perceptions? Ah, no, rather let me learn my small lessons in the primer of my earth school; let me struggle with my a, b, c's, and my "two and two make four," and never once say to my brother in the trigonometry class, "You have transcended the bounds of truth and absolutism!"

Let me learn to love, to live my daily round with thought, word, and deed squaring with my ideals of truth, kindness and wisdom, and in all charity, allow the fellow men at my side to live their lives according to the light that is within them. Why should word of mine, in harshness, criticism or intolerance, add to their burdens or discouragements? "Cease

to find fault, one with another," was no idle counsel. Is not fault-finding as destructive to my own spiritual advancement as it is discouraging and damaging to my brother in his efforts to climb Godward? Oh, if we could but look beneath the exterior of our associates, and see their yearnings to grow, to understand divine things, to struggle upward, to rise above the petty things of earth life, and see as well the heartache there because of weaknesses or failures, think you we would add censure, blame, reproach, or condemnation to burdens already heavy unto death?

While it is the privilege of each of us to worship God according to the dictates of our own consciences as an organized body with recognized leaders functioning in God-appointed places of responsibility, have any of us the right to withhold from those leaders the loyal, whole-hearted support God requires of his people? He has said: "Let contentions and quarrelings among you cease. *Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work.*" And again: "My servants have been harsh one with another; *and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstandings and confusion among the members.*" And in the same revelation it is plainly designated those who are so "set in the church": "The burden of the care of the church is laid on *him who is called to preside over the high priesthood* of the church, and on *those who are called to be his counselors; and they shall teach, according to the spirit of wisdom and understanding, and as they shall be directed by revelation from time to time.*"

No vague language this, and surely nothing behind which to hide when any shall attempt to discredit the office and service of any of our appointed leaders. And so far as the work of the one at the head of the church is concerned, if he has been found to be "unstable and unfaithful," there is but one course for his brethren to pursue and that is the open, aboveboard, manly one indicated in the law. Until that is done, can any self-respecting person justify himself in listening to gossip, and privately or publicly withholding his allegiance?

"When the mists shall roll away!" When we shall see beneath the seeming, and find the real, when the now inscrutable shall be opened to us as a book that is familiar, when we "awake" in the likeness of perfect love and understanding, think you we shall retain these black-robed, deadly soul visitors, called Doubt, Suspicion, Aspersion, Hate, Envy? Will not the sense of our own insignificance and

shortcomings rather cause us to be generous to the faults of others: will the "mote" in our brother's eye longer annoy us as we struggle to remove the "beam" we have found in our own? Will we have any time to try to adjust other people's lives to our standards of right-doing, forgetting as we thus labor, all about the fundamental beauty of brotherly love, of trust, confidence, and loyalty—surely Christian graces fit adornments for even these of our brethren of the priesthood!

Meanwhile, of this one thing we may be sure. In so far as we succeed in bringing love, forbearance, kindness, trust, and charity into our lives, "thinking no evil," "seeking not our own," preferring one another in all humility and righteousness, thus far have our feet progressed safely on the upward path to God, and it becomes ever easier for us to forgive as He did, to feel divine impulses, and to more nearly understand the beneficent purposes of a loving Creator who implores us to "cease to permit the spirit of recrimination and accusation to find place in our discourse, either public or private" and who declares: "*There should be harmony, and the Spirit enjoins it upon all, that the Master may be remembered as in meekness and due sobriety he carried on the great work to which he was called!*"

Dear God, "whose hand has led us and whose patience has borne with our infirmities," accept the "generous praise" which is thy due from us. Look with compassion and tenderness of mercy, as long as possible, upon the waywardness and stubbornness of our foolish hearts. Gently pour upon us the magic of thy perfect love, until we soften towards all thy creatures, and especially towards our fellow men, that we may come to see thee in them and learn to serve thee through service to them! "May our renewed consecrations add to thy glory, and bring to thy church prosperity and peace!"

Ludwig van Beethoven

By James R. Houghton

The closing years of the eighteenth century saw the coming of one of the greatest musical geniuses that ever lived. By a great many critics he is considered to be the greatest. Viewed from any angle we must consider him as an exponent of a new era in musical composition. "We must recall in him, wrought even from youth, the progressive instincts of a mighty seer and leader, an idealist and creator."

In order more fully to appreciate the life and struggle of this great man let us for a moment examine the existing environment and atmosphere into which Beethoven was born. Students of history will recall that at the close of the eighteenth century France was undergoing a great internal

struggle. The French Revolution, with its accompanying bloodshed and devastation of human life, had France in its power and threatened entire Europe. "With it began the gradual overthrow of the medieval notion of society as existing for certain privileged classes, and the setting up of the modern ideas of equality and liberty, with a new valuation of the individual in all relations."

But before this new democratic evaluation of human society had an opportunity to spread very far the fearless Napoleon pounced upon Europe with a seemingly overwhelming power. The end of his reign culminated, however, in the battles of Leipszig (1813) and Waterloo (1815). At the same time various contemporary struggles were going on, such as the War of 1812 and various other international controversies. Nevertheless, with the dethroning of Napoleon and the settlement of the dispute between England and America there came again a growing demand for liberty, equality, and freedom. Even to-day the struggle of mankind for complete liberation has not finished.

We must also keep in mind that about this time great strides were being made in scientific methods and development. With the opening of the nineteenth century came an unusual advancement in the field of modern thought which characterizes and defines our modern world to-day.

In the realm of philosophy we recall the glowing efforts and contributions of such men as Kant (d. 1804), Fichte (d. 1814), and Hegel (d. 1831). In the realm of poetry men like Herder (d. 1803), Schiller (d. 1805), and Goethe (d. 1832) who made wonderful contributions to the realm of literature.

Story of His Life

Into this repugnant yet philosophical atmosphere the boy Beethoven was born on December 16, 1770. The home of his birth is Bonn, a small university town on the Rhine near Cologne. His father, of Belgian ancestry, was an illiterate and "good-for-nothing fellow" intemperate in his manner and method of living. His mother, the daughter of a cook, came from Ehrenbreitstein. Like most mothers, she was undoubtedly a gentle, devoted and loving mother. Ludwig was the eldest of seven children.

Beethoven's boyhood days were very unhappy. His father seemed to delight in treating the boy shamefully by using him for the purpose of making money. As a result Beethoven received very little education, which was always a cause of deep regret to him in later years. At the age of seventeen he lost his mother, his only hope, of whom he said: "She was so good to me, so worthy of love, the best friend I had! How happy was I when I could utter

that dear name of mother and she could hear it!" This passing of his mother added greatly to the sufferings and depressed spirit of the boy and made an impression on his life that could never be erased.

Like the youth Mozart, Beethoven showed signs very early in life of being a prodigy. At the age of four he had lessons, played in public at the age of eight, composed a cantata and some variations at the age of ten, assisted his good teacher, Neefe, the court organist, at twelve, became conductor of the theater orchestra at the age of thirteen, and had his first salary as assistant organist at the age of fourteen. In 1787 he made a short visit to Vienna where he met the great genius Mozart, who prophesied that he would "make a noise in the world." In 1790 and 1792 he had the privilege of meeting Haydn under whom he studied some few years later. Haydn viewed the innovations of Beethoven with seeming distrust. About this time he was recognized as a first-rate pianist of extraordinary ability. He also started a commendable practice of keeping sketch books for the purpose of recording and elaborating his musical ideas.

Soon there followed a terrible catastrophe. Between the years 1796 and 1800 deafness began its work. He avoided company in order that his affliction might not be noticed, but in 1801, distressed in spirit, he wrote to one of his most intimate friends:

My dear, good, loving Amenda, how often have I longed to have you near me! Your Beethoven is very unhappy. You must know that the best part of me, my hearing, has become very weak. Even at the time when we were together I was aware of distressing symptoms which I kept to myself; but my condition is now much worse—can I ever be cured? Naturally I hope so; but my hopes are very faint, for such maladies are the least hopeful of all. How sad my life is! For I am obliged to avoid all those I love and all that are dear to me; and all this in a world so miserable and so selfish! How sad is this resignation in which I take refuge! Of course I have steeled myself to rise above all these misfortunes, but how is this going to be possible?

And still to another he wrote:

I lead a miserable life indeed. For the last two years I have completely avoided all society, for I cannot talk with my fellow men. I am deaf. Had my profession been any other, things might still be bearable; but as it is, my situation is terrible. What will my enemies say? And they are not few! At the theater I always have to be quite near the orchestra in order to understand the actor. I cannot hear the high notes of the instruments or the voices, if I am but a little distance off. When anyone speaks quietly I only hear with difficulty. On the other hand, I find it unbearable when people shout to me. Often I have cursed my very existence. Plutarch has guided me to a spirit of resignation. If it be possible at all, I will courageously bear with my fate; but there are moments in my life when I feel the most miserable of all God's creatures. Resignation! What a sorry refuge! And yet it is the only one left to me!

It is quite sad when we think of Beethoven deaf

at such an early age; yet wonderful when we know that most of his compositions were composed after this period. Surely this demonstrates a thorough knowledge of composition and musical theory. From this time forward Beethoven produced volumes of beautiful, inspiring works. It will be impossible to go into any exposition of these compositions within the limits of this article.

Late in the year 1826 Beethoven was taken seriously ill with dropsy and after a supreme struggle, he passed away during a terrific thunder storm in March.

Introduces New Style

With Beethoven we find that "music ceases to be a mere concourse of sweet sounds; it must always bring some message to the brooding human soul, and be something more than a skillful example of abstract ingenuity." He is recognized as the master of the sonata form, the air with variations, which he raised to the *nth* power. He not only changed the form but he gave to it a new vitality which has ever made it supreme even to the present day. He developed a new method of treating the introduction and coda, thus making them vital and living parts of an entire composition. Not only did he do this, but he expanded the development section and made of it a great musical edifice.

Then there are other things to notice in his works that mark him as a composer of no mean ability. First of all he gave to his compositions "marvelous rhythmic vitality." In this respect he differed from his predecessors. His music pulsates and throbs with life-giving force. His music is no longer a dreamy, apathetic type, but on the contrary is full of life, spirit, and invigoration.

Second is his "use of fiercest dissonance to express the heights and depths of our stormy human existence." In this respect he gave to music a vitalizing agent that heretofore had never been used. It was his purpose to give in a musical way expression to every emotion experienced by man. This he has very aptly done by the usage of the element of dissonance. "One of his favorite conceptions was that music should strike fire from the soul of man; it was not meant to lull the hearer into a drowsy reverie, but to awake his spiritual consciousness with a shock at times positively galvanic."

Finally his clever use of expression devices was a marked characteristic of his style. Mighty crescendos and sforzandos on weak beats abound. Long pauses and periodic formations mark Beethoven's music as unusual in imaginative content.

A summarized list of his works shows that he composed nine great symphonies; twelve overtures and five orchestral selections. In addition to his

orchestral works he composed sixteen string quartets; four trios and several quintettes. For the piano he composed five concertos with orchestra; eight trios; ten duos for violin and piano; five duos for violin-cello and piano; thirty-eight sonatas and various other compositions too numerous to mention. In vocal music he composed one oratorio; two operas; several cantatas, masses, and scenas, together with the choral or Ninth Symphony. Besides this he wrote many songs, part songs, and obligato studies.

In his book, *Angels' Wings*, Carpenter makes this wonderful statement:

Beethoven is the prophet of the new era which the nineteenth century ushers in for mankind. As things must be felt before they can be acted out; so they must be expressed in indefinite emotional forms of music before they can be uttered and definitely imagined forth in words or pictorial shapes. Beethoven is the forerunner of Shelley and Whitman among the poets, of J. W. Turner and J. F. Millet among the painters. He is the great poet who holds nature by one hand and man by the other. Within that low-statured, rudely-outlined figure which a century ago walked hatless through the fields near Modling or sat oblivious in some shabby restaurant at Vienna, dwelt an emotional giant—a being who, though his outer life by deafness, disease, business worries, poverty, was shattered as it were into a thousand squalid fragments—in his heart embraced all mankind, with piercing insight penetrated intellectually through all falsehoods to the truth, and already in his art work gave outline to the religious, the human, the democratic yearnings, the love, the comradeship, the daring individualities, and all the heights and depths of feeling of a new dawning era of society. He was in fact and he gave utterance to, a new type of man. What that struggle must have been between his inner and outer conditions—of his real self with the lonely and mean surroundings in which it was embodied—we only know through his music. When we listen to it we can understand the world-old tradition that now and then a divine creature from far heavens takes mortal form and suffers in order that it may embrace and redeem mankind.

Hallelujah Chorus

The "Hallelujah Chorus" by Beethoven is taken from his only oratorio, "Christ on the Mount of Olives." It is the concluding number of the composition and forms a fitting climax to the entire work. The oratorio was composed in the year 1801 and produced for the first time in 1803. There is nothing significant about the oratorio itself with the exception of the final Hallelujah. Some critics have compared it to the one by Handel in style and grandeur. In many respects it is much more simple than Handel's composition, yet it does not equal it.

Analysis

The anthem opens with a beautiful introduction which may be described as a huge cathedral of tone. The movement is very marked with a broad, sweeping tempo. The chorus enters, singing "Hallelujah

(Continued on page 852.)

OF GENERAL INTEREST

The Immigration Race

The frantic race that took place in New York Harbor August 1, shows the need of an immigration law that will regulate immigration at its source.

The present law which admits immigrants to this country on the basis of percentage of the number of that nationality in this country, is proven unsatisfactory. Great numbers of immigrants sailed from home and arrived in New York Harbor at the same time. Those who arrived first got into the country. Others were sent back to their native lands.

A description of that race is given in the *Literary Digest* by a captain of one of the vessels:

"There were thirteen liners jammed together like a flock of rowboats at the start for the invisible line between Fort Hamilton and Fort Wadsworth. If anything had happened to the machinery of any ship during that crush there would have been a terrible disaster. All's well that ends well, I'm told, but I hope I'll never be called on to take part in another such adventure."

The New York Immigration Commissioner says, "The more I see of the absurdities and cruelties that result from the present system, the more I think that our own State Department will have to be directed by legislation to regulate it at the source."

The present scramble that takes place for entrance to the

(Continued from page 851.)

unto God's almighty Son" while the orchestra carries on the thematic material used in the introduction. The anthem then changes to an allegro movement quite contrapuntal in nature. The soprano voice announces the fugal subject and it is answered exactly by the altos, tenors, and basses respectively. Then the procedure is varied a little and the basses start the same theme, followed by the tenors, altos, and sopranos as if they were building a cathedral by placing one stone upon another, in this case, of course, being the superimposing of a melody. In the treatment of the theme announced in the words, "Man proclaims his grace and glory" we have the melody reduced to a simple triadic basis. This is treated contrapuntally, strictly so, as before, interspersed with hallelujahs and followed by a third theme of praise which is taken up by all voices. After a short instrumental interlude this procedure is repeated, serving as a sort of balancing agent to the entire allegro movement. The anthem then changes to a third movement in *piu allegro* time. This movement is largely sung in unison by all voices and is in some respects an anti-climax to the entire anthem. The principal thing of interest about this anthem is the beautiful introduction. In summarizing we might say that the instrumental idiom predominates in this anthem, more so than in Hadyn's works. Nevertheless it is a beautiful composition and one which humanity will never tire of.

United States seems undignified and haphazard. Why could we not select our own immigrants like Canada has done for a long while, instead of allowing "first come first served"? The way to do this, as Canada has demonstrated, is to select the immigrant at home. There he can be certified by the American representative, and we can be more certain of his qualifications. Such a plan would also prevent congestion at this end of the line.

Automobiles Make Us Lazy

Motor cars are making us lazy, according to a writer in the *Medical Review*. A large number of our people who own automobiles prefer to drive even a block than to walk, and it appears to be nothing but laziness. He asks, "Are we going to become a physically lazy nation, and through lack of exercise, a people of pendulous abdomens and small legs?"

It is well known that walking is one of the best forms of exercise and when practiced regularly is one of the best means for keeping us healthy.

Not only does walking enable one to keep feeling "fit," but it also makes people "fit to look at." Walking keeps down excessive flesh and prevents "pendulous abdomens."

During the war, men who had not walked to speak of in years, who had yellow skins, large abdomens and were fatigued on slight exertion, soon were put into good physical shape by setting-up exercises, drills, and hikes. "The Daily Dozen" or other sets of exercises should be used more often by a larger number of people and there would be less doctor's bills. The article continues:

"Women often consult a physician because they are fat and want to reduce; they diet (by eliminating food they do not care for), follow every fad, from rolling to the Bergonie treatment, yet they are leading exponents of a sedentary life. They hate to walk. When they are advised to walk to reduce their weight they invariably say that they cannot because their feet are sore. The very woman who tells her children about the old custom of the Chinese women pinching their feet, unconsciously follows the same custom by wearing pointed-toe shoes which are so uncomfortable that she is crippled as far as walking is concerned."

Iodine Purifies Water

At last a simple means for purifying water has been announced by the Army Medical School. In the science service's *Daily Science News Bulletin*, quoted in the *Literary Digest*, the perfected method is described. We read from the account:

"Hold your quart thermos bottle in one hand and fill it with water. Add one drop—two will do no damage—of tincture of iodine, the ordinary 7 per cent kind that you buy at the corner drug store. Shake the water up a bit and that's all! In twenty or thirty minutes all the harmful bacteria that are likely to be there will be killed, says Major A. P. Hitchens of the Medical Corps. The amount of iodine added is too slight even to taste. Bacteriologists used to think that all the bacteria in water had to be killed before it would be fit to drink, or 'potable' as our waterworks friends say, he explained to-day. It has, however, been found that it is seldom that any harmful bacteria will be present that cannot be rather easily destroyed. The greatest danger in drinking water of unknown purity is from diseases, of the typhoid fever and cholera group, that are caused by nonspore-forming organisms and can be easily killed as compared to many entirely harmless bacteria. It is for this reason that the simple iodine treatment is so effective."

You may forget. Order that *Conference Daily* now.

LETTERS AND NEWS

Reunion News

Brush Creek Reunion Opens

The reunion of the Southeastern Illinois District began August 24 on the permanent reunion grounds located near the Brush Creek Church. The grounds consist of two acres quite thickly covered with beautiful shade trees. The Saints have built a substantial dining hall and kitchen, with sleeping rooms upstairs.

The purposes of our reunions are spiritual, social, and evangelical.

There are approximately forty tents erected on the grounds, and the services are attended by many people who live in the surrounding neighborhood, which is quite thickly populated.

Our speakers are: Bishop C. J. Hunt, Patriarch I. M. Smith, Elders C. E. Wight, H. Sparling, L. C. Moore, B. E. Brown, and several local brethren of the district.

Sunday, August 26, the high school orchestra from Xenia gave a concert at 2 p. m. which was greatly appreciated.

The children are being entertained during the preaching hours in a separate tent.

Eastern Colorado

The Eastern Colorado reunion came to a close August 26 after a very pleasant and enjoyable time. Apostle James A. Gillen preached the closing sermon, which was enjoyed by all.

The sermons and talks which were given by Sister Dora Glines in the interest of the departments, and of Bishop James F. Keir for the Bishopric, and Apostle J. A. Gillen, received much favorable comment, and their labors were greatly appreciated and enjoyed.

Elder Frank B. Almond of Denver had charge of the young people's activities, and his work was an outstanding feature of the reunion. The early morning prayer meetings were held in Stratton Park just west of the reunion grounds and in full view of Pike's Peak and the beautiful mountain range to the south. A good Spirit was present in abundance, and the young people received much encouragement.

Sister Letha Tilton, our district chorister, conducted the music in a very able manner, and she was pleased to have the hearty cooperation of all the singers.

The reunion ground is composed of a seven-and-a-fourth-acre tract near Cheyenne Canyon and adjoining the city of Broadmore. There is a large brick building on the grounds which is used for wash rooms, kitchen and dining room, and a place to store tents and cots when not in use.

These grounds were purchased for \$9,250, but payments are still due on this debt, so an effort is being made to pay it off as soon as possible. A committee was appointed to draw up a plan to assist in this work. This plan was adopted, and provided that members of the district should be encouraged to give fifty cents per week for not to exceed two years, to be paid to a collector in each branch and forwarded to the district treasurer, A. E. Tabor, Wray, Colorado, each month.

All those contributing \$50 or more are to be given a lease to build a permanent summer cottage on some lot which may be assigned them by the reunion committee. The committee was authorized to plot out the grounds for this purpose, this privilege to be extended to members of other districts. All who can pay one or two hundred dollars down or who can loan this amount to the committee are urged to do so in order to save the interest that is accruing.

The district conference was held the last Saturday and Sunday. Delegates were elected to represent the district at the next General Conference. The election of officers was held, resulting in the following being elected to serve for another year: G. H. Wixom, president; C. H. Rich and E. J. Williams, vice presidents; A. E. Tabor, district treasurer; W. E. Wolfe, district secretary; Letha M. Tilton, district chorister.

Two were baptized by Elder G. H. Wixom on the closing day, a young lady from Otis, and a young man from LaJunta, Colorado. The beautiful spirit present at the closing sacrament service on the last day concluded one of the most successful reunions ever held in the district. The Saints all feel sad to have to say good-by, but they are cheered and encouraged for the big tasks before them. We all feel the song of gratitude welling up in our hearts: "Praise God from whom all blessings flow."

Western Colorado District Reunion

The Western Colorado District reunion at Delta, Colorado, opened July 30 and closed August 5. The purpose of the reunion was a combination of the spiritual, social, and educational.

Consecration and living daily our religion seemed to be the theme running through the reunion, both in the sermons and the prayer services.

The speakers were: Elders James E. Yates and R. V. Hopkins, Patriarch F. A. Smith, and Mrs. Ward L. Christy. Special music was furnished each night. One entertainment was given.

Special recreation was provided for all. One afternoon autos conveyed all the people to a farm home six miles in the country where they enjoyed the ripe fruit and many outdoor games. Another afternoon was spent in boating, fishing, and swimming.

A rooming house was rented and free meals were served. All expenses were met by donations. The day meetings were held in the church and all night services were conducted in the district tent which was set up on a vacant lot on Main Street.

Kewanee Has Good Reunion

GALVA, ILLINOIS, August 25.—"A city of brothers and sisters, ten days of peace, Zion in miniature trying to reveal itself" is the description of the Kewanee district reunion, according to a letter just received by the HERALD.

"An apostle to give general instruction, a patriarch to bless, a bishop to teach how Christianity might be interpreted in terms of service, a seventy to help round out the program, and Saints willing to offer the glad hand and complete the setting of what was pronounced by many to be a unique and most profitable reunion" the letter states was the condition prevailing.

The members of the district contributed generously to the support of the reunion, which made it possible to prepare things in advance.

Recreation for the young folks and directed play for the smaller ones were features. Sister Boyer, of Victoria, took charge of the little ones, and by sacrificing the pleasure of attending many of the services did a splendid work.

A "word of wisdom" eating tent was erected upon the grounds. R. W. Farrell gave an analysis of the Word of Wisdom as he understood it at the study hour one morning.

The Department of Religious Education held two study hours under the direction of Harland Cady. The preparation for teachers in the Sunday school was discussed.

The Department of Recreation and Expression, in charge

of Leonard Stiegel, was active. It occupied the social hours, gave a sacred concert and literary and musical entertainment. Discussions were had on the place of play in the church. The opinion was that an excess of anything is detrimental but that a normal amount is desirable.

Bishop J. A. Koehler at the eleven o'clock hour presented "Studies of Zion," dealing with the temporal side.

The apostolic sermons of Apostle John F. Garver were well taken. He also presided over the prayer meeting and met with the young people at their early morning services. In the social hour, in the priesthood meetings, and from one end of the grounds to the other, his cheery voice could be heard.

Seven were baptized by Brother Ed Curtis. He also preached two sermons and aided in the social hour.

The district chorister, Sister Denton, ably assisted by Sister Willets and Brother Willets, with the orchestra, made the singing and music of the camp a joy to all.

Brother J. F. Martin administered in patriarchal capacity, giving blessings, admonishing the people, and at times preaching.

Much credit is due the willing sisters who aided in the dining tent and in many other capacities. Brothers Bean and Jones also did a good work, and are to be commended.

Considering everything, the reunion at Galva, consisting of only about forty tents, was a great success, for where numbers were lacking, quality more than made up for the deficiency, for the energy and good will and love of service which were manifest, made delightful the Kewanee reunion camp.

Detroit and Eastern Michigan

With fond memories we now look back upon the beautiful joint reunion of the Detroit and Eastern Michigan Districts held at Port Huron, Michigan, August 3 to 12 inclusive.

In a grove on Tenth Avenue, an ideal spot where past reunions have been held, this year's reunion was located.

In an adjoining grove on the north was a spacious tabernacle, seating in the neighborhood of twelve hundred people in which the services were held. This and the convenience of city water, gas, and electricity added greatly to facilitating the expense of carrying on the reunion and also to the pleasure and added comfort of all who attended. A large dining tent was thoroughly equipped, having four long tables seating over two hundred people at one time. The meals were served in cafeteria style and were fine. Ideal weather also contributed to the success of the reunion.

The order of the program was: Morning prayer service at 8.30; study hour, 9.45; and preaching at 11. At 2 p. m. Boy Scout and Oriole work was held, and recreation at 3 p. m. Community singing was at 7.30, and preaching at 8 p. m.

President F. M. McDowell was present and gave a touching address on the needs of the church, saying in part that the battle cry of the church to-day should be "Jesus, I my cross have taken, all to leave and follow thee." His earnestness touched the hearts of the people and awakened a ready response. Brother McDowell spoke several times, giving sermons and talks to the young people, and discussed with them their problems.

Apostle Paul M. Hanson was also present, preaching several times. One of his sermons on "Christian progress," said that science in making her discoveries does not question sex or nationality of people from whom she derives her truths. It is truth we want no matter where it comes from. Organization is a mark of distinction. Truth is the supreme thing in all the world. All else is secondary. In another sermon he dealt with the age in which we live. He quoted Secretary Weeks of the White House as saying: "Civilization

is no longer stable as before the war." Lloyd George of England says that the "Dove of peace is perched on a cannon post." Brother Hanson asked the question if we could see a miniature heaven in our own homes. Can we see God in the founding of this country? In bringing forth the Book of Mormon and the return of the Jews to Palestine?

Other speakers were Evangelist R. C. Russell, Elder William Davis, Elder R. Kuykendall, and Elder J. R. Grice. Their addresses were greatly appreciated.

The Department of Women occupied at one of the evening meetings where musical numbers and speaking helped to constitute the program. A Mothers' Day playlet was put on by the sisters of the Port Huron Branch and was much enjoyed.

At the Eastern Michigan District Conference which convened at 10 a. m., August 11, the following officers were elected: William Grice, president; Myron Carr and William Davis, counselors; Herbert Swaffer, secretary; R. H. Huston, treasurer and bishop's agent; Mrs. C. C. Whitford, chorister; Marion Link, organist; Arthur Nye, orchestra leader; Milla Mitchell, librarian. Delegates to the General Conference were elected. Reunion committee is R. H. Huston, William McAuley, C. C. Whitford, and William Grice.

Music for the reunion was furnished by singers from both districts, choirs from each district rendering beautiful anthems. Soloists were Sister Henrietta Davis, Sister St. John, and Mrs. Earl Garden. Nye's orchestra of Port Huron furnished the instrumental music.

The preaching was very fine and thoroughly enjoyed. The talks were instructive, and we feel that much good material was obtained for work throughout the coming year. The prayer services were of a spiritual character, many bearing testimonies, and a patriarchal admonition was given by Patriarch John Shields.

The reunion was pronounced a success by many, and we are looking forward to just such a gathering again next year.

Far West Stake Reunion

Continuing: As the reunion progressed, attendance and interest increased. There was some wet weather followed by one or two quite cold nights, but weather and temperature were quite satisfactory, and good roads and clear moonlight evenings made travel dustless and pleasant. People came from all parts of the territory; there was attendance also from Independence and other stakes and districts.

The lecture-teaching work of Brother A. M. Carmichael, head of the Department of Religious Education, was especially well received. He presented the spirit and purposiveness of prayer, of worship, and of other church activities in such normal, comprehensive simplicity that it enabled a large percentage of his hearers to assimilate it. Previous years of educational effort in the stake had prepared the way for his special presentations, and he was listened to by large audiences of adult and younger people. We are sure that both the spirit and the method of his message were assimilated by ministry and laity in such interest as to equip for larger and more rational service as parents, teachers, and general workers. "Brother Max" is a growing man, well qualified for leadership in the department to which he is assigned, and is contributing a service almost invaluable. The Lord is with him. We enjoyed him, and he enjoyed the reunion. He addressed adults, young people, and children in their respective tents.

This reunion, in the opinion of the writer, was by far the best we have witnessed since coming into this stake. Why not? Our work should be cumulative in its power-for-good results. In every previous reunion there have been clear evidences of distinct advancement; but this one impressed us

as a great stride forward. While there was not the full spiritual response desired, in the degree and amount of personal expressions of the people themselves—the deep, all-pervading spirit of worship, yet the Spirit of God blessed the people in various manifestations, in peace, in light, and in prophetic admonition and instruction. Intellectual development, greater comprehension, more intelligent equipment, effectual preparation for local service, were more in evidence than heretofore.

Young people by the hundreds were present, strong, sturdy, brimming over with life and energy, keen in intellect, vivid with imagination and activity. They presented an inviting picture of potential possibilities. By study of the word, of music, of social life, and of life in general, all participate to advantage in the work of their branches. Soon they will be much more in evidence, because of the better opportunities than those available to the preceding generation. Many were present as interested participators in all kinds of services—study, lecture work, preaching, prayer, and recreation. We were deeply impressed by their vigor, their interest, their potentiality. We have now and soon shall have a larger enlightened, well-equipped corps of splendid young men and young women in this territory; and spiritually endowed by love of the work, and with power from on high they will be powerful factors for good.

We thought, too, of this splendid region of country, where Saints can obtain homes and establish rural and urban agricultural and industrial communities. The State and the National Government are building hard-surfaced roads across the State of Missouri thus making access to markets and general communication very ready. Could the poor who toil amidst adverse city life, with its perplexities social and economic, and its crime and immoralities—could these people and the poor Saints of Germany, Great Britain, and other countries—could these children of God, with many others, be gathered into this fine, productive country, they would find health of body and mind, peace, plenty, and great favor in maintaining themselves under advantageous conditions. "Brother Joseph" once wrote, "We believe God will bless the land in proportion to its occupancy by Saints." We thought of Whittier's lines, as we looked at the people and at the beautiful country.

"I hear the murmur of the wave
Of nations yet to be."

Not as expecting nations, not now "a multitude which no man can number," but tens of thousands of good Saints gathered in the process of building up Zion, a good, a happy, a prosperous and spiritual citizenship. It is realizable; moreover it is coming. Under the providences of God unity and power and progress soon will be enjoyed by his church, to the assurance of his people and the spread of the gospel "in all the world."

Brother Charles Fry, lately returned from England, came with his family and ministered acceptably. Brother J. M. Terry, formerly of the Far West District, was also in evidence and found pleasure and welcome.

Recreation was abundant, but not overdone. The stake choir rendered the cantata "From Olivet to Calvary" in good form, assisted by an orchestra assembled from different branches. The camp fire, with lunch, song, and other features, was in evidence.

Priesthood meetings were held daily at 6.30—good attention and interest. The slogan for the ministry in this stake is: A competent local ministry; unity; every man active, doing duty every week, and doing all he can for the cause.

All departments were well represented. The head of the Department of Women was especially gratified by the con-

stant attendance and intelligent interest of the women of various ages, and which means much to the church.

Some may say that the undersigned writes always in hopeful spirit. Certainly; why not? We have our trying experiences, our vexations, our problems, our sore and depressing years; but through them all we grow, and the church 'merges phoenix-like from her testings and trying scenes, with larger understanding, broader comprehension, greater realization of her need of the divine and of less of the merely human. The people of the United States have come up through the Colonial periods, the fighting of the French and Indian Wars (which qualified them to fight the war for independence), and on through the period under the Articles of Confederation, and finally to the adoption of the Constitution. "First the blade, then the ear, then the full corn in the ear." This was followed by the Civil War, which tested our political institutions to the very core, but from which the Union, ordained of God, came out forever supreme as a united nation. In all this progressive development of a great people, our fathers cleared away the wilderness, fought the savage, defended themselves against aggression and disruption, and the end is not yet. In Congressional debates, great leaders of opposing views, like Webster and Calhoun and many others, came to the front and debated the great issues upon the settlement of which the welfare of the country depended. We grow through friction, by tests and experimentation, and demonstrate the utility and harmony of truth by seeing both sides of issues wrought out. We are in the great laboratory of life; combing, eliminating, analyzing, demonstrating, learning the whole truth, destined finally to build into the kingdom of God only the good, the right, the pure, and the eternal. Under the direction of Almighty God we shall succeed. Let us not hesitate to face the issues, but go forward. We have nothing to fear. The work will stand the testing of these times of critical, intelligent analysis. That which is not of God must ultimately be made to appear in its real status as ultimately weak, wrong, and discredited. Let us believe with Lincoln that "right makes might"; and with Esdras, who though in captivity in exile by the willow-fringed rivers of Babylon, still believed and hoped in Israel's God as he wrote: "As for truth, it endureth and is always strong. It liveth and conquereth forevermore!"

The church must become and continue to be an intelligent, spiritual, moral citizenship of the kingdom of God, able to know the truth and to act upon the truth, the whole truth, and to refuse to abide by anything not of the truth, ere her people shall be able to stand by the work in the progressive supremacy of its unfoldment. God never has and never will hedge up his church against erroneous and disintegrating influences appearing to mislead and corrupt. Our safety must rest upon the willingness and ability of his people to "discern both good and evil"; to have "our senses" so developed as thus to do. "God cannot be tempted of evil," wrote James, the brother of our Lord. Nor can he be beguiled by the false, the deceptive, in any form. By the grace of our Lord Jesus Christ we must see and know and act, as an incorruptible, devoted, consecrated body called to know the truth and qualified to maintain it in all the issues of life, particular and general.

We have written more than our caption covers; but here it is.
R. S. SALYARDS.

Sister W. A. Pierson of 515 Grove Street, East Chicago, Indiana would be glad to know if there are any Saints living near her. If so, she would appreciate having them write or call at her home. She is lonely for church associations.

Onset Reunionites Escape Death

[The harrowing experience of several members of the Onset reunion at Cape Cod, in which their lives were spared after an all-night spent at sea in a storm, is told in a letter from Mrs. Dewey McNamara, of Independence, to her mother. The letter in part follows]:

We have been through the most terrible experience of our life since last Tuesday morning, and it is a wonder our hair hasn't turned gray. We had made arrangements to go fishing out to Hoxie's last Tuesday and had looked forward to it ever since we had been here. You know I had never been fishing in my life and had never been on the ocean, so the idea of "deep-sea fishing" rather thrilled us. Lillian Zimmermann (Mrs. Albert Hoxie's sister) has been on the beach all summer and is quite a fishing enthusiast and had invited us to go fishing.

We left our cottage here at Onset, Tuesday morning (August 21) and drove fourteen miles out to Hoxie's all ready to catch a lot of big fish. They have a little fishing dory about twenty feet long that they have an Evinrude motor attached to, and it is a dandy little boat. They have a buoy on the fishing ledge and we went out there for a couple of hours, but the fish weren't biting very good. We only got sixteen perch and Mac (Mr. McNamara) and I caught fourteen of those. Jerry Hoxie went with us. He is Albert's brother and has lived on the Cape all his life and is quite a seaman. Then there was Mrs. Hoxie and her two children and another little boy from Philadelphia. We came in about twelve o'clock and had our perch for dinner. We sat around for awhile after dinner and Jerry fixed the fishing tackle all up and then he said he would like to try it out. Well, we were all ready to go as I was anxious to catch some more fish, and so we decided to go out for a little while. Lillian, Mac, and I, and two of the youngsters went out and got some crabs for bait. It took us quite a while and when we got ready to go it was nearly four o'clock. Jerry said it was almost too late to fish but we could go out for a little while anyway. By that time Edward Traver and the dog came, so they were with us. Mrs. Hoxie didn't go, but there were eight of us in the boat—Jerry, Lillian, Edward and the dog, Mac, four-year-old Lucile Hoxie, six-year-old John Hoxie, eight-year-old Harry Gerhard from Philadelphia, and myself.

We got out nearly to where the buoy was when the motor stopped and Jerry worked and worked with it and didn't know what was the matter. Pretty soon he found that a pin had broken in the rudder and he had to take the whole motor off the boat and make a pin out of a nail he got out of the side of the fishing tackle box. All this took time, and when he got the motor back on and started it was time to go home for supper, so we started in and went about ten minutes when the motor stopped. Jerry took it off again and fixed another pin in the rudder as the first one didn't hold, but then he couldn't get it started. By that time a pretty stiff gale had blown up and was blowing us off shore. There we were with no motor and headed toward the open ocean. They took the oars and tried to row in, but the wind was too strong and they couldn't make any headway. It was nearly eight o'clock by that time and the waves were terrible. When Jerry said: "Throw the anchor, boys; take in the oars and bail water" you can imagine how our hearts sank. Luckily we had three pails in the boat to bail water with. Oh, it was terrible! Each hour seemed about like ten and I had little Lucile in my arms. Most of us had on bathing suits but we had taken Mac's raincoat and gaberdine coat along with us and they helped out a lot. By one o'clock (I had my watch along) the moon was gone and it began to cloud up and get pitch dark. Every once in a while a big wave would just about

drown us. Then it began to hail and thunder. The lightning was terrible, and for awhile I thought we would not see land again. The waves were thirty feet high Jerry said, and they surely looked higher than that. The anchor didn't hold and we gradually drifted all night. Mac had to stand in the end of the boat and hold the anchor rope so it would keep the boat headed into the waves because if they had hit us broadside we would have been swamped. Jerry bailed water all night long and part of the time Lillian did, too. Along with this, four of us were so seasick we could hardly hold up our heads.

Well, we were in that boat all night long. About three o'clock we saw a light of a steamer about five miles from us, looking for us with a searchlight. They threw it all around us but every time it would nearly touch us a big wave would swallow us up. It didn't get light until five o'clock and then the storm had turned the wind so it began to blow on shore and the boys took to the oars and rowed us as hard as they could until we landed at eight o'clock Wednesday morning. We were almost even with Provincetown and could see the lights, but the wind blew so strong and with the boys rowing we landed on Sandy Neck, which is near Barnstable Harbor if you will look on the map.

We were all so exhausted that we could hardly walk. When the boat struck the sand we all jumped as the waves just bounded right up over each side of the boat. They dragged the boat up on the beach, which almost seems like a physical impossibility, and then we started to look for a house. We walked about two miles over one sand dune after another in the most forsaken looking part of the country I ever was in. Those little kiddies were just about frozen, and all of us so weak we could hardly move, but one never knows how much endurance one has until put to the test. At last we got to a shanty and the man and woman took us in. They were wonderful to us and they built a nice hot fire and helped us get out of our wet clothes and wrapped us in blankets and fed us and put us to bed. Not until then did we give up, but when we got to that house none of us could talk intelligibly. They had everything possible to make us comfortable. Then the man walked three miles to the next house and telephoned to the Hoxies. You can imagine what a night Clara Hoxie put in, knowing that her babies were out on that ocean. Her oldest boy, Albert, was in Boston for the day with some neighbors or he would have been with us. Albert Hoxie was in New York so he didn't know anything about it. The party of rescuers arrived about eleven o'clock and we rode in a wagon about three miles to where the cars were, as they couldn't get any farther with the machines, and then they took us to Hoxie's and put us all to bed again. There were five cars there to meet us.

Oh, such a nightmare, and the reaction afterwards! I hope we will never have to go through such a thing again. Every life-saving station on the coast was out patrolling the water looking for wreckage. There were fifteen boats and one steamer out at six o'clock but they never expected to get us alive. They said they were actually looking for wreckage. It was all over the Cape, and in the morning papers that we were missing. From Provincetown down along the Cape everyone knew it. The postmaster at Sandwich told us they had prayer in the Catholic Church all Tuesday night for us. Doctor Sinclair was over twice Wednesday to see us and he was one of the first ones to get to the little shack where we first landed. He belongs to our church and is certainly a splendid man. He gave us some medicine, but we all suffered some from the exposure and shock of it all. I just got back from Hoxie's to-day and pretty nearly every one in the whole camp has been over to see me this afternoon. Oh, the people out here are the best ever, and I like them so much. Everyone says that Tuesday night was the worst night and the

worst storm they have had there for years and we were out in that open boat through it all. Grandma Joy told me that where we were is called the Graveyard of the Atlantic, as more boats have gone down in Massachusetts Bay than anywhere on the coast. Her husband was an old seaman. Albert Hoxie's uncle came Wednesday night. He is 84 years old and has lived on the ocean most of his life and he said it was the biggest miracle that we ever came out alive. He told us about trips he went on back in 1856, so you can imagine he knows the water pretty well.

Well, mother, don't worry, because we are through with the ocean. We had thought it so wonderful, but now we are satisfied with Missouri just as it is. I don't even care to go in bathing now. My first trip on the ocean was rather thrilling, but too thrilling for me.

Sacramento, California

Summer weather and vacation days have greatly depleted our regular attendance, though we still have a goodly number at the regular monthly sacrament service.

Our branch functions under the old, or Form One, with a budget and one general treasurer.

We have an excellent location in our city, the corner of Twenty-fourth and Kay Streets in a church neighborhood, there being five churches within a radius of six blocks. We are just two blocks from historic Fort Sutter. Our building is the one-large-room type, with two small anterooms and choir loft. It is neatly furnished, but the building is very old and we now have a fund started for a new building. Some of the women are planning a bazaar this winter to add to the fund, though our plans are for monthly subscriptions, with a special drive later on. Our collection of fancy needlework was exhibited at our recent reunion as were those of other branches. Ours netted us about \$25 toward our new building fund.

Our choir now consists of women's voices only, but with the aid of some outside talent at Christmas time we gave a cantata for women's voices, using two violins, piano, and organ for additional volume.

Our Department of Women meets monthly at the homes of the members. A brief business session is followed by a program, often with prominent outside talent, and then refreshments are served.

Our choir work in the last three years, with special missionary efforts here and the usual newspaper write-ups, with other efforts, have removed much local prejudice until we are able to secure many prominent local people to respond on our women's meetings programs.

The general church program for Mothers' Day was carried out in all departments, beginning with Sunday school in the morning, eleven o'clock church service, and also at the Department of Recreation and Expression in the evening.

Twenty-nine of our members, with ten children, attended our recent reunion at Irvington, including our four local elders. Ten of those attending reunion were from the neighborhood of Rocklin, California, about twenty-five miles from here where a Sunday school is maintained by the group there.

Our Sunday school and the Department of Recreation and Expression are active and we have had many enjoyable entertainments and socials. The Social Service Sewing Society, formerly the Ladies' Aid, and the Orioles are also active.

We have three district officers in our branch; Elder W. H. Dawson, district vice president; Sister Gertrude Bidwell, librarian; and Sister Birdie Clark, chorister.

Our most recent visitor was District President J. D. White, of Oakland.

CORRESPONDENT.

Missionary Work in the Far West Stake

As I was called in from my mission to the British West Indies in time for the Young People's Convention, I had about eight weeks from the time convention closed till the opening of college. At the request of the appointing powers I first went to Fortescue, Missouri, to hold a series of meetings there. The Saints there have a nice church about four miles from town and I commenced preaching the night I arrived and continued for three weeks, preaching every night when conditions were favorable. The interest in the meetings was better each night until at the close many were driving out from town to attend. I was told that I had only to ask for the coliseum in town to obtain its use as four or five of the directors were favorable to my using it. These men, you understand, were all nonmembers and I certainly would have taken the opportunity but had already been asked to hold another series of meetings at Hamilton, Missouri. These meetings were already announced so I had no alternative. Three were baptized at the Fortescue meetings and much good can yet be accomplished there.

From Fortescue I went to the Ross Grove Settlement where Elder Roscoe Ross is in charge. I expected to preach there Sunday evening and then go on to Maitland where Elder A. H. Parsons has been holding tent meetings. However, the Saints at Ross Grove prevailed upon me to stay, and I preached four nights. Good interest prevailed and a series of meetings there would perhaps be successful.

After a few days of rest at the home of Sister Rawlett I left for Hamilton. As the reunion at Stewartville began in less than three weeks we had to begin at once with our meetings. Some of the people I believe were disappointed when they saw me and one young Latter Day Saint said, "Well, I'll believe that 'kid' can preach when I hear him." I suppose they expected to see an older man.

I could only stay at Hamilton about two weeks, so occupied every night except one or two rainy nights. We had fine interest and the Saints in this part showed a good spirit. The young people, of which there are many, ought to be proud that they have such a man as Elder Coleman Snider for a leader, and certainly Brother Snider is proud of his young people. They have a growing orchestra, a good choir, and some fine talent among their number. One of the young men who will attend Graceland was first in his classes in the Hamilton high school. Another was first in the county school grades. Two other young Latter Day Saints were second and third in the Kingston high school, and one tenth of the membership of this branch (of the young people) were in high school during 1922-1923. This speaks well for our church there, and our people are treated with great respect.

At the close of this series of meetings I baptized three fine young people—one, the wife of Brother Earl Craven, another young lady from town, and a promising young man.

While at Hamilton I visited the scene of the "Haun's Mill Massacre" and Far West, the place where many Saints had to flee for their lives. When I looked over the country and thought of the past, the sufferings of the Saints, I wondered if we would be as faithful as the Saints of earlier days.

There are calls for preaching everywhere throughout the Far West Stake. I received invitations from six branches of the stake to hold series of meetings, distributed hundreds of tracts, and in six weeks' time had the pleasure of baptizing six, preached thirty-eight sermons, and spoke at other gatherings.

It is hard to leave the field, but I feel that my sojourn at Graceland will be a great advantage to me. To our many friends in the islands who may read this letter we send our greetings. Our address will be Graceland College, Lamoni, Iowa.

WILFRED D. TORDOFF.

Sperry, Oklahoma

We now meet in the high school auditorium for our regular services, and last Sunday being the first of the month, it was sacrament. We enrolled one hundred and sixty-eight, had a good prayer service and many enjoyed the Spirit. Our thanks are extended to the people of this place for being kind enough to allow us to use the school building which makes it nice for us. We hope in the near future to have our own building ready for our regular meetings.

The ladies' aid still meets at the homes of the Saints and continues to do its part.

We are looking forward to the time when we can get into our own building, which will enable us to do many things we cannot at present do.

BELLE KENDALL.

Bisbee, News

The two-day meeting, held August 18 and 19 at Bisbee, Arizona, proved to be a decided success. A good spirit prevailed all through. The musical and literary program and the singing on Sunday night were good, considering the size of our membership, and the chance they have had for development.

We had with us Brothers Coberley, Snell, and Higginbotham, and Sister Putnam of Phoenix; Brothers Condit and Farley of Douglas; and Sister Sherwin and daughter of Tombstone, as out-of-town visitors. The local Saints turned out well. A fine lunch was served at the church on Sunday, and all seemed to enjoy themselves at the dining table, as well as in a social and spiritual way.

Brother Coberley preached twice, Brother Condit once, and the pastor once. The sermons were all good and seemed to touch the spot. The Saints are planning a reception for the pastor E. R. Davis and family on Saturday night, August 25. The pastor will preach his farewell sermon on Sunday night, the 26th, and the family will leave by automobile on Monday morning for Lamoni, Iowa.

CORRESPONDENT.

Harry Passman Writes From Syria

At Roun, Djezzine, Lebanon, Syria. We are spending two weeks in Roun at the home of Brother George A. Nejeim and are holding services here. This is a Roman Catholic village. The people are asking our church to establish a school here to teach Arabic, English, and French.

Elder U. W. Greene visited this village before the war and made a very good impression upon the people. I baptized Joseph A. Nejeim, George's brother, yesterday in a nearby stream. Elder U. W. Greene used this same stream for baptism before the war.

We leave next Monday for Damascus, where we intend to purchase a stone for the grave of Elder Rees Jenkins.

Palestine is infested with bandits, so we will not be able to see the Sea of Galilee.

HARRY PASSMAN.

News From England

From a Letter to the First Presidency

The opening day at the new church here at Manchester was very successful, and also the meetings we held during the week after. The church was packed each service. We baptized two, and another is ready at the Beresford Road Branch, formerly known as the Southeast Manchester Branch. Just at present we are going through what is known as the Bank Holidays, and the majority of the people in England are having their holidays. Factories, banks and places of business are closed, and the people are going away to the sea-

side and country. However, we have promised the Beresford Road Branch that we will hold a real campaign in their new church some time in the fall after all have come back from their holiday making.

On the 26th of July we started a series of meetings in the Northeast Branch. In spite of the rain and cold weather we have had excellent attendance at our meetings. Last night four gave their names for baptism, and these will be attended to on Thursday evening, August 9. At this branch they have a rule that for all baptisms there must be given a week's notice in order to get the font ready. Three of these people attended our meetings when we were in Manchester soon after we came over here two years ago, and they followed our services all through the three different branches here for about a month. They have been interested ever since, and last night decided to come into the church.

From Manchester we go to Wigan, where the Saints have engaged a hall for two weeks' meetings. They usually rent this for only Wednesday and Sunday evenings, but have decided to make a special effort now. They have never held meetings for longer than one week before, and they are expecting big results.

Sister Baldwin is also kept busy taking and transcribing blessings. She is also talking to the women and girls in each branch along the lines of Women's Department work, and expects to organize the Temple Builders and Orioles in each branch, and also stimulate the women to study.

In reply to a letter which we sent out to the branches asking if they desired us to come and hold meetings, we have had hearty invitations from every one, and we scarcely know how to plan to be able to take care of them all.

We are busy visiting the homes of the Saints in the afternoons and encouraging them. We are preaching and giving patriarchal blessings, and are extremely happy in the work we are able to accomplish.

Brethren Williams and Fry left us last Saturday, and we feel rather lonely at their going. However, we are going to keep busy until next spring.

We note the reunions are in full swing at home, and if we could attend just one we might be satisfied, for it makes us dreadfully lonely not to be in on any of them.

RICHARD BALDWIN.

Waterloo, Iowa

A few words from our little branch might be of interest. We are still alive and trying to do the best we can under the circumstances. We need a good active worker who can devote his time and energies to local missionary work. Our local officers are interested in the success of the work but have to labor daily at their secular employment and have but little time for missionary efforts outside of regular church services.

A visit from any of the Saints passing through this place will be greatly appreciated. Our little stone chapel is located at the corner of Parker and Columbia Streets on the Litchfield street car line. We have Sunday school at 10 a. m. with preaching at 11 and Religio at 6.30 p. m., also preaching at 8. Our branch president, Elder A. J. Fisher, lives only a little over two blocks from the church at 1221 Ackermant Street. Other Saints also live in that vicinity.

Sister Myrtle Grapes of the Sanitarium in Independence is visiting us during her vacation and is helping to make our meetings more interesting.

PETER M. HINDS, *Publicity Agent.*

Believe it when you see it. The *Conference Daily* has all the news. Be the first to read it. Order now.

Church Papers Are Appreciated

Several years ago we moved to a place where we could have no church privileges and I was very apprehensive for the children and feared I could not bring them up in the church. I dreamed I saw a large fruit tree uprooted and loaded with immature fruit. The Lord was with me and showed me two roots still holding. One was the *HERALD*, the other the children's paper. I was not to let these roots be loosened.

I have eleven children. They are not where they can be in active church work, but all love the church and never apologize for being Saints. We hope to be in a branch some time.

MYRTLE ROBERTSON.

Recovers From Illness

Sister A. E. Martin writes us that after many years of illness she is regaining her health. She came to Independence from Saskatchewan about five years ago and settled at Enoch Hill. At the time there were only a few families of Saints there, but since then the place has grown so that now there are about fifty families. She was stricken with paralysis and was not expected to live, but through the prayers of the Saints and faith she is recovering. Sister Martin also tells of the use of herbs which she says has given her relief.

It is always a pleasure to hear of the recovery of our brothers and sisters and of the faith expressed by them in the prayers of the Saints.

First Chicago

Our rally day and home-coming was a success from every angle. Even the weather was favorable. It was surely a home-coming, for there were many ex-Chicago Saints in attendance. The church was packed to capacity which was an inspiration to the local priesthood who have been trying to awaken some of the people who have been rather negligent in their duty. President Frederick M. Smith was with us and was kept busy during the day. Our district president, Elder Cooper, and Elder McDowell and wife were also with us. Everyone was inspired by the sermons and talks given by President Smith.

Our Department of Recreation and Expression is active, and all who were in attendance at the beach party and wiener roast enjoyed themselves. We are looking forward to another beach party before the season closes, which most likely will be after our reunion.

Recent visitors have been Mrs. Glen Fairbanks and children, Mr. and Mrs. Ed Smith, Mrs. Guy Fairbanks, Mrs. Floyd McDowell, Mrs. Durbin and daughter Mary, Mr. and Mrs. Abe Rogers, Mr. and Mrs. J. H. McGuire, and Mr. Moran.

Young People Active in Flint

The first of July the Young People's Organization of Flint, Michigan, elected officers as follows: George McNamara; president; Glen A. Hardy and Ira Hawks, counselors. It was decided to call the organization by its three initials—Y. P. O.

On Tuesday night, July 30, the Y. P. O. drove to Brother Charles D. Brewster's for an old-fashioned lawn party. It was planned to turn on all the lights to play games but the moon assured them that only a few were necessary. After playing, all filed into the house and registered as charter members of the Y. P. O. The registration over, marshmallows were roasted, watermelon served and more games played. About 12 p. m. all started for Flint, every one of the fifty saying he had had a good time.

The boys and girls hope to make the Y. P. O. a greater power for good the coming year than it has been in the past. They plan to promote sociability among the members, make welcome those who come into their midst and assist in missionary efforts. In other words, they are to be minute-men, ready at all times to do service.

LUCILE HARDER, *Secretary*.

Successful Meetings in Atherton, Missouri

Elder J. W. A. Bailey just closed a successful series of tent meetings at this place. Though success is not always measured by the number of baptisms, he had the pleasure of baptizing four. We feel the greatest success, aside from those who were inducted into the kingdom, was the knowledge which he portrayed to the Saints and all who attended.

The Saints express as one that they were strengthened in the faith, and this latter-day work looks bigger than ever before. Both old and young can more efficiently give a reason for the hope that is within them. His way of presenting the truth is clear and concise, and in a manner that none could take offense unless offended at the truth.

His pictures and accompanying lectures were very fine, full of manifold evidence of the divinity of the Book of Mormon.

Any community that has the privilege of having Elder Bailey give a series of sermons and lectures will be enriched, and will enjoy a feast of good things.

MRS. D. R. HUGHES.

Great Meetings in Pottawattamie District

Early in the year the presidency of the Hazel Dell and Boomer Branches felt that an effort should be made to conduct a missionary effort some time in July. The missionary supervisor, Charles F. Putnam, was consulted and arrangements perfected for the effort to start with a two-day meeting to be held July 13 and 14, with the expectation that this meeting would be followed up or carried right on with a two weeks' missionary campaign in the same tent.

Plans were made to locate the tent about midway between the two branches until Brother Putnam appeared on the scene and took the responsibility of urging the location in a grove on the farm of the writer. In this matter he claimed direction. The tent was accordingly located as per his suggestion and request.

Prior to the opening of the two-day meeting the Saints were called into service. Bills were printed and several cars went out in all directions to advertise the meetings. Something seemed to tell us that many would come to hear, though it has seemed for years that we could not interest nonmembers and secure their attendance at such a series of meetings. With faith in God the officers and members moved forward in their work of preparation.

The time came; the meetings started. One week passed; the attendance was surprisingly large. The second week opened and closed and the interest and attendance still increased. On Tuesday of the second week we had our first baptism. Then we went on into the third week. Still the interest increased and the crowds grew larger in number. On Wednesday, August 1, ten were baptized; on August 2, five more, and on August 3, one more. A heavy rain on Sunday morning, August 5, kept some away for the day services, but the largest crowd of the entire campaign was present at the closing service on Sunday evening, August 5. Had it not been necessary to close the meetings in order to move the tent to Council Bluffs for the reunion the meetings would have continued at least another week.

The Saints rejoiced through it all and were strengthened.

Friends understand us better, and seventeen were baptized. We hope for a greater harvest in the future.

All appreciated the effort of our brother to present the message. It was a time of spiritual feasting to all; a meeting never to be forgotten by many. As each evening for three weeks we watched the cars come gliding onto the grounds we felt thankful to God and glad we had made the effort. Brother Putnam, who did the preaching, has won a place in our hearts that can only be enjoyed by the true servants of Christ.

The reunion of Pottawattamie and Fremont Districts is now on in earnest, and while conditions presented a discouraging outlook at the opening, weather threatening and other things seemingly against us, all is lovely now. A beautiful spirit is present and the best of prospects for a grand reunion. During the service Saturday evening a storm was threatening and the wind began to blow but the Spirit bore testimony to Brother P. R. Burton, who was in our midst, that the camp was safe. The surrounding country had a very heavy rain and in places much wind and hail but in the camp only a very light shower and a beautiful Sabbath followed. Saints coming to the ground that morning were surprised to find it so nice here.

J. A. HANSEN.

The Business of 100,000 People

✱

Delegates and ex-officios from all over the world will be assembled in Independence on October 1 for the annual General Conference of the church. Not only will routine business be transacted, but policies and problems confronting the church in its effort to extend the gospel influence and establish Zion.

The *Conference Daily* will be issued as usual, each week-day evening an issue going out on the mails to Saints far and near, carrying the news of the big gathering.

At considerable expense because of not being equipped for daily paper work the publishing house issues this daily for the accommodation of the Saints. The price charged will approximate the actual cost. The paper should be widely subscribed to in order to make it pay its way.

Subscribe early. Supply of back numbers is usually exhausted very early. Those who send remittances now get all the numbers as issued.

35 Cents

HERALD PUBLISHING HOUSE
Independence, Missouri

The Land of Ten Thousand Lakes

I want to tell you of a little missionary tour in the land of many lakes and beautiful and picturesque scenery.

According to previous arrangement, Brother Peter Van Someren picked me up at the clean-looking little village of Milaca, Minnesota. Here we began our tour, traveling in a northeasterly direction through numerous small but energetic towns, and among settlements of Hollanders which could be told by the prosperous-looking farms, large barns and silos and large numbers of dairy cattle in that vicinity.

We arrived at the home of Brother Arthur Bundy and his pleasant little wife in time for a good dinner, which was duly appreciated. We then went to the community hall near by to fill an appointment previously announced. Brother Van Someren told the one-time soldier boys and their families the gospel story, and the writer filled the evening appointment at the same place.

This is the Silver Star Colony of late war veterans, where some who were more or less disabled are being assisted by the Government to obtain homes for themselves. But they have a big proposition to hew a home from a place so full of old pine stumps and stone.

We continued our journey north through McGrath and on to Glen, where we found a welcome with Elder Jay Myers and his congenial wife. He has done a good work, continually filling appointments in near-by schoolhouses and union churches whenever possible. There are a number of good people in the church as the result of his efforts.

We also found old Brother Goff and his wife, who is a sister to Bishop C. J. Hunt, of Holden, Missouri, and they treated us royally. We had strawberry shortcake made from the everbearing kind, but I will not undertake to tell how many pieces of the shortcake Brother Peter ate, as I was busy myself.

We made arrangements for a series of meetings later on and then started for Glory, but when we arrived there Brother Peter said he was not prepared to stay, so we drove on in a westerly direction until we arrived at Lone Lake, the home of Brother W. E. Griffith and wife and daughter who are all members of the church. It is wonderful how these isolated Saints keep alive with so little to help and encourage them spiritually.

We made some plans for future efforts in their vicinity and the next day journeyed toward Aitkin, Deerwood, Crosby, Ironton, and Riverton. Near these places are some of the finest mines of iron ore in the State, and possibly in all the world, for we are told that in some of them there was a thousand feet of good ore after taking off from thirty to fifty feet of gravel and earth on the surface. Most of the ore is mined by hauling away this vast amount of surface covering and then great open pit mines are made by digging out and loading the cars with great steam shovels and cranes. Giant mogul engines haul the long trains of the ore across to Duluth and Superior where it is dumped into the great ore docks for loading into the steamers that haul it to the smelters in the East.

Near Deerwood we found Sister Boardwell and her pleasant family who were glad to see us and hear a gospel sermon. We could not continue longer there just at present, as a lady evangelist was occupying the schoolhouse with a revival meeting. We attended one of her meetings but Brother Van Someren did not seem to appreciate her style, so we soon moved on. She shouted and screamed until hoarse trying to bring the people to the "mourners' bench" saying she was preaching the old-fashioned gospel and that was part of it. She did not mention the chapter and verse where proof of it could be found. She urged everyone to stand and sing, "O Lord,

I come, I come," and then said, "You ought to be ashamed of yourselves to say that and then not come forward." Again she insisted that everyone should sing, and then stopped them saying, "Oh, how can you stand there and lie that way," for they had been singing "I give myself to thee." She shouted, "I am saved, sanctified, and ready for glory," but stayed with us until we wearied and left her with a faithful few groaning and weeping as in agony. We hope to hold a series of meetings in the same place in the near future and try to prove that the old-fashioned gospel as taught by Christ and his apostles is very different from her message.

Again we took up our journey among many lakes and hills, farms and woods, and arrived at Mille Lacs, a body of water covering thousands of acres, about thirty miles long and fifteen miles wide. On the west shore are several camps of Indians as well as hundreds of summer cottages and resorts. From there we returned to our starting place, having traveled several hundred miles in Brother Van Someren's faithful Ford.

We made plans for a rally picnic to be held at Lone Lake about the middle of September and will try to get as many of the scattered Saints together there for one day as possible.

J. E. WILDERMUTH.

Successful Meetings Closed

WILLIFORD, ARKANSAS, August 27.—Elder E. A. Erwin assisted by Elder W. H. Davis, branch president, just closed a series of meetings at this place. Attendance and interest have been fine, some coming from five and six miles away. Some of the finest citizens in the surrounding country became interested in the gospel, and on August 21, Elder Erwin baptized six. Some of the boys in my Sunday school class were also baptized. They are studious scholars, and we believe that there is a wonderful opportunity before them in church work.

The Saints are very hopeful for the work in this place.

While Elder Erwin was here he received word from Sugar Creek, a point not far distant where he conducted meetings last summer, that several there wanted to be baptized, but owing to previous appointments he could not go. Elder W. H. Davis is expecting to visit Sugar Creek soon, and will attend to the baptisms.

We learn that Elder W. P. Bootman is to have a debate with a Reverend Fry, a Christian preacher at Biggers, about thirty-five miles from here. We are praying for a victory for the faith.

We have a fine Sunday school here at Williford.

PEARL WOOD.

Big Brother Writes Again

"Big Brother," President F. M. McDowell, has sent another letter to the young people of the church which is encouraging and hopeful. His interest in the youth of the church is a great factor in holding together this powerful body, upon whose shoulders will fall the great and splendid task of redeeming Zion.

The letter reads in part:

LAMONI, IOWA, August 25.—Just a word to express my appreciation for the letters that have come from a great number of young people since the convention last June. The confidence and best wishes of the young people are a source of great encouragement to me. Many reports have come to me of the excellent spirit manifest in the young people's activities in reunion work all over the United States. There is great hope for the church when we have such a body of enthusiastic young workers for the Master.

Now is the time of year when another school year begins. Another summer is almost gone and we must provide plans for the coming year. Are you making all the effort possible in order that you may be better fitted for the work to which we, as the young people of the church, have dedicated our lives? Perhaps you are not situated so you can attend Graceland this year, but you may be in a position to help some one else who *needs* Graceland, who needs to be inspired by her ideals, who needs to catch the new vision of the goal and ideals of the church. It may be that *you* are one who needs this help. If this is true, Graceland needs *you*. Graceland needs young men and young women who are dedicated to the work of the Lord and who are willing to give their lives in the interest of humanity. Graceland can help you to "seek learning," not only through books, but also in your associations with your fellow students. Better think it over, and write President Briggs that you will be here on September 10. You will never regret it.

Don't forget to write to those other young people that you promised yourself you would do when you received the list of convention visitors. Probably you can help some one else to be a little stronger for his battle alone. After all, why not all help each other to work out this great big problem of human living together? Let me assure you that I am anxious to be of any assistance to you that I can. I would like to hear from you about your problems and your joys.

F. M. MCDOWELL.

Bulletin of Waterloo Saints

Our Little Missionary is a local bulletin published for the home mission work of the Waterloo, Iowa, Saints. It consists of one sheet printed on both sides and contains announcements of meetings and names of all branch officers. Short items fill the rest of the paper making the bulletin interesting as well as purely informational.

Recreational Activities Desired

LUCASVILLE, OHIO, August 25.—We have quite a large membership here in the Pleasant Valley Branch, but feel that we are not awakening as much interest as might be expected. We have a large and commodious building that will accommodate a considerable number of people. Elder J. D. Shower, of Independence is now with us and intends to stay a few days. Quite an interest is manifested, and it is hoped that ere his departure many will see fit to embrace the gospel.

I note that other branches are enjoying many recreations which we are not familiar with, that is, in gymnasium exercises, etc. We are hoping to learn soon some things along this line, for we are sure it would be exhilarating. True Latter Day Saints should be the happiest people in the world, and we feel that they should engage in proper recreation.

Our Sunday school is doing a great amount of good. We have an average attendance of sixty members, and often have thirty or more visitors. We have a good staff of officers and teachers, and the work is moving along nicely. It is hoped that it will continue to grow and that the interest will steadily increase.

We have a Bible class which meets every Sunday evening with Brother Roy Culp in charge. Quite a number, principally the younger Saints who have just recently been baptized, take an active part in this work.

Do you know what your delegates are doing? Find out in the *Conference Daily*.

Independence

INDEPENDENCE, September 4.—Activities in Zion continue to center around the Campus. Labor Day saw a crowd of about five thousand people assembled for the day's program.

In the morning games and other athletic events were held. Picnic lunches were much in evidence for the noonday meal, and a large quantity of soda pop was sold at the confection stand. In the afternoon there was a concert by the L. D. S. Band and a feature baseball game between the North-Mehornay team of the Kansas City Sunday School League and the Independence L. D. S. team. The Independence team, which was made up of players selected from all four L. D. S. teams, beat the invading team 15 to 0. At 7 o'clock Judge Albert L. Reeves, of Kansas City, addressed the assembled crowd. He highly praised the activities in Independence and the splendid site for the Campus. Moving pictures followed the speaking.

A true Labor Day celebration was had, and a good time was evidenced by the numbers attending all events throughout the day.

Saturday night, September 1, the usual L. D. S. band concert and movies were given.

The picture Saturday night, September 8, will be Mary Pickford in "Little Lord Fauntleroy."

Sunday morning services at the churches in Zion were devoted to the sacrament. Speaking on the Campus in the evening was by Bishop James F. Keir, who has just returned from an extensive western reunion tour.

The speaker on the Campus for Sunday night, September 9, will be Apostle James A. Gillen.

The general offices are now repopulated, practically all officers having returned from their vacations. President Elbert A. Smith is again in evidence at the meetings in Zion, as is also Bishop Benjamin R. McGuire. Patriarch F. A. Smith, J. A. Becker, bishop in Zion, and Bishop Israel A. Smith have also returned.

The Bar-Gar team won the L. D. S. Baseball League title, the final game of the league being played Saturday afternoon, September 1, on the Campus. A reception and presentation of the pennant will be had during this month when the winning team will be honored by the league. The final standing of the teams is as follows:

Teams	Won	Lost	Per cent
Bar-Gar	9	3	750
Herald Office	7	5	583
I. X. L.	5	7	417
Walnut Park	3	9	250

Post season games are scheduled as follows:

September 8, Vulcanizing Roofing Company, Kansas City
15, Unity School of Christianity
22, Central Kansas City.

Promotion day at the Stone Church Sunday school will be on September 16. Appropriate exercises will be held at that time.

Laurel Club will meet on Swope Campus, Tuesday, September 11, at 2.30, to resume their fall work.

Kindergarten classes opened on Tuesday, September 4, at the churches in Zion. Classes will be held morning and afternoon at the Stone Church, and at 1.15 p. m. at the other churches. Mrs. Eunice Winn Smith is in charge of the kindergarten work. Since the public schools in Independence do not offer kindergarten, this work is being assumed by the Reorganized Church. A small fee is charged for attendance at these classes.

Omaha Saints to Give Radio Program

Saints who have radio receiving sets in the territory in and around the States of Nebraska and Iowa, will be interested in the program to be broadcasted from Omaha, Nebraska, Station W O A W, Sunday evening, September 9. This station belongs to the Woodmen of the World, Life Insurance Association. They put on their evening programs from 9 to 11 p. m., Central Standard time, using 526 meter wave. The musical numbers will be by Saints of Omaha, and the sermon by President F. M. Smith. The program will be as follows:

1. Piano solo—Selected.
2. "Hear my cry, O God"
Quartet
3. Piano and violin duet—Selected.
Helen Williams, violin; Lois Scott, piano.
4. Tenor solo, "I come to Thee"Caro Roma
Harry Greenway.
5. "The radiant morn hath passed away"Woodward
Mixed Quartet.
6. Piano and violin duet—Selected.
Helen Williams and Lois Scott.
7. Baritone solo, "Invictus"Bruno Huhn
Roland W. Scott.
8. Invocation.
9. Soprano solo, "The voice in the wilderness"Scott
Nell Atkinson Kelley.
10. Sermon.

Doctor Frederick M. Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints,
Kansas City, Missouri.

11. Vocal duet, "The prayer perfect"
Nell Atkinson Kelley, soprano; Mrs. Paul Fleming, contralto.
12. Baritone solo, "On eagle's wings"Hamblem
Roland W. Scott.
12. Piano and violin duet—Selected.
Helen Williams and Lois Scott.
14. Soprano solo, "Open the gates of the temple"Knapp
Nell Atkinson Kelley.
15. Piano solo—Selected.
16. "Holy Father, hear my cry"Chapin
Mixed Quartet.

Personnel of quartet: Nell Atkinson Kelley, soprano; Mrs. Paul Fleming, contralto; Harry Greenway, tenor; Roland W. Scott, bass; Lois Scott, accompanist.

Graceland Now Senior College

The year of 1923-1924 sees Graceland start upon a four-year program to take her place among the senior colleges of the country. As a junior college Graceland is rated among the best, and plans being laid for the future should make her foremost among the small senior colleges.

Graceland now has the material assurance of a long-needed gymnasium and assembly hall. It is also inaugurating a self-help department which will make it possible for a student to work half a day and go to college the other half day.

Another addition this year is an agriculture course which offers wonderful possibilities for those wishing to make a scientific study of that branch of industry. The first two years' work in agriculture taken at Graceland will be recognized for credit at the state land grant colleges.

The new gymnasium is well under way, the excavation being completed and the basement walls in process of construction. Student help, under the self-help plan, will be used principally in the erection of this building.

These are some of the things which are included in the new four-year expansion plans at Graceland.

MISCELLANEOUS

New York Library Wants Quarterlies

The New York Public Library is trying to complete its permanent file of our Sunday school quarterlies, and would like to procure the following:

- Senior, volumes 1 to 11 and volume 28.
- Intermediate, volumes 1 to 11, inclusive.
- Junior, volumes 1 to 6, inclusive, and volume 8.
- Primary, volumes 1 to 9, inclusive.
- Beginner, volumes 1 to 13 and volume 16.

Those having any of these with which they would part, should write the library at New York City to that effect. Even if only a few numbers are available, they should be considered, for others may have the numbers required to finish a volume. A. MAX CARMICHAEL, *Superintendent*.

One-Day Meeting

Northern Michigan, at Cheboygan, September 9. Please bring your lunch. Alien Schreur.

Two-Day Meetings

Fremont, at Shenandoah, Iowa, September 15 and 16. The Saints are invited to meet and enjoy it. H. N. Pierce.

Northern Michigan, at the Indian Mission, near Miles in the Upper Peninsula, September 15 and 16. Allen Schreur.

Conference Notices

Fremont, at Tabor, Iowa, November 10 and 11. This is our time to elect our district officers, the election having been changed from June to November. All branch officers take notice and send your reports to C. W. Forney, Thurman, Iowa. Come, Saints, let us make a special effort to have a good spiritual time. All try to be there for the business meeting, Saturday. You should have an interest in these meetings. H. N. Pierce.

Little Sioux, at Missouri Valley, Iowa, September 15 and 16. Owing to the convening of the General Conference on October 1, the date of the quarterly conference of Little Sioux District has been changed to the dates above. The ministerial and statistical reports are desired several days prior to these dates. Remember the dates and make plans to attend. Ada S. Putnam, secretary.

Conference Minutes

NORTHERN SASKATCHEWAN.—At Pleasant Lake, July 21 and 22. In charge of District Supervisor James Pycock and District President W. J. Cornish and Apostle John W. Rushton. Reports of priesthood and branches were read. The following branches reported: Artland, 107; Battleford, 34; Grand Plains, 32; Pleasant Lake, 48; Minnesota, 60; Senlac, 51; Rabbit Foot Lake, 22 (none disorganized); Iowa at last report, 74; Non-resident group, 88. Officers elected were: W. J. Cornish, district president; Fred I. Scott and E. L. Bowerman, vice presidents; Eva Land, secretary; C. E. Diggle, treasurer and Bishop's agent; Sister Pearl Irwin, musical director. The speakers of the conference were Apostle John W. Rushton, James Pycock, J. J. Cornish. Adjourned to meet with Grand Plains Branch at Delisle, Saskatchewan, July 21 and 22, 1924. Eva Land, secretary.

EASTERN MICHIGAN.—At Port Huron, August 11. Conference convened at 10 o'clock on the reunion grounds. The district officers, associated with Paul M. Hanson, presided. The following officers were elected: William Grice, president; Myron Carr, first counselor; William Davis, second counselor; Herbert Swaffer, secretary; R. H. Huston, treasurer and bishop's agent; Mrs. C. C. Whitford, chorister; Marion Link, organist; Arthur Nye, orchestra leader; Sister Milla Mitchell, library commission. Delegates for General Conference were elected. It was voted to have another reunion in 1924 and the following members of the reunion committee were sustained: R. H. Huston, William McAuley, C. C. Whitford, and William Grice. Preaching at 7.30 by John R. Grice.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

The radio program for Sunday, September 9, will be broadcasted as usual at 6 p. m.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:	
Beautiful Graceland	841
To Save a Nation	841
Prison Reform	842
Is Religion an Opiate	842
Prohibition	843
From the Log of the Four Ninety	843
ORIGINAL ARTICLES:	
Fundamentals of Christianity, by M. A. Etzenhouser	844
Vocation Versus Avocation, by Frederick M. Smith	846
When the Mists Have Rolled Away, by Audentia Anderson	848
Ludwig van Beethoven, by James R. Houghton	849
OF GENERAL INTEREST:	
The Immigration Race	852
Automobiles Make Us Lazy	852
Iodine Purifies Water	852
LETTERS AND NEWS:	
R. S. Salyards—Wilfred D. Tordoff—Belle Kendall—Harry Passman—Richard Baldwin—Peter M. Hinds—Myrtle Robertson—Luella Harder—Mrs. D. R. Hughes—J. A. Hansen—J. E. Wildermuth—Pearl Wood—F. M. McDowell.	853
MISCELLANEOUS	863

Our Departed Ones

COZADD.—Ellis E. Cozadd was born in Mercer County, Pennsylvania, November 20, 1863. Died at Beaver Center, Pennsylvania, August 12, 1923. Ordained a priest September 12, 1902. He had been superintendent of the Sunday school in the Kirtland District, also secretary of that district for some time. Leaves wife and four children. Sermon by Elder T. U. Thomas. Interment at Beaver Center Cemetery.

BULLARD.—Rachel A. Bullard was born April 22, 1850, at Saint Joseph, Missouri. Died at her home in Independence, Missouri, August 15, 1923. Baptized April 16, 1865, at Unionburg, Iowa, by W. W. Wood. Married W. D. Bullard March 26, 1878. To this union were born two sons and three daughters. One son and one daughter preceded her. Leaves her husband, W. D. Bullard; one son, W. J. Bullard; and two daughters, Mrs. Ammon White and Mrs. C. H. Blackman; also one brother and two sisters, Joseph Seddon, Mrs. I. J. Copeland, and Mrs. B. N. Waller. Sermon by F. A. Smith, assisted by Elder J. M. Terry. Interment in Mound Grove Cemetery.

KING.—Darius King was born at Colden, Erie County, New York, July 18, 1837. Married Julia Carpenter, October 5, 1860. Moved to Palo Alto County, Iowa, in 1871, where he has since resided. Baptized October 16, 1892. Died at the home of his daughter, Mrs. Charles Carmichael, August 3, 1923. Leaves aged wife, two children, Mrs. Charles Carmichael, of Mallard, Iowa, and A. D. King, of Berkeley, California, seven grandchildren, and three great-grandchildren, three children having preceded him.

FOSTER.—Zenas D. Foster was born in Indianapolis, Indiana, February 1, 1836. Died July 20, 1923, at Whitehall, Montana, of the infirmities of old age. He had been a Methodist and also a Christian Campbellite, but was converted to this faith by J. D. Stead and baptized July 30, 1905. He was always ready to help the missionaries and would deny himself that he might give to the church. Funeral services were held from the Methodist church with Mr. Lee of that denomination officiating by request of his relatives. Leaves wife and seven children, none of whom ever accepted the gospel.

SORENSEN.—Caroline Catherine Sorensen was born in Auldenburg, Prussia, October 5, 1842. Died August 4, 1923, at the home of her daughter, Mrs. Eliza Kaiser, at Stockton, California. Joined the Utah Church but in 1911 was baptized into the Reorganized Church by Apostle Peter Anderson. Mrs. Mary Larsen, of Independence, Missouri, was also with her at her death. She leaves two other daughters, Mrs. Agnes Jensen and Mrs. Josie Hamlin, twenty-one grandchildren, and twelve great-grandchildren. Her husband and four children preceded her. Sermon by W. H. Dawson. Interment in Parkview Cemetery.

FLEEGER.—Barbara Ellen Fleeger was born in Indiana, January 20, 1860. Married Wesley Fleeger, November 3, 1880. Baptized in November, 1896. Died at the home of her daughter, Mrs. J. E. Warne, in Independence, Missouri, August 27, 1923. Leaves two daughters and one son, Mrs. J. E. Warne, and Miss Bernice both of Independence and Doctor Robert Fleeger of Lead, South Dakota; also three grandchildren and one great-grandson, two sisters, and three brothers. Her husband preceded her five years ago. Interment in Mound Grove Cemetery.

ARMSTRONG.—James Edward Armstrong was born at North Cayuaga, Ontario, May 24, 1850. Married Emaline Garvey in 1871. Baptized June 11, 1923, at Simcoe, Ontario, by Hiram Dickhout. Died July 12, 1923. Funeral sermon by John Shields. Leaves wife, five sons, and four daughters.

MOORE.—Gardner Moore, son of Eli and Prudy Moore, was born near Creal Springs, Illinois, January 12, 1847. Married Mary E. Stonum, July 26, 1865. Baptized in 1876. Died at his home in Tunnell Hill, February 7, 1922. Leaves wife, three daughters, and six sons, also thirty-three grandchildren and eleven great-grandchildren. One daughter preceded him. His children are: Mrs. Belle Lenon, Mrs. Nancy Carter, Nellie A. Webb, Granville, James, David C., Charles E., Lloyd C., and Isaac L.

From the Log of the Four Ninety

(Continued from page 843.)

a big sign "Shavings." To our further surprise we discovered the proprietors to be members of the church, the Brethren Bearse, father and son. It seems that they know Joseph Lincoln personally and have permission to use the name Shavings. The proprietors are anxious to move to Independence, provided it is concluded that their industry will thrive on other than Cape Cod soil. But here is a singular thing, how pleased Latter Day Saints are to find each other—a Baptist or Methodist would think little of such a meeting. Clannish, the world says? Well, so is heaven:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

This fellowship we found in rich measure at the Onset reunion, as we have found it elsewhere from the Atlantic to the Pacific, and in Canada—and as our missionaries have found it in distant nations and among the friendly Saints of the South Sea Islands.

A very brief sojourn at Onset made us feel that we had known these New England Saints for many years. One thing that pleased us greatly was the absence of any considerable amount of gossip and rumor. We did not hear the people often speaking against either general or local ministry or against each other.

The Saints here have now some seventy-five cottages, a large and well-built auditorium, and a well-equipped commissary department. The grounds not only serve them during two weeks of intensive reunion work; they are used all summer by numbers of the Saints, and services are held each Sunday. In fact the grounds are a community center for all the branches in the district.

A great many men and women have contributed to the development of this community center and the organization of the reunion on its present scale, among others being Brethren Sinclair, Traver, Joy, and Fisher. But perhaps most credit belongs to Bishop Fisher, who saw the possibilities of the place and then threw his untiring energies and his own personal finances into the work of making the possibilities realities. Many, perhaps most of the cottages were built at his personal expense and without profit sold to members on easy payments. As an expression of appreciation of this work the Saints gathered at his cottage on the Fourth of July and unveiled a marble tablet set above the mantel of his fireplace and inscribed: "A token of grateful recognition from the campers to M. C. Fisher, for the untiring efforts which have made possible this camp of Zion."

Reunion committees interested in working out plans for permanent reunion grounds might well correspond with the officers of the Southern New England District. An exchange of experiences is profitable. Reunions are a matter of growth, not to be worked out in a year; but usually improve with experience under wise leadership as the years pass and organization is perfected.

One feature of the Onset Reunion greatly pleased us. I refer to the part taken by the young people.

I have met with the young people of Southern California as they marched to the sea to hold their prayer meetings on the sand dunes between the blue waters of the Pacific and the golden orange orchards of the interior; with the young people of Canada on the banks of Lake Erie; with those of Independence and Lamoni in their splendid revivals and conventions; and now with the young people of the East on the Atlantic Coast. The spirit is the same. Here is great hope for the future. A vineyard that has no young vines coming on is in a bad way—hopeless in fact. But the Lord is extending his vineyard. As old vines are removed by age or disease he plants many young and vigorous ones that will soon bear abundant fruit. The Lord of the vineyard moved among the vines of his setting at this reunion.

It was a revelation to us to see children from eight years up rise one after another and testify. At the sacramental service the last Sunday a little lad was the first to speak; he said, "I want to speak first for fear I will not get another chance." When the young people met at Brother Hoxie's beach for such a service, Albert, jr., a true son of Ye Chorister said, "I want to bear my testimony now for fear the church may never come out here again."

Brother and Sister McNamara of Independence did a good work in supervising recreation. This devoted couple, "Mac and Bee," were besieged constantly by boys and girls seeking advice about this or that. Many children and young people who would otherwise have been scattered here and there at their own will, seeking their own pleasure, were thus held to wholesome and well-directed play under counsel and fellowship that worked to their good. This supervision bore fruit in another way: when these workers said, "Come, let us go to the young people's prayer service," or, "Let us meet to-day with the older people," the children and young people were eager to follow the leadership previously established.

So our prayer services of a Sunday were much better balanced than is usual, the ages of those taking active part running from seven years to near ninety. Here too was evidence of previous labor—and in connection therewith was often heard in honorable mention the name of John Sheehy. Peter Whalley of Attleboro too did an excellent work in connection with Brother McNamara in charge of the young people's prayer meetings. Peter, as he is known to the children, will attend Graceland this coming term. And if he continues faithful will make one of our very best pastors in years to come.

An overseas man, he has had strange experiences. Here is a little story: Thirteen men went from Attleboro to the World War. Prayer was held for their safe return. A prophecy was given that all should come back. Peter was the last to return. He saw war on many fronts, in Greece, the Balkans, France, Belgium. Left a wreck in the hospital, nevertheless, at last, in 1920, he got back to Attleboro. A little boy who had prayed for him every day, then said to his mother, "Mama, Peter is home. Now I can pray for what I want." He had wanted a bicycle. When we learn to pray first for what *our brother needs*, and afterward for what *we want*, we will be as wise in the things of the kingdom as that little child.

ELBERT A. SMITH.

(To be continued.)

'HE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, September 12, 1923

Number 37

EDITORIAL

Family Altar

The family altar is becoming quite old-fashioned according to the *Literary Digest*, and attendance at college chapel is also looked upon merely as a tradition that can be dispensed with, as is shown in 760 Harvard freshmen absenting themselves from a chapel service especially arranged for them. This naturally brings in question the validity of an education which neglects the true basis of our culture. The Chinese may go too far in making their religious books the key, the sole basis of education. In fact, we would literally agree that more than that is needed. But when one considers the grave importance of religion and especially the Christian religion for the upholding of our civilization, let alone for civic and economic progress, it certainly is a tremendous indictment that so many young men and young women are permitted to receive their college degree in gross ignorance of that which the Bible contains.

Some of the leading universities are now including a Department of Religious Education in which fine opportunity is offered for study of religious books. But as yet no religious course is made compulsory in these universities, so many students go through college without knowing anything about the Bible and other religious books, unless they obtain a knowledge elsewhere. Many of these do not attend church so their spiritual education is neglected.

In the faculties of the big universities will be found agnostics who tend to influence the minds of the students but, on the other hand, great numbers of professors are sound Christians and teach according to the Christian standards. A national authority on English literature, a professor in one of our great universities has said, "The man is not educated who does not know the Bible."

So it is seen that while a student may obtain a degree without a knowledge of the Bible, nevertheless the opportunity is afforded him and the Christian influence is felt by him, perhaps to a stronger degree than opposing forces.

The religious atmosphere of Graceland is one of

the best reasons for attending that institution of learning. There, one is assured of a complete education, spiritually as well as physically and intellectually. With a splendid faculty, all Christians, in a religious community and on a beautiful campus, Graceland stands as the seat of education in this church. Graceland trains for a complete living, neglecting nothing that is necessary for a full understanding of life and furnishing a basis for happiness.

College Day

College Day is announced for Sunday, September 23. On this day special offerings in all the branches will be accepted, the offerings to go into the Graceland College fund.

This day is now observed annually in the church and a great deal depends upon its success. Our educational institution must be supported if we are to reap the benefits therefrom. The extensive program for the coming year affords unprecedented opportunities to our church members, but it also adds responsibilities. This duty we cannot shirk. Graceland needs the whole-hearted support of the branches on this day which comes only once a year.

It is suggested that wherever possible, those who have spent some time in Graceland and know the spirit which prevails in that institution as well as the value of its training, be utilized at the Sunday services, September 23, in the various churches where they may be now residing.

Branches are enjoined to set aside this Sunday for observance of College Day. May the support of the membership be greater than ever before in rallying to the standard of Graceland.

I Work. Do You?

Do you like your work? The question is a common one, but it is not to be answered by yes or no.

The man who likes his work so well that he is satisfied, is dead mentally and might as well be in the same condition physically. To be satisfied with accomplishments but dissatisfied to remain static should be the desire of every worker. Only that condition can bring happiness.

An employee once asked the new manager, "Do you like your work?" The new manager answered, "Yes, but I am not satisfied with things as they are." This admission of dissatisfaction was quickly met by the employee who wished to reassure his boss, "Oh, that's all right, you will like things after you don't have to think about doing them."

Yes, we believe some people are too lazy to think, but they are not happy. The blessed are they who can solve each problem with confidence and power and realize what that satisfaction is that comes from success. Wrestling with problems of life makes one strong physically, mentally, and spiritually and brings life and vigor into one's veins. It is glorious to be privileged to work.

From the Log of the Four Ninety

PART SEVEN

At the close of the Onset reunion the Chevrolet Four Ninety was put in dry dock, and we took a more seaworthy craft, the *Commonwealth*, to New York City, bound for the Deer Park reunion. The night ride down the sound is very pleasant and interesting. As we drew into New York in the fog and smoke of early morning, we noted the typical harbor scenes more or less familiar to all Americans, at least by reputation.

There, for instance, stood the Statue of Liberty in her familiar pose—and we were right glad to see her from behind rather than from before. In imagination at least we could sympathize with the colored soldier who had been overseas some three years. When he passed the Statue of Liberty on the return trip he admonished her, "Madam, if yo' evah sees me again yo' sho' gwine to turn around."

Ellis Island, the purgatory of souls bound for the promised land, fascinated us. It is the material expression of the old saying, "So near and yet so far." There many sit awaiting judgment. Whether they will be admitted or deported is a heart-breaking question in each individual case. The inviting shores of the land they have come so far seeking with such high hopes are in plain sight, yet the Greek might as well be in Athens, the Italian in Rome, the German in Berlin. Once out of purgatory and finally admitted to citizenship such may well marvel at the lightness with which native born citizens sometimes wear their citizenship. With the captain of the Roman guard to whom Paul said, "I was free born," they might answer, "With a great price obtained I this freedom." Ellis Island reminds one that to be a free-born citizen of America, whether it be in the United States or in Canada, is a thing to be thankful for with an increasing

thankfulness as these days darken over the trou world.

The skyline of lower New York is a magnificent spectacle. Rising from the sea it seems to buttress the sky. Here commerce and trade have erected their most wonderful temples to the god of materialism.

Soon we were riding dry-shod under the Hudson River. No miracle now. For here men do the engineering feats of supermen. It is a great change from the quiet ponds and lonely sand dunes of lower Cape Cod to the crash and roar of New York City, and the flying shuttles of the subway which weave the tangled threads of human lives into a curious design. Greater New York? What is the spirit of greater New York? One sat in her limousine by the curb, waiting her—husband, shall we say? Her hair was bobbed. Her arms and shoulders were bare. Her gown was destitute of sleeves and pauperized as to neck. Her face was calcimined a tombstone white with an over-layer of vermilion on the cheeks. She was bedezined with jewels. Her eyes were hard and bold. She seemed to say, "I am the spirit of New York." Another came down the walk carrying a baby. Her dress was plain but attractive. Her sensitive face bore the tinge of health. In her eyes was the light seen in the eyes of all young mothers in all lands. She seemed to say, "I am the spirit of *greater* New York." Here the base and the noble dwell together in modern Babylon. There is no question which is the greater. But which will win out? What will come out of this welter of humanity, this whirlpool at the foot of humanity's Niagara?

Right glad were we to be rid of it and into the open fields of New Jersey. Arriving at Deer Park, just across the line in Pennsylvania, we found one of the most beautiful reunion grounds that it has been our lot to visit. The Saints here have seventy-six acres of land, a large auditorium and dining hall, and sixty-six tents with cots and other equipment. The camp is located at the top of a slightly hill in a grove of tall oak trees. Water is obtained from a natural spring, clear and cold, said to be the largest east of the Rockies. It is traditional that the Indians of this region held their last council meeting at the Deer Park spring.

Bishop Zimmermann has made this camp possible, and now has a worthy assistant in his son, John Zimmermann, jr. Brother Zimmermann is now considering plans by which he hopes to make these splendid grounds available to colonies of children and mothers from the city during the entire summer, excepting the two weeks of reunion time. To a city-born child, accustomed to dirt and brick walls,

to a weary and poverty-ridden mother, such a vacation would mean heaven on earth.

Deer Park is located in a section of the country where points of historic interest abound. Near at hand is Philadelphia, claiming the "cradle of American liberty"—though to be candid New England seems to boast several "cradles of liberty"; probably because during the Revolution New England rocked with patriotism. The new-born child of democracy had many faithful nurses. Boston donned her cap and gown, following her tea party, while Paul Revere rode for the farmer surgeons who at Lexington and Concord whetted swords for the Cæsarean operation. The maternity ward was very busy. But it was from the Philadelphia convention the final word went out: "The child will live." Hopeless confusion often follows revolution; the Constitution drafted by divine guidance insured the longevity of the new Republic.

Close by the park runs the beautiful Delaware River. And our young people went often to bathe at the spot where Washington made his famous crossing. To be sure the summer setting does not remind us very much of the picture that thrilled us in boyhood's days. The river is not choked with enormous cakes of ice. But possibly the picture was not in all details accurate. It seems incredible for instance that Washington should have crossed standing up in the boat. A bad example for the Father of his Country to set his children. But there were the elements of the dramatic which still fire the imagination—the enemy, well fed, well armed, comfortable, feeling secure in Trenton—so secure that they are engaged in holiday revelry; across the river the ragged continentals, poor, without adequate arms, cold and hungry and despised. There, then, entered the daring genius, the nerve and courage that leads the shivering ones across the river and launched a victorious surprise attack upon the surfeited ones. Every boy who has read the story remembers it, and will forgive the hero even if he did stand up in the boat, which any good Boy Scout knows is a foolish thing to do.

During the reunion, district conference was held, and the district officers showed us how to do the business of the district, even including electing delegates to General Conference, in two hours. But they did not discuss Form Four. We were privileged to meet with the young people at their Sunday morning prayer service in the open. And a memory that we shall ever prize records a visit from these young people who serenaded us one evening after we had retired to our tent, and greeted us in a friendly speech by their spokesman, Louis Ostertag, a French lad born near the last resting place of Joan of Arc. We were then happy to join them in

their rounds to sing for Bishop Zimmermann, John Zimmermann, Elders Stoff, Squires, and finally for Apostle D. T. Williams, who stopped at Deer Park on his way home from the British mission. Brother Williams had been the moving spirit in this little excursion of night singers, and at last dismissed them with the advice that they go at once to their tents. But no sooner was he comfortably ensconced in his own tent than they reassembled and gave him a pleasant surprise.

An interesting feature of the reunion was a series of three lectures by Reverend Henry Heine of the Crescentville Evangelical Church, Philadelphia, on the theme of stewardships, as understood and taught by various denominations. It is rather surprising how very closely he paralleled our ideas on tithing, stewardships, consecration of surplus, even the taking of a covenant as steward. There were some differences of moment, but not many. It may surprise some to learn how many books and pamphlets are being published and circulated by the various churches—literally millions of copies, dealing with tithing and stewardships. The speaker gave us a list of twenty-six such publications appearing below.

Even those who hold that we should "teach and not be taught" on such a theme would perhaps find it exceedingly interesting to canvass the ideas of other peoples and see how they stand on this doctrine, even as we have always been eager to make comparisons on baptism and various other doctrines. Certain questions are suggested by the comparison.

It is remarkable that very many of the religious ideas advocated by the Saints in the early days, and at that time denounced by other churches, have at a later date been taken up one by one and are now preached by the most orthodox: divine healing, the second coming of Christ, and various other doctrines will occur to the reader. And now the principles of tithing and finally stewardships, revealed to Joseph Smith ninety years ago, are taken over and preached from the house tops. Did we saturate the world with these doctrines? Did others by study and thought arrive at the same truths that we learned by revelation? or was the spirit of revelation accompanying the Restoration more or less pervasive, and has the Holy Spirit led many honest-hearted ones in many places to a perception of truth? Certain it is that the young and unlettered lad of Palmyra was inspired or he could not have so far out-visioned the wise and learned ones of his day.

All too soon the time came for us to leave Deer Park. We had found a warm-hearted welcome among the Saints of the New York and Philadelphia District, and we were loath to leave them, but we were scheduled for the Maine reunion. And so of a Sunday afternoon, with Brother John Zimmermann

at the wheel, we drove to the depot at Trenton. As we left the grounds, the Saints gathered by the roadside under the lofty oak trees and waved us good-by, while they sang, "God be with you till we meet again." A mist seemed to come over the landscape and obscure their faces for a moment; but when it cleared away, we saw them more perfectly than before, as brothers, sisters, colaborers. But that was a good wish: "By his counsel's guide uphold you; with his sheep securely fold you."

ELBERT A. SMITH.

Books on Stewardship

A List Compiled by President Elbert A. Smith

(Order books through the Herald Publishing House, Independence, Missouri.)

- American Tithers, James L. Saylor, New York, Methodist Book Concern, paper cover, 25 cents.
 Adventures in Tithing, by a Layman. The Layman Company, 35 North Dearborn Street, Chicago, Illinois.
 My Account Book. The Layman Company, 35 North Dearborn Street, Chicago, Illinois.
 You and Yours, Guy L. Morrill, Fleming H. Revell Company, New York, paper covers 60 cents, cloth \$1.
 The Law of the Tithe, Arthur V. Babbs. Fleming H. Revell Company, New York.
 The New Christian, Ralph S. Cushman. Methodist Book Concern, New York, paper covers 25 cents, cloth 50 cents.
 A Man and His Money, Harvey Reeves Calkins. Methodist Book Concern, New York.
 The Message of Stewardship, Ralph S. Cushman. The Abingdon Press, New York, cloth, \$1.
 Money, the Acid Test, by David McConaughy. The Westminster Press, Philadelphia, paper covers 50 cents, cloth 75 cents.
 Life as a Stewardship, Guy L. Morrill, The Hubbard Press, Auburn, New York.

Pamphlets

(Order pamphlets direct from publisher as listed.)

- The Kingdom Tax, S. S. Estey, The Hubbard Press, Auburn, New York.
 How Much Owest Thou? David McConaughy. The Hubbard Press, Auburn, New York.
 Immortal Money, Jay T. Stocking. Commission on Missions, 287 Fourth Avenue, New York.
 The Pastor's Pathfinder. New Eva Movement, 156 Fifth Avenue, New York.
 A 1923-1924 Model. New Era Movement, 156 Fifth Avenue, New York.
 How Brighton Did It. Department of Missionary Education, New Era Movement, 156 Fifth Avenue, New York.
 Is Tithing Worth While. New World Movement, Pittsburgh, Pennsylvania.
 The Stewardship of Personality. New World Movement, Pittsburgh, Pennsylvania.
 Women as Stewards. Forward Movement, Reformed Church. Reformed Church Building, Philadelphia, Pennsylvania.
 Stewardship Stepping Stones. Forward Movement, Reformed Church. Reformed Church Building, Philadelphia, Pennsylvania.
 A Manual and Course of Study on Christian Stewardship. Reformed Church, Reformed Church Building, Philadelphia, Pennsylvania.

LETTERS AND NEWS

Reunion News

The Bigger and Better Reunion

"A bigger and better reunion next year," was the slogan of one of the reunions even before its close. A bigger and a better one—is your district planning that too?

Forty or more reunions are over now with the ending of this reunion season, and the response for news from these gatherings has been well given. You have read of reunion activities in Australia, Canada, England, and almost half the States in the Union where these tent cities have been erected. Cities "of brothers and sisters, ten days of peace, Zion in miniature trying to reveal itself," is the way one district expressed it.

These news letters have not been competing with each other to make the biggest and best reports. They have been written that those who could not obtain their vacation at the time of the district reunion might not feel left out. The brothers and sisters who have moved from your district have read the news eagerly, too, for they wanted to hear from the folks "back home." The isolated have been cheered with your progress and planned to attend somewhere next year. Best of all, there has been an exchange of experience that the various districts might thus help each other. Let us see what can be gleaned from the various letters.

The purpose of the majority of the reunions seems to have been fivefold: spiritual, social, revival, educational, and recreational. This is as it should be, and to overwork any one phase brings disaster to the camp.

If active, healthy bodies suddenly become inactive and allow themselves nothing to do for ten or twelve days, except to sit still at church services, the sudden reaction from loss of exercise will be detrimental. To add enough play to keep the blood stirring produces health, and health is a strong factor with the majority of people in their peak of spirituality. Yet recreation must be wisely governed, for to overdo it would be to lose the valuable things for which the Saints gather together.

Many lines of activity have been found by which the camps have found this recreation. You can hear the young people yet discussing that wiener and marshmallow roast, the camp fire, the volley ball, croquet grounds, tennis court, the horse-shoe games, the mock funeral or wedding, the melon feed, the bathing, the hikes, the old-fashioned games, the basket-picnic dinner and all the things one omits in trying to recount them.

Some of the reunions convened at the hour when the Nation

Christian Stewardship. Reformed Church, Reformed Church Building, Philadelphia, Pennsylvania.
 Studies in Stewardship. Presbyterian Church in the United States, 410 Times Building, Chattanooga, Tennessee.

Dialogues and Plays

(Order direct from publisher as listed.)

- Starting Right. New Era Movement, 156 Fifth Avenue, New York.
 Farming Eden. New Era Movement, 156 Fifth Avenue, New York.
 Thanksgiving Ann, by Kate W. Hamilton. Interchurch World Movement, 45 West Eighteenth Street, New York.

paused for an hour of sorrow, and memorial services were held on the grounds for the late President Harding. Flags were flown at half mast throughout the reunions as a reminder of the Nation's loss, and for once the admonition to pray for the welfare of the Nation was not forgotten.

So it has not been all play. The themes which have been discussed at the prayer meetings from east to west and north to south bear witness of the earnestness of the Saints. A few of the themes have been: Consecration, Zion building, the influence of our daily walk and conversation, and our need of Zion. After discussing our need of Zion at one reunion for ten or eleven days, the question was turned about, "Zion's need of us." The first form was easy enough to talk about, the retrospection each of himself made many wonder if in Zion there was a place awaiting.

Besides the prayer meetings for young and old, there have been many spiritual sermons. The topics have been varied, their themes educational and evangelical. Some of these have been preached to the gathered Saints; some sermons were spoken for the benefit of the visitors. The timeliness of some of the subjects is seen in the following list: Charity, regeneration, daily living, stewardships, dead flies, progress, religious training in the home, stopping the leaks, the financial law, and sacrifice.

There were lectures, symposiums, study hours, plays, music, cantatas, pageants, busy field workers, tireless home officers, energetic leaders. The children were not forgotten, nor the young people. The older ones were provided for, and the various departments found expression.

Old friends have been met, new acquaintances made, we have come to know each other better. We have laughed together, played together, dined together, lived together, prayed together. Ought we not to be more united? We need not sadly sing at parting, "God be with you till we meet again." Keep in mind that bigger and better reunion next year. And if God shall between now and then, draw some nearer to himself who were with us this year, there is yet the Great Reunion to come.

One of the news letters said that the success of their reunion was due to a wide-awake committee. Not one that began five or six weeks beforehand, but one year before the committee was organized and in action. This sounds better than the call for departmental heads to be on hand the first day of the reunion to make out the program. The program should be in formation all year. Your district choir members should know months ahead what anthems will be sung so that they may be practicing in the home branches. The Orioles should anticipate for a long time that evening which is their responsibility.

The reception committee for visitors and dining service needs to be well informed and ready before the reunion starts. It cannot be planned successfully if you wait until the last week. And don't forget to distribute the honors of service. Where many are working, the greatest happiness is found. One reunion reported privately, "One of the best things about our reunion has been the number of people who have contributed to its success. On previous years the responsibility has sometimes fallen a great burden upon a few. This year it has been so distributed that none can complain of being too overtired to enjoy the services."

The cafeteria, help-your-self plan, seems to work best with our people. Carry your trays back, help the kitchen workers as much as possible so they can enjoy the program too, seems to be the spirit which characterizes the brothers and sisters.

The committee should not neglect the health of the camp. Make strict rules to apply to the careless. No water of any kind, not even clean wash water, should be thrown upon the ground. All garbage must be covered. The dining room and

kitchen must be screened, the toilets supplied with sanitary chemicals and covering. Then will the flies be considerate and the babies healthy and cooing. And oh, how we sometimes sigh for a bath, and mothers of babies long for washing conveniences! Surely those districts that own their own reunion grounds will be waking up to those needs some day.

So the bigger and better reunion which we plan has many angles to be considered that the saints may go home with even a greater store of spiritual strength than they have obtained this year, although we hear them expressing the profit they have gleaned for religious living, their broadened visions, their refreshed spirits, their strengthened faith, their increased love for their neighbors. Earnestly, unitedly they should be able to sing, "God be with you till we meet again."

MARCELLA SCHENK.

Eastern Oklahoma

DALBY SPRINGS, TEXAS, August 30.—Twenty-five were baptized at the Eastern Oklahoma reunion which has just closed.

The attendance was splendid, the preaching of a high order and the prayer meetings of a spiritual nature.

Sister J. S. White was in charge of the Department of Women. Fine work was done by the department, and the program is a progressive one.

Visiting speakers were Apostle Roy S. Budd and Elder H. E. Winegar. District President J. Arthur Davis also preached, in addition to his numerous other duties. Local officers also assisted with the reunion program and responded readily when called upon.

Renewed courage was gained at the reunion, and a bright future lies ahead in the district. Many expressed it as the best reunion the district has ever had.

Idaho District Reunion

RUPERT, IDAHO, August 27.—The Idaho district reunion has now become history. A time that all who attended shall look back to with fond remembrance because of the blessings received, and the kindly association of the Saints.

We are pleased to have the pleasure of reporting it as the most spiritual reunion ever held in this district, and was conceded, by several old timers who were there, to have been the best they ever attended. It seemd that before the reunion, discouragement and despondency had entered into the hearts of many, but we are glad to say that this was speedily removed, and was supplanted by a great desire and a zeal to continue faithful to the end.

Nearly every part of the district was represented, and the local attendance was also good. Especially was this true at the evening services at which time the large gospel tent was always filled to capacity, and often there were some on the outside. Conference appointees present were: Brothers J. A. Becker, R. L. Fulk, Guy Levitt, and Sister Ward L. Christy, all of whom rendered very valuable service. We were also pleased to have with us Brother and Sister A. Z. Rudd of Tulsa, Oklahoma. They are enjoying a camping tour and have been on the road since last April. This was the third reunion they attended this season.

Brothers R. C. Chambers and R. L. Fulk presided over the reunion, and under their able direction attention was given to all departments of church work. Each afternoon from 3.30 to 5 o'clock was given over to "The daily dozen," and volley ball, under the direction of Brother Levitt. It was a good variation, and needless to say that the Saints enjoyed it very much. Brother Fulk refused to indulge in the daily dozen on account of his frail (?.. condition; however, his very conspicuous figure was never missing on the volley ball field.

On August 23, Sister M. C. Condit, (Grandma Condit as we all call her) was 69 years old, and after the evening services the Saints remained in the big tent with grandma as the guest of honor. A very pleasant evening was spent. Songs were sung, and ice cream and cake were served, after which grandma addressed the crowd, giving expression of her appreciation for the kindly consideration of the Saints in remembering her. She has been an active resident of this district for forty years, and will represent the district as a delegate at the coming General Conference.

On Friday evening a program was rendered, followed by a wiener and marshmallow roast. A short two-act play was included in the program: "Garden of Gethsemane"; first act, "The morning of the resurrection," second act, "The risen Lord."

Dedication of the local church took place Sunday morning, August 26 at 11 o'clock with Brother R. C. Chambers, branch president, in charge. Dedicatory sermon was preached by Bishop Becker, dedicatory prayer by Brother R. L. Fulk, presentation of property, and brief history as to the building of the church, by Bishop's Agent Ed. L. Haas.

The Saints at Rupert are surely to be commended for their diligence and thrift, as the construction of the building was only started in November, 1921, and the building is now completed and paid for at a cost of over three thousand dollars, and notwithstanding the fact that the greater part of the construction was done gratis by the Saints. You will hear more about this later.

The conference voted to held a reunion in the district next year, time and place to be left to district presidency.

By a resolution unanimously passed by the conference they are asking the General Conference to appoint Brother Guy Levitt to the Utah-Idaho District.

At the conclusion of the reunion those under General Conference appointment started for the Utah district reunion at Ogden, while others returned to their respective homes. We are quite sure that all went on their way rejoicing.

Clinton District Reunion

HOLDEN, MISSOURI, September 2.—There were so few who gave us any promise of attending that we feared for the success of the reunion. And this condition of uncertainty continued right up to the time of the beginning, August 17. However on going to Fort Scott, Kansas, and visiting Gun Park, all fears vanished, and there came a wonderful feeling of assurance that the reunion would be a success, which feeling continued with us till the closing service on Sunday night, August 26.

There were some hitches in getting our tents, and some failed to order in time, but the way opened up splendidly so that all were provided for in some way. While there were only sixteen tents on the grounds, beside the district tents, many drove back and forth from their homes in automobiles. Thus the attendance was fairly good all the way through, and especially so at nights and on Sundays.

The location was a beautiful one, and the park pavilion at our service was the coolest and most pleasant place we had found during our long spell of hot weather. True, there was some dust to mar our perfect enjoyment, but a splendid rain disposed of that prior to the last Sunday.

The health of all in the camp was excellent. A good feeling was prevalent, and the time well occupied. Prayer meeting at 8.30, study hour at 9.45, preaching at 11 a. m., departmental work at 2, recreation 3 to 6, song service 7.30, and preaching at 8 p. m., was the general order of services during the week, with some slight variations. While there were no manifestations of the gifts in our meetings, all were

marked by a good degree of the Spirit which brought joy and comfort to the Saints.

The chief speakers for this reunion were R. D. Weaver, W. E. Haden, H. O. Smith, A. Karlstrom, J. Blackmore, Lee Quick, and R. T. Walters. Brothers Weaver and Karlstrom were just convalescing from serious sickness and were thus physically handicapped. However all enjoyed their efforts. Brother Blackmore had charge of the study hour and of the departmental work and made it interesting to all. The attendance was good and much was presented worthy of thought and careful consideration.

Sisters Blackmore and Juanita Haden did splendid work with the little folks, practically and profitably entertaining them in the big district tent while services were being held in the pavilion in the forenoon. Their efforts were very much appreciated. Sister Silvers, district Sunday school superintendent, was present. On Friday night a playlet was given by the young people in attendance. This was written by Sister Mina Kearney, and entitled "The call to service." This was in charge of Sister Silvers. Sister Jessie Silvers gave a talk in the interests of the Independence Sanitarium. Sister Martin also gave an address on health hints.

In harmony with a request by resolution from the district conference, the reunion association was dissolved and report made back to the conference, with a view of making the reunion a department of church work in the district, rather than existing as a separate and independent organization. In an expression by vote taken at the business meeting of the reunion, Rich Hill received a majority of two votes as the place for the next reunion. The district conference, of course, will decide finally.

The indications were, at the close, that the reunion was a financial success as well. Prospect was that all bills would be paid with a surplus left over for the next year.

Nauvoo Reunion

NAUVOO, ILLINOIS, August 30.—One more milestone is passed in the closing of the reunion at Nauvoo. Time alone can measure the great good accomplished. From a spiritual point it far exceeded the fondest anticipations.

The presidency were, Elders D. J. Williams, Amos Berve, and W. H. Gunn, later associated with F. Henry Edwards of the Quorum of Twelve. These brethren operated as a unit throughout and had the heartiest cooperation of the Saints in attendance.

Other speakers besides those mentioned were Patriarch Ammon White, Bishop George P. Lambert, and Charles J. Smith. All enjoyed the Spirit of the Master in their labors.

The social services were a great source of inspiration, and the class study period a great aid. There were three groups with able instructors for each group. The recreational activities each afternoon were enjoyed, though they were not featured above the rest of the services.

Thursday was Nauvoo Day and was represented by many of the citizens. Mayor Berger gave an address of welcome in which he expressed the hopefulness of the citizens in the gathering of the Saints, desiring that many more of like kind come in and help build up the city. This was followed by an address on the history of Nauvoo, by the city attorney, Mr. William Hemmy. Mr. Hemmy's eulogistic remarks with reference to the present members of the church were very much appreciated. His sketch then drifted back to his boyhood days and his praise of Emma Smith and the two sons, Joseph and Alexander, with whom he was personally acquainted, brought tears of joy to the eyes of nearly all present, including himself.

Many were the times, said Mr. Hemmy, that "Aunt

Emma" had cared for them when cold and wet! fed them her cakes, dried their clothing and told them stories which helped them to grow into manhood. "Always she warned us not to cross the island and swim in the rapids. We went 'swimmin' those days [he scorned bathing] as many times as we could get into the water, and Aunt Emma was always watchful of us." "No more truthful or honorable people ever lived than the Smith family," said Mr. Hemmy. His closing statement was, "An honest man was the noblest creation of God, and then to crown that he created woman and that woman was 'Aunt Emma.'"

Honorable mention is made of Sister Emma Burton who was in attendance at nearly every meeting, encouraging and exuding the Spirit of the Master. Her experiences in the Islands and Australia as related were in the large sense revelations and much of it applied to the needs of the present day. Surely the Lord has sent her on here to assist in building up this waste place. May he sustain her to this end.

At the business meeting, steps were taken to plan the next reunion. It is hoped to build permanent buildings and develop this as one of the largest and best reunions in the church. It can be done.

Pinconning Reunion Closes

BENTLEY, MICHIGAN, August 27.—The reunion held at Pinconning closed on the night of August 26, and we feel that much good has been accomplished in spite of the cold weather and rain which prevailed the whole week causing some sickness and discomfort to those attending. The assembly tent was blown over twice and torn in several places.

Some interesting sermons were delivered by Apostle Paul M. Hanson, and Bishop F. B. Blair spoke on "The law of tithing and stewardship." Other speakers present were Elders J. Shields, G. W. Burt, J. Bailey, William Davis, William Grice, William Flegg, B. H. Doty, and G. E. Burt.

The district orchestra under the direction of Elder B. H. Doty furnished music during all of the reunion.

Thursday evening was devoted to a musical program after which stunts were given by eight groups. There we saw "The old-fashioned school" "Wash day," "The wild man from Borneo," and even "Spark plug."

There were not as many spiritual gifts as we had at our preceding reunion, but every service held was inspirational, and fully as good as those of last year. We are planning on having another reunion at the same place next year with Otto Bartlett as president of the Young People's Association, with Mildred Mitchell, secretary, and Verna Burt, treasurer.

Brush Creek Reunion Closes

CENTRALIA, ILLINOIS, September 5.—The Brush Creek reunion came to a close Sunday, September 2. The weather was very good with the exception of thunder showers which came at the latter part.

The daily program was as follows: 8 a. m., young people's prayer service; 9 a. m., regular prayer service; 11 a. m., preaching; 2.30 p. m., departmental work or preaching; 7.30 p. m., preaching.

The preaching, which was of a high order, was done by Elder C. E. Wight; Bishop C. J. Hunt; Elders H. Sparling, I. M. Smith, B. E. Brown; L. C. Moore, district president; and C. H. Wesner, Bishop's agent.

The prayer meetings were good.

The last Saturday night the Saints of Centralia presented an eight-act play, "The opportunity of the Sunday school."

Mrs. B. E. Brown and Mrs. H. Sparling had charge of the departmental work.

A business meeting was held, and a committee chosen to have charge of the reunion next year.

Thirty Baptized at Central Oklahoma Reunion

REDROCK, OKLAHOMA, August 28.—The Central Oklahoma district conference and reunion closed August 27 after ten days of profitable time spent enjoying the spiritual side of life. The Lamanites and the white Saints were as one. It is remarkable how the Lamanite Saints are grasping the gospel, and so humble and sincere in their work. Two Lamanite brothers were called to the priesthood: Brother Robert Small Koshiway, of Perkins, Oklahoma, to the office of priest, and Brother Hoke Dent, of Redrock, to the office of elder. Their ordination will be provided for. Thirty baptisms were recorded, Elders Hubert Case and Jack Koshiway officiating. We wish to mention here the baptism of Brother Earnest Hart who is afflicted, whom we have hoped to see come into the work for a long time. He is the husband of Sister Bernice McGeorge Hart. Also their little girl, Earnestine, was baptized.

In the business meeting time and place of the next reunion was left to the reunion committee and the committee instructed to solicit any kind of donations that go to help carry on the reunion, such as money, canned fruit, vegetables, etc. If this meets approval we expect to have a free reunion. Let us all get our shoulders to the wheel and help so that all may have a chance to come and have a spiritual feast. Those living in branches or the neighborhood where one of the committee solicitors live, should get in touch with them at once. "Make hay while the sun shines." Those on the reunion committee are as follows: Earl D. Bailey, district president, Tulsa; T. P. Greenwood, missionary supervisor, Skiatook; W. A. Ammermon, Terilton; W. P. Rumsey, Sperry; Jack Koshiway, Red Rock; Robert Small, Perkins; H. K. Rowland, Piedmont; E. D. Dillon, Oklahoma City; B. R. Hixson, Holdenville; A. H. Christensen, Kaw City; and Sister Alice McGeorge, Enid.

During the reunion the Department of Women met daily under the supervision of Sister Ed Dillon. Good meetings were reported, which consisted of talks, demonstrations, and instructions that go with that line of work. Sister Dillon is a faithful worker with the Indian sisters. She would not miss a tent in her rounds over the camp to visit with each one. She talks, eats, and prays with them, and they all love her.

A young people's class met daily, supervised by Sister McGeorge. She made it very interesting for the young folks. Programs consisted of Bible story-telling and recreation. We wish to mention one gathering at a marshmallow toast where we had an attendance of seventy-five. Brothers Moore and Koshiway led the crowd to the woods to a beautiful spot cleared off where the Indian boys proceeded to build the fires. All were lined up, marched to a spot where marshmallows were served, and the toasting began. Many pleasant words were exchanged as well as new acquaintances made. Sacred hymns were sung, and then "America," after which Brother Koshiway offered the dismissal prayer and all marched back to camp.

Sister H. K. Rowland was supervisor of the children's activities. Excellent work was reported. The picture and clay work appealed to the Indian children very much, also the little health plays and drills she taught them.

The Oriole work was under the supervision of Sister Pearl Greenwood. Commendable work was reported. Daily meetings were held which consisted of talks, stories, first aid work, kodaking, and basketry. Sister Leah Rowland, teacher, was a very efficient one. Merits were awarded and ranks completed. The Terilton Oriole girls were the only circle rep-

resented there, of which Sister Pearl Greenwood has been the leader since they were organized. They have attended the reunions and made expenses by giving socials, bazaars, etc. The girls completed the Oriole work and had a graduating exercise at reunion. Sister Doris Compton gave the valedictory address which was splendid. They were then initiated as Temple Builders under Sister Ed. Dillon, district organizer, and Sister Alice McGeorge, district organizer of Idaho. The Indian girls were present during the meetings, which gave them an idea of the work. Four of the Orioles were baptized, two of whose parents are nonmembers.

Many good things which were enjoyed could be reported, such as programs, picture slides by Brother Karlstrom and Brother Case, and good speakers throughout the reunion.

Kansas City to Have Special Meetings

Missionary Efforts Being Made

KANSAS CITY STAKE, September 3.—Special meetings are being planned by three of the churches of the stake, Central, Grandview, and Malvern Hill, for one week beginning September 23 and ending September 30. The meetings in these churches will be held simultaneously. Speakers arranged for are: Apostles E. J. Gleazer, Clyde F. Ellis, and Myron A. McConley.

Stake Missionary Amos T. Higdon commenced a series of special meetings at the Second Church, Twenty-first and Bellevue, August 25, which are to continue until further notice.

Malvern Hill made its regular monthly special effort Sunday, August 19. Bishop Charles Fry, recently of England, was the speaker at 7.45 p. m. Music was furnished by the junior choir.

A missionary effort is being made at Washita Station some distance from Malvern. Elder W. O. Hands, assisted by George O. Sherman and Fred J. Cleveland, is in charge. The interest is good.

Speakers at Central for Sunday, August 26, were J. A. Tanner at 11 a. m., and F. S. Anderson at 7.45 p. m.

The regular quarterly conference business session of the stake was held on Monday night, August 20, at Central Church. The hearing of routine matters included reports and the election of twenty-nine delegates to the General Conference. The work was accomplished harmoniously. No conference meetings were held Sunday.

Bishop F. B. Blair has been in attendance at several reunions but is expected to return soon.

The local choir at Grandview under the direction of Sister Maude Evans, gave a musical Tuesday night, August 28, which was much appreciated. Brother James R. Houghton assisted with two vocal numbers which were well received. A silver collection netted about seventeen dollars.

Mount Washington Church gave an ice cream social August 21, near the station, which was enjoyed by all who attended.

A social affair on August 28 at the Heathwood Mission resulted in the neat sum of \$125. Two young sisters were in competition for the possession of a quilt, the one raising the most money being the winner. They succeeded in getting \$87.

Argentine followed suit on the 30th when an ice cream and soft drink festival given by the Sunday school increased their exchequer \$40.

These affairs, while carried on for a monetary benefit primarily, are also a big asset in a social way as there is usually a full turnout on the part of the members. Also the neighbors near by are in attendance.

Holden Stake Issues Bulletin

Volume 1, Number 2, Appears on August 15

HOLDEN STAKE, September 3.—[The following are extracts from the bulletin which will appear regularly in Holden Stake, issued by the presidency, bishopric, and department heads.]

Editorialettes

On July 15, the stake entered on its eighth year of history. At the time of organization there were six branches, viz., Holden, Knobnoster, Warrensburg, Post Oak, Lees Summit, and Lexington. Six have been organized—Sedalia, Grandview, Bates City, East Independence, Atherton, and Buckner, making twelve churches at the present time. New church buildings have been erected or purchased at Lexington, Grandview, and Lees Summit. Churches at Marshall, Knobnoster, and Post Oak have been dedicated. The Saints at the following places have committees at work preparatory to building—Sedalia, East Independence, West Marshall, and Atherton. The Saints at Warrensburg have purchased a lot near the college campus for a building site. Then we must not forget the purchase of the building which is now known as the Holden Home for the Aged.

What will be the story of the next seven years? May it still mark progress for the great church of Jesus Christ.

News Items

Atherton.—Six children were recently baptized, three of whom were in a family whose parents are not Saints. They have attended our Sunday school, however, ever since it was organized. Our Children's Day program was given to a full house. The Methodist Sunday school accepted our invitation by a vote of their school and dispensed with their services.

Bates City.—Brother and Sister F. E. Ford are leaving for Lamoni, where Brother Ford is to act as superintendent of schools.

Stake Bishopric

The stake bishopric sent printed blanks to "scattered members" with Bulletin No. 1, to be filled out and sent with church funds to our office. One energetic young member wrote: "I certainly am glad you sent me a blank to fill out, because I want to try to do all I can for the church . . . I have paid my tithes, but will give you a freewill offering." We trust many more young Saints will follow the splendid example of the one referred to, also all older ones.

We are proud of our growing list of names of children who are tithepayers. Of the number is a son of a missionary who made four payments in two months, ranging from five cents to fifty cents. This emphasizes the result of careful teaching of tithing in the home. From the very small earnings this boy has faithfully observed his duty. We sincerely trust all parents will be thoughtful and persistent in teaching their children this divine and helpful law of giving to the Lord's work.

Department of Recreation and Expression

During this season of the year when we are experiencing warm and sweltering weather, there seems to be a waning of interest in this department of the work. In order to keep up the attendance and interest—let us have a good intensive lesson period, then an instructive, uplifting, and entertaining program.

Department of Women

When the camping season is on, and also the extremely warm days, the housewife has not much time and energy to give to outside work.

In the Holden group both morning and evening services on Sunday, July 29, were given over to the Women's Department.

Since the cradle roll was organized, there have been one hundred seventy-two babies enrolled.

The Holdea Aid Society has one hundred forty-two members enrolled.

Summer Activities at Lamoni Close

Opening at Graceland Brings New Problems

LAMONI, IOWA, September 5.—A pie supper was held in Central Park by the Orioles for the purpose of securing funds for the prosecution of their work. There were pies and girls galore, but only a few boys with an equally small amount of change developed. However a few loyal ones came and enjoyed a good program and games, and most of the pies were disposed of at a profit, which netted around five dollars. The affair was carefully chaperoned by monitors and others.

The community pictures, the last of which was held Tuesday, September 11, have proved a greater success this year than ever, Central Park being taxed to its limit at each session. A series of twelve pictures was shown. Good, wholesome pictures, carefully censored, were screened. The project was sponsored by the Commercial Club and the Ladies' Booster Club, and financed by personal subscription.

With the coming of the college students, the necessity of dividing the Sunday school again becomes apparent. During the summer the entire school has been housed at the church. The division this year will be somewhat different from last year. Instead of caring for the adolescents and seniors at the high school building, as was done last year, they will meet with the adults at the church, and the primaries, juniors, and intermediates will meet at the school building.

It is hoped that this will overcome several difficulties encountered under the other arrangement. Firstly, it will give the seniors an opportunity to attend the 11 o'clock service at the church which they were compelled to miss when meeting the other way. Secondly, the choir is being reorganized and will furnish music at each session. When the young people were held at the other building during the entire Sunday school hour, this was impossible. The primaries were terribly crowded in their allotted portion of the church, and this will be avoided by the change.

Elder D. T. Williams addressed the people of Lamoni, September 2. Having just returned from his mission to the British Isles, naturally his talk was concerning conditions there. He visions, as no one can who has not been in close contact with these peoples, the awful conditions industrially, socially, and spiritually. These were discussed in the light of the attitude which the church should occupy toward these peoples. There is no use to offer them theory, he said, because they demand something tangible, something which has been tried out and found successful. The economic system advanced by the church is a panacea, but the church must put it into operation before they can hope to accomplish anything among other peoples.

Lonzo Jones, who was at the head of the religious education class of Graceland last year, has been home for a couple of weeks from Iowa City. He returned this week with his family and will spend at least two years at the university according to present plans when he hopes to complete work for a doctor's degree. He has accepted an assistantship and will do personal work among the students while doing regular work. At this he is not a novice, having secured experience while acting as dean of men at Graceland.

There is no need for dormitory students to go hungry this winter, judging from the amount of fruit and vegetables put up at the cannery this summer. This work has been in charge of Clark Hursh, of Independence, and the work done mostly by the boys of the college. This gave Mr. Bullard, superintendent, more time to devote to the different building projects under way during the summer. The canned goods enumerated are as follows: string beans 54 gallons, peas 29 gallons, corn 223 quarts and 267 pints, tomatoes 189 gallons and 197 quarts, apples 478 gallons, apple butter 3½ gallons, grape jelly 14½ gallons, sweet pickles 40 gallons, salt pickles 60 gallons, rhubarb 12 gallons.

LENA J. GRAHAM.

Lamoni to Have New Railway Station

Lamoni is very enthusiastic over the prospects of a new railway station. Work has actually begun, and everyone is breathing easy now. For at least twenty years citizens have been trying to persuade the Chicago, Burlington & Quincy Railway Company that the old station, which has served the town for forty years, was not adequate to our needs and they have at last fully succeeded, for the new depot is to be one of the finest in this section of Iowa. So visitors at the Young People's Convention next June will meet a much more pleasing scene on entering Lamoni than last year. The old station and surroundings have been an eyesore for many years and one of the greatest drawbacks to the progress of the town.

The new station will be 24 by 60 feet, of pressed brick and stucco construction, with stone trimmings and a green asbestos shingle roof, which will make it very attractive and durable. The interior will be modern and commodious in every respect. Brick pavement will surround the building. The old building has been moved back and will be remodeled into a freight depot.

Lamoni has almost finished eighteen blocks of brick pavement, and more is under construction, so the town is going forward commercially. Tourists are loud in their praise of its cleanly and progressive appearance, all of which is conducive to the good of the people.

Graceland College has been the busiest place around here this summer. The management has employed a force of between fifteen and twenty students during the summer vacation. Part of them have worked on the excavation for the new gymnasium and convention hall, some on the new modern cottage being erected at the College Farm, others remodeling Herald Hall, and still others at the cannery and farm garden. This is a good start toward the self-help department to be inaugurated this fall. The farm cottage is nearing completion, the plastering being in progress this week. Excavation for the gymnasium is about completed and sewer connections are being made.

College opened September 10 with splendid prospects. Herman Hale Smith, former student, now secretary to Governor Sweet, of Colorado, delivered the opening address. A number of junior graduates who have been teaching have returned for the senior work which has just been added. The new agricultural course is a much-talked-of addition attracting wide attention. Graceland is in the front ranks of colleges of her size in the recognition of this branch of industry educationally.

Elder Charles Harpe has been very sick in his mission field in Kansas. He is now thought to be out of danger and will be home for a rest soon.

The Sunday evening preaching services in the church park are well attended. Special music is provided at each meeting.

Wilbur Long, son of Elder E. E. Long, one of the editors

of *Scout Chum*, a Lone Scout monthly, and his companion, Fisher Carlile, hiked to Chicago to attend the National Scout meeting there last week. They made the distance of approximately four hundred miles in three days, only being obliged to walk about fifteen or twenty miles of the whole distance. They were very fortunate in securing rides and are enjoying the "windy city." They expect to try to locate work.

Denver Appreciates Apostle's Visit

DENVER, COLORADO, September 4.—Denver, the Gateway to the Rockies and the Golden West, is quietly going "about its Father's business," in spite of the fact that little is heard of its activities through the *HERALD*.

Many of the members of the branch have just returned from the reunion at Colorado Springs. All seem to realize that this was one of the best reunions the district has ever held. One visitor said he would not have missed Apostle J. A. Gillen's sermon on the first Monday for fifty dollars. It was a soul-stirring appeal to the Saints to occupy worthily in the gospel service to which they had been called.

Apostle Gillen passed through Denver last Wednesday on his way to other parts of the field, and the branch was privileged to hear him preach the gospel of faith in Jesus the Christ. We hope he will come again soon.

At the young people's meetings on Wednesday evenings special lectures are being given on the *Book of Mormon*. The book itself is being studied, chapter by chapter, and fresh evidences of its divine origin are brought to light.

The work is onward in Denver; peace and harmony prevail, and the Saints are striving faithfully toward the ideals of Zion.

Educational Conference at Niagara Falls

New York District Holds Meetings August 31 to September 2

NIAGARA FALLS, September 3.—This has been an educational conference in the highest sense of the word, both intellectually and spiritually, which after all are but different manifestations of God working through various agencies to bring to pass his purposes.

All of the various departments of church work were well and ably represented, and there were also some very pleasing contributions to our program from our Lamanite brethren. Both at the Friday evening service held under the auspices of the Department of Recreation and Expression and at the church service on Sunday afternoon we were privileged to witness some striking evidence of the fulfillment of the prediction that the Lamanites would become a delightful people. Some of that race at least are working zealously to that end.

The program of the Department of Recreation and Expression was confined almost entirely to music, some excellent selections being given, among them being a piano solo by Mr. Willard, a Lamanite living at Niagara Falls, and a vocal solo by his wife, both accomplished musicians.

This not being a business conference, the only business transacted was the selection of delegates to General Conference and provision made for the disposition of money taken up at collections during conference, which was authorized to be given to the missionaries present. Elders Arthur Allen, C. A. Spillsbury, J. F. Rudd, and A. E. Stone were chosen delegates to General Conference and were given the usual instructions regarding voting.

Elder F. G. Pitt, substituting for Apostle Gleazer, opened

the church part of the educational program with a very timely talk on the important subject: "Who will abide the day of his coming?" applying it especially to the inhabitants of Zion, the pure in heart.

The Sunday school and Department of Women gave a very interesting program Saturday evening under the direction of Superintendent M. E. Whitehead and Superintendent Clara E. Bradt, consisting of music, talks, reports, etc., by able workers in these departments, all of which impressed upon those present the importance of the auxiliaries in building up Zion. Miss Elsie Elms, a Lamanite, sang very beautifully, "Open the gates," and Mrs. Blanche Allen Needham, gave two of her favorite songs in her characteristic and pleasing manner.

The peace and harmony that prevailed throughout conference reached its climax at the sacrament, prayer and testimony meeting held at nine o'clock Sunday morning, which was preceded by an excellent preparatory priesthood service, which was well attended. At this meeting Elder Stone gave some very fundamental suggestions as to the dignity of those called to represent the great God of the universe, and also specifically as to their calling. The priesthood being called to teach and not to be taught, those holding these sacred offices must therefore have something definite and authoritative to teach—they could not give something they did not possess.

At all three preaching services the Spirit of the Master was present and all rejoiced in the bountiful repasts consisting principally of the bread of life. All were edified. But one of the most interesting phases of the entire conference was the subject of the address Sunday afternoon by the very talented speaker, Miss Elsie Elms, who took as her theme, "The American in reality." With her wonderful eloquence she alternately moved her audience to tears and determination to help her race out of their present position of Government wards to places of citizenship and individual responsibility where alone development is possible. This woman is now reading with great interest the *Book of Mormon* and when she started to speak from the pulpit she asked that she might be allowed to speak from the floor, as she felt that she was standing upon holy ground.

Many other very interesting features were enjoyed at this conference which it would be impossible to give in detail, but when we report that we were all edified we want you to understand just what that means in the full sense of the word. And throughout the conference it was strongly urged that with these great blessings would come additional responsibility. Our new district president, Elder Arthur Allen, has been very active during the short time he has been with us and reported that one new branch and a mission had been organized, the branch at Syracuse and the mission at Rochester, both near the cradle of our faith.

J. F. RUDD,

ANNA M. LLOYD,

Press Committee.

Community Chorus Organized at Holden

HOLDEN, MISSOURI, September 11.—A community sing, held at the auditorium, Tuesday night, September 11 at 8 o'clock, was a great success, according to the numbers present and the enthusiasm shown.

Under the direction of Brother James R. Houghton, the townspeople gathered to enjoy a community song fest. The program opened with the singing of "The Star-Spangled Banner." An address by Mayor E. James on "Music and its relation to community life" was then given. Two more songs were sung, and then the Reverend J. C. Needles, head of the

Ministerial Alliance, spoke on "Music, the spiritual purifier of life." The program continued with community singing and a solo by Brother Houghton, followed by a short address by Mrs. E. James, head of the Commercial Civic Club, on "Music and its relation to the home." The program closed with a talk on "Music as an important factor in war and peace," by Mr. C. W. Watkins, head of the American Legion, and then "America" was sung.

The purpose of the gathering was to organize a community chorus. This is an activity that is becoming popular in many towns and cities, and Holden is not to be behind other live communities in its musical expression.

Independence

INDEPENDENCE, MISSOURI, September 10.—The conference choir, now known as Zion Pilgrims Chorus, will make a concert tour of three branches on Sunday, September 16. The chorus of one hundred voices will leave Independence by automobile in the morning, and go first to Holden for one hour of sacred music at 11 a. m. The concert will be held in the town auditorium. At 2.30 p. m. the chorus will repeat the concert at Warrensburg in the Market Street Methodist Episcopal church building. In the evening at 8.15 the third concert of the day will be given at Lees Summit. The concerts offer not only a splendid privilege to the membership of the three branches where the concerts will be given, but also to the membership in the near-by towns. The Zion Pilgrims Chorus has been rehearsing all summer, and has given many public concerts in Independence under the direction of James R. Houghton. This has been in preparation for work during the General Conference, and the chorus at this time is well trained and nearly ready for its conference concerts.

Next week's program on the Campus will be: L. D. S. Band concert at 8 p. m. and feature picture, Douglas McLean in "The Hottentot," September 15. Sunday night services will consist of a sacred concert by the L. D. S. Band and preaching at 8 o'clock by President Elbert A. Smith.

A series of evangelical services beginning September 23 and running daily until the opening of conference has been arranged. The preconference speakers have been assigned to the various churches as follows: Stone Church, Apostle John W. Rushton; Walnut Park, Apostle T. W. Williams; Liberty Street, Apostle D. T. Williams; Enoch Hill, Apostle Roy S. Budd; Englewood, Apostle James A. Gillen; Second Independence, Apostle Paul M. Hanson; Spring Branch, Apostle J. F. Curtis; Central Kansas City, Apostle E. J. Gleazer; Grandview, Kansas City, Kansas, Apostle C. F. Ellis; Malvern Hill, Kansas City, Kansas, Apostle M. A. McConley.

The pageant written by Mrs. S. A. Burgess will be presented on the Campus, September 21, by the Independence Dramatic Club. A cast of about three hundred persons will be used in the production. Elaborate costumes and stage effects have been worked out and the leads are being taken by experienced club members. The pageant will be presented again during conference.

With the opening of Graceland College on September 10, and other colleges and universities in the near-by States, the young folks of Independence are rapidly decreasing in numbers. Having returned from summer vacations several weeks ago the activities of the young folks increased, but now a sudden slump can be expected.

The Independence Institute of Arts and Sciences will open September 18 for the fall semester. Registration in all departments will take place on Monday, the 17th, and classes

will begin on Tuesday. A larger enrollment than ever is expected.

Sunday morning services at 11 o'clock at the various churches in Zion on September 9 were as follows: Preaching at Stone Church by Bishop B. R. McGuire; Liberty Street, Apostle Roy S. Budd; Second Independence, Elder T. C. Kelley; Walnut Park, Patriarch F. A. Smith; Enoch Hill, Elder W. T. Brewer. Apostle F. Henry Edwards was the speaker on the radio at 6 p. m.

The choir at the Stone Church sang "The prayer of thanksgiving," a Netherland folk song supposed to have been written one thousand years ago. James R. Houghton sang, "The Lord is my light," by Allitsen.

The music appreciation course is being continued in the Department of Recreation and Expression at the Stone Church. The chief soloist for the program on September 14 will be Miss Katherine Raw.

Apostle M. A. McConley and family sailed from Honolulu on September 5 and were expected in San Francisco on Monday, the 11th. It is thought they will be in Independence by September 15.

Position Wanted.—A sister with girl ten years old wants housekeeping position in Independence. Call Presiding Bishop's office, telephone Independence 1428.

Alliance Branch Entertains Canton Saints

ALLIANCE, OHIO, September 3.—On Sunday, August 12, while singing our opening song two strangers came in, but by the hearty manner in which they joined in with the singing, we felt they were not strangers to the faith. They proved to be Brother and Sister Dooley, of Mulberry, Kansas, who were visiting their son here. Brother Dooley was the speaker in the evening. We enjoy such surprises, and hope any Saints journeying this way will remember to call at 70

(Continued on page 876.)

Rules of Order

The convening of our General Conferences always emphasizes the need for a general understanding of parliamentary rules. The most obscure delegate or ex officio is often called upon to vote in deciding some parliamentary proposition that is of itself important, and which leads to other issues of even more importance.

Personal and general misunderstandings are often avoidable if there is a general understanding of the rules by which deliberative assemblies are to be conducted.

The church used the new book of rules at General Conference last year. It will be used again this year. All who attend and those who follow the proceedings at long distance, should have a copy of the book for close study.

Workers in local and district work should have copies. It is a worth-while achievement to be conversant with proper usage so all may have their rights conserved and the best type of legislation be enacted in all cases.

The new arrangement of the book is considered by many as far superior to the old Book of Rules, and there are several changes in procedure which make it imperative that the book be studied so there will prevail confidence and efficiency instead of confusion and distrust.

Rules of Order for Deliberative Assemblies

915C Cloth\$.75

HERALD PUBLISHING HOUSE
Independence, Missouri

MISCELLANEOUS

Railroad Rates to Conference

As announced in the *HERALD* of August 22, page 796, special rates have been arranged of one and one half one-way fares for the round trip on the certificate plan. Delegates, except from the Pacific Coast, (see full explanation, page 796, *SAINTS' HERALD*, August 22) should buy a one-way ticket, being sure to get a certificate or receipt for the fare paid, and turn in to me immediately upon arrival.

Canadian Delegates

This arrangement has been approved from Eastern Canada as well as from all points in the United States, and we expect approval from Western Canadian lines.

Special Cars from Chicago, via Chicago and Alton Railroad

We will arrange for a special chair car on the Chicago and Alton train leaving Chicago Sunday evening, September 30, at 6 p. m., arriving in Independence about 7.15 a. m. Monday, October 1. A special tourist sleeper will also be provided on this train if there is enough demand. Double lower berths in this sleeper large enough for two persons would cost \$2.25 from Chicago to Independence. Upper berths, \$1.80.

It is hoped that all of those coming from or via Chicago will have their tickets routed via the Chicago and Alton Railroad from Chicago to Independence and avail themselves of this special service.

If you will come via this route and wish a tourist sleeper berth from Chicago, please let me hear from you at once.

G. S. TROWBRIDGE, *Transportation Manager*.

INDEPENDENCE, MISSOURI.

Rules of Representation

This is to notify the priesthood and membership of the church that at the General Conference to convene in Independence, Missouri, October 1, 1923, that the rules of representation as found in General Conference Resolutions under Resolution Number 234 under the title "Report of committee on representation" will be introduced, subject to amendments, for consideration and adoption as the rules of government for future General Conferences.

EDWARD RANNIE.

Clerk Wanted

Brother Morris F. Laughlin, Route 2, Worton, Maryland, would like to get in touch with some Latter Day Saint

(Continued from page 875.)

East Grant Street and test our welcome. Our pastor's home is at 737 South McKinley Avenue.

We had no services Sunday, August 19, because so many of our members were attending the Kirtland reunion. Our pastor and family, Brother Alba Smith and family, Brother Gordon and family, and Brother and Sister Saunders attended as well as Brother Arthur Gordon who was home from the navy on a furlough. All had a splendid time, and thought it the best they had ever seen.

On Labor Day the Canton Saints were the guests of the Alliance Saints at a basket dinner given at Lake Park. Singing, games, boating, and bathing were enjoyed, although we need not have gone in bathing to get wet. Just as the tables were set and all were being seated it began to rain. All grabbed a handful and scampered for shelter, where tables were once more prepared. Following the dinner it was decided to hold our picnic jointly, semiannually. There were fifty-four present.

Saturday, September 1, one was added to our number by baptism, Sister Gertrude Thomas. She with her family of five children are regular attendants at our Sunday school. Her husband was killed one year ago in a mine accident.

MRS. LEAFY M. GORDON.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Family Altar	865
College Day	865
I Work. Do You?	865
The Log of the Four Ninety	866
Books on Stewardship	868
LETTERS AND NEWS	868
Marcella Schenck—Lena J. Graham—J. F. Rudd and Anna M. Lloyd—Mrs. Leafy M. Gordon.	
MISCELLANEOUS	876
PRESIDING BISHOP'S REPORT	Supplement

woman, forty to fifty years of age to help in a store. A woman with a boy between eleven and fifteen years of age would receive consideration. Parties interested will please communicate direct with Brother Laughlin.

Conference Notices

Southern Ohio, at Middleton, September 22 and 23. The church is located on Logan Street and is easily reached. We hope for a good representation from all over the district. First meeting at 2 o'clock, Saturday afternoon. Please have reports in by September 18. A. E. Anderton, president.

Eastern Iowa, at Muscatine, November 2 to 4. Send reports to secretary. Evan A. Davis, president. Wesley W. Richards, secretary, 2015 Le Claire Street, Davenport, Iowa.

Two-Day Meetings

At Black River Falls, Wisconsin, September 22 and 23. E. J. Lenox, president.

Sunday School Exhibit

Don't forget to send your Sunday school handwork, your demonstration material, your picturization of lessons, etc., to the exhibit at General Conference. It is planned to make this exhibit of special value to all workers with children, and if possible to improve on what was offered last year. It will be in charge of Mrs. Maude C. Halley, 1610 West College Street, Independence, Missouri, to whom correspondence and material should be sent.

Addresses

C. E. Jones, 3625 1/2 Second Avenue, Seattle, Washington.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

The radio program for Sunday, September 16, will be broadcasted as usual at 6 p. m. Apostle E. J. Gleazer will be the speaker.

Our Departed Ones

SANDRIDGE.—Donell Sandridge was born July 17, 1922. Died August 12, 1923, at Sugar Creek, Missouri. Funeral service at Carson's Chapel, August 14, 1923, with sermon by J. M. Terry. Interment in Mount Washington Cemetery. Leaves his parents, Mr. and Mrs. Roy E. Sandridge.

PEARSON.—Cerinda Dennis was born in Elgin County, Ontario, May 8, 1837. Married Thomas Pearson. Baptized June 2, 1895, by Christopher Pearson. Died of stroke July 15, 1923, at the home of her youngest son, Henry Pearson. Funeral sermon by John Shields. Leaves six sons and three daughters. Seven children preceded her.

NELSON.—Nancy J. Eaton was born on Little Deer Isle, Maine, August 3, 1870. Married George Nelson in 1887. Baptized in 1892. After suffering for some months with her heart, she died July 11, 1923. Funeral from her home in Winterport, Maine. Sermon by U. W. Greene. Leaves five children. Two children have preceded her.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, September 19, 1923

Number 38

EDITORIAL

The Social Significance of the Principles of the Gospel

I. Faith

It has become more clearly apparent that we need trained men in our ministerial force, and we should be alert to the fact that while experience in actual work furnishes the best of training, this training should be but the finishing touches of previous or preparatory training. This preparation can best be accomplished with the aims of ministerial work clearly in view, and a scrutiny of the work of the ministry in the past will at least indicate the tendency. To "preach, teach, exhort" and "invite all to come to Christ," as the instruction on the duties of the priesthood puts it, has gradually developed into the slogan, "preach the gospel in all the world," and primary and almost all emphasis has been placed upon efforts at conversion, and baptisms has been the criterion of success largely. Individual righteousness has been urged as an escape from punishment.

Of course the efforts of the ministry have not ceased there, but we can fairly urge that personal salvation as a fruitage of the gospel principles has had too large emphasis in relation to some others of the fruits of the Spirit. One's own salvation must be envisaged, if the true Christian spirit is present, in relation to that of "The other fellow," for Christ preached other than a self-serving religion. In the past work of the ministry, the social application of our message has had too little place.

Another way of saying what we have just said (the repetition for the sake of emphasis) is that the "principles of the gospel" have been presented in their eschatological aspects, and our message given as a means of escaping hell and gaining heaven, "faith," "repentance," "baptism," and "laying on of hands," being the factors in securing escape from hell and admittance to heaven, while "resurrection from the dead" is rising for the "judgment" which shall determine our advent into "eternal bliss" or consignment to "everlasting punishment."

Not for a moment should the importance of the

eschatological bearings of the principles be disparaged, but certainly "individual righteousness" as a factor in salvation should be Christianized by being given its fraternal coefficient. Of this we are certain, our knowledge of what lies beyond the grave is slight compared with the sum total of our experiences here, and if we are to obey the admonition to "preach" and "teach" in our efforts to "go on unto perfection" the aim of our church must be translated into terms of social interrelation and justice.

From this viewpoint faith is more than mere belief in certain theological dogmas, it is even more than belief in the existence of God; it is belief in man also, and man as our brother. It is even more than belief in God and man; for as the power to remove mountains it is the inborn potential possessed by each to become what he should be as one of God's creatures associated with others—a social dynamic, an active power, and it is a basic principle in our social redemption as well as our individual salvation. Such faith is essential for us if Zion is to be. Faith thus seen is our individual portion of the creative power of God. "You have within you the power to accomplish much good," etc., and "he who waiteth to be commanded in all things is a slothful servant." "Faith in God" and our brother as the fellow creature of God is the power which will redeem Zion.

Faith, then, must be preached by the ministry who would make converts, and also by those who would have the Saints "go on unto perfection."

II. Repentance

To present repentance as merely that which leads to water baptism is to take a short view of this principle. It is of prime importance when seen as godly sorrow for a sinful attitude and a turning to God; but as a principle its functioning is continuous and ever present so long as there remains a tendency towards error. It is more than a mere turning point in one's life, a single instance of "feeling after God."

With progress there is continuous need for re-adaptation. Social life is constantly becoming more complex, and this growing complexity demands the power to adjust; for unless adjustment is continuous the individual becomes a misfit. To become a misfit means to fall into error. To become aware of the

error is the first step towards adjustment; but even awareness of maladjustment will not rectify the wrong unless there is desire to do so; and even desire to reform is inadequate, for there must be the power so to do.

Consciousness of maladjustment, plus desire to reform, plus the power to do so is the equation of social adjustment. It is God-given, and best developed by religion.

We should, then, preach repentance as a first step in synchronizing with God's plan of human progress—as a prime factor in conversion; but we should also present it as the principle of continuous adjustment to life's complexities.

Zion is impossible without the principle of adjustment and readjustment being active; for in advancing towards Zion conditions in the ideal, complexity will increase, and the willingness to repent must be a prominent characteristic of the workers for Zion.

Faith is the principle of urge, and repentance is the principle of adaptation. They must never be absent in the activities of a people working towards a better social order.

III. Baptism

The place in our theology occupied by the principle of baptism is generally well understood, and yet here again we may have failed to stress certain aspects, thus at least relatively overstressing others. The defense of water baptism as an essential to salvation has been well made, and as a "covenant with God" it seems to be generally comprehended; but not enough importance is attached to the renaissance without which the kingdom of God cannot be seen.

Socially both baptisms have deep import and significance, and we should not fail to present these aspects especially in their bearing upon the processes through which perfection is to be reached. Water baptism is not alone a "covenant with God" but is an initiatory rite to the fraternity of the Saints, and as such has significance as the contract by which the candidate binds himself to the work of the fraternity—the dedication to its cause.

Of even greater social import than water baptism is the baptism of the Spirit; for without it the kingdom of God cannot even be seen, to say nothing about establishing citizenship therein. Our eyes once opened, vision cleared, then begins the task of earning our citizenship. The rebirth so vital to our "salvation," the renaissance which reveals to us the kingdom of God, we may well hold to be the development of the social consciousness which reveals to us our brother and the identity of his interests and our own. Water baptism as the sign of the contract

should be followed in the soul expansion of the individual by the birth of the Spirit—a larger and dynamic social consciousness. The covenant made, the vision cleared by the rebirth, the kingdom glimpsed, the right of citizenship certified, the identity with the fraternity established, then begins the task of working out our salvation with our brother and God. In "going on to perfection," Saints, how vital socially is the renaissance through baptism. The beauty of Zion will come only through this rebirth.

IV. Laying on of Hands

Theologically, the laying on of hands means to us the rite through which is bestowed the gift of the Holy Ghost, the priestly authority, or the blessings of the Spirit; and as such we have presented and defended this principle. It is well to have so done, and continue to do; but we might well also emphasize the idea that while baptism marks the initiation into the fraternity of the church, and is the covenant of the initiate with God and the fraternity, the laying on of hands becomes the seal of the contract, the witness on the part of the society that there is mutual agreement to labor jointly for the promotion of the interests of the fraternity—the seal of the covenant.

There is, of course, much in the realm of mysticism unknown to us which ought not to be repudiated just because we fail in comprehension. As those who adhere to the idea of divine authority in the church, we can well believe that the laying on of hands as commanded of God for the rite of initiation and contract, the conveying of authority, etc., has biological import and purposiveness which augment the social significance of this principle.

V. Resurrection From the Dead

Here the eschatological nature of the principle has had with us chief and we might even say sole emphasis. And we would not have the principles do other than remove the fear of death. The great joy of the gospel in dispelling this the greatest of fears has perhaps been responsible for losing sight of other applications of this principle.

But resurrection from the dead as a principle has continuous application here. The rebirth of the water and the Spirit is a rising to new life, to new conditions, and when we put off the old and put on the new in Christ it is a resurrection from dead works. Let the dead bury the dead—for we have arisen to the new life whose goal is ideal social conditions here.

VI. Eternal Judgment

The goal of individual righteousness as developed from the eschatological viewpoint is successfully to

pass scrutiny before the great bar of judgment as a pass into eternal bliss. And it is well that always there is with us this great and attractive incentive for righteous conduct.

Righteous judgment is divine, therefore God's. And such judgment whether now or hereafter is eternal. The judgment by society upon the life and work of one of its individuals, when righteous, is of God and might well be considered as one of the coefficients in the final equation which will express our location in the realm of eternal glory, or the curve of our progress towards perfection.

People look either backward or forward to a "golden time." To believe in eternal bliss beyond the grave is putting that golden time far away. It well serves its purpose in God's plan to be worked out by the principles of the gospel. But our "golden time" might begin here, and extend beyond. To look forward to ideal conditions here is not out of consonance with the idea of future celestial judgment inducting us into celestial glory. But righteous judgment exercised by potential sons of God in time leading surely towards ideal social conditions here will spread out our "golden time" to which we look forward so that we can at last enter into the edge of it here.

Leaving not the principles of the gospel, let us go on unto perfection.

F. M. S.

From the Log of the Four Ninety

PART EIGHT

Leaving the Deer Park reunion we returned to Onset for a brief stay of two days. This gave us opportunity for one more visit with Onset Saints; also for one more visit to the hospitable Hoxie cottage on the beach at East Sandwich. Then the Chevrolet Four Ninety was taken from dry dock and we renewed our cruise, this time toward the Maine reunion.

Being delayed on the road we camped for the noon meal before reaching Boston. Our camp was made in a wood some little distance from the highway, by the side of a small brook. Following the rocky course of this brook to a little waterfall, we discovered a tremendously large boulder in the top of which were two circular pits, perhaps two feet across and nearly as deep, worn perfectly smooth and standing partly filled with water. No doubt Indians of long ago generations made this their place for grinding corn. Many years of patient grinding were required at this primitive mill to make such indentations in solid granite. Two (or more) were grinding at a mill and all were taken. Here dusky women toiled, children played and shouted, and warriors lounged after the strain and

General Conference Arrangements

Final plans for General Conference are maturing rapidly, and we are enabled to announce the following details.

Place of Meeting

The conference sessions will be held on the Campus in Independence, and the entire property of twenty acres, together with the buildings, will be at the command of the delegates and visitors. There is a natural amphitheater on the Campus, and a tabernacle tent will be erected over a space large enough to comfortably seat three thousand people. A large platform has already been built for the rostrum and all will be in readiness for the first session Monday, October 1.

All of the business sessions, as well as most of the sermons, lectures, and programs will be held in this tabernacle tent. The preconference lectures will be given in the Stone Church, and the missionary services will be conducted in the various Latter Day Saint churches of Independence and Kansas City.

Reception Committee

The local pastor, R. V. Hopkins, and Brother Ed. C. Harrington, will be at the head of the reception committee, and all arrangements for lodgings should be taken up at once with the committee. In writing them, address Box 255, Independence, Missouri. They will have their office in the Battery Building, until October 1, and thereafter it will be on the Campus. Rooms will be provided for visiting Saints at reasonable rates.

Camping Sites

A tourists' camp is being arranged on the Campus, where those coming from a distance may park cars and erect tents free of charge. Water, light, and tourists' oven will be provided.

Cafeteria: A cafeteria will be conducted on the Campus at reasonable rates.

Credentials Committee

Brethren F. A. Russell and P. G. Fairbanks will head the credentials committee, and they urge that

dangers of the chase or warpath. It must have been a delightful place for their "community center." The mill became their granite monument and memorial, bearing their own inscription deep worn. Serving them in life it speaks of them in death.

Passing through Boston we observed the famous Bunker Hill monument on our right, but had little time to visit the many historic points of the city of culture. Proceeding on our way, a part of the time over the route followed by Paul Revere, in time we came to Lexington and later to Concord.

(Continued on page 900.)

all credential reports not yet in, be sent them at once. Their office will be in the Battery Building until October 1, and thereafter on the Campus.

Transportation Department

Final Notice to Conference Delegates: G. S. Trowbridge, Transportation Manager, says, "Do not forget to get a certificate or receipt for your railroad fare in buying your one-way tickets to Kansas City or Independence and do not forget to turn it in just as soon as you arrive in Independence so we can get the necessary 250 certificates for validation. No one can get the benefit of the one half fare rate until we have 250 certificates, and some delegates may be forced to return early and will have to pay full fare unless we have the required number.

"Special Cars via the Chicago and Alton from Chicago. Remember the special cars leaving Chicago, via the Chicago and Alton Railroad, Sunday evening September 30, at 6 p. m. If you wish a berth in the tourist sleeper at \$2.25 for a double lower berth or at \$1.80 for a double upper berth, let me hear from you at once as there will be no tourist sleeper on the train unless enough wish to use it to justify hauling the car."

Brother Trowbridge will be at the Herald Stand on the Campus every day at conference. Please observe his instructions regarding certificates.

Preconference Program

Saturday, September 22, 1923:

8.00 P. M. Pageant, "Revelation." On the Campus.

Sunday, September 23:

8.00 A. M. Prayer Service.

9.30 A. M. Sunday School in the various churches.

11.00 A. M. Preaching in Stone Church by F. M. McDowell (College Day).

2.30 P. M. Prayer Meeting (local fast) in charge of R. V. Hopkins.

7.30 P. M. Preaching. Opening of week's services in each of the seven churches in Zion. Subjects: Principles of the Gospel.

Stone Church—J. W. Rushton

Second Church—P. M. Hanson

Liberty Street—D. T. Williams

Walnut Park—T. W. Williams

Enoch Hill—Roy S. Budd

Englewood—J. A. Gillen

Spring Branch—J. F. Curtis

Central Church, Kansas City, Mo.—E. J. Gleazer

Malvern Hill, Kansas City, Kansas—M. A. McConley

Grandview, Kansas City, Kansas—C. F. Ellis

Monday, September 24: (Lectures in Stone Church.)

9.30 A. M. Lecture to priesthood by Frederick M. Smith.

3.00 P. M. Lecture to priesthood by Elbert A. Smith, subject: "The great commission—the message, the men, the field."

8.00 P. M. Gospel series in all churches.

Tuesday, September 25:

9.30 A. M. Lecture by F. M. McDowell, "The scope of our program."

3.00 P. M. Lecture by A. Carmichael, "The law of stewardships."

8.00 P. M. Gospel series in all churches.

Wednesday, September 26:

9.30 A. M. Lecture by Doctor Harrington, "Mental hygiene."

3.00 P. M. Lecture by A. Carmichael, "The law of stewardships."

8.00 P. M. Gospel series in all churches.

Thursday, September 27:

9.30 A. M. Lecture by Doctor Harrington, "Mental hygiene."

3.00 P. M. Lecture by A. Carmichael, "The law of stewardships."

8.00 P. M. Gospel series in all churches.

Friday, September 28:

9.30 A. M. Lecture by Doctor Harrington, "Mental hygiene."

3.00 P. M. Lecture by Mrs. Dora Glines.

8.00 P. M. Gospel series in all churches.

Saturday, September 29:

9.30 A. M. Closing lecture by F. M. McDowell.

General Conference Program

SUNDAY, SEPTEMBER 30, 1923

(All services will be held in the Conference Tent unless otherwise noted.)

7.30 P. M. Musical program daily.

9.30 A. M. Regular Sunday School in all churches.

9.30 A. M. Tent. Address by F. M. McDowell.

11.00 A. M. Sermon—J. F. Martin.

"What must I do to be saved?"

3.00 P. M. Sermon—Bishop B. R. McGuire.

8.00 P. M. Sermon—F. H. Edwards.

MONDAY, OCTOBER 1

8.30 A. M. Classes:

Doctor G. L. Harrington—Mental Hygiene.

Miss Gertrude Copeland—Home Nursing and Demonstration Work.

Mrs. M. A. Etzenhouser—Social Service.

Mr. M. A. Etzenhouser—General Sociology.

Mr. Walter W. Smith—Child Psychology.

9.30 A. M. Prayer Service.

11.00 A. M. Sermon—Orval Thompson.

"What must the sinner do to be saved?"

2.00 P. M. Opening Business Session.

8.00 P. M. Sermon—G. T. Griffiths.

TUESDAY, OCTOBER 2

8.30 A. M. Classes.

9.30 A. M. Prayer Service.

11.00 A. M. Sermon—S. A. Burgess.

"What must the moral man do to be saved?"

2.00 P. M. Business Session.

8.00 P. M. Sermon—C. Ed. Miller.

8.00 P. M. Stone Church: Oratorio—"Saint Paul."

WEDNESDAY, OCTOBER 3

8.30 A. M. Classes.

9.30 A. M. Prayer Service.

11.00 A. M. Sermon—M. A. Etzenhouser.

"What must the citizen do to be saved?"

2.00 P. M. Business Session.

8.00 P. M. Sermon—J. Charles May.

8.00 P. M. Stone Church—Oratorio—"Saint Paul."

(Continued on page 898.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Am I My Brother's Keeper?

*Sermon by Cyril E. Wight on the Campus,
Independence, Missouri, August 12, 1923.*

I have chosen to weave my lesson to-night around the theme of the picture that is later to be shown, the story of Cain and Abel. The story, I am sure, is familiar to all of you. You will remember how Cain allowed selfishness and jealousy to creep into his heart and how in a moment of anger he slew his brother Abel; and that when the Lord came to chastize him for the crime he did so by asking of Cain, "Where is Abel, thy brother?" And Cain, with that selfishness still in his heart, made the reply, "Am I my brother's keeper?" Let us consider as applying to each of us the question asked by the Lord, "Where is thy brother?"

Religion Attempts to Answer

Religion has grown out of man's attempt to answer this question. Religion is primarily social. It has to do with the needs of the human heart and particularly with the relationship between individuals. We therefore bring to you a consideration of religion rather than theology and ecclesiasticism, because we are made deeply conscious of the fact that after all the one vital test of the worthwhileness of an individual is the kind of a life he lives as he comes in contact with his fellow men. To-night, then, I am particularly interested in the religious life of the individual and not so much interested in his theological beliefs nor the ecclesiastical molds that may be formed for the conservation of the religious experiences of the race. We consider especially the religious motives that may actuate an individual to do good, that may lead him to try to answer this question which religionists of all ages have attempted to answer, "Where is thy brother?"

Too often have religionists considered this question from the spiritual standpoint only. We shall attempt now to consider it in all of its phases. We might suggest that so long as our brother is living on a physical plane below his possibilities, we have a direct responsibility concerning him. "Upon what physical plane, then," may I ask, "is your brother living?"

I do not believe we should assume a meddling attitude toward our brother—we should not pry into his private affairs; but there comes a place where the individualistic life is a failure and where it must be blended into the life of the universe if both the individual and society are to be benefited.

Not many months ago I heard it stated by one of the great educators of the day that there are to-day one hundred points of contact as compared with one a few years ago. By this he meant that to-day there are the great unifying forces such as the newspaper, the airplane, the telegraph, the automobile, and others, all of which go to bind the people of the world into a great social unit and to make our civilization more complex than that of a few years ago. We are compelled to recognize this fact, even though at times we may desire to go back to an individualistic existence. We could not do it if we would, my friends; we dare not do it, and we ought not to try.

So long, then, as your brother lives on a physical plane below that he should occupy, you have a definite responsibility concerning him. But this is only a very small part of your responsibility. With the increasing complexity of human existence, society claims a greater portion of the individual's time and talent. If, then, the social standards of your fellow men are too low, you have a definite task in helping to raise these standards. If your motives do not move you to help in this task, then they are not truly religious motives.

There is yet another phase into which our responsibility enters, and that is the economic life of man. As our social life becomes more complicated, there comes immediately an increasing complexity in our economic life. I can take you to-night to the slums of your neighboring city and point you to social conditions that are deplorable, conditions resulting largely from our irreligious economic system. I can take you across the ocean and into the land of India, proclaimed the mother of religions, and I can show you there millions upon millions of men and women who are living on such a plane that to-day many of them have been reduced to practically an animal existence. Again economic conditions are in part responsible. So long as these situations exist we have a direct religious responsibility. Let me recall to your mind again that I am talking not with regard to theology. I am not talking about the varied beliefs of men over which we may differ; but I am talking about the religious life that will carry us forward to a maximum of activity in helping to raise the economic standard of the world.

There is yet another relation that must be discussed. I refer to the spiritual life of your brother. Where is your brother to-night spiritually? Is he living upon a spiritual plane that enables him to work in harmony with the teachings of the Master of Men? Is your brother living on a plane that will enable him to rise to the heights that the Master intended all of us to reach? Perhaps some may wonder who may be included in the classification of "brother." The Master has answered.

Who Is Your Brother?

You will remember that on one occasion Christ's disciples came to him and told him that his mother and his brethren stood without, asking for him. The answer of the Master may appear to some to be harsh. He refused to recognize that his earthly kinsfolk had a special claim upon his time. His answer was, "My mother and my brethren are those who hear the word of God and do it." He had come to recognize that his mission was one that carried him away from the humble home of the carpenter and took him out among the needy people of the world. Every man, then, is potentially a brother of Christ and therefore your brother.

To sum up our responsibility toward our brother, we suggest that we have not truly answered the call of religion until we have helped to develop our brother physically, until we have helped him broaden his concepts of life, until we have struck from him the shackles of economic bondage, until we have placed in his hands the torch that lights the way to spiritual freedom.

The Vitality of Jesus' Message

The religion of Jesus Christ has never been fully understood or appreciated. Even the apostles of the Master, who went with him by the Sea of Galilee and over the hills of Judea, who many times went hungry, who saw the Master of men perform the mighty works that he alone was able to do, even they failed to appreciate the magnitude of the message that the Master delivered to the children of men. It is not strange, then, that the people who came after them should fail to appreciate fully the message that the Master has left. His was a message of inspiration first and dogma second. While he stressed fundamental doctrine, he considered this always in the light of its bearing on the individual and social needs of men. Recently an analysis of the teachings of Jesus was made by one of the young men in Graceland College, and he found that while Christ did talk with regard to doctrine a few times, he talked with regard to the life of the individual and of the group many, many times.

The Obscurantism of the Middle Ages

With the coming of the period known as the Middle Ages, there was cast over the gospel of Jesus Christ a deeper shadow, and there was taken from it the life-giving message Christ intended to convey to the hearts of mankind. As a result of this obscurantism of the medieval period, a period of time when men's hearts were turned away from God, a period of the world's history known as the Dark Ages, there were taken out of the message of Christ those vital elements which deal with the individual

and social life of man, until it lost the power accompanying it when it fell from the lips of the lowly Nazarene.

Theological controversy all but put out the flame of life and made the message of Jesus a cold and hardened formula. No longer was it a divine message that could touch the hearts of men and turn them to God and toward their fellow men. Men all but ceased to think of the present and considered the future in terms of theology. They had become so interested in theological disputes as to forget that the gospel was intended to give to men inspiration, hope, and joy, to the end that they might meet the problems of the living present.

I do not wish to cast any reflection on the individual who is looking forward to the great beyond, but if the message of the Master teaches anything it is that our earthly existence is but part of a great eternity. It is not for us, then, to look forward to the future life only, but we must recognize that life began long before we had any appreciation of the things of this world and ends long after the activities of this world. If the Master taught anything at all, he taught that his message was not one of the past or the future alone, but that it was a message of the present. He impressed this lesson with the declaration, "God is not a God of the dead, but of the living."

The Present Day Message of Hope

With its power diminished and its light all but gone, it became necessary for God to give back to the world a true appreciation of the message of Jesus. So at the beginning of the nineteenth century he spoke to one who was willing to listen and told him that the creed building of the ages was an abomination in his sight. He told the young man that there must be a restatement in this age of the definite fundamental principles that had been presented to the children of men in the days of the Master. So there came a restatement of the wonderful doctrine of Christ. There came a re-recognition of the fact that if man wants to stand on the highest possible plane he may do so only through faith in God and through faith in his fellows; that if he wants to reach the heights that Jesus Christ had intended him to reach, he must repent or in other words adjust his life on the basis of the divine life. He must recognize, also, that before he could become a true follower of the Master, there must come to him the experience of baptism, or in other words, a vitalization of his life forces.

I wonder how many of us have come to know that this wonderful principle of baptism is that which will carry us forward to a dedication of our lives, to an appreciation of the fact that God desires every

fiber of our beings to be actuated by a divine grace and power that shall enable us to reach heights not attainable otherwise.

There came, then, a reemphasis of the message of the Master upon the part of a people who believe that this message is paramount; who believe that to-day we are our brother's keeper and that if religion does not carry us into the workshop and the factory, then that religion should have no place in our lives.

A Test of Fellowship

There is a simple test that may help us to determine whether we believe in the principle of brotherhood as a vital part of the message of Jesus. This test was once given in the form of a question asked of a group of people who claimed to be followers of the Nazarene. I am going to ask that question of you people to-night—the same question that was put to this other group of people: "Unto what then were ye baptized?" I wonder if there has come either the principle or ordinance of baptism into your lives? I wonder how many of you have been baptized to the one end that salvation might come to you? Then listen to one of the most wonderful declarations that ever came from the lips of the Son of Man: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

There is within this message of the Master the very thought that I want to make plain, that if we have gone through the waters of baptism to the end that our own souls might be saved we have entirely missed the wonderful content of the gospel. Jesus intended that we should appreciate the gospel not in terms of ourselves, but in terms of our fellow men. At what time in the life of Jesus was there ever a thought as to his own safety and comfort? His thought was always with regard to the things of his fellow men. And only as you and I shall see that through service to our fellow men are we serving God, shall we have a real appreciation of the message of Christ.

A Message of Giving

There were many even among his followers who did not appreciate the content of his message, so they rebuked the Master because on different occasions he sat at meat with the publicans and sinners and with those who were rich. On one occasion an individual who was not rich in this world's goods asked the Master to compel another to divide his inheritance with him. One of the most stinging rebukes that ever came to man was delivered by the Christ at that time. He turned to this man and said, "Who made me a judge or a divider over you?" The man had failed to appreciate the spiritual con-

tent of the Master's message. It was a message that did not touch the pocketbook first and the heart second, but the heart first and the pocketbook second. Jesus wanted this man to realize that he was allowing to come into his own soul a canker that would eat it out, lest he have a care.

Jesus did not come to the end that the man who is rich should be made to give to the man who is poor, but he came to the end that the hearts of men might be touched so that they will desire to use their possessions to the advantage of all. Furthermore, he came to the end that the man who is poor in this world's goods might fill his heart so full of the richness of God that instead of desiring that his fellow man might divide with him he would desire to go and cast his all into the treasury. This is the vital point of the message, that we come to appreciate that God is not thinking of us in terms of physical but of spiritual entities. Jesus desired that we see the spiritual process of giving, but men have seen all too often the physical process of getting.

The Need of Christ's Message Now

I stand before you to-night conscious of the fact that we are met together under situations that are ideal and peaceful. Yet we are living in a world that is torn by tumult and strife and war. These are times that try men's souls. Do you know that there are in the world to-day more possibilities of another war that there were in 1914? Over on the battle-scarred plains of Europe to-day, those who should have learned a lesson from the recent cataclysm through which the world has passed are sowing the seeds of another war. Ex-President Wilson made the statement just recently that our civilization shall soon be a thing of the past unless there shall come to the people of the world a rebaptism and a reconsecration of spiritual power.

In the business world, Roger Babson and men of his type have been lifting the warning voice for many years. During the time of economic stress through which we recently passed and from which we have not yet fully recovered, Mr. Babson made the statement that the one thing most needed in business is that it shall be actuated by the spirit of the living God.

Some months ago while in Flint, Michigan, it was my privilege to meet a Mr. Clifford, personal representative of Mr. W. C. Durant, the automobile manufacturer. He told me something of the idealism of Mr. Durant, how he had attempted to establish among his employees working conditions that would be on the basis of the gospel of Christ. On a certain occasion they were out for a ride. Suddenly Mr. Durant turned to him and said, "My God, Clifford, what we need to-day above everything else

is that the people of this world shall have an appreciation of the message of the Master."

Let it come as a challenge to you to-night that while we are met under ideal conditions, the world is torn by tumult and strife and war and has need of the message that we may carry to it. Many of you have received the message of life, but if you have come into conscious relationship with Almighty God with the intent that you might be able to receive thereby, in the name of God let me plead with you to realize that this is the most selfish and lowest spiritual plane upon which you can exist. If you have taken upon you the name of Christ, you have not received of his vital message in the fullest measure until you are imbued with the spirit of service and with the earnest desire to carry the message to your fellow men.

Jesus is called the Christ, which means Savior. Jesus came to save mankind. He came to relieve men of the terrible physical distresses of life. But of infinitely greater worth, he gave a message that would strike fire into their hearts, a fire that should grow until their souls were aflame with righteous purposes. And Jesus intended that when he had struck this fire into the souls of his own disciples, they, too, should go out and strike that same fire into the souls of others.

My dear friends, I beg of you to allow the message of Jesus Christ, not the ecclesiastical message alone, but that vital, throbbing message that shall touch the hearts of humanity, to come into your lives to the end that you shall be moved from the comfortable places you occupy and that you shall never rest until you have answered the challenge that Christ threw down to the sin-cursed world. To this cause have thousands dedicated their lives. I appeal to you that you dedicate your lives to the unfinished task that Jesus has left for us, to the end that the hearts of humanity might be touched and turned to this wonderful message of life, that the world might be saved.

Toward the close of his ministry, Jesus went up into the mountain overlooking his beloved city of Jerusalem. Realizing that these people, busy with their daily tasks, had failed to recognize the way of true life, he cried aloud: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

You are your brother's keeper. Where is your brother to-night? If you would learn the way of life and become responsible for the life of your brother, you can discharge that responsibility only by teaching him through word and example the things which, in this his day, belong unto his peace.

Rumor Lies. Read the *Conference Daily*.

Felix Mendelssohn-Bartholdy

By James R. Houghton

The romantic period or age of music found Felix Mendelssohn as one of its important contributors. In him we find one of the greatest composers since the days of the intellectual and classical Bach. In many respects Mendelssohn was a Bach reincarnated in the spirit and atmosphere of the great period of Romanticism. In fact, he has been aptly called a "Romanticist with a classical equipment." If any evaluation be necessary to prove the superiority of one genius over the other, let it be known that Bach was the greater by far. Mendelssohn only represents the foothills of musical achievement while the great genius Bach represents the mountain beyond. But in his day Mendelssohn stands for practically the same importance as Bach did in his time.

Granted, then, that Bach is the greater of the two, we must pay due respect to Mendelssohn for having "restored the lost art of counterpoint" and of reclaiming classic forms in a day when romanticism was actually causing composers like Schumann and Weber to tread on foreign soil. This service alone is of tremendous value, and in itself would justify the placing of Mendelssohn in a class with many of the greatest composers. In addition, however, he "restored Bach to a world that had forgotten him for over a hundred years. This service alone was an immortality."

The virtues of this great man are summed up by the American translator of his *Life, Lampadius*:

The son and heir of a rich Berlin banker, he always wrought as a poor man's son, and never indulged himself in ease or sloth, as he might have done; tempted to write down to the masses, to win popularity, rather than write to the few, to set a high standard and leave good work behind him, he always did the latter; flattered beyond any man of his age, not only in Germany but in England, he never lost his head for a moment, and remained one of the most unaffected of men; living in loose capitals and surrounded by unprincipled people, he was true to all moral obligations, and perfect in all relations of son, brother, lover, husband, and father; surrounded by intrigues, he stood above them all, and was frank, transparent, honorable, noble; tempted by his sunny, enthusiastic, alert nature, to do simply bright and genial things in music, he was thorough, studious, earnest, religious, and steadfastly consecrated to the highest and the best.

This splendid eulogy typifies the wonderful and blameless musician that Mendelssohn was.

Son of Wealthy Parents

This great genius was the son of an orthodox Jew, a wealthy banker by profession. "His grandfather was the famous Moses Mendelssohn (d. 1786), the philosopher, Jewish historian, and Biblical student." He started out in life as a poor peddler boy on the streets of Berlin. "He was so poor that he was in

the habit of marking his miserable loaf of bread into rations by means of a string, so that it might last as many days as possible. He was a deep thinker and methodical student. Despite the hard conditions under which he labored he studied hard, learning all that he could about philosophy, science, and art. Later he secured a position as a tutor with a rich family and eventually married a wealthy Jewess." He wrote a dialogue on the immortality of the soul that was translated into a dozen languages and gave him the title of the "modern Plato."

Abraham, the father of Felix, was the second son of Moses Mendelssohn. He was a man of cultivated tastes and refinement, interested in the higher values of life. He received most of his business training in Paris, and upon returning home to Hamburg organized a bank in partnership with his brother. He married an accomplished lady, Lea Salamon.

Their second child, Felix (meaning happiness) was born November 3, 1809.

"It has been said that Titania, Queen of the Fairies, flew on that day over the prosaic city of Hamburg and kissed the child on his forehead as he slept, endowing him with all the graces."

In his youth he was surrounded with all of the necessary comforts and necessities of life. His parents were deeply interested in his education and gave to him the finest tutors and surrounded him with the finest influences possible. In addition to this wonderful parental interest he also cultivated the friendship and interest of Weber, Goethe, and Herder. From his mother he received his first lessons in music as well as instruction in several languages. He later spoke five different languages fluently.

His Early Education

At the age of seven he was taken to Berlin where he studied piano under Madame Bigot. At Berlin he studied drawing under Rosel; violin under Henning; Berger on the piano; counterpoint from "the old bear" Zelter. He was taken to Paris for advice from the great Cherubini who pronounced him a genius.

At the age of ten he made his first appearance as a pianist and was much applauded by his enthusiastic audience. About this time he commenced to do a little composing, and during the next four years composed some forty-four pieces which are now kept in the Berlin library. These early compositions were quite simple in technique and style. Nevertheless, as he grew older his style matured.

At the age of fifteen he had grown to be a tall, slender lad with short hair and an illuminating countenance. He was mischievous and always play-

ing jokes. In fact, he was called "the king of games and romps." This characteristic is very marked in his music which is always quite gay in nature.

About this time he was presented with Bach's "Passion Music." This great "Passion according to Saint Matthew," had been unknown to the world since the date of its composition, over one hundred years prior to that time. Mendelssohn received it and made a deep study of it. It had a great influence upon his development, and at a late date he was instrumental in having it produced for the first time since the composer's death.

At the age of fifteen he produced his first symphony in C Minor. Two years later he appeared with the famous overture to "A midsummer night's dream," inspired by a reading of Shakespeare's drama by the same name. This composition is in itself a gem and would have made him famous and even immortal. It is in itself a perfect and well-balanced composition.

During the same year he entered the Berlin University. It is not known what courses he pursued, but ten years later the University of Leipzig conferred on him the honorary degree of Doctor of Philosophy and B. A. M.

Produces Passion Music

About this time he began rehearsals on the "Passion according to Saint Matthew," by Bach. The work was performed for the first time since the death of the composer on March 11, 1829. A vivid account is given by Nathan Dale:

The apathy of the people which Mendelssohn had so much dreaded, was stirred to enthusiasm. Every ticket was taken, and hundreds were turned away. The success was complete in every respect. This was the beginning of the Bach revival. Mendelssohn remarked one day to Desirient, one of the soloists, with some glee, "It is a Jew and an actor who have restored to the people this great Christian work."

It is supposed by many critics that this great oratorio or Passion inspired the production of the oratorio "Saint Paul" which will be discussed in a subsequent article. In fact, there are many striking characteristics of sameness in both. These points will be duly noted in another article. We shall continue the story of his life, interweaving the story of the oratorio with it, in our next article, deriving our material from the personal letters of the composer written during this period. The oratorio "Saint Paul" will be given at the coming General Conference.

"Do not put off until to-morrow what you can do to-day" applied to religion should read, "Do not put off until the millenium what you should do now."

OF GENERAL INTEREST

Launch Helium Airship

The United States navy has just launched its newest achievement in aeronautics—the giant helium airship *Z R-1*.

The use of helium as the lifting power for the big dirigible is something new, and its possibilities are yet to be firmly established. The wife of Secretary Edwin Denby christened the new ship when it was launched upon its first flight. Every precaution has been taken to insure the maximum of safety and efficiency.

No lighter-than-air craft has yet attained the speed equal to an airplane, but this ship will be able to make seventy-five miles an hour, which is faster than any previous record for this type of ship in the United States service.

A description of the ship is given by Admiral Moffett quoted in the *Literary Digest*:

"The *Z R-1* is 680 feet long, 79 feet high, and has twenty gas cells with a total capacity of 2,115,000 cubic feet of gas, and a gross lifting power, with helium, of 120,000 pounds. The cruising range is 4,000 miles. Its six 300-horse-power engines can drive it at a maximum speed of 75 miles an hour or 65 miles an hour cruising speed. These six engines are located in six power cars, four of which are located amidship; two on each side of the car. One is in the midline aft, and one is located in the control car in the forward part of the ship.

"In this control car are located the rudder control and other instruments used in navigating the ship, while a telephone system connects it with the other cars and parts of the ship.

"The mess, bunks, and living quarters of the crew of thirty men are located on a platform laid on the keel and inside the duralumin metal frame which gives rigidity to the ship. The gasoline storage tanks are also located along the walkway, which runs for 600 feet along the keel.

"There are two observation platforms on top of the ship, access to which is had by means of ladders and hatchways running up through the center of the ship. In the bow is a mooring device with cable by which the giant dirigible can be moored to a mast.

"The framework is of duralumin metal, the twenty cells for the lifting gas are made of gold-beaters' skin, while the outer envelope of the airship is made of cotton fabric doped with a special preparation to resist weathering.

"The hangar which now houses the *Z R-1* at Lakehurst is so large that the United States Capitol could be placed entirely inside, with the exception of eighty feet of the dome, which would project above the roof."

Typhoid Victims Sue City

We read of an epidemic of typhoid fever in Pittsburg, California, where, during the month of June one hundred fifty cases were reported.

The cause was purely negligence on the part of town officials who allowed water of the Sacramento River to be pumped into the water supply of the city without proper precautions being taken to purify it. Investigation showed that due to a lack of liquid chlorin, the proper treatment of the water was not made.

A suit against the city brought by eighteen of the typhoid victims was won, the damages awarded being \$32,821.

An editorial in *The Canadian Engineer*, quoted in the *Literary Digest* says:

"There will undoubtedly be an increasing number of successful damage suits of this nature against municipal officials and water companies. In cases where the supply is commonly known to be of a dangerous or potentially dangerous character, and where the danger has been called to official attention, it would seem that not only civil suits but even suits for criminal negligence would be well founded. Surely the official who knowingly permits a questionable water supply to be served to a community, without having taken every possible step to remove danger of death from typhoid, is just as criminal in his negligence as is the reckless motor driver who is jailed for manslaughter."

New Party Rises in Mexico

The assassination of Villa and the recognition of Mexico by the United States seem to form the basis for a new party in Mexico.

President Obregon is accredited with personal responsibility for the prosperity of Villa, so the assassins of this "bad man" are publicly boasting the deed and demanding political honor. The *Outlook* continues:

"At all events, a new party has appeared in Mexico under the name of the National Revolutionary Union. It announces its tendencies to be progressive. Its chief claim to popularity is the old slogan of 'Mexican land for Mexican workers,' and a protest against too friendly relations between Mexico and the United States. In other words, the new party is a combination of the ideas of the farm bloc and anti-capitalistic agitations. Its proclamation deplores, among other things, the fact that capable Mexicans are emigrating to the United States and that those who remain are not only suffering from taxation, but that the taxes are imposed capriciously, without rhyme or reason."

On the other hand, the supporters of Obregon have been congratulating the country on reaching an agreement with the United States, and the opinion among them indicates that the long-standing uncomfortable state of mind existing between the two countries is about at an end.

Rum Running May Be Stopped

If the recent decision of the United States District Court in Brooklyn handed down by Judge Woodrough, is sustained by the Supreme Court when it reaches there, rum running may be stopped.

The decision would make it possible for rum runners to be seized beyond the three mile limit when they have communicated with ships coming from shore. The decision includes an interpretation of the phrase "have been in contact with the shore" which makes "contact" apply to rum runner's transferring liquor to ships which have been to shore, and making seizure legal.

The *Outlook* cites an almost parallel case to what will be the situation if the Supreme Court upholds the decision of the lower court. This is the case of the British Columbian schooner *Araumah*, which was seized in 1888 by Russia in the Bering Sea, six miles from land on the charge of killing seals illicitly.

"The British Government admitted in this case that, even if the *Araumah* was outside the three-mile territorial limit, the fact that the boats belonging to her were carrying on fishing in the proscribed waters warranted the seizure of the ship itself, the officers of which were cognizant of and party to the action of the small boats. This, to be sure, is not exactly the same case, but it does show that the commission of an illegal act may be started at a point outside the three-mile limit."

LETTERS AND NEWS

Reunion News

Large Attendance at Mobile Reunion

OCEAN SPRINGS, MISSISSIPPI, September 4.—The latter part of the reunion at Gautier, Mississippi, was even better than the first, despite the fact that we had some very heavy rains. The attendance continued to increase, as also did the interest in the services. On the closing Sunday there were near three hundred people in attendance.

Friday, August 24, was observed as Education Day. Brother John Worlund and Sister Mamie Worlund Taylor were the principal speakers. This effort resulted in good, as a number of young people who had dropped out of school expressed their determination to take up their school work again. Many look forward to the time when they can enter Graceland.

On the closing Sunday we had with us Brother and Sister Robert Rupp, formerly of Chicago. Sister Rupp had not been in a gathering of Saints in eighteen years, and she and Brother Rupp both greatly enjoyed the day. Both bore very strong testimonies to the truthfulness of the work.

Two evenings after the close of the preaching service, Elder Alma Booker gave stereopticon lectures which were much enjoyed. Elder J. Charles May, with his guitar, was always much appreciated.

Three children were blessed, and Elder N. L. Booker baptized five children and one adult on Sunday afternoon.

We have a cordial invitation to hold our reunion at Gautier next year, and are looking for a much larger gathering of Saints, as all who attended are now reunion boosters.

Much of the success of the reunion is due to the presence of Brother and Sister James Davis, who were ever ready to do their part.

Colorado Springs Reunion Over

DENVER, COLORADO, August 30.—[From *The Little Missionary*.] Last Sunday, (August 26) evening one of the best reunions that this district has ever held came to a close. From beginning to end the spirit of peace and intelligence was with us, and everyone felt glad that he had been privileged to be there. The young people's prayer meetings were very well attended, and the gifts of the gospel were manifest in admonition and prophecy. The lectures and sermons revealed power and inspiration, and each speaker was able to say that "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

The program on Friday night (August 24), especially the part played by the little children, deserves particular mention. Sister Cordelia McCormick, of Denver, was in charge of this feature, and she spent every effort in making it a success. It surely was. The costuming, the singing, and the confident manner of the little tots captured the hearts of the crowd which packed the tent to the doors.

The conference on Saturday (August 25) was peaceful, not a bit of malice or personal feeling was noticed, and the work done was progressive toward the building up of a bigger, better district. It was voted to keep the reunion at the Springs, and a committee was authorized to find ways and means of reducing the debt against the grounds. The pastor of Denver Branch, Brother Williams, is chairman of this

committee, and he will shortly outline his plan to the Denver Saints.

We have not space here to relate every event which contributed to the success of the reunion. One thing is certain: this gathering marked a special point of progress in the development of the district, as well as in the lives of the attending Saints.

Northern Michigan Reunion

GAYLORD, MICHIGAN, September 5.—Another milestone for Northern Michigan District has been passed. The third annual reunion at Park of the Pines took place from August 17 to 27.

The reunion of 1923 proved to be very successful. The Saints gathered in humility and meekness, desiring to be blessed, and they were not turned away disappointed. The weather was damp and cold but nothing daunted their spirits. Good fellowship prevailed in the camp.

Elders R. C. Russell and R. V. Hopkins were present the entire reunion. They were always at hand to give service, and their teachings as well as the association with them was very helpful. Bishop F. B. Blair came for two days and instructed in the laws of tithing and stewardship. We are sure his efforts were not in vain and that more tithing will be paid and more blessings received as a result of his counsel and teaching. We were also given the treat of having President F. M. McDowell and his wife with us for the last three days. Although conference was in session and the schedule was pretty full, Brother McDowell conducted several round table meetings and gave us some fine talks that made his visit very beneficial.

In our business session the Saints voted to erect an auditorium at Park of the Pines. Subscriptions were taken, and the amount necessary for the building was raised in a very short time. We have a beautiful park, and every year we are trying to add a few improvements. The auditorium is the largest project we have attempted yet, and feel that it will take sacrificing to accomplish our task.

Nauvoo Reunion Closes

NAUVOO, ILLINOIS, August 27.—The reunion at Nauvoo closed August 26 with a large attendance. Expression from visitors and members claim the series of meetings to have been as fine as ever held.

Prayer meetings were especially good with a marvelous spirit pervading all. Many testimonies, admonitions, and other gifts were presented.

Six were baptized—two adults and four children. The ceremonies took place on the beautiful banks of the river.

Clean grounds, grass around the tents, and a well of ice-cold water helped to increase the attractiveness of the reunion.

Swimming was the chief recreation of the young and old, and this was especially appreciated during the warm weather.

Altogether the reunion was a splendid success where the people were strengthened and encouraged spiritually and where all profited by the educational and recreational features as well.

Northeastern Illinois Reunion

MANTENO, ILLINOIS, September 8.—The Northeastern Illinois district reunion opened August 24 on the district grounds at Elmhurst, Illinois. Willing hands had been at work days before to get the grounds in shape. While the weather was decidedly wet, the rain falling in torrents several times, it

failed to dampen the ardor of the Saints, but rather seemed to draw them closer together.

Bishop J. A. Koehler was on hand to help erect the tents, and remained several days giving his forceful lectures on stewardship and the Zionie plans. Patriarch J. F. Martin was there over the first Sunday and preached some soul-stirring sermons besides giving several blessings. Both Brother Koehler and Brother Martin are men of our own district, but their efforts will not soon be forgotten.

Sunday evening, August 26, the First Chicago Branch choir, consisting of about twenty-five voices, gave a cantata entitled "The Carpenter of Nazareth," which was of a very high order and demonstrated what can be accomplished when Saints will unite and consecrate their talents to the service of the Master. Sister Ruby Newman was conductor and pianist, and deserves special commendation for her excellent work.

Bishop B. R. McGuire and General Sunday School Superintendent A. Max Carmichael arrived Monday. Bishop McGuire preached a splendid sermon the following evening, his subject being "Let's go." Brother McGuire inspired the Saints to greater service, not only by his sermon, but by his participation in the various services and by his pleasing personality.

Brother Carmichael gave lectures every morning on "Religious training," and carried home truths in his characteristic manner. Much interest was manifest in his work, and many were made to think. Brother Carmichael gave some special talks to the priesthood, women, and the young people, preached on Thursday evening, and conducted a story dramatization on Friday evening.

Apostle Paul M. Hanson arrived Wednesday and rendered valuable help in all the services, preaching three inspiring sermons.

Our district missionary, Elder Ed Curtis, was a handy, all-around man, preaching, baptizing, and having special charge of the young people's evening amusements. W. B. King, of Joliet, was baptized Wednesday afternoon. This was the forty-third wedding anniversary of Brother and Sister King, so they were given a reception at the close of the evening preaching service.

Our cheery district president, Elder J. L. Cooper, seemed everywhere reaching out a helping hand. Largely through his efforts some isolated Saints were permitted to enjoy the reunion. It was the first reunion one old sister, seventy-one years old, ever attended.

The Department of Women was cared for by the district leader, Sister Mamie Hayer, who with her assistants had charge of the children in the dining hall every forenoon. The sisters of the various branches held an exhibit one afternoon, and on another day made a dress form.

Elder F. E. Bone, assisted by his wife, had charge of the dining hall and served excellent meals.

The prayer meetings, both old and young peoples' services and the regular prayer services, were characterized by the spirit of the Master.

Various forms of recreation—volley ball, baseball, horse-shoe, and swimming were enjoyed each afternoon.

There were forty-four tents on the ground, and a goodly number turned out to each service. Each one seemed anxious to push the reunion; local brethren vied with each other to make each service helpful. Some Saints living a distance of from fifty to seventy miles who could not camp made several trips to the grounds. There were ten baptisms during the reunion, and Brother J. H. McGuire was ordained to the office of priest.

The Sunday school was in charge of Elder J. W. Pettersson

the first Sunday, and the second Sunday Brothers A. M. Carmichael and J. J. Oliver had charge.

All were made to rejoice Saturday evening when President Floyd M. McDowell appeared on the grounds. His sermon Sunday morning on "Consecration" was presented in a forceful manner that betokened the consecration of the speaker.

Sunday afternoon was given over to a sacrament and prayer service in which many expressed a determination to reconsecrate their lives to God in accord with Brother McDowell's sermon.

The sermon Sunday evening, September 2, by Apostle Paul M. Hanson was a fitting close for one of the most successful reunions ever held in Northeastern Illinois. We feel grateful indeed for the splendid talent present and the able manner in which the various phases of the church work were handled.

The reunion committee was sustained, and the 1924 reunion will be held one week earlier.

BEATRICE ROGERS.

Southwestern Texas Reunion

SAN ANTONIO, TEXAS, September 6.—August 26 saw the close of a splendid reunion for Southwestern Texas, it being one of the best and largest attended reunions ever held in the district. The reunion was held twelve miles south of San Antonio on the Medina River under a large pavilion. Those in charge were Brother T. J. Jett, jr., and Brother Crowfield Jackson, associated with District Supervisor D. S. Palmer. Brother Jett was one of the busiest men during and before the reunion, having charge of all the arrangements. Brother Joe Smith made himself useful in hauling most of the drinking water in his truck.

The reunion opened with a good program in charge of the district superintendent, Sister Flossie Wait. Most of the numbers on the program were by the young people of the San Antonio Branch.

The speakers of the reunion were Elders S. S. Smith, D. S. Palmer, and W. H. Mannering of the seventy, and Elder T. J. Jett, Sister George Hiles, and Elder Crowfield Jackson of the local force.

Sister Zeda Jett, superintendent of the Department of Women, had charge of that phase of the program. She and Sister Flossie Wait had charge of the recreational features also. An early morning hike and young people's prayer meetings were features in which nearly all took part. On Friday night before the reunion closed, a bonfire was built near the camp where wieners and marshmallows were roasted and distributed to about two hundred, both young and old. Quite a nice impromptu program of the comic order was rendered, Brother S. S. Smith contributing with a comic reading which was enjoyed by all. There was a tennis court on the grounds where the young people enjoyed themselves in the afternoon between services.

The prayer services, which were held each morning, were of a high order. The spirit of brotherly love and unity was felt to a marked degree in these meetings.

The evening services were well attended both by members and outsiders. The pavilion was filled each evening, and many cars filled with attentive listeners were on the outside. The speakers were blessed with an abundance of the Spirit, and some who had not heard the gospel before were anxious to hear more.

The choir, in charge of Sisters Emma Jackson and Laura Lasitter, rendered good music. Brothers Rob Jett and Gifford Edwards rendered valuable assistance with their violins.

There were fifteen tents on the ground including the children's tent which was in charge of Brother Edison Wait, Sister Jarvis, and Mrs. John Harp. The tent was first

designed for a dining tent, but we were left without anyone to act in the capacity of cook and dishwasher, so those who were intending to board at the tent were allowed the privilege of using the range and cooking utensils. All fell in with the change of plans and set about preparing their meals good-naturedly.

A fine bathing pool was near the camping grounds which furnished comfort and pleasure to both young and old.

Two business sessions were held during the reunion which were characterized by peace and harmony. At this time delegates were appointed to the General Conference.

The reunion was a decided success, the last day being crowned with the baptism of fourteen people. Some had been long associated with the church, and it caused our hearts to rejoice to see them take this step. The last sermon was preached by Brother S. S. Smith to an audience of about three hundred. Everyone seemed to be enthused with the spirit of service.

MRS. JOHN HARP.

Southern Wisconsin District

EVANSVILLE, WISCONSIN, September 6.—The twenty-fourth annual reunion of the Southern Wisconsin District convened at beautiful Monona Park, Madison, Wisconsin, August 24 to September 2, with Apostle J. F. Garver, District President J. O. Dutton, Missionary Supervisor B. C. Flint, and Bishop J. A. Koehler in charge. It was a spiritual, intellectual, and recreational feast to all who attended.

Madison, the capital city of Wisconsin, is situated on the famous four lakes, Kegonsa, Waubesa, Monona, and Mendota, one of the beauty spots of Wisconsin's beautiful lake region, considered by some tourists as the most beautiful in all the world. A man from New England, here on a visit this summer, told the writer that he came to Wisconsin at the suggestion of a friend who had visited the entire world and had found more quiet beauty in Wisconsin than he had found anywhere else in his travels, and this man said he had not found this representation overdrawn. Monona Park, across Lake Monona from the city of Madison, was originally Monona Lake Assembly, an organization patterned after the famous organization at Chautauqua, New York. There is a large auditorium that will seat approximately seven thousand people, built in a circular form, the sides being doors that slide up, making an open air pavilion. It was built to conform to the contour of the little hill whose crest it crowns, and there is not a post in the interior of it, the mammoth roof being hung on a trusswork similar to a bicycle wheel; there is only one other building like it in the world. Here noted ministers, statesmen, and philosophers have spoken from the rostrum, also prominent music organizations and musicians have come from all parts of the world.

With the coming of the traveling Chautauquas, Monona Lake Assembly became a thing of the past and sold their beautiful grounds, covering about sixty acres, to the city of Madison for a park, and here we have held our reunions for the last ten years, enjoying the good will of the city to the extent that all this, including a dining hall, fully equipped with tables, kitchen, etc., is enjoyed gratis. This year we were even given an added favor in being permitted to pitch our camp on ground near the dining hall, that heretofore has been reserved from campers in order to form a sort of lawn on the shores of the lake; the idea was that we might be isolated from the large number of tourists that now use the park as a tourists' camp.

There are ten small branches in the Southern Wisconsin District, yet there were nearly forty tents on the grounds, the attendance being as good if not above the average. A

little rainy season added "zest" to camp life but failed to dampen ardor or zeal for the cause of the gathering.

The preaching was by J. F. Garver, J. A. Koehler, J. F. Martin, J. O. Dutton, B. C. Flint, L. Houghton, L. O. Wildermuth, and E. J. Lenox. At 9.30 each morning J. A. Koehler lectured on stewardships and Zionistic ideals. These lectures were highly interesting and instructive. Elder N. E. Hield, jr., of Madison, had charge of the recreational activities.

The Department of Women work was cared for at the reunion by Sister May Engel of Detroit, Michigan, and Sister Effie Hield, superintendent of the Southern Wisconsin District. A very interesting lecture was given Monday morning by Sister Engel, thus getting her work before the reunion early in its sessions. Three women's meetings were held, and four early morning prayer meetings in a tent provided especially for them.

Saturday afternoon Patriarch J. F. Martin preached a sermon on the work of the women in the church. It was a masterly effort and certainly gave our good sisters their proper place in the great work of God for man's redemption, not only in ages past but now.

The babies were cared for in the rest tent where cots and other things necessary for the comfort of the little ones were provided. There were also children's classes every day in the women's tent for children from three to fourteen. One half hour was devoted to music and singing. The last Sunday Elder E. J. Lenox occupied this time in a sermon to the children. In addition to this, Elder B. C. Flint with an assistant led a young people's prayer meeting every morning at 6.30, where additional class work was carried on, stories were told, and questions were asked which, in addition to the prayers and testimonies, aroused such an interest that the attendance increased until on the last morning there were sixty present. One little tot was heard to say that they wished these meetings might continue each morning indefinitely. Our plan in the district is to develop a real church school at our reunions where we can put across to the children some of the ideals and vital problems of the church in such a way that they will enjoy it, and have something worth while to take home with them, and thus early in life become Zion builders.

Sister Engel's work and quiet Christian spirit were deeply appreciated. Sister Leroy Colbert, superintendent of the Northern Wisconsin District, was present and rendered valuable assistance.

By an oversight at the district conference held at Soldiers Grove in June, delegates were not chosen to General Conference, so at the close of the reunion, District President J. O. Dutton called the assembly to order as a conference, and delegates were chosen. They are J. O. Dutton, Mrs. J. O. Dutton, L. Houghton, Mrs. L. Houghton, and Mr. Wesley Davenport.

B. C. FLINT.

Brush Creek Reunion

ORCHARDVILLE, ILLINOIS, September 11.—The Brush Creek reunion has passed into history and will long be remembered as one of the most successful. Elders Henry Sparling and L. C. Moore were in charge, and the speakers were Elder C. E. Wight, Bishop C. J. Hunt, Patriarch I. M. Smith, Elder Bruce E. Brown, Sister Henry Sparling in charge of the Department of Women, and Sister Brown for the district Sunday school work. We especially appreciated Brothers Wight and Hunt as they were new to us.

Forty-two tents were on the ground besides the permanent buildings and boarding house. Ample funds were raised to pay all expenses of the reunion. These grounds were made the permanent reunion grounds of the district. We look for-

ward to the reunion next year and hope to make it still better than the one just past.

The success of the reunion was largely due to the committee, for they all did their work well. The good cooks turned no one away hungry.

Brother Henry Sparling and wife came to the Skillet Fork Branch where the church was dedicated Sunday, September 9, with Brother Sparling as the speaker. A good dinner was served. Brother Sparling gave us some very fine sermons, and we hope he and his wife will return soon.

MRS. CLARA FLEE HARTY.

Troy Has Good Meeting Place

TROY, KANSAS, September 3.—Our reunion is now a thing of the past, but from all reports it was very successful. The reunion was held in Netawaka, Jackson County, Kansas, in the city park. A boarding place near by operated by some Methodist sisters served good meals at a reasonable price.

There were in attendance Bishop A. Carmichael, Patriarch F. A. Smith, and A. Max Carmichael, general Sunday school superintendent, besides our missionary supervisor, Elder T. W. Curtis. Also the district officers were in attendance.

Last spring Brothers Curtis and Twombly held a two-week meeting at Troy, also one at Fanning, Kansas, before our district conference. The members at Troy have rented the Presbyterian church there which is good sized and in good condition. It is a good railroad point, and many of our ministers might do well to stop off there when passing through, as it is only fourteen or fifteen miles west of Saint Joseph, Missouri, on a paved road. Fanning is seven miles farther on the P. P. O. Highway. These churches are well located and there are regular appointments at both places.

MRS. WILEY DITTEMORE.

History of New Westerly Branch

WESTERLY, RHODE ISLAND, September 3.—This is the first time Westerly has been heard from in the columns of the HERALD, so a brief sketch of our activities may not be out of place here.

At one time Westerly only had two or three Saints, who were instrumental in having tent meetings here during the summers of about 1905 and 1906. These meetings were conducted by Brothers Richard Bullard, A. B. Phillips, Ralph Farrell and Cushman. The seed was sown at that time, and in 1919 Brother George H. A. Gates led four souls into the river. Brother C. Ed. Miller was president of the district at that time and assisted in the confirmation.

We had meetings once a month on sacrament Sunday until 1920, when we were privileged to have with us Elder E. J. Gleazer, who inaugurated the weekly meetings, sending us speakers every week when he could not be with us. His plan has surely been successful, as we have continuously had these meetings for three years, and many honest-hearted souls have entered into a covenant with God and many more have heard the gospel; and we have been self-sustaining during that time.

On August 25, 1923, we were visited by Brothers E. J. Gleazer, Doctor Sinclair, Ed. Traver, and H. B. Johnson and organized into a branch, having now a membership of twenty-seven. Three were called into the priesthood and two ordained. Our plans for the future are not laid yet, but are being worked up, and we hope that sometime in the near future we will be able to put Westerly on the map so far as the church is concerned.

We have had many speakers during the last three years

and have become better Saints for having had the association of them all. At this time we bring to mind the happy hours spent with Brothers "Johnnie" Sheehy and Arthur Koehler in their series of meetings here, Johnnie being in charge of this mission at one time. Before him we had Brother H. A. Chelline with us who was in charge. Brother H. B. Johnson has labored with us longer than the others and his record has been cited by President Elbert A. Smith in a recent issue of the HERALD.

At the first sacrament meeting of the Westerly Branch we had an outpouring of the Spirit of God to encourage us and admonish us to live our lives and there would be an ingathering of souls here to bring honor and glory to God.

New London Saints were also organized as a branch by Brothers Gleazer, Sinclair, Traver, and Johnson, with Brother Alma Whipple in charge, he being ordained to the office of priest. One speaker has taken care of Westerly and New London, speaking in New London in the morning and Westerly in the evening.

E. E. WILKES.

Publicity Gains in Australia

On the church page of the *Adelaide Advertiser*, Stepney, South Australia, there appeared recently an account of the beliefs of the Reorganized Church which distinguishes it from the Utah faction. This paper is one of the foremost in South Australia, having a circulation of over 70,000. This bit of publicity is important to our work in the Australian Mission.

Appearing in connection with the article is a cut showing the pictures of the three prophets of the church. The article in part follows:

"Elder M. A. McConley, one of the general officers of the church, and at present missionary in charge in Australasia, is now conducting a series of meetings in the Reorganized Church of Jesus Christ of Latter Day Saints, Eastry Street, Norwood. These will be continued next week. The subject to-morrow evening will be the healing ministry of Christ. Elder McConley has recently completed a tour of the congregations in Australia and New Zealand. He will leave for America in July to represent Australia at the world conference of the organization, at Independence, Missouri, in October. He reports a steady growth of the church throughout the Commonwealth. He states that the program toward which his church is working is as follows: Social reform by individual regeneration; love the dynamic; righteousness the principle; and justice the basis of social relationships."

A brief history of the church is then given followed by the statement: "This church has no affiliation whatever with the Utah Mormons. It is represented by over two thousand members throughout Australia."

New Church Building at Sedalia

Through the activities of the Saints in Sedalia, Missouri, a new church building is to be erected. During the campaign to raise funds the following by way of publicity was secured in the *Sedalia Democrat*:

"The members of the Reorganized Church of Jesus Christ of Latter Day Saints, who, for a few years, have held Sunday school and preaching services in a hall over Williams Drug Store, Corner Main and Osage Streets, have secured two lots, corner of Ninth and Montgomery for their new church building. A special soliciting committee to secure money, composed to Claude L. House, Roscoe F. Moorman, Thistlewait, and others will canvass the city and vicinity. Roscoe F. Moorman, 923 Tenth Street, is secretary-treasurer of the building committee.

"The headquarters of this church are at Independence, Missouri. Its president is Frederick Madison Smith. It has no affiliation with the Latter Day Saints, whose headquarters are at Salt Lake City, Utah (commonly called Utah Mormons)."

The principles and doctrines taught by the church are then set forth in a few words, also giving the stand the church has taken on polygamy:

"The Reorganized Church neither teaches nor practices any doctrine or principle that is not wholly and indisputably within the laws of the land, and harmonious with the code of good morals. An accepted tenet of the Reorganized Church reads—'Let no man break the laws of the land,' also 'Be subject to the powers that be.' This church never did sanction polygamy. It never can in the future, for the reason that its constitution provides against it. It says, 'Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.' The marriage ceremony binds both man and woman to one partner in wedlock. They covenant to keep themselves 'wholly for each other and from all others,' during their lives. The church articles also say, 'We declare that we believe that one man should have one wife, and one woman but one husband, except in case of death.'"

The article concludes:

"The enterprising citizens of Sedalia should assist in building the proposed chapel. The doctrine of the Reorganized Church is identical with that of the New Testament church also in organization. It has local congregations and church buildings in several towns in neighboring counties, namely, Knobnoster, Warrensburg, Post Oak, Holden, Bates City, Marshall, Lexington, etc."

Memorial Services Aboard Train

When the train on which Elder F. T. Mussell was riding stopped for five minutes at a small town to pay respect to the late President Harding, Elder Mussell arose and addressed the people in the car. After gaining their attention, he offered a short prayer and was about to take his seat when the conductor approached him and said, "Reverend, that was very nice indeed of you to think of that. I hadn't thought of having a minister on the train. Would you mind going with me back to the other car and repeating the same service?"

Elder Mussell consented, and with the unanimous response of all the passengers, carried on the service as requested.

He was heartily thanked for his timely action.

House Saved From Fire

I have been happy in different ways during my life, but one thought especially dear to me is that the great work in which we are engaged teaches us that God hears and answers prayers when we are right in heart.

I bought a home about two years ago, and while tilling the garden in the back yard, I felt as though a person came to my side and told me to pray over my work. It occurred to me that this was the advice of the Lord in the word given to the Saints to pray over their belongings. So I prayed that the heavenly Father bless my plans for my garden and I could not help the tears of faith coming down my cheeks.

Now there was a building in the rear of my property, about forty feet from my shed. It was a large affair containing veneering lumber and thin wood. One night in July as I was retiring, I felt like asking the Lord to protect us from fire, and again at family prayer we requested the Lord to do so. That same night the building in the rear caught fire and

threatened to spread to surrounding buildings and to our house. The fire department spread water upon other houses but failed to do so to mine. The dry shingles were very hot and the fire threatened the place, but nothing on my property was harmed. The garden was scorched from the fire, but we got all good crops and plenty.

We are making monthly payments on our home and also paying our tithing monthly as well as general tithing once a year. Our prayers are for the Saints and the good of the work.

MR. AND MRS. ELVIN BRACKENBURY.

Central Chicago Gives Operetta

CHICAGO, ILLINOIS, September 10.—Central Chicago Branch has been busy in various activities. The Department of Recreation and Expression under Roy Cheville presented an operetta entitled "The new minister," which was splendidly rendered to an appreciative audience. Another enjoyable evening in this department was spent in a song fest in which all took part in specially prepared songs by various departments and groups, in which a good spirit prevailed.

The last three sessions preceding reunion were devoted to round-table talks on Zionic economics by Bishop C. E. Irwin, who has been attending school here this summer. A good interest was maintained throughout the entire series of talks.

On August 16 the Glee Club held a beach and farewell party in honor of Roy Cheville, who has been with this branch for the past two years and so ably assisted in various activities of the branch. In appreciation of his work and their regard, the club presented him with a gold watch. On August 18 the branch also held a farewell party in his honor at the home of Sister Faye McDonald, and presented her with a beautiful gold chain.

On September 8 a farewell party was given in honor of Brother Jean Keir and wife, who are leaving to make their future home in Indianapolis, Indiana. A silver bread tray was presented them as a token of esteem and friendship. The loss of these active members to this branch is regretted but what is lost here is another's gain.

During the reunion, August 23 to September 3, no services were held in the church here, there being few who did not attend the reunion.

All have returned from reunion with greater enthusiasm and determination to go forward. The choir, Department of Recreation and Expression, and the girls' department have resumed activities and are planning work for a busy year. Other departments are making similar preparation so Central Chicago will have an active year.

On Sunday, September 9, at 11 a. m., Apostle Paul M. Hanson preached an able sermon, using as his text, "Blessed are the pure in heart, for they shall see God."

Burgess Attends Race Track Reunion

BILLINGS, MONTANA, August 30, 1923.—After a few weeks of strenuous work on manuscript, but in this cooler climate, on the afternoon of August 8 we started for a week in Yellowstone Park on the way to the Montana reunion at Race Track. We went by way of Cody, and found the roads good on the whole. Our party consisted of Elder A. M. Chase and wife, Doctor C. S. Chase, wife, and two small daughters, all of Billings, Mrs. L. Walker (Mrs. C. S. Chase's mother), Mrs. Burgess, our two small daughters, and myself.

We carried three tents, and bedding for cold weather, provisions for a month, flour, bacon, butter, lemons, and canned goods, fishing tackle, cooking utensils, gasoline stove, and other necessary implements. But we did most of our cooking

with regular camp fire of fallen timber. Several mornings and a few evenings we built a big fire for warmth. We all slept on the ground except Elder Chase and wife, who slept in their auto, having arranged it so as to make a suitable bed. Our transportation department consisted of a Buick (six cylinder) and a baby Overland (four cylinder) car.

As to the trip up the beautiful Shoshone Valley and through the park, an account of our trip and of the park was promised to the *Autumn Leaves* some time ago. Suffice to say we lived outdoors, prepared all our meals, with Elder Chase as chef, slept under five thicknesses of heavy woolen blankets and four of cotton, found ice on our water bucket, and were above 7,000 feet most of the time.

Our visit there was extended to ten days, as trouble with the engine and waiting for new parts held us at the Upper Geyser basin near Old Faithful for four days and five nights. So instead of being in Race Track for Sunday, August 19, we were just leaving the Park that evening during a rain which continued off and on to Livingston.

In order to save time we went to a hotel for that evening and made an early start westward, driving along the old railroad right of way from Livingston, passing through Bozeman, where we have a church building and a live branch, to Three Forks for lunch.

Bozeman is in the Gallatin Valley, the home of the State College of Agriculture, and hopes by next year to be the entrance from the Chicago, Milwaukee & Saint Paul to Yellowstone Park. All of this trip was through mountain scenery, rugged hills, fair valleys with heavy crops, dry farming with light crops, and occasional sections of bad lands. The Gallatin Valley, however, has splendid crops.

Three Forks is the junction point of the three rivers, Gallatin, Madison, and Jefferson, which unite to form the Missouri. This is the beginning of the Missouri River. The Madison River is formed by the junction of the Gibbons and Firehole Rivers in Yellowstone Park and flows thence west thirteen miles to the west entrance, thence north to Three Forks. The Gallatin also rises in Yellowstone Park in the northwest quarter, so lies to the east of the Madison. The Jefferson comes from the west near the Continental Divide, so we follow it approximately westward to Jefferson Island.

Unfortunately for us, shortly after leaving Three Forks it started to rain. While we were never in much rain nor for long, we suffered the consequences in wet and slippery roads. It took four hours to drive the forty-five miles to Whitehall, though the increased elevation was less than 300 feet. Then four hours more to drive the 34 miles over the Divide to Butte, through beautiful scenery and over roads generally good, though occasionally slippery. But that meant a climb of 2,600 feet and then down to Butte about 1,400 feet. It was too late then for the remaining 33 miles to the camp ground, so we remained all night in Butte.

Butte is the largest city of Montana, with about 70,000 population. It started as a gold town; then as a silver city, and still produces several million of silver and nearly a million of gold a year. But the great metal there is copper. Some of the mines are 3,000 feet under the surface, but the surface is about 5,600 feet above sea level. As it is on a hill or butte, it looks beautiful from a distance as its twinkling lights throughout its length show for several miles away all together like stars. But this beauty of the distance is not maintained upon closer acquaintance.

With the writer of "The log of the four ninety," we agree that the Saints are alike open-hearted, East and West; and that aside from them the people of the East are not behind those of the West, even though in both places and in the middle States one finds at times the reverse.

As a mining and smelting city, Butte's population from

southeastern Europe is large, its American and English stock small. But we saw there in the *Butte Miner* an item of interest, namely that Saint Louis has the largest percentage of American born population of any of the large cities of the country.

Reaching Race Track on Tuesday we met with a royal welcome. If we easterners were interlopers, Doctor Chase and family were not, as they have lived in Montana for nearly seven years.

The week-day mornings were given over to young people's prayer meeting, regular prayer meeting, study class, and departmental work or sermon, except Saturday when the Sunday school convention, district conference, and baptism of seven candidates took the time, except the earliest hour for the young people's prayer meeting.

Sister W. L. Christy was in charge of the departmental work but had to leave Wednesday morning. Bishop J. A. Becker conducted the study class with the text of President F. M. Smith's opening address of last General Conference as the text. He also was naturally the preacher until he left Friday morning; his theme—stewardship.

Sunday was taken with eight services. Young people's prayer meeting, priesthood meeting, Sunday school, and preaching; the afternoon with sacrament service including confirmation, and preaching; and at night an hour again for priesthood meeting and then sermon. Eli Bronson, missionary to that district; George W. Thorburn, for many years an active missionary, and president of the reunion; John C. Page, president of the Eastern Montana District, A. M. Chase, and the writer were speakers for the last few days. Elder Mark Hutchinson did not preach, but it was he who assigned Elder Thorburn to speak as part of the district conference. This spirit of modesty or humility and preference for one another was manifested throughout, so it is not surprising that the reunion was a success.

The Chase family took charge of the music from Wednesday on and sang quartets, duets, and solos, as well as conducting the congregational singing. (The conducting was by Elder A. M. Chase and Doctor Chase his son.) Mrs. A. M. Chase addressed the mothers on Friday afternoon, and Mrs. Alice M. Burgess conducted a class for young women some four sessions.

The evening of each week day was given to preaching, except Friday evening, when "The pleasures of the world" was well presented. The afternoons were given to recreation; Tuesday to visit Anaconda, another mining and smelter city, in which we have a good branch; Wednesday, the State Penitentiary at Deer Lodge; Thursday baseball; Saturday the Hot Springs, some twenty or twenty-two miles south; while croquet was played every day between times.

Driving to the Hot Springs a car overturned, but most fortunately no one was seriously hurt.

The reunion ended with general good feeling, as the result of a spiritual season which seemed short, but was good.

Elder Chase had made an appointment with the district president, Elder Mark Hutchinson, who is also president of the branch at Bozeman, about one hundred fifty miles southeast of Race Track, to hold services there Monday night. But his car broke down at Three Forks, thirty-five miles away. As the writer was riding with Doctor Chase, we arrived in time to wash and brush hair, but not to brush up even if the suit case had been there, which it was not. So we had the unusual experience of speaking in blue shirt, shabby khaki pants, and weather-beaten shoes. Doctor Chase and wife and Mrs. Burgess helped with the music, and they gave us a hearty welcome. Especially did Brother and Sister Hutchinson, our hosts, accord us splendid treatment. They are very gracious people and naturally well liked by all,

Tuesday we drove on and reached Billings about 1 a. m., the roads were very rough about half the way. They are not dragged out here; if they were they would be excellent. Elder Chase arrived Wednesday evening, as he was held up for about twenty-four hours with his car.

We plan to leave to-morrow, Friday morning early, for Sheridan, Wyoming, and then on to Spearfish, South Dakota, for Sunday, September 2, also for the 3d and 4th. Next on to Bonesteel for two evening meetings, and Sioux City for Sunday and Monday, the 9th and 10th. We shall probably be in Iowa all that week, reaching Independence, we hope, Monday, the 17th, for the preconference meetings.

S. A. BURGESS.

German Saints Thankful for Donations

Alexander Kippe Writes of Conditions in Germany

HALLE-ON-SAALE, GERMANY, August 17.—In the name of the German Mission I herewith beg to express our heartfelt thanks to all kind donors, who, during the meeting of the Southern Ohio District, took occasion to send us \$22 through the medium of our dear Brother Halb, of Middletown.

This money was used to procure a good typewriter for about twenty dollars, as well as the necessary paper for our mission field. It does not take more in German to procure these things in best quality, and we were, until now, in great need of them, having all of our writing and all of our translation work for the Sunday school lessons, etc., to do. So it is a matter of relief for me now to be able to stop scribbling and instead tap down the keys of the machine. I have had some practice but little opportunity to use a typewriter. Not being any longer the "youngest one" (to use a German expression) that little traveling typewriter with a case is now a fine helper. Now I can mark the "Klapperschlange" (rattlesnake), as such young girls are called in our country who handle a typewriter.

May the good Lord bless our kind Ohio friends, is our prayer.

We received eight dollars at the same time from the Department of Women of the Detroit Branch through the medium of Sister Hicks. This was used for the needs of some of the needy German Saints, our own humble selves included. A number of the German Saints are in distress and may well use such a help, especially next winter when some can scarcely pay for any kind of fuel. One centweight of briquets-coal now takes 900,000 marks (some thirty-five cents) a very high sum here where wages and salaries, especially of women, are much behind the extreme dearth in Germany.

Our younger daughter, eighteen years old, now makes only 500,000 marks per month, (about twenty cents), and our elder daughter twenty years old, is a Kinderfräulen (nurse) at Berlin-Schöneberg. She makes 500,000 marks and her room and board, so both of them need help from home. Their monthly earnings will buy only one stocking, and the other one of the pair would take another month's wages. It takes two million marks to repair the soles and heels of one pair of shoes, and five million marks to buy a new pair of inferior quality.

Well, young sisters of the church over there, have you a mind to come to Germany and make your way on your own account? All of your smartest arithmetic would soon "go to the dogs" over here, but your sisters in the Lord in Germany may see how to make both ends meet.

We return thanks as well to the kind sisters of Detroit in the name of the German Saints, who will get help by their

love token. May our good Lord bless all of them for their good will in helping us, will be our daily prayer.

German children are in great need of underwear, stockings, and shoes in good condition. Anyone who has laid aside such things and has no use for them, may gain a God's blessing by sending such things to the needy German children, provided they reach their right addresses in due time.

There are now fourteen church members in Berlin. Only last Sunday the writer baptized four at Berlin, Grünan. At Tilsit, Prussia, the writer also baptized two more.

We send kindest respects to all our brothers and sisters in the everlasting gospel.

ALEXANDER KIPPE.

Address: HALLE-ON-SAALE, GERMANY, Rainstrasse 7.

Bootman-Fry Debate Closes

WILLIFORD, ARKANSAS, September 7.—The Bootman-Fry debate at Biggers, Arkansas, ended with the Saints rejoicing at the success of the meetings. Mr. Fry represented the Christian Church and Brother W. P. Bootman the Reorganized Church.

Brother J. T. Riley, who assisted Brother Bootman, writes that many friends were gained and prospects for the advancement of the work in that section of the country are better than ever before.

Kewanee Visitor at Hermosa Beach

PASADENA, CALIFORNIA, September 6.—I have read of "Hermosa Beach" reunion for quite a while, and last year Brother and Sister F. G. Pitt not only wrote and told me of the splendid meetings enjoyed there, but also sent me pictures taken while they were in attendance.

Imagine my feelings, then, when this year I found myself getting out of the automobile which had taken us from Pasadena to Hermosa Beach and walked into the big tent where the morning prayer meeting was just drawing to an end. I did not expect to see more than one or two familiar faces, but before long I heard Patriarch W. A. McDowell speak and felt a little nearer home after that. I was more than glad to see Sister Vida Smith, Apostle T. W. Williams, Mrs. Dora Glines, Bishop James Keir, and others present.

I was not permitted to stay long enough to hear these brothers and sisters occupy on the program, except Brother McDowell, who preached a most excellent sermon exhorting the Saints under the Spirit of God to join in a united effort to move forward with faith in God to the accomplishment of the work intrusted to us. The only evening service I was able to attend was given over to one of the branches which gave a playlet. There was a large attendance, and it was well presented. The next morning constructive criticism and objections were considered with Apostle T. W. Williams presiding. Some most excellent ideas were presented pro and con. The general sentiment seemed to be in favor of the young folks being permitted to teach by means of the drama in the church and at reunions.

I soon found other Kewanee District Saints. California Saints are very much like them, for they sing the same songs, petition the same Father for the same blessings, and hear testimony to a faith in the same gospel, so I felt at home even though mountain, desert, and plain separated me from where the Saints were assembled at Galva, Illinois, in the Kewanee district reunion. My heart was comforted with the assurance that the same power that has guided us thus far is still with us all, and that the problems confronting us will be solved with the aid of His wisdom if we seek where wisdom is to be found.

I stood recently on the bluffs at San Pedro and looked across the Pacific and felt in my soul to say, "Great and marvelous are thy works," when I saw the great guns placed there for our protection against a foreign foe. I remembered the promises made to those that dwell in Joseph's land, and trusted that we might remember and so live that we might be fortified with a greater security than these war ships offer us.

MARY E. GILLIN.

Breaks Fire by Friction Record

Eagle Scout Dudley Smith, son of Walter W. Smith, church historian, recently broke the fire-by-friction record held by Scout James Walker, Troop 11, of Waterbury, Connecticut.

The new record of nine and one fifth seconds was made at a contest held before the Chamber of Commerce, Independence, Missouri, in the presence of Mayor Charles D. Cappel and scout officers. Two scout officers from Kansas City, William B. Hands and William M. Rhodes, held the stop watches. There were four contestants.

Dudley Smith holds the highest rank in the scout organization, that of an eagle scout. He also holds the flint and steel record of four and three fifths seconds, made at the same demonstration at which the other record was broken.

Scout Smith has experimented on over twenty varieties of wood in making fire by friction and finally found the one which gives the best results against the advice of those experienced in fire making, he used a coarse-grained wood instead of a fine-grained wood and found in the American white elm the ideal variety for making the fastest fire.

Scout Smith now makes his own fire-by-friction sets and also has them for sale.

Omaha Radio Program Well Received

BEVIER, MISSOURI, September 10.—The Omaha Saints' program came in clear and strong Sunday night. President F. M. Smith's sermon on the "Social ideals of the church" was very good. The violin solos and singing were very good. The selections could have been greatly improved by using some of our own inspired hymns, especially in the quartets.

We heard the Des Moines, Logan, and Lincoln Saints' telegrams read.

J. L. WILLIAMS.

Great Interest Among the Indians

EL RENO, OKLAHOMA, September 6.—The Redrock reunion was a very profitable meeting to all who attended. Thirty were baptized, about half the number being Indians. After the last meeting a very fine young Englishman gave his name for baptism, and others are to follow there I am sure. Apostle Roy S. Budd, Elders Christensen, Shakespeare, Bailey, Simmons, and the writer did most of the preaching.

We did not have the regular Pentecost that we had three years ago but it was a much more profitable meeting, as there were better educational features. The Indians were very anxious to ask questions so we had the round table work every day, and many questions were asked.

Brother Budd could only stay over the first Sunday and the conference on Monday, as he was billed for the Dalby Springs meeting in Texas. Brother Carlisle, the patriarch, was very much appreciated and did much good.

Our dining room equipment and the order of cooking was conducted by Brother and Sister Shakespeare, and the work was well done. I believe the meals were the best we have ever had.

I am holding a meeting here in El Reno at the request of Brother Budd. Interest is beyond the expectation of any of the Saints. Sunday night we had about a hundred and fifty. We have held five meetings, and now we have over three hundred, and three names have been given for baptism.

HUBERT CASE.

Davis Family Cross Country in Ford

LAMONI, IOWA, September 9.—After a journey of nearly 1,500 miles in a Ford car from Arizona to Iowa, we thought some might enjoy hearing of our trip.

On the evening of August 24 the Saints and friends of Bisbee gave a reception in honor of our family. A suitable program was rendered and refreshments served. As part of the program my Sunday school class presented me a bouquet of beautiful roses, the superintendent of the Department of Women presented a check for \$20 with which to purchase a new book satchel, and a purse of \$61.50 was presented on behalf of the branch. These gifts came as a surprise, but were accepted with great appreciation and respect for those who so kindly expressed themselves in this way.

Our farewell sermon was preached to the largest audience that has attended our preaching services in that place, quite a number of our nonmember friends being present. Nearly everyone was in tears when good-bys were said. We rejoiced to know that we had made so many friends during our four years' stay in Bisbee.

Quite a number came to see us off on Monday morning, August 26. We loaded the family of seven into the Ford, tied our bedding, tent, trunk, grub box, and dishes on the outside, and started down the canyon. We made good time, camping out each night, and reached Independence, Missouri, shortly after noon September 5, where we renewed old acquaintances during the remainder of that day and the next, leaving for Lamoni, Iowa, Friday morning. We reached Lamoni late that night and camped on the Lamoni camp ground, moving into the house that had been engaged for us the following day.

We got along fairly well during our entire journey. We had one puncture and one blow out, and the seventh day I ran down a mule that jumped in front of the car as we were climbing a hill on high, and the same day I lost my hat. We are now comfortably located in the beautiful town of Lamoni, where mail will reach us at 210 South Maple.

E. R. DAVIS.

Church Remodeled at Beardstown

BEARDSTOWN, ILLINOIS, September 11.—The Latter Day Saint church at Beardstown is being extensively remodeled. The building is being raised and the basement fitted for Sunday school primary grades and social functions. A furnace will be installed, and the rostrum enlarged to accommodate a larger choir and orchestra.

It is estimated that the cost will approximate two thousand dollars in addition to the labor that is being donated by the Saints. Also Mrs. Margaret B. Whiteford, of New York City, is paying for the painting and finishing inside and out in honor of her father, S. J. Bartlett, lately deceased.

When the remodeling is finished, Elder Lester O. Wildermuth will preach the opening sermon and will follow up with a series of sermons.

Thirty-five cents brings to your door the daily happenings of the General Conference. Get that *Conference Daily*.

Remarkable Recovery of Portland Brother

PORTLAND, OREGON, September 4.—The Portland Saints were made to rejoice, and their faith was strengthened a few days ago by the miraculous healing of Elder John Hanson after the doctors told him that he could not live without an operation for gall stones. Brother Hanson preferred to put his trust in God, and refused to submit to an operation. He testifies that from that moment he began to recover, having been administered to by Elders Barker and Hager. So rapid and complete was his recovery that he preached a very fine sermon at the local church on the evening of September 2 and appeared to be in good health.

The Saints here are reshingling the church building and are planning on painting the outside and redecorating the interior. The roof is about completed, and the painting will be next in order.

As soon as the building is put in order plans will be made to begin a campaign to increase the membership and also to revive the attendance of those who do not attend regularly at present.

The Saints who were fortunate enough to have a vacation are nearly all back on the job. The choir has resumed its regular Thursday evening practice, and everyone seems to be ready to take up the work again and help to carry it onward and upward.

A farewell party was given Brother and Sister Mitchell, a young couple who were baptized during our last reunion, and who will start in a few days to drive across country to visit relatives in Montana, Minnesota, and other central States. A goodly number of Saints assembled at the home of Brother and Sister Hager where lawn games were enjoyed, and watermelon served.

New Branch at Evansville Progresses

EVANSVILLE, WISCONSIN, September 6.—This branch was organized January 14, 1923, with thirty-nine members, many of whom are children. Having no church building, the Saints meet at the various homes for services.

All the departments are organized, and weekly meetings are held. Many difficulties arise in a new and small branch, but progress is being made as these difficulties are overcome. Struggling together over a rough path is made a pleasure, and hearts are glad when it is realized that all leads toward the establishment of Zion.

Church Building Renovated at South Bend

SOUTH BEND, INDIANA, September 5.—Recently the church building here has been repaired and changes made, it having been originally built thirteen years ago. The floors were scraped and refinished and a new carpet for the rostrum laid. An addition, to seat one hundred, has also been built. New basement chairs were purchased as well as three new rostrum seats. For Sunday school and other classes the auditorium can be curtained off.

The meetings are mostly union services, the branch not being large enough for groups and other divisions.

The Orioles and Temple Builders have regular meetings and are doing a good work.

The Department of Recreation and Expression is continually putting on something different in either programs or recreation. A wiener roast was recently held at the home of Brother A. Jones, a few miles out of Windsor. It began with a baseball game and other games and ended with the roast.

Marriage celebrations were abundant during August, for

three weddings took place in the branch. Sister Jessie Gilbert, formerly of Lamoni, Iowa, was married to Elder L. D. Campbell, who was once in the missionary field. Sister Nina Wood was married to Brother Richard Rae, supervisor of the local Department of Recreation and Expression, and Sister Golah Porter was married to Brother William Gernier, one of the local deacons.

Visitors to the district conference held at Windsor, Ontario, September 1 and 2, were Elder H. A. Koehler, Patriarch R. C. Russell, Bishop J. C. Dent, and District President R. T. Brown.

Patriarch R. C. Russell was a recent visitor at the branch here.

Special Meeting Near Los Angeles

LOS ANGELES, CALIFORNIA, September 5.—In and around the Los Angeles groups of Saints there has been general activity since the reunion, but after all it takes a little time to get adjusted to normal conditions.

The activities of the branch are at present largely concealed in the undeveloped work of various committees appointed to handle the enterprises of the branch and district. For instance, for the new church there is a committee on plans and architecture, a finance and ways and means committee, and others. The work is all well organized and in the hands of interested and earnest workers who are intent on putting the matter over in good shape.

During the last week in August and the first week in September, Apostle T. W. Williams conducted a series of sermon-lectures in the Bijou Theater, at the solicitation of the Belvidere Saints. The meetings were fairly well attended by members from all sides of the city, as well as a few nonmembers. Many of the Saints here responded in the true missionary spirit, delivering tracts and inviting others, both by their own presence at the meetings and calling upon them to come also. But the missionary spirit is not as strong in the entire branch as it should be. This can hardly be helped when we consider the matter of isolation and traffic congestion, and indifference on the part of the "world" toward anything spiritual or intellectual.

Too much cannot be said of the high character of the lectures. Brother Williams's efforts were richly seasoned with the intense sparks from his wonderful personality and storehouse of knowledge, tempered by an intense spiritual nature. His lecture Monday night, September 3, was a masterpiece never to be forgotten by those who heard it. Coming into the theater within a few minutes of the time to take the stand, a subject in mind, and finding that the publicity agent had scheduled and advertised him for a subject altogether different, he wheeled from an intended course to a new one, and the results are best known by those who heard him. This happened by reason of his being away from home from the time the circulars were printed until a few minutes before starting for the theater, and it was impossible to notify him of the change in subject. Brother Williams was master of the occasion just the same.

Elder Clarence Moran, of Omaha, who has been with us for the past eight or ten months, preached a farewell sermon at the church Sunday night, September 3, before leaving for Omaha. He made many friends while here.

Quite a few outside Saints have visited the branch lately, but we failed to get their names, except Sisters Maud Guinand and Lillie Cook of Independence, Sister A. A. Swenson of Kansas City, and Sister Steward of Canada, the last-named being here for educational purposes.

We are sorry to note that Sister McGhan, formerly of

Chicago, who underwent an operation early in the season, is still confined to her bed with no hopes of immediate recovery. Our Sunday school superintendent, Sister Lytle, has been closely confined to her home for the past few weeks on account of the serious sickness of her husband. Sister May Lewis, who has been rendering valuable services in the Department of Recreation and Expression, has also been sick for a few weeks.

Independence

Independence is taking on quite an air of General Conference. Most of the official family is back to town after the reunion season, and all the general offices are busy with preparations for conference. President Floyd M. McDowell has come to Independence to work with the other members of the Presidency in arranging the many details of the conference program. He will be here now until after conference.

Eleven members of the Quorum of Twelve are in town, and the quorum began its regular meetings Monday morning and will be in session every day making up the appointments. Brother Clyde F. Ellis has not yet arrived from his South Sea Island mission but is expected to reach Independence soon.

The concluding union service on the Campus was prevented by a cold, all-day rain Sunday, and President Elbert A. Smith who was scheduled to preach there, preached at the Stone Church instead. He chose for his subject "The first vision of Joseph Smith," and gave in outline the various events that have distinguished the rise and development of the church in its relation to the religious thought of the century. Some of our other Independence churches also had Sunday evening services for the first time in several weeks, all having joined for the summer in the union services on the Campus. The local congregations will now get back on regular schedule for, beginning Sunday evening, September 23, there will be a week's missionary service held in each of the Independence churches and in three of the Kansas City Latter Day Saint churches.

The success of the Campus during the summer months has been more than gratifying. Every Saturday and Sunday evening there has been an immense crowd gathered there to view the feature pictures and to join in the religious services. At the outset of the season the Campus committee spent some \$1,500 in equipping for the pictures and services and, though no charge of admittance has been made, the collections and profit from the stands have more than repaid the expense, and much of the \$1,500 went into improvements that are permanent, such as the picture screen, background, seats, etc., and will not have to be replaced next season.

Hundreds of cars have been parked on and around the grounds, and thousands of people have streamed in from all parts of the town every program night, and yet not a single accident has been reported. This certainly speaks well for the carefulness of the people and for the efficient supervision of the volunteer traffic men.

In addition to the weekly Saturday and Sunday night programs, there were all-day celebrations on Decoration Day, the Fourth, and Labor Day; and the Harding memorial service was also held on the Campus. Every day of the week there have been picnic parties by families and by classes, oftentimes by entire groups.

A four-team interclass baseball league played a regular schedule of baseball on Saturdays, and the last few weeks an All-Star L. D. S. team has been winning games from the crack amateur teams of the Kansas City Sunday School League. A very fine athletic field has been laid out on the

Campus, large enough for baseball, football, and track, and it is well employed every week day.

There will be yet another month of activity on the Campus, as the General Conference will be held there. A tabernacle tent will be erected over the natural amphitheater that has been used this summer, and a cafeteria tent will also be arranged. Immediately after conference, however, the scene will shift indoors, and in preparation for it the entire building has been overhauled, the woodwork and floors redone, the walls and ceilings redecorated, and the heating plant very thoroughly reconditioned. All that remains to be done is the furnishing and the making up a schedule of programs, and a real winter community center will be ready.

The center of Campus activity this winter, of course, will be the Institute work, and classes will be held there afternoon and night, five days a week. Regular enrollment was had Monday afternoon and evening, and there was a most enthusiastic response. One hundred fifty enrolled for the various classes, and this, of course, will be largely increased by late applications. Regular class work started Tuesday and will continue until conference, when a vacation will be had until conference adjourns. A volunteer staff of forty teachers will conduct the various classes. Walter W. Smith is dean of the faculty, and Sister Eunice Smith is registrar.

Mr. and Mrs. Walter W. Smith gave a reception at their home Sunday evening in honor of Miss Lillian Zimmermann of Philadelphia, who has come to Independence to help in the teaching and organization work of the Institute for this fall and winter. About forty of the faculty members were at the reception.

Samuel R. Reeves, one of our aged brethren, died at his home in Independence Saturday and was buried from the Stone Church Monday morning. The sermon was preached by Bishop E. L. Kelley and interment was in Mound Grove Cemetery.

The Independence Latter Day Saint choir was to have given three concerts Sunday, one each in Lees Summit, Holden, and Warrensburg, but owing to rain and dirt roads they were enabled to fill the appointment at Lees Summit only. Next Sunday they have promised to go to Warrensburg but will be back in Independence in time for the evening services.

The pageant, "Revelation," will be given Saturday evening, September 22 at 8 p. m. on the Campus, and all are invited to attend and bring their neighbors and friends. This is the centennial of the vision initiating the latter-day work, and eight scenes will be depicted by two hundred persons, showing the manner of God's revealing his will to man in the various periods of sacred history. A great deal of effort has been taken in the writing and staging of this pageant, and it will be very much worth your seeing. Time: Saturday, September 22. Place: The Campus.

Holden Stake Items

HOLDEN STAKE, September 11.—At Grandview on August 26 during the Sunday school hour the Camp Fire Girls from Camp Shawnee were entertained. They are bright, intelligent girls. An invitation was extended to them to call again.

Brother and Sister Danforth and daughter Louise have returned from an extended trip to New York State. Sisters Ida and Jane Martin and children returned a few weeks ago from a visit to Michigan and Brother and Sister C. V. Hopkins returned from a week's visit to the State Fair, where they assisted in the work of the Square Deal Dining Hall at Sedalia; they also attended the Clinton District reunion at Fort Scott, Kansas. Brother Hopkins was looking after the interests of the Holden Stake and Clinton District Quorum

of Elders of which he is president. On September 2, a splendid sacrament service was enjoyed in the morning, followed by a priesthood meeting. In the afternoon the officers and teachers of the Sunday school held their regular monthly problem meeting. In the evening Brother Hopkins was the speaker, using as his subject, "Love thy neighbor as thyself."

On Monday, September 3, the annual Sunday school picnic was held in a beautiful grove southeast of town, with about one hundred and fifteen in attendance. Games and other amusements were provided, and a basket lunch with ice cream was served at the noon hour. After lunch a short program was given, consisting of "History of Grandview Sunday School" by Brother Trimmer; "Sunday school prophecy" by Brother Martin; original poem, "Our picnic" by Sister Goddard; reading, by Brother Hopkins, and a clever "auction sale" reading by Brother Danforth. An exercise by the Oriole Girls concluded the program.

Tuesday, September 4, Brother and Sister Hopkins with several members of the choir drove to Stanley, Kansas, Brother Hopkins preaching the sermon and the choir furnishing music at the funeral of Wade, sixteen-year-old son of Brother and Sister Isaac M. Mathis. He died at Bethany Hospital in Kansas City. The funeral was held in the Methodist church at Stanley. The Grandview Saints extend sympathy to the bereaved ones.

The Bates Sunday School held a picnic on the Campus at Independence September 6. Nearly all members attended and were joined by Independence Saints who were formerly members of the Bates City Branch. The fine spread and good time were enjoyed by all.

Elder F. A. Russell and family of Independence visited with the Cotterells and attended services at Bates City Sunday, September 9.

The Lexington church has an addition of twenty-three members for the year 1923 due to the missionary efforts of J. F. Petre and R. E. Burgess, both of Knobnoster, Missouri. Several weeks' meetings have been held south and west of Lexington and at the church in Lexington. The missionary spirit has seemed to dominate this year. Now that Sister Lola A. Johnson has returned from a visit to the South for her health, we are going to have a good choir and orchestra which has already started work. The next stake conference will be at Lexington and a good attendance is expected.

Brother and Sister Floyd Danielson have moved back to Holden. Brother Danielson has purchased the grocery store and meat market of Charles Gibson. The Saints are pleased to welcome this family. Brother Floyd was scout leader when living here before and took active part in the Sunday school and orchestra.

Sister Cora Young, who is the leader of our junior chorus, has located in Holden. Her increasing number of students has made it necessary to leave her country home. She will live with her sister, Sister Sarah Masterson, who has recently moved here from Clinton, Iowa. Sister Priscilla Young, the aged mother, is still living on the farm. Though 92 years of age, she is alert and quite in touch with church and national questions of the day.

Services were well attended Sunday, September 9. In the morning, the pastor spoke at the church; William Sisk, at the Holden Home; and J. W. Paxton at the church in the evening. I. M. Ross preached at Post Oak.

Fortune

Dream mist, far away,
Shadows cast on waters gray,
Ghost ship drifts ashore,
Fortune's here then seen no more.

Graceland College Opens

LAMONI, IOWA, September 17.—Graceland College opened under very promising conditions September 10, and everything foretells a successful year, a record-making one for the educational work of the church. The framework for the new convention hall is up and forms an inspiring background to the scene on college hill, especially to the new student.

The registration the first day reached 250, which exceeds that of last year by nearly one hundred. Registrars were busy until late in the evening. The faculty this year numbers twenty-three.

The opening exercises were held at the chapel at 9.30, September 10, and were largely attended. The program was opened by congregational singing, led by Miss Mabel Carlile, instructor in public school music. The invocation was by Apostle D. T. Williams. President G. N. Briggs then introduced Apostle J. F. Garver, an ex-student, now secretary of the Board of Trustees, to take charge. In his characteristic style, he introduced each performer, adding humor to the occasion.

Miss Helen Bootman sang a very pleasing solo, "Hey ho for the morning," after which Heman Hale Smith, a former student and faculty member, now executive secretary of Colorado, gave the principal address.

Mr. Smith brought to the students and friends of Graceland a threefold message, first the necessity for an accurate, scientific knowledge, second, a plea for charity of viewpoint and third a message of service. The time is past for a general education, he said. Men and women must specialize. He succeeds who knows a little more about a certain subject than anyone else. Men are lazy in their thinking. We need that kind of scientific research that refuses to pass snap judgment.

The second phase of his subject was a strong plea for charity of viewpoint, not only toward individuals but classes and nations. It is a very necessary part of education. Men are often charitable to the individual but not the masses; while business men are honest with the mass but dishonest with the individual.

Charity toward criminals was urged and a scientific accurate investigation of the environment, the cause of their downfall. His investigation in the state penitentiary of Colorado was the stimulus for his plea. Such research revealed a number of university graduates, men of higher learning, men of unusual ability who had stepped aside in the pathway of crime at some particular period in their lives, through evil association or unfavorable environment, but who were anxious for an opportunity to begin life anew. Elimination of crime will come about, he said, through a greater equality of opportunity.

The third division of his subject was that of service, that genuineness of nature which stamps a man as a gentleman and a woman as a lady. That spirit of service to humanity which casts its bread upon the waters not that it may return threefold, but who casts it on though it never returns. The service itself is the thing to be loved. True religion is service to mankind, which leads to a desire for equality of privilege.

Mr. Smith is an orator and his wide study and careful research has given him a thorough knowledge of his subject, while the personal interest of a home audience naturally added a charm.

This was followed by speeches of welcome from leaders of various groups in Lamoni to college students: Mayor G. W. Blair for the town, W. E. Prall for the branch, A. M. Carmichael for the Sunday school, F. E. Roberts for the Department of Recreation and Expression, and Reverend J. Vincent Gray for the Methodist Church.

General Conference Program

(Continued from page 880.)

THURSDAY, OCTOBER 4

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—John Blackmore.
 "What must the world do to be saved?"
 2.00 P. M. Business Session.
 8.00 P. M. Sermon—John Sheehy.

FRIDAY, OCTOBER 5

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—A. E. Stoff.
 "What must the Saint do to be saved?"
 2.00 P. M. Business Session.
 8.00 P. M. Concert by L. D. S. Band.

SATURDAY, OCTOBER 6

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—John Zimmermann, jr.
 "What shall we do for financial salvation?"
 2.00 P. M. Business Session.
 8.00 P. M. Pageant—"Revelation," Independence Dramatic Club.

SUNDAY, OCTOBER 7

- 9.30 A. M. Regular Sunday School in the various churches.
 9.30 A. M. (Tent) Address by A. Max Carmichael.
 11.00 A. M. Sacrament Service.
 3.00 P. M. Sermon—Elbert A. Smith.
 "What shall we do to save the church?"
 8.00 P. M. Sermon—Frederick M. Smith.
 "What shall we do to save Zion?"

MONDAY, OCTOBER 8

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—A. Max Carmichael.
 "How can we save the religious life of the child?"
 2.00 P. M. Business Session.
 8.00 P. M. Sermon—Clyde F. Ellis.

TUESDAY, OCTOBER 9

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—A. Max Carmichael.
 "How shall the home and family be saved?"
 2.00 P. M. Business Session.
 8.00 P. M. Sermon—M. A. McConley.

WEDNESDAY, OCTOBER 10

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—F. M. McDowell.
 "How can we help youth to save itself?"
 2.00 P. M. Business Session.
 8.00 P. M. Concert—Auditorium Orchestra.

THURSDAY, OCTOBER 11

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Address—Mrs. Dora Glines.
 "What must our women do to be saved?"
 2.00 P. M. Business Session.
 8.00 P. M. Sermon—F. A. Smith.

FRIDAY, OCTOBER 12

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.

- 11.00 A. M. Sermon—O. Salisbury.
 "How can the small branch be saved?"
 2.00 P. M. Business Session.
 8.00 P. M. Sermon—J. D. Curtis.

SATURDAY, OCTOBER 13

- 8.30 A. M. Classes.
 9.30 A. M. Prayer Service.
 11.00 A. M. Sermon—Cyril E. Wight.
 "How shall the stakes be saved?"
 2.00 P. M. Business Session.
 8.00 P. M. Sermon—A. V. Karlstrom.

SUNDAY, OCTOBER 14

- 9.30 A. M. Regular Sunday school in all the churches.
 9.30 A. M. Address—Roy Cheville.
 11.00 A. M. Sermon—D. T. Williams.
 "What must we do to save our missionary program?"
 3.00 P. M. Sermon—J. F. Keir.
 8.00 P. M. Sermon—J. F. Garver.

Biggest Thing of the Hour

General Conference of 1923

Convenes October 1, at Independence, and
 Continues Ten Days or Longer

Every Saint worthy of the name cares what the church is doing. The urgency of the hour toward personal responsibility is very strong. The "they" who make up the church includes each of us. We are to have a conference soon.

We want to know what is going on at that time. We must know, and we ought to know in detail.

To meet this legitimate demand for knowledge the *Conference Daily* is being published. It will come to you promptly each day with the news of the sessions rushed from the reporters' table to the press and from the press to you, in a few short hours. Reports in detail as made to the conference by officials and departments, full comments and reports on the proceedings, with quorum and committee actions, etc.

You must have the *Conference Daily* to keep informed, and you ought to order it *right now*.

Only 35 Cents

HERALD PUBLISHING HOUSE
 Independence, Missouri

MISCELLANEOUS

Appointment of Bishop's Agent

To the Saints of the Arkansas District: The Bishop's agent of your district, Brother W. F. Martin, has submitted his resignation on account of moving out of the district. Brother Charles H. Hardy, of Fisher, Arkansas, has been selected as his successor, effective October 1, 1923.

We regret to lose the services of Brother Martin, but Brother Hardy is well recommended for the office, and through him we solicit your continued support of the Lord's work as you are blessed in your temporal affairs.

Your coworker,
BENJAMIN R. MCGUIRE, Presiding Bishop.

Notice to Third Quorum of Seventy

Members of the Third Quorum of Seventy please send dues and reports to the undersigned at 127 Pendleton Avenue, Independence, Missouri, John R. Grice, secretary.

Young People's Convention

Detroit, at Pontiac, Michigan, September 29 and 30. A social good time on Saturday evening, a spiritual good time, Sunday. Everybody come. "While you are growing, you are young." Silas C. Robertson.

Requests for Prayers

Clara Edna Liley of Kansas City, Missouri, requests the prayers of the Saints. She was operated on at the General Hospital on Monday.

Addresses

David E. Dowker, 1021 East Sixth Street, Des Moines, Iowa.

K F I X

Radio Program for Sunday, September 23, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

Violin solo: Handel's "Minuet."
Miss Lillian Green.

Vocal solo: "I hear you calling me," by Marshall.

Violin solo: "The Deluge."
Miss Lillian Green.

Vocal solo: "Il Bacio," by Arditi.

Prayer.

Vocal solo: "A spirit flower," by Campbell.

Sermon by Apostle M. A. McConley.

Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—At Everett, Washington, on the reunion grounds, August 4, at 2 p. m. with C. E. Jones, president, and F. W. Holman, secretary, presiding. An appeal from the Independence Sanitarium, asking for \$130 for repair and improvement, received too late for the February conference, was accepted and granted. The district officers were empowered to allot to each branch their respective portion to raise, considering the nonresident membership. Reports were read from the president, vice president, and secretary. Treasurer's report showed a total indebtedness of \$117.18; a disbursement of \$96.23; and a balance of \$21.65. Bishop's agent's report showed receipts of tithes, offerings, Auditorium, college collections, Christmas offerings, Department of Women, and special missionary fund, \$1,261.87; oblations \$154.31; all with even disbursements. Statistical reports showed: Seattle, 357, loss 33; Roslyn, 23; Centralia, 219, gain 21; Everett, 52; Bellingham, 70, loss 6; New Westminster, 58, loss 1; Vancouver, British Columbia, 73, gain 5; and Chilliwack, 44, loss 1. Disorganized branch records having been cleared showed nonresident, 93, a gain of 18. The total for the district was 989, a gain of 45. Spiritual reports were had from New Westminster, Chilliwack, and Centralia only. Local elders reporting: H. A. Sprague, F. W. Holman, and Duncan Calder. Report from last year's reunion showed receipts from all sources, \$457.89; expenditures, \$288.22; balance, \$169.67. District officers elected: C. E. Jones, president; I. S. McMullen, vice president; F. W. Holman, secretary; H. A. Sprague, Bishop's agent; Amos Tomlynson, member of library board; H. A. Sprague, chorister;

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:		
The Social Significance of the Principles of the Gospel	877	
From the Log of the Four Ninety	879	
General Conference Arrangements	879	
Preconference Program	880	
General Conference Program	880	
ORIGINAL ARTICLES:		
Am I My Brother's Keeper? by Cyril E. Wight	881	
Felix Mendelssohn—Bartholdy, by James R. Houghton	884	
GENERAL INTEREST:		
Launch Helium Airship	886	
Typhoid Victims Sue City	886	
New Party Rises in Mexico	886	
Rum Running May Be Stopped	886	
LETTERS AND NEWS		
Beatrice Rogers—Mrs. John Harp—E. C. Flint—Mrs. Clara Fleeharty—Mrs. Wiley Dittmore—E. E. Wilkes—Mr. and Mrs. Elvin Brackenbury—S. A. Burgess—Alexander Kippe—Mary E. Gillin—J. L. Williams—Hubert Case—E. R. Davis	887	
MISCELLANEOUS	889	

Melva Ward, assistant; D. S. McDole, member of auditing committee. Delegates to General Conference: Charles E. Jones, Ida Jones, Daniel Macgregor, Carl Crum, Sister W. L. Christie, S. P. Cox, Leonard S. Rhodes, Richard Hartnell, and G. R. Brundage. A resolution was adopted authorizing the holding of a reunion in the month of August next year, within or near the city of Everett, also a further resolution prevailed that a permanent reunion committee be established by each branch electing one member, to be presided over by the district president. Committee was authorized to take under advisement the matter of procuring permanent grounds, obtaining prices, terms, and different advantages of sites within or near Seattle, Everett, and Bellingham, and report findings to next conference. District secretary was empowered to furnish to each branch subscription lists for the purpose of raising funds for this. The budget committee's report and recommendations were adopted. Seattle was designated as the place for holding the February conference, date left in the hands of the presidency. Frederick W. Holman, secretary, 3683 Whitman Avenue, Seattle, Washington.

NORTHWESTERN KANSAS.—At Netawaka, August 18, on the reunion grounds. Conference convened with the district president, Samuel Twombly, presiding. Reports were read from: Samuel Twombly, district president; Cecil E. Schmid, Sunday school superintendent; Walter L. Chapman, superintendent of Department of Recreation; Mrs. Emma Hedrick, superintendent of Department of Women; and Vera Twombly, musical director. Frank G. Hedrick, Bishop's agent, presented his report for six months ending June 30. This report was audited and found correct. Of the ministry reporting there were two high priests, six elders, four priests, one teacher, and two deacons; reporting a total of 111 sermons and 8 baptisms for the quarter. Statistical reports show: nonresident members, 205, gain of 35; Atchison, 97; Fanning, 171; Topeka, Seranton, Blue Rapids, and Netawaka did not report. Delegates for General Conference: Samuel Twombly, Frank G. Hedrick, Benjamin F. Jackson, Roy L. Tilden, Clinton Ross, and Theodore Christensen. Time and place of next conference to be selected by the district president. Frank G. Hedrick, secretary.

CENTRAL OKLAHOMA.—At Redrock, August 20, during the reunion. Two Lamanite brethren were ordained: Robert Small Koshiway, of Perkins, priest; and Hoke Dent, of Redrock, elder. A motion prevailed that the district president, Earl D. Bailey, be instructed to confer with all districts involved in the following action: "To General Conference concerned; We, the body of the district conference of the Central District of Oklahoma, hereby request the following reform for Oklahoma touching boundary lines: That the three present districts be reduced to two and that the boundary line between the two shall be the ninety-seventh meridian from the Texas border to the Arkansas River at the southeastern corner of Kay County, and from thence north via the eastern boundary of Kay County to the Kansas line." At the last conference a motion prevailed that a committee, Earl D. Bailey and Roy S. Budd, should investigate Ripley and Vera Branches relative to disorganization since so many Saints have moved away that no one is left to carry on the work. They reported Vera as reviving and that E. P. Hopkins, of Collinsville, would care for that branch, but could see no hopes for Ripley, so it was disorganized. The following delegates were elected to General Conference and instructed to cast full vote in case of division: Ed Dillon, Sister Rodella Dillon, George Kelley, Sister George Kelley, Jack Koshiway, Sister Jack Koshiway, Sister Emilie Shakespeare, Sister Earl D. Bailey, Hubert Case, and Sister Hubert Case. Pearl Greenwood, secretary.

SOUTHERN MISSOURI.—Near Tigris, August 25 and 26. Conference convened Saturday at 10.30 a. m. with J. C. Chrestensen, the district president, presiding, assisted by J. B. Ansley. The following branches reported: Beaver, 72; Thayer, 47; Springfield, 303; Ava, 74; Naylor, 35; and nonresident group, 61. Logan Creek and Millspring did not report. Membership of the district from last reports, 659. G. A. Davis, Bishop's agent, reported: Receipts, \$286.86; paid out, \$281; balance on hand, \$7.86. Secretary-treasurer's report showed a balance on hand of \$8.86. Ministry reporting were: J. C. Chrestensen, J. W. Paxton, J. B. Ansley, Benjamin Pearson, G. A. Davis, and C. L. Munro. Time and place of the next conference left with the district officers and missionary in charge. Delegates to General Conference were elected as follows: J. C. Chrestensen, Mae E. Gibbons, W. Judson, Lulu Rawley, J. W. Paxton, Estella Starkey, and C. L. Munro. Sister Lulu Rawley was elected district superintendent of the Sunday school to fill vacancy caused by Brother C. E. Beal leaving the district. Preaching during the conference by J. B. Ansley and C. L. Munro. Benjamin Pearson, secretary.

From the Log of the Four Ninety

(Continued from page 879.)

Paul Revere's midnight ride has always stirred the imaginative mind—moonlight, danger, adventure, pursuit, the call to arms, the voice of liberty riding by night to arouse a potential nation, all conspired to make the dramatic:

A hurry of hoofs in a village street,
A shape in the moonlight, a bulk in the dark,
And from beneath, from the pebbles, in passing a spark
Struck out by a steed flying fearless and fleet:
That was all! And yet, through the gloom and the light,
The fate of a nation was riding that night.
And the spark struck out by that steed, in its flight,
Kindled the land into flame by its heat.

—Longfellow.

Revere himself writes that when he began his journey, first by water across the river, "it was young flood, and the moon was rising." His first duty was to cause two lanterns to be hung high in the tower of North Church, a prearranged signal. After crossing the river he obtained a horse from Deacon Larkin (a deacon as well as a church was involved in this high escapade) and began his wild ride, pausing at intervals to arouse farms and villages, and warn them that the army of the enemy had begun to move toward Lexington and Concord. And soon other messengers were riding to more distant points at top speed, shouting the fateful tidings, "To arms! to arms! The war has begun."

Revere's ride covered between eighteen and nineteen miles and lasted four hours. With a modern automobile and a good megaphone he could have accomplished as much in thirty minutes—but then, with the modern telephone or perhaps radio he need not have ridden at all—so would have been lacking the night ride, Deacon Larkin's horse, the yet warm petticoat loaned by a young "daughter of Liberty" with which Revere muffled his oar locks while crossing the river—gone also the beacon lights of old North Church. Romance abhors such deletions. (Here an irreverent, random thought inquires, "How would Revere muffle his oar locks to-day?")

We found the Commons at Lexington, where the first blood of the Revolution was shed, to be a peaceful little triangle of green sod, basking in the summer sun. At one point of the triangle stands a heroic bronze statue of a minute man. At another is a granite marker where the line of minute men stood, summoned by the long roll of William Diamond's drum. The tablet bears the words of Captain Parker: "Stand your ground! Don't fire unless fired upon! But if they want to have war let it begin here!"

It is strange how inanimate things persist. William Diamond's drum which sounded the long roll that began the revolution, whose deep rumble that day caused men to spring to arms, children to shiver with æsthetic alarm while their hair stiffened, women to look with tear-dimmed eyes into the tragic future of widowhood, that purely material, now silent thing is to be seen at Lexington in good repair; but the hands that beat upon it, the men who marched, the children who thrilled, the women who wept have long been dust.

It is refreshing to recall the reluctance of the

common people on both sides, as represented by the soldiery, to plunge into this conflict. The struggle began in no ill will among the people on either side. Parker, seeing the tragic uselessness of resistance to the odds against him (having but seventy-seven men to oppose some four hundred) in spite of his brave words, finally ordered his men to disperse without firing. And when the commanding officer of the enemy gave the word to fire, the soldiery did not respond at the first order. When it was repeated: "Fire! Damn you, fire!" they deliberately fired *over* the heads of the minute men. Not until the third command, "Damn you, fire *at* them!" did they shoot to kill. (See the account by Coburn published by the Lexington Historical Society.) Eight Americans died at Lexington, among them Jonathan Harrington, who staggered almost to the door of his home and fell at the feet of his young wife. Thus, as usual, women began to pay the real price of war. A few of the minute men then returned the fire. A short-sighted court and the bellicose attitude of commanding officers in the field had forced the unwilling peoples of the mother country and the budding republic to armed conflict.

At Lexington and Concord we were made happy to reflect that to-day the will of the people is more nearly expressed in a reapproachment of all English-speaking peoples. And we conceive it to be the duty of all people, particularly our people, whether in England, Australia, Canada, or the United States, to promote good feeling and cooperation. The day for vain-glorious boasting and inflation of national pride on either side is long past—having never served any good purpose. The needs of the world are so great that all should unite. We trust that never again, either in America or on British soil, will any Paul Revere ride by day or night with a call to conflict. The great principles of law, liberty, democracy, commonly held in all our history furnish abundant material for united effort along constructive lines. Even then there were generous and courteous as well as courageous opponents, who could say with General Burgoyne: "There is a charm in the very wanderings and dreams of liberty that disarms an Englishman's anger."

The affair at Lexington lasted but thirty minutes, thirty crucial minutes in world history, and at the end the morning sun of April 19, 1775, rose upon the scene even as the evening moon had lighted the beginning of Paul Revere's ride. Immediately the enemy proceeded to Concord, their objective being the destruction of military stores at that place. At old North Bridge the battle was renewed, and the expedition soon turned into a disastrous and bloody retreat to Boston. We visited these scenes also, and then turned our attention to more peaceful, less sanguinary themes.

Concord is famous for other than militant reasons. Here dwelt some of the most brilliant members of that remarkable school of early New England writers: Emerson, Thoreau, Hawthorne, Alcott, and others. The region abounds in places of literary interest, most enticing among them being Walden Pond, where Thoreau dwelt in philosophic seclusion, to which enchanting spot we next turned our course.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, September 26, 1923

Number 39

EDITORIAL

The Place of Social Conditions in Our Religious Development

In a letter to one of the Presidency one of the younger men of the Presidency recently wrote:

By the way, I might suggest just here it seems to me we have been stressing our social program, or some of us have at least, as an end, whereas I am inclined to believe at the present that development of Christlike characters is the heart of the Christian message and that the social scheme is only one of the large contributing factors to conditions for that development.

It is not likely that anyone looks upon our social program as an end, but especial emphasis laid upon it as a next necessary step may give such appearance. It is well recognized that character and environment are interactionary. A more highly developed character looks for and creates a better environment, and the better environment in turn makes possible a better character. So we "go on unto perfection."

In the past we have been too strongly individualistic in emphasizing the factors of religious development, and if for the time being the coefficient we attach to social conditions is unduly large, it is but to learn the limits of the factors to be determined.

The social conditions in our development have large evaluations, however, and we must not lose sight of the fact that we are to develop conditions into which the Master will feel justified in coming.

F. M. S.

Zion and the Child

The home is the foundation of Zion; but to be such it must be more than a place to sleep. Home is a refuge, a place of security, a "house of learning."

To say that home is Zion's foundation is to say that our hope lies in the child, for the chief function of the home should be child development. Home from this viewpoint can be defined as the permanent abode of parents seeking safety for their offspring.

The problem of Zion is inextricably mixed up with the problem of the child; and that in turn becomes the problem of getting parents to recognize the

physical, social, and religious responsibilities of parenthood.

Properly envisaged it is the duty of potential parents to make this contribution to society in the best possible way. This requires early physical, mental, and spiritual education with the ideals of Zion clearly in view.

As a people we must not permit the present general home-destroying influences to enter our midst, but must work for the highest ideals of home and children.

F. M. S.

A Time Limit on Speeches?

A certain brother in the field sends us the following clipping from the *Toronto Globe* under date of July 16, 1923.

The Art of Condensation

An interpreter is sometimes complete master of the situation and may take it upon himself to practice a little condensation, as in the story told in a recent book, *Sergeant 331*, written by F. J. E. Fitzpatrick, an officer of the Northwest Mounted Police from 1879 to 1885. During part of that time the Marquis of Lorne was Governor-General, and, accompanied by the Princess Louise, he made a tour of the Northwest. Near Calgary the Blackfeet Indians prepared a great reception for him. About 5,000 of them were present, and after displays of horsemanship and other ceremonies the regulation "pow-wow" began. Jerry Potts, a famous guide, acted as interpreter. Loud Voice, the chief Indian orator, started off at a mile a minute. The Marquis of Lorne, after listening attentively for about fifteen minutes, motioned the Indian to stop, and inquired, through the colonel in charge of his escort, for an interpretation of the speech so far, saying that the interpreter would not remember all if it went on without interruption. Jerry Potts simply replied: "Let him go on."

They let him go on, to be interrupted three or four times again, but always with the same result. The marquis finally gave up further attempts at premature translation. Loud Voice spoke for fully one hour and a half, at the end of which time he sat down at the sound of thousands of "how-hows" on the part of the other Indians present, signifying their concurrence in what he said. All heads were now turned toward Jerry Potts for a full interpretation of what must surely be a most interesting and complete statement. The colonel again inquired of him what the Indian had said. Jerry Potts hesitated a moment and then replied: "He said, 'Grub!'"

There can be no doubt that in this case the interpreter gave a fair translation of the Indian's oration.

The brother who sends us this clipping does so in

an argument in favor of a time limit being placed upon speeches during the General Conference. He would introduce the following resolution, "Resolved that we limit all speeches to twenty minutes." Then he goes on to say, "Any man who cannot condense, boil down, his sentiments into that space better keep the seat he has been sitting on. There will be fewer wounded spirits and sore hearts." And he continues by saying that if this resolution should pass he and a great many others would be delighted to come to the conference under such a rule who otherwise will not come, feeling that a few men will monopolize the time and they themselves will have no opportunity to be heard.

As a matter of fact, while the church is loath to apply a time limit, feeling that it would interfere with free speech, to the contrary a time limit of a reasonable length would promote free speech, as it would give many more men opportunity to be heard from and the delegates would thus have a greater variety of arguments and viewpoints and facts brought before them upon which to base judgment. Instead of one or two being heard from during the sessions of an entire day, a dozen or more might have opportunity to present their views upon the questions under discussion. In that way a reasonable time limit imposed at the very beginning of conference would conserve rather than destroy the just requirements of free speech.

Acknowledgment

In response to a telegram of condolence sent Mrs. Warren G. Harding by President Frederick M. Smith for the assembled people of the Reorganized Church of Jesus Christ of Latter Day Saints on the Campus, shortly after the death of her husband, the late President of the United States, the following message has been received by President Smith:

Mrs. Harding
deeply appreciates your message of sympathy and
begs that you will express her sincere
gratitude to those associated
with you.

Editorial Changes

The Board of Publication met in Independence Friday and, following the recommendations of the board of editors, made the following editorial changes:

S. A. Burgess was released as associate editor of the HERALD and was made editor of the *Journal of History*, to take the place of Walter W. Smith, who was released from that editorial position for educational work. Some time ago E. D. Moore was released as assistant editor of the HERALD, and Alfred White was elected to the HERALD staff. At the meet-

ing Friday, Arthur E. McKim was elected managing editor of the various church publications.

Following is the complete editorial alignment: Board of editors and editors-in-chief of HERALD, The First Presidency; Staff Editor, Alfred E. White. Editor of *Ensign*, John F. Garver, Editor *Autumn Leaves*, E. D. Moore. Editor *Journal of History*, S. A. Burgess. Editor *Stepping Stones*, Estella Wight. Editor *Hope*, Estella Wight and Ethel Skank. Managing editor of church publications, Arthur E. McKim. Business manager, G. S. Trowbridge.

When All Else Fails

Once more disaster sweeps across an unsuspecting world, terrifying nations, and leaving destruction in its wake.

Five years of slow but hopeful recovery from the desolation of the great war was marred almost beyond recognition during the past few weeks. An accumulation of misfortunes unparalleled in recent history marks the breathless trend of events during this short time.

What wonder the Saints of God are reminded of his admonitions to them? What wonder we renew our pledges to the restored gospel and cleave only closer to the firm foundation of our faith?

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.— Doctrine and Covenants 85: 25.

We read with horror the reports of the cataclysm in Japan which took a toll of lives vastly in excess of that in any other earthquake and tidal wave in history. The Messina disaster of 1908 recorded the loss of about 95,000 lives, and the destruction of Lisbon in 1755 saw 40,000 dead. Can it be comprehended when the estimated loss in Japan is placed in the hundreds of thousands of lives and destruction of property placed in billions? Figures too great for the mind to grasp! Notes the *Outlook*:

Typical facts stated in the dispatches are, that Tokyo's business and financial section is wiped out and scores of thousands of houses destroyed and the water system has broken down; that Yokohama's foreign and business sections are destroyed; that Nagoya, with a population of 620,000, has been virtually destroyed; that 600 people perished in the collapse of one railway tunnel; that martial law has been established in ruined cities.

Italy startled the world by making advances upon Greece; and her bombardment of defenseless Corfu, where innocent women and children were killed, all but plunged Europe into another struggle of death. France scarcely adds anything of benefit to the disturbed conditions when she continues her occupation of the Ruhr. Spain is in the throes of a revolution, while her government at the same time wages war in Morocco. The famine in Russia, the starving thousands in the Near East, made worse by the burning of Smyrna and the prolonged massacres of Armenians by the Turks, have not been made lighter by the typhoon which followed the earthquake in Japan and took a toll of another five thousand lives.

In our own country the wreck of a part of the Pacific fleet on the rocks off the western coast, the Berkeley fire which destroyed a great section of that city with loss into the millions, forest fires in twenty California counties, and the State of Oklahoma which is under martial law, are some of the unusual situations existing.

Scarcely does the world accustom itself to one great disaster until another is added to the already riotous mass of conflicting emotions.

And in that day shall be heard of wars and rumors of wars and the whole earth shall be in commotion . . . and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; . . . and there shall be earthquakes, also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.—Doctrine and Covenants 45: 4.

Surely the signs of the times are sufficient to bring forcibly to the attention of the Saints the warnings and promises of God in the past. With the hastening time upon us, faces should be turned Zionward and hearts quickened to the significance of the moment. Shall we wait until all else fails? Preparation must be hastened if we would make for ourselves a place in the building of God's kingdom on earth.

Build Ever Better

Eternal motion seems to be nature's universal order. Nothing stands still. Backward or forward, up or down.

And so it is even with our individual development, our progress, our activity. We advance or retrograde—never stand still. Fortunately for us, within certain limits we determine which it is.

The lesson we learn, then, in looking out upon nature and her wondrous activities is to "keep moving," onward and upward.

Holmes thanked the chambered nautilus for the

message it brought from heaven and then exclaimed:

Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

As a people, individually and collectively, we have greater incentive than others for upward activity—progress—for Zion beckons us.

Are you moving upward in preparation and service?
F. M. S.

Habit Thinking

We are told that a church paper recently congratulated a certain Sunday school because a number of its pupils could repeat the names of the books of the Bible in fifty seconds by the stop watch.

Could it be possible that this feat marks the acme of religious thought in the Sunday schools of to-day? More accurately speaking, it is not brain thought, it is spinal cord thought. The impulses never could have reached the brain in so short a time and expression be given.

Yet we are told by some that the ideal situation in life will be when we can react perfectly to all situations by habit—that is without thinking. It is true that if we get into the right habits we are more successful in life than when we fail to make a habit of good things. Habits give us time to think about other things. How much time would be wasted in life if we had to stop and think each time we took a step! Habits are fine things. They release us from bondage, yet they also bind. If situations in life never changed, then habits once established could be made ideal, but unfortunately new problems in life are constantly presenting themselves. Old habits must be broken and new ones made.

The child in Sunday school learns to repeat the books of the Bible, but such an accomplishment is not giving that child a religious experience. All it does is to enable him more readily to find the books of the Bible when looking for them. This saves time and gives the child opportunity to pursue other lines of thought. We are sure the object of learning the books by heart to be repeated in a short time in the case of this certain Sunday school was not the aim of the instruction but that instead it was a trick to stimulate interest.

Many such contests in the course of the lessons in Sunday school classes are the means for interesting the pupils and as such are desirable. But as the expression of religious experiences in the lives of the young people they are nil.

One habit occurring to us that should never be changed is, "Do unto others as you would be done by."

Follow that little rule in making your actions habitual and you will never deviate far from the true path that leads to the throne of glory.

Everybody Is a Scientist

Every man is a scientist but many do not know it. The baby that sees the pretty white flame of the candle and sticks his finger into it, is a scientist, that is, if it learns that the "pretty white thing" hurts. In that case the baby will keep its finger away from the flame. The baby was only experimenting with things about it and having tried them out, knows how to behave with regard to them.

The home is the experimental laboratory of the child. When it grows up the world offers broader things in which to experiment.

A certain class of men who devote their time to experimenting and classifying their results so others will know about them are called scientists. That is a profession, but everybody is a scientist to some extent.

If we as parents would escape condemnation, the education of our children must be so carefully safeguarded and developed that at no time can an erring child say to us, "You did not tell me of the danger, and I was off guard."

To accomplish this, a persistent and thorough process of education of parents must be carried on in order to make Zion possible. F. M. S.

From the Log of the Four Ninety

PART TEN

God loves beauty. Otherwise he would not take such pains to color a violet blooming unseen in the woods or the inside of a sea shell fathoms deep in water. Because his creative power is always pouring forth new creations he can afford that many of them should be evanescent, like a butterfly's wing lasting for a day, or the evening sunset changing as you watch. God loves beauty, and while many of his creations are evanescent, when he has had particular pleasure in working out a design, he makes it more permanent. So when he made the coast of Maine he reinforced her hills with granite and covered them with oak and pine and set before her the eternal sea that changes always yet never changes. And when all was done he smiled, and

(Continued on page 924.)

Nemo's Noddings

Many persons experience the thrills and enthusiasm which come on visiting historic spots and places in the church. And our zeal is not infrequently renewed by such visits.

A visit to Far West is quite sure to arouse not only the enjoyable sensations of being on ground sanctified by the sacrifices and devotions of the past, but meditations upon the present.

Did the Saints in Far West and Independence in the thirties have greater faith than we? Did they have clearer vision of our goals and ideals? Was their devotion to the cause greater than ours?

Our admiration for the Saints of the thirties in meeting the adversities of persecution and subduing new territory causes us to ask, Would those stalwarts be pleased with what we have done in the way of accomplishment of our ideals?

Comparison while sometimes odious may be stimulating as well. The Saints at Far West, though few in numbers, had the courage of their convictions, and they undertook tasks which shame us when we compare conditions.

If at Far West the Saints amidst such comparatively unfavorable conditions undertook the erection of a magnificent church edifice, what should we be doing? And in the light of this what excuse have we to offer for our delay on the auditorium? And if our delay in building this (in such marked contrast to the promptitude with which the Far West Saints approached the task of building) is characteristic of our temper now, when may we expect work to begin on the temple?

Obedience was a characteristic of the Saints at Far West. Their belief in an authoritative religion was active and dynamic, not passive and static.

The Saints at Far West heeded the admonition to buy land. In comparison to our possibilities, what are we doing?

Team work was a characteristic of the Saints at Far West, and of that time—team work for the interests of the whole church. Our team work now seems to be teams organized to fight one another.

Ahead of us lies a great work as a church. Will we approach the task with the same faith and devotion the Saints of Far West approached their tasks?

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Trained Men and Their Relation to the Modern Social Problems

By Samuel A. Burgess

The world is awake to conditions. What will the church do? There are needed men of God, trained for service, who know the history of social problems and what has been done in the past to meet the problem of to-day.

[The following manuscript was written before the World War, namely in June, 1914, and is interesting as showing the conditions existing at that time and for purposes of comparison. How much progress have we made in nine and a quarter years? —EDITORS.]

Past ages have been much concerned with religious toleration and political liberty. That has been gained. In this age, in spite of the remarkable advancement in mechanical and scholastic lines, the great cry is for economic freedom and social justice. We need to consider first the problem that confronts modern society, then the necessity and advisability of having trained men to cope therewith, and in what their training should consist.

In this country many men can remember the time when the greater part of the land was still open and unfenced and they could ride at will the unbroken prairies. It was a haven, a land of the free and home of the brave to the overcrowded peoples of Europe. Land was to be had as a gift from the Government to any who would farm it. It seems scarcely a generation since Texas was offering a league and a labor of land (about ten sections) to bona fide settlers; and when a man in Arkansas, in selling a tract of land, but in double the acres agreed upon, and when his attention was called to it, replied, "Sh—, don't say anything; maybe the other fellow won't notice it."

But that day is past. With the present crowding of the country the increasing population of the city, and the consequent high prices, there is an awakening to the necessity for economic justice. The problem is ages old. In England and other European countries, more progress has been made in intensive use of the land than in America, largely for the reason above set forth, the abundance of natural resources in America, not only of land but of timber, of mineral and other raw material until so recent a period. But the rising cost of living, together with the splendid resources of this country brings more vividly the question, Why must some, while others are suffering for the bare necessities, and the bread

lines growing, have a superfluity? The army of the unemployed becomes a serious problem for society. "Charity" we have, but is "charity" enough?

We may condemn quickly the Industrial Workers of the World. But is their rebellion against society without cause? Their methods are radical, and so is the suffering which has called forth their organization. It is a sign worthy of consideration.

Then while we grumble of conditions in Mexico, there is war in West Virginia, in Michigan, and in Colorado. There is centralization of power and of wealth in a few hands, gatling guns, hired guards, and bloodshed. To meet organized capital, there is an attempt at organized labor in the labor union. What are the causes of this social unrest? How far are they justified? What is the remedy?

There remains also the problems of child labor, of working hours for working women, of rest rooms, and proper surroundings. Yet there are the ill-paid garment workers and the neglect of common precaution which brings so serious a loss in factory fires and elsewhere in industry. We talk of liberty, yet what of the man who dares not testify for his fellow worker in court? (This from a case under personal observation.) We talk of freedom, but what freedom is there if a man must accept what he is given; and if he leaves, goes on the black list, and must starve or submit?

Then there is the realization of an awakening public conscience, as shown by the movement of the Socialist Party. These things are symptoms and signs of an inner condition. It is not enough simply to try their principles and accept or reject. Before we can remedy, we should have a real grasp of the conditions out of which they have grown. Thinking men admit the need of exact information, and only then, we may have some hopes of a solution.

In the thirties a plan was laid down in the revelations to the church, which is as yet but little understood by our own people. Much that is plain is being done and developed by the men of the world. In England in the forties cooperation took its rise, and has proven successful in its relief for the laboring classes. The necessity for a nearer approach to equality of opportunity; for justice rather than charity, which contents itself with the giving of material things, is coming to be realized in the world by thinking men.

But there are other problems yet to be solved, and the greatest of all waiting solution. The time appears to be approaching when those who will not take up arms must flee to Zion for safety. The church should be in the front ranks in social service, in considering the modern social problem, and in attempting its solution, in giving something of a heaven here on earth, rather than always talking of the heaven that is to come in some other world.

But for the church and for society, trained men are needed. Men are needed whose hearts are tender to the suffering of others; who will not therefore refuse to consider the problem, yet men stern enough not to be moved by first appearances, but ready to use, if need be, the surgeon's knife to discover the seat of the trouble. The problem must be understood before there is hope of a solution.

Men are needed with a physical strength for the work and its strain, with the intellectual capacity to bring to the realm of reason all the various elements of the problem and consider them dispassionately. For justice should be done to every interest. It is not enough to condemn and punish. There must be first the capacity and ability, God given if you choose, inborn if you prefer, all that can come from these elements of heredity, environment and will to cope with and meet the issue. Education can only develop this; it can only unfold the talent and ability already latent.

We rather like that line at Hampton Institute, "The object of education is preparation for life; the test of life is capacity for service." All too often the cramming of the mind with abstract facts is considered and treated as education, rather than seeking for the development of the natural individual capacity. So some have suggested like Baltasar Gracian (though we believe others have made a similar suggestion) "Man, in the zenith of his development, may be known by the purity of his life, the cleanness of his thought, the maturity of his judgment, the firmness of his will." But we still prefer the answer made by the editor of *Colliers' Weekly* in November, 1913, "that man is at his highest point who, upon attaining the top of his ambition (or upon not attaining it) sees the true value of all mundane ambition and turns his energies to service and self sacrifice."

But however we may differ in our view of education, the word *trained* itself is significant and can only mean that the natural capacity has been developed after the figure of a man preparing for some great test. He should have knowledge of concrete facts: What others have studied, what others have tried to do, what others have discovered, where others have failed. Doubtless it will take many—some to observe and report phenomena and others to study and bring together the conclusions reached from each group of experiments or observations, so as to learn where lies the difficulty and where the possible solution. Why waste time, as is still too often done, with the fruitless presentation or discussion of plans that have been tried many times and found wanting?

But to have the book knowledge is not enough. To solve the problem there should also be the sympathy that comes only from personal contact with

humanity. We can scarcely consider a hermit, however wise, capable of helping greatly with the problem. There should be that common touch, which not only gains the sympathy of our fellow men, but also their good will, and for himself gains the knowledge that personal contact alone can give of their suffering and of their problem. True social leaders must get under and lift.

As Kipling has it, "If you can talk with crowds and keep your virtue, or walk with kings nor lose the common touch; if neither foes nor loving friends can hurt you; if all men count with you, but none too much; if you can fill each unforgiving minute with sixty seconds worth of distance run, yours is the earth and everything that's in it, and what is more, you'll be a man, my son." Or again, "If you can dream and not make dreams your master; if you can think and not make thoughts your aim."

In other words, experience is needed as well as a trained mind. We must have the learning that comes from the association with men, from contact not only with wise men, but with others as well, until we can understand their problems, their trials, their suffering, and their infirmity. It is not hard to get up and preach of service to humanity; it is not hard to sit and write of service to humanity and the plan that the Master has laid down and lived himself, but it is another thing to follow in his steps and show by precept and example in our own lives a willingness to sacrifice, to do without, to set for others an example that gives reasonable hopes of success for all. Example must always outvalue precept in dealing with problems of this kind. "If you can think and not make thoughts your aim." But make your thinking only a means to action, and that action of definite service to mankind. One step at least will then have been taken.

There should be also something of that compassion, of that understanding, which only the Spirit of God can give, that light which lighteneth every man that cometh into the world, but which the devoted one may receive in ever-increasing measure. Yet it is strange to see in the counsel of the divine mind for the solution of this very problem, how frequent is the admonition to study all good books, to gain knowledge by study and also by prayer. Nor is this set forth only in our book of Doctrine and Covenants, but in both the Old and New Testaments as well.

The solution of the problem requires something more than intellectual ability. It requires something of the compassion that our Elder Brother had; of the understanding of the sufferings of humanity. It requires more than the making of laws and the changing of material environment. It requires for the final solution the real genuine answer of a change in the hearts of men and a putting on of the

divine likeness. We must have a development of the individual man, of the element of the will to do righteousness, as well as an improvement of the laws of material environment and of open and just opportunity.

It is significant to note what mere instruction or education in the narrow and popular sense has done to fit man for efficient work. There is a very marked percentage of increased gains from even a selfish standpoint. This is only what should be logically expected, that the trained or developed man should be better able to deal with any problem than he possibly could before his abilities were unfolded, whether that training is secured in recognized schools, or whether he has had to work it out largely for himself.

Briefly, then, we must have; first, capacity. Too many of those belonging to the university student body have been aptly described as "natural hewers of wood and drawers of water." There must be intellectual ability. There must also be moral courage and strength. There must be the training and preparation, not only intellectual but also social, moral, and even religious; a training not only in knowledge but also in wisdom; through the direction of the Spirit of God.

Such men are attempting the consideration of the social problem. Such men are associating the church with social service. Such men are uniting the forces of right against the evils of the day, and more of such men are coming forward each year.

God grant that the men of the church and the church herself, called forth in these latter days, may assume their rightful place in bringing to suffering humanity a solution.

What Is Our Duty to the Indians?

By Aura Fike Jones

Recently a question was raised concerning books and literature about the Indian. There seems to be a growing desire on the part of the membership to inform themselves more fully about this people and the manner in which they are being treated by the Government.

The *Sunset Magazine* has been publishing some splendid articles about the Indians, and for the benefit of those who may not be able to see this magazine I will give a list of some of the articles that have appeared since the November, 1922, issue. They are as follows:

America's Red Armenians—The Blackfeet Starve to Death, but the Indian Bureau Blocks Private Relief, by James Willard Schultz.

The Indian and His Master—From a Guardian the Indian Bureau Has Become the Despotic Ruler of Its 300,000 Wards, by Clyde Kelly, Member of the House of Representatives.

Our Treatment of the Indians—It Comprises the Blackest

Pages in the Record of the United States, by Stewart Edward White.

Plundering the Pueblo Indians—The Pueblos Are Fighting Desperately Against a Quick Destruction, by John Collier.

The Pueblos' Last Stand—If the Arizona and New Mexico Tribes Lose Their Land Their Ancient Civilization Dies, by John Collier.

Our Indian Policy—Why Not Treat the Red Man as Wisely, as Generously as We Have Treated the Filipino? by John Collier.

The Filipino and the Indian—Why Has America Uplifted the One and Slaughtered the Other? by Walter V. Woehlke.

No Trespassing—The Indian Bureau Proposes to Eject All Investigators From the Reservations It Rules, by John Collier.

The Paiute "Uprising"—The Indian Bureau Is Responsible for the Fighting Between White and Red Man in Southern Utah, by Major General Hugh L. Scott.

Let 'Em Die!—California's Neglected Indians Appeal in Vain to the White Man's Sense of Justice, by Walter V. Woehlke.

There is also a very good article in the July, 1923, *Current History* magazine by Frances A. Blanchard, title as follows:

The Deplorable State of Our Indians—The American Indian, deprived of all civic and property rights, given land allotments too small for self support, and forced to live in poverty, though possessing millions of dollars held in trust.

This article also gives us the aims of the Society of American Indians, stating the suggestions for the reorganization of the Indian Service.

In the *Ladies' Home Journal* for July, 1923, is an article which all should carefully read, especially the women as it may help them to realize the power that they have had to use in saving the Pueblo Indians. The article gives us a true picture of the home life of the Indians. The beauty of symbolism, the poise and serenity of environment is a heritage we might well look forward to sharing. The much-debated question of the dance is here clarified. We should no longer be deceived as to its true character and meaning.

Those of you who have these magazines or can get the back numbers cut these articles out and preserve them for reference. See that they are placed in the hands of your missionary or any of the members who are apt to be delegates to the next General Conference.

We must all inform ourselves on this subject, for soon we are going to be called upon to decide what our policy as a church is going to be in regard to the treatment of the Indian. Is it going to continue to be one of indifference or are we going to join hands with the fearless men and women who are willing to face the truth and fight for right and justice?

Our church was organized only a little over a year when the command was given to carry to the Lamanites the record of their forefathers. It was January, deep snow lay on the ground when those brave missionaries started out to walk the fifteen hundred

miles to the borders of the Lamanites. Why did they not wait until spring and go in greater comfort? or why did they not wait ten or twenty years or until the railroads were built and go in still greater comfort? The command was given—it was their choice to obey. We have the same command to-day. Are we doing as much now with all of our present-day comforts and facilities as they did in their day when there was little else than a stout staff to lean upon and a guiding hand to direct?

The head of anything can move forward only as fast as its body is willing to carry it. A very simple truth indeed. As a church let us be ready to move forward with our leader, and the only way to be ready is for every member to inform himself and decide what he thinks the church should do to help the Indian. Also if you want to do something really effective let your Congressman know you are informed and that you are watching to find his attitude on this subject.

We have several missionaries working among the Indian people, and much credit is due them for their splendid services. But they are handicapped by the condition in which they find this people. They are beginning to realize it is hard to teach the gospel story to people living in servitude or to teach the principle of tithing to those who never have anything they can call their own. So the appeal comes to us for clothing and for help of any kind to supply the needs of a people who are suffering in the midst of plenty. In the words of Brother P. R. Burton: "Many people want to send tracts and papers. This is a very good thing in a way, but old papers and tracts don't warm people's bodies and the tract is soon forgotten. But an old overcoat or some clothing that will add to their comfort is the thing most needed."

Can we as a church afford to make converts among a people who must immediately be placed upon a list of permanent charities? Is it not our policy to help others help themselves, and as rapidly as possible put them in a position where they can give instead of receive? Then if we are true to that principle we find on our hands a work of immense proportions, very few of us understanding just what it is, or how to go about to perform it. It is a work that must be done and we are the people to do it.

Was the Book of Mormon given to us only for our pleasure and enlightenment, or, does it convey a sacred trust and a duty to perform?

As a church we must win the confidence of the Indian by showing we are his friends, and proving it by doing all in our power to free him from the bondage of the Indian Bureau.

When once free, the Red Man will then naturally turn to his friend and benefactor for light and guidance in other directions. It is then that he will be

ready to listen to the story of his forefathers, and to think on the wonders of this marvelous work. It is then that he will be ready to take his place and perform the work that is his in the building of Zion.

The Oratorio "Saint Paul" by Mendelssohn

By William T. Goullee

To be presented during the coming General Conference.

At Offenbach one of the party stayed behind to pay the toll for the rest. "Is not that," said the toll keeper, "the Mr. Mendelssohn whose music we sing at our society?" "It is." "Then if you please I should like to pay the toll for him myself."

This little incident is not related so much to show the recognition of the musician, but to show the affection and regard of his friends and relatives, and all who came in contact with him. In the ideal purity of his thought and character there is a sacredness which many times is recognized in his compositions. Perhaps the oratorio "Saint Paul" by Felix Mendelssohn is not so often sung as some of the other oratorios, consequently it is not so well known or so popular although parts of it may sound familiar.

For the text or libretto, Mendelssohn made his own selection from the Bible, with the help of his friends Furst and Schubring. Like Handel, he knew his Bible well, and as he once said, "The Bible is best of all."

He began the music for "Saint Paul" in March, 1834, and anticipated it would not take him long to finish it, but unfortunately, through illness and the death of his father, the music dragged on and was not completed until 1836. The passing of his father affected him as some of his letters go to show. He was very fond of his father and much affected by the loss.

The oratorio "Saint Paul" was to have been produced at Frankfort but it was postponed and eventually given at the Lower Rhine Festival at Dusseldorf in May, 1836. It was not produced under the best of conditions, in a small room, and naturally overheated. But although there were these disadvantages, the performance was executed with the greatest enthusiasm and produced a deep impression. For details of this performance the reader should go to the accounts given by Klingemann, Hiller, and Polko. The *Musical World* for June 17, 1836, gives an interesting account. To English readers the interest of the performance is increased by the fact that Sterndale Bennett, then 20 years of age, and fresh from the Royal Academy of Music, London, was present. Although the oratorio was not produced in Frankfort as intended, another incident occurred which had a very important result

in another way, for Mendelssohn there met Mademoiselle Cecile Jeanrenaud, and in March, 1837, they were married. It proved to be a very happy union and as one said "a wedded life of pure unclouded happiness to the very end."

The first performance of Saint Paul in England was given at Liverpool in October, 1837, under the direction of Sir George Smart. The second performance was given in London, and some notes taken from Mendelssohn's private journal of performances given by the Sacred Harmonic Society at the Old Exeter Hall, goes to show the pleasure it gave him. He writes, "I found it very interesting," etc. "I can hardly express the gratification I felt in hearing my work performed in so beautiful a manner, indeed I shall never wish to hear some parts of it better executed than they were on that night. The power of the choruses—the large body of good and musical voices, and the style in which they sang the whole of the music gave me the highest and most heartfelt treat."

Undoubtedly enthusiasm for choral singing was just as good then as it is now. An American musical critic recently at the Handel Festival held at the Crystal Palace, England, noted the exceptional high standard of quality of the voices in the choruses, etc. Mendelssohn had the pleasure of conducting the "Saint Paul" at the Birmingham Festival and at this time it must have been a foretaste of that wonderful performance of his famous "Elijah" which followed some time after the "Saint Paul" performance. After the Birmingham Festival Mendelssohn again came to London and conducted and also played at the famous Philharmonic concerts.

Only in few instances in musical history, in fact in the lives of great and famous men and women, do we find them so amply gifted with every good quality of mind and heart, so carefully brought up amidst good influence and with every circumstance that would make them happy and so thoroughly fulfill their mission. In Mendelssohn's life he had very few things to conceal or regret.

Mendelssohn's last public appearance was at Leipzig where he conducted "Saint Paul" on Good Friday of 1847. To oratorios Mendelssohn restored the deep religious feeling of Bach and Handel, and as Moschales wrote of "Saint Paul," "Its chief qualities are, in my judgment, majesty and noble simplicity, deep feeling and an artistic form."

Mendelssohn attached great importance to the text of his work, and in the libretto into which it was framed. Not only did his refined taste and cultivated intellect require dignity, beauty, and fitness in the words which he was to set to music, but as a reverent earnest student of the Bible, he would have no selection or transposition of the Scriptures which was not in keeping with the divine spirit of

revelation. He did not regard his own work as perfect, but like the great apostle, left the things which were behind and pressed on to those which were before.

And so in the forthcoming performances of the "Saint Paul" during the conference I feel sure we as a people will leave a testimony of our musical efforts. We all should realize even in our social and economic problems, as Herbert Hoover tells us, "We cannot march on toward better days unless it is inspired by things of the spirit." So it should be in our musical efforts. Even after a period of twenty-seven years Russia realizes she cannot get on without the oratorio and, with the sanction of the Soviet, the "Elijah," "Saint Paul," and a few others of the old masters are to be revived. Whatever may be said, these famous old oratorios still live and are sung throughout the world.

To prevent the loss of those newly baptized in isolated places we should first make sure they are truly and fully converted. A fully converted man is slow to retract, but will stand firm through every trial. Second, stay with a good opening and return to care for those found worthy. Third, utilize the church literature for the instruction and information of those interested and to retain those converted. The missionary power of the *Ensign* should not be ignored, nor the educational value of the *HERALD*.

Our Perfect Day

By Charlotte Pearson

The Saints look on to a perfect day,
When the Master of men will reign,
When the sun will rise with a quickening ray
Bringing peace to the earth again.
But while we wait and long for that day
Thinking God will perform it all,
We forget that we must his agents be,
And be ready to answer his call.

If we withhold the means he has given,
To scatter his great truths abroad;
If we keep back tithes and our offerings too,
We will have to account to our God.
He will find the mark of the beast on our hands
And 'twill be on our foreheads, too,
For if self is our goal that binds us with bands,
We cannot to his law be true.

We must consecrate to him all we have,
To escape from all Babylon's sin.
The motive for all our actions must be,
That the world for truth we would win.
If we will do this for the love of God,
And for love of our fellow men,
Then all our days will be perfect days,
And Christ will dwell here again.

OF GENERAL INTEREST

Negro Exodus From South

Reports have shown that the Negro is rapidly leaving the South and moving northward. Recently a great exodus has taken place and is still going on. Some writers have attributed the cause of the exodus to the activities of the Ku Klux Klan and the frequent lynchings and floggings. Another reason, however, is perhaps the most significant, and that is the economic.

In the *Literary Digest* the press of the country is reviewed and some of the various attitudes given. It appears that the boll-weevil is destroying the cotton crop and with the failure of crops comes the economic depression of wages. Work becomes scarce and the Negroes depend chiefly upon work in the cotton fields for their existence. What wonder that they are moving away?

In Baldwin County, Georgia, the Negroes are reported to be leaving at the rate of from fifty to one hundred a week, and homes are now being evacuated at such a rate that whole communities are now nothing but empty houses.

At a conference of educated Negroes in Atlanta recently they admitted that they could do nothing to cope with the boll-weevil. Last year they lost ninety per cent of the cotton crop and this year the failure may reach equal proportions.

When one considers that the negro receives only one dollar and twenty-five cents a day wages in a great area of the South and that the plantation owners furnished a shack for him to live in and also such extras as bacon and meal once a week, but that now the owners can no longer finance such a project, what is to become of the Negro? His standard of living was low enough before the present trouble. To sink lower would mean starvation.

The *Norfolk Journal and Guide* denounces urban living conditions as well as rural:

"It is a fact that the average colored man hopes and strives to have his family live in a decent home in decent surroundings. They want conveniences, such as electric lights, bathtubs, gas, and other things conducive to sanitary living. But it is sadly admitted, that with rents at top prices for shanties in these cities, it is entirely out of the question for the average Negro family-head to even think of enjoying these conveniences at the prevailing wages in this section. Rents are high in the North and West, and so are wages. Again, you get something for your rent there. People will pay the rent because they can live in comfort and decency. Nobody objects to paying high rent when wages are high, and they get conveniences commensurate with what they pay."

The Negro is going north because of economic pressure in the South and living conditions which for a time have been growing worse rather than better. James S. Peters, president of the Georgia Bankers' Association, says:

"I believe that the Negro had rather remain in the South. The South needs him. We are his best friends and he is our best source of labor supply. The question of how to keep him is largely a local one.

"First—Wages must necessarily increase to par with those of the North and East, with proper allowances for the difference in the cost of living. It may be said that we cannot pay the wages offered by industrial centers, and if this is true, then the emigration will continue until the oversupply either brings down the wage level in the North and East, or the undersupply here justifies an increase.

"Second—Living conditions in the Negro sections of our own towns and cities must be improved by the authorities.

"Third—Our educational facilities must be increased. I believe that the Georgia Legislature should establish a commission with suitable power and funds to establish, at a convenient point in the State, a real industrial school, where the Negro boys and girls can be trained at a minimum expense.

"Reports reaching here from South Carolina show that 48,000 Negroes have migrated from that State since November 1, 1922."

Ancient Palace Duplicated

The spirit of Paris invades the Golden Gate, for an exact reproduction of the Palace of the Legion of Honor of Paris has been placed in San Francisco to house California's new Museum of Franco-American Art.

The original building was designed by Rousseau and erected in 1786 for the Prince of Salm-Salm. The new building in San Francisco was a gift of Mrs. Adolph Spreckles. The *Literary Digest* quotes *L'Illustration* in giving an account of the donation:

"Several weeks ago M. Leon Berard, Minister of Public Instruction and Fine Arts, surrounded by Marshals Foch and Joffre, and a brilliant group of artists, including Besnard and Bartholome, opened an unusually interesting exposition at the Palace of the Legion of Honor in Paris.

"Messieurs," said a young and charming American woman in welcoming them, "I am happy and proud to be authorized to receive you in this home of French honor and to present to you the work my husband and I have undertaken with a view to perpetuating French genius on the American shore of the Pacific, where there will soon be completed a palace exactly resembling the one in which we now stand."

"The speaker, Mrs. Adolph Spreckles, is a great-granddaughter of the Marquis de Bretteville, the heroic colonel of Louis XVI's Swiss Hundred, and, in proof of her devotion to France, she is founding a museum of French art whose building will exactly reproduce our Palace of the Legion of Honor. It dominates a cliff overlooking the Golden Gate at the entrance to San Francisco Bay."

The idea originated in 1915 when France took official part in the International Exposition in spite of her action at the time in the war, and built a frail building modeled after the Palace of the Legion of Honor. Mrs. Spreckles decided to erect a permanent edifice dedicated to French art so the completion of this building marks the culmination of her idea.

The museum is to be devoted mainly to French art, but will also extended hospitality to the arts of Belgium, Rumania, Poland, Greece, Jugoslavia, and America, says Mrs. Spreckles.

About thirty important pieces of sculpture have at this time been obtained through the enlistment of the interests of the famous Rodin. Exhibits donated by the countries mentioned bring the collection up to a considerable size. More is to be added before the official opening of the museum next year.

New Sunday School Class Books

We are offering a simplified class book for Sunday-school teachers. It takes the place of those we have sold for years, which have become out of date. It is an excellent book in every way, and local officers should order a copy with a view to improvement in record keeping for the coming year. Price 5 cents each.

HERALD PUBLISHING HOUSE
Independence, Missouri

Interferes With Religious Narrowness

People who have been too narrow to place their feet inside a church to which they do not belong are now having their religious narrowness interfered with by the radio, says an editorial in the *Christian Century*. With special reference to Catholic and Protestant churches this article reads:

"It is a well-known fact that one of the mortal sins which Catholics have been counseled to avoid has been that of attendance at Protestant services. With the coming of the radio, and the broadcasting of sermons by Protestant divines, a new and acute angle has been given to this problem. Thousands of Catholics are now hearing occasional sermons by gifted Protestant preachers. If only the wave length of Protestant truth were of a different length to that of 'Catholic' truth the problem would be greatly simplified for the Roman church. But that is their problem, not ours. Meanwhile the stations in their broadcasting of these sermons are enlarging the straitened concepts of many a Catholic mind."

Care for Movie-Mad Girls

Movie-mad girls who find their way to Hollywood only to be disillusioned, now have a place to go in their disappointment where care will be given them until they can return home or get a position.

The National Board of the Y. W. C. A. at Hollywood has established a "roundhouse" which was devised for the purpose of saving these girls from despair and perhaps ruin. Will H. Hays, president of the Motion Picture Producers and Distributors of America, has moved the organization to donate \$120,000 to the project.

Hundreds of girls come to Hollywood each year to act in the movies. They come with the idea that stars are made over night and that million-dollar salaries are to be had for the asking. Some come with no money, others with provision for returning home if they fail to make good, but the latter are in the smaller class. Girls who have a pretty face or who have shown some aptitude in amateur dramatics, and others who believe they will screen well come to this nebula of the drama, according to the *Literary Digest*. Little do they know the hardships which must be undergone in climbing to the top, and less do they know that it is almost impossible to obtain a living by starting at the bottom.

The roundhouse plans to look after such girls until they can return home or obtain work that they can do. *The Presbyterian* believes it would be wiser to send out information over the land informing parents and girls concerning the actual conditions. It continues:

"Let every girl be sent home as soon as possible, and warning be sent out that no more are wanted. When a life of useful industry is thus supplanted by a life of artificiality, imitation and indulgence, we can hope for nothing but breakdown and disaster for the rising generation. These well-meaning agencies must beware lest they sow the seeds of a nation-wide and generation-long misery and shame."

Do You Believe This?

Appearing in *The Western Machinery World*, San Francisco, is a weird tale of a haunted restaurant. This restaurant was started in a building behind which was a station for the generation of electric current for light and power. The restaurant opened as most restaurants do and patrons came to partake of the dainties offered for consumption. In the *Literary Digest* may be found the following quotation:

"Not long thereafter, the manager of the light and power company found in his morning mail a letter from the restaurant keeper, complaining that 'electricity' from the adjoining sub-station was cutting up such pranks in his restaurant that his business was being seriously interfered with, and would the lighting company please take steps to confine their loose current within their own station walls. Indeed, he could do no business. No 'help' would stay, nor patrons come, because of the strange happenings in his establishment. His silver and plated ware were blackened and his utensils of iron and steel were magnetized; customers' watches were stopped, and table knives would not stay where they were put.

"The manager called one of his electrical engineers and showed him the letter. 'The man has queer ideas, very queer; but let's make an investigation and have an eye open as to the man's truthfulness. Don't let him suspect, however, that you think he may be unbalanced.' Soon the investigator returned. 'Our friend has the goods on us. Conditions are as stated in his letter.' 'How can that be? I'll see for myself!' And to the restaurant they went.

"'Mr. Restaurateur, please be good enough to show us the evidence on which you base your remarkable charge against the electric light company.' 'Kindly come with me. See! Here is my silver, black, as stated. And, now, please watch!' Some knives and forks were placed upon the table as if it were being set for a patron. Instantly they shifted and pointed toward the wall between the restaurant and the electric station. 'Remarkable! Mr. Restaurateur, this is a dangerous state of affairs. Suppose one of your guests should attempt to eat his peas with his knife! The knife might switch round and cut his mouth from ear to ear!' Oh, Mr. Manager, this is nothing! Come to the kitchen.' An iron pot was taken to the stove; when near its place, it suddenly went down with a bang, as if seized by a mighty unseen hand.

"The explanation was easy and the remedy, too, thanks to science. On the substation side of the party wall were many large electrical conductors, leading heavy currents into and from the converters. These conductors created and maintained a powerful magnetic 'field.' For the 'lines of force' of this field, the brick wall was no barrier. But magnetic screens could be simply made. In this case it sufficed to cover the restaurant side of the wall with heavy steel plates, just as the lighter stamped steel plates are often used on ceilings and walls in lieu of plaster. For the blackening of the silver, however, the manager refused to accept responsibility, but suggested that a little more liberal use of elbow grease and metal polish might take care of that condition. Of course, another obvious solution would be the equipment of the tables with non-magnetic knives and forks."

"This King Business"

When the Bolsheviks began to rule in Russia, two million people were driven from their homes and forced to seek shelter elsewhere. These exiles found homes throughout all the principal cities of Europe, but the majority of the throng turned to Paris for refuge.

It would be hard for us to conceive just the situation. If one could imagine all such people as the President, all the governors, doctors, teachers, judges, preachers, bankers, manufacturers, merchants of every city and small town, with their entire families, forced out of the country to find homes elsewhere, then one could begin to understand.

Frederick L. Collins in his new book, *This King Business*, tells of meeting some of these Russian exiles in Paris and how he found them living. They had been of the leisure class in Russia and many of them knew nothing at all of how to

make a living. Finding themselves in foreign lands with little or no money, each was forced to find something to do.

There was one group attempting an embroidery factory in which a dowager princess was the forewoman and saleslady. She was sixty-five years of age and was tired and sad except when she was admiring the embroidery work of her daughter-in-law. She and her husband worked, ate, and slept in the rickety shop, yet she insisted that she was content because she had her own with her. Her husband, who was vigorously plying the iron to transfer embroidery patterns, was not so content with such uncongenial occupation.

There were a dozen embroidery machines in another room of the building, each operated by the Russian nobility, working at sixteen cents an hour. But to be a Russian did not insure continued services unless the workers excelled the native Frenchman, therefore they labored diligently.

A dressmaking establishment in Paris is in charge of Princess Kougoucheff. She was a heroine in the time of the exile, "who, through her courage and devotion, had saved her mother and her old governess and her two young children from the horrors of Bolshevism; who was personally responsible for the care of 48,000 refugees and the distribution of more than 300,000 articles of clothing in Constantinople, in those dark days following the Russian hegira." Now she looks like a brisk young business woman instead of a princess.

Three charming girls of the Russian nobility are dancing in the Follies chorus. Every night they are chaperoned to and from the theater by their mother, a lady of the Romanoff court, who was unwilling for her daughters to so earn their living, but it seemed dancing was the only thing they knew how to do, and they did not wish to starve.

Mr. Collins found also Admiral Possokhow, seventy-six years of age, who had been commander-in-chief of the Imperial forces at Archangel. We was peddling woolen goods from door to door. Often people were unkind to him and sent him away roughly. Yet he was proud of how his people were meeting the situation. He boasted of how some young noblemen were washing cars in a garage, another was a chauffeur, another a waiter, and some were taxi men.

In the midst of all this bitterness and tragedy, the exile has meant happiness to some. Mr. Collins gives an instance of one case in which the exile brought happiness to four people who were involved.

An old Duke Peter had in Russia entered into one of the convenient marriages, the result of an imperial decree. Neither he nor the woman were happy together. The social upheaval, which sent them strangers into other lands, gave them also the opportunity to marry persons of their choice. This they had long wished to do. The former husband and wife were each very willing to congratulate the other. Duke Peter was happier doing odd jobs for one of his former servants and living in the servant's cottage than he had ever hoped to be as a nobleman in Russia.

"O horse, you are a wonderful thing; no buttons to push, no horn to honk; you start yourself, no clutch to slip; no spark to miss, no gears to strip; no license-buying every year, with plates to screw on front and rear; no gas bills climbing up each day, stealing the joy of life away; no speed cops chugging in your rear, yelling summons in your ear. Your inner tubes are all O. K., and, thank the Lord, they stay that way; your spark plugs never miss and fuss; your motor never makes us cuss. Your frame is good for many a mile; your body never changes style. Your wants are few and easy met; you've something on the auto yet."—Ranger H. R. Elliott, of the Malheur, in *American Forestry* (Washington).

LETTERS AND NEWS

Pueblo Branch Has First Birthday

PUEBLO, COLORADO, September 11.—This branch is just one year old on September 27, and this is its first public hearing. While few in number, yet there is cause to rejoice at the manifestations of God's Spirit in the gatherings.

Apostle John W. Rushton, accompanied by Elder G. H. Wixom, district president, was here for a week this spring. Many things were learned from the excellent sermons. Elder Keith Rogers also was here for a week and assisted with some fine cottage meetings.

On June 29 the Department of Women gave a social at Bradford Park, which was well attended. The Department of Recreation and Expression gave a pleasing program, and the evening was enjoyed by all. The ladies donated half of the proceeds to the building fund which is being raised for a new church building. Sunday services are held in a hall, which is not altogether satisfactory.

At this social it was announced that Sunday evening services would be held in the different parks of the city. Pastor W. Richards is endeavoring in this way to get the gospel message before the public. These meetings, which were continued until time for the district reunion, were well attended except on two occasions when bad weather hindered.

Services were discontinued during the district reunion at Colorado Springs, which the majority of the Pueblo Saints attended, they coming home with renewed vigor ready for work.

Sister Richards has expressed her appreciation of the kindness of many friends during her sad bereavement. Her father, Eli Glass, was killed, and her mother was badly injured in an accident on September 2. A contribution was taken up for flowers and telegraphed to Pontiac, Michigan, hospital to cheer the mother on her birthday September 10.

Cayman Island Mission Grows

INDEPENDENCE, MISSOURI, September 18.—A letter received from J. Charles May, missionary in the Cayman Islands, tells of the wonderful progress of the work in that part of the world.

During a recent campaign on the Cayman Island, covering a period of four months and one week, forty-two were baptized and three Sunday schools established, with an average attendance at each of about fifty.

Special meetings at each place drew an attendance of over one hundred.

The total membership on the islands is now sixty, with many more expressing a desire to come into the church.

At Georgetown, the principal island town, the work under Elder T. M. Carr has progressed nicely. There are now thirty-five members there and the church building has recently been improved.

The Spring Garden Saints, numbering eight, attend the services in Georgetown regularly, walking three miles to every meeting. A number of people in Georgetown have expressed themselves as assured of the truthfulness of this gospel and desire to become members. Opposition to the work is gradually dying.

When work was started at Bodden Town, opposition at once began. The people were told by the missionary in charge of the only other church in the town that the new missionaries would hypnotize them by their singing, music, and preaching, that once attending they always would attend.

A large storeroom was obtained, and the services began. The opposition evidently had good effect, for about one hundred attended the opening meeting, and more came the next night.

A lecture was immediately announced by the opposition on Mormonism. The evils of the cult were told and the people urged to throw the missionaries into the sea.

On the third night the use of the building was prohibited because it stood on ground owned by the opposition. Open-air meetings were then held, and the attendance grew even larger. The result was baptism of twelve at this place and twelve more at a town three miles distant.

The building has now been moved onto another lot, owned by a sister, and Sunday school is now being held there. It was an inspiring sight to see about forty members and non-members pushing and pulling the building across the sand to the new lot all the while singing:

"Give ear to his voice, oh, ye people!
Fear not, work for God and the right.
This church though by many despised
To Cayman will be a delight."

The people are still "pulling together."

At Savannah, the settlement three miles from Bodden Town, and lying between that place and Georgetown, the twelve mentioned were baptized. Here first efforts began in a large room in the home of a friend. It seated only eighty, but at the first meeting about one hundred crowded in. Attendance increased at following services. A Sunday school is now being held at this place.

All-Day Service Near Joliet

MANTENO, ILLINOIS, September 13.—About twenty-five Saints here attended the district reunion at Elmhurst. All feel that this gathering was a source of inspiration and are anxious to push the local work.

An all-day service was held on Sunday, September 16, at the home of Brother and Sister William Bell, near Joliet.

On Sunday, August 5, a home-coming was held at the country home of Brother and Sister Reginald Jones. Sunday school and sacrament service were held in the forenoon and then all repaired to the woods and enjoyed a basket dinner, after which our district president, Elder J. L. Cooper, preached a splendid sermon. There were about eighty present, including visitors from Chicago; Hammond, Indiana; Ottawa; Marselles; Aroma Park; Joliet; Wilmington; Manteno; and Sherburnville, Indiana.

On August 19, Mrs. Isabel Loverin of Sherburnville, Indiana, was baptized and confirmed here. Sister Loverin is a devoted lady and is striving to reach the fullness of the stature of Christ Jesus.

Special Meetings Held Near Flint

FLINT, MICHIGAN, September 11.—During the past summer several series of meetings have been held in and near Flint, all directly or indirectly in charge of our very able missionary in charge, Elder William I. Fligg. He has held a series of tent meetings at both Lapeer and Mount Morris.

A young man from Flint has been sent to Otter Lake to speak to the Saints on Sunday evenings.

Brother Benjamin Anspaugh has preached at Flushing at a schoolhouse located about five miles from Flint.

In the northern part of the city of Flint, Brethren L. Glenn

Sager and Guy Yager preached in the tent for three weeks to interested crowds.

The gospel story has been told to thousands of Buick employees at noon hours in Oak Park, just opposite the factory by Brethren Fligg and Sager. Each noon the crowd numbers hundreds (600 to 800) who listen with interest as they sit on the green beneath the giant oaks.

Brother Fligg is now speaking in the tent on the corner of Lewis and Imperial Streets in the east part of Flint. He is being assisted by Elder Matthew W. Liston as song leader and in the preaching by Brethren Liston and Sager. In spite of the cool weather, the meetings are well attended.

Recently Brother Fligg's three children, Miss Cora, James, and Kenneth, visited him here. Flint was glad to meet them and tried to show them that it appreciates their father's faithful service and willing sacrifice.

In all these missionary efforts in and near Flint the Saints have assisted by their presence when opportunity permitted and by their prayers at all times. SILAS C. ROBERTSON.

Industrial Department at Akron

AKRON, OHIO, September 6.—Formulation of plans for another year are just beginning after enjoyment of a spiritual feast at the Kirtland reunion. There a greater determination was found to carry out the plans of the church, and the need for development of the young was indelibly impressed upon the minds of the Saints by President Floyd M. McDowell.

The Department of Recreation and Expression entertained all members and friends at an old-fashioned corn roast in an old orchard about three miles in the country Friday night, September 7.

The Sunday school has established an industrial department wherein the Christmas offering is materially boosted by all Saints saving their newspapers and magazines. At various appointed times these materials are gathered and sold at a very nice profit, which is turned into the Christmas offering.

Missionary Has Encouraging Outlook

DAVIDSON, OKLAHOMA, September 6.—Our work is onward in this district, and I have every reason to believe that the near future will see much greater developments in the progress of the church. The spiritual growth of the young people of this district in the last three years in which I have been permitted to associate with them in our reunion work is of sufficient value to repay me for all the efforts that I have made in this field during the nine years I have labored here. I have every reason to be encouraged in the work, and hope for the ultimate triumph of Zion and her worthy cause.

At our reunion I told the young people of the effort we were going to make here, and that we would appreciate their support. They were unanimous in pledging their ablest and most untiring assistance. They said that, regardless of where their work took them, they would remember us daily before the throne of grace, and pray often for the success of the meeting. I attribute the good attendance and careful attention quite largely to the earnest prayers of our noble young people. Surely it is a blessed privilege to feel that in part we have been of assistance to them in inspiring within them this worthy ambition. We feel sure that our work will triumph if we are able to keep this united band striving to reach the goal of unselfish service.

There is no part of our work that I have appreciated quite so much as that of directing the activities of the young. I am glad that their aims and ideals are in advance of many

of the older ones. They went out from the reunion this year to begin to work and plan and pray for a more successful meeting next year. Their influence will be felt for good in this church, and may the day be speeded when we shall have more of them.

If people writing to me will remember that my address is 1302 West Maple Avenue, Independence, Missouri, it will save a great deal of delay.

J. E. VANDERWOOD.

One-Day Meeting at Cheboygan

CHEBOYGAN, MICHIGAN, September 11.—A one-day meeting was held with the Cheboygan Saints September 9. Our district presidents, Elders Allen Schreur and Elmer Parks, were chosen to take charge of the meetings, while Sister Opal Harker was appointed chorister, Sister Lillian Emerson organist, and Sister Josephine Wilson as press committee.

A prayer service was held at 10 a. m. in charge of Elders Allen Schreur and Elmer Parks. This was a very spiritual meeting, and enjoyed by all present. At 11 a. m. a short Sunday school session was held, and at 2 p. m. Brother Schreur gave us a very fine sermon. He was assisted in this meeting by Elder Willard Parks. At 3.30 Elder Dirk Schreur preached a very spiritual sermon. Elder Pushman assisted at this meeting.

Many of the Saints living at a distance could not remain for the evening service which was held at 7.30. Elder Willard Parks was the speaker, Elder Dirk Schreur assisting. The speaker enjoyed great liberty and delivered a very fine sermon.

Saints coming from out of town brought well-filled baskets and enjoyed a basket dinner.

Great Numbers Hear Gospel in Alabama

From a letter of J. Charles May to his father, Bishop R. May

LOCAL, ALABAMA, September 8.—It is now getting nearer the time when I will be returning home. I am intending now to go from here to another place called Coldwater, and from there to McKenzie, Alabama, and to leave there for Birmingham, Alabama, going direct to Kansas City via the Ozarks and Springfield over the Frisco. In that event I will reach Independence about Tuesday, September 25.

We had a fine reunion at Gautier, Mississippi. There were no Saints at this place, but the people of the neighborhood who had never heard any of our preaching turned out at the evening services in great numbers, and six were baptized the last Sunday of the reunion. A friend offered us the Episcopal Church building there to hold meetings in any time. He was one of the trustees. The people of that community gave us a most cordial invitation to return there with our reunion next year. The manager of the large mill and the foreman and the chief engineer and many of the employees were among those inviting us back. It was an ideal place for a reunion, being on the banks of the Pascagoula River and just about one quarter mile from the Gulf of Mexico. We had good fishing and a fine place for bathing each day.

We are surely having some fine meetings here at this place, and crowds—I have never seen the like, and to think it is so hot at nights after the people have worked hard all day in their cotton fields, and then to come out and sit, as some do real early in order to get seats, from an hour and a half to two hours. Though the meetings begin at seven forty-five, many of them gather by seven o'clock.

Last night was an immense crowd for this place. People

from all over the country within six and seven miles were out. A local man of McKenzie, Alabama, by the name of Williamson, was here up to night before last, assisting me. He has gone to another place where I will meet him early next week. He is a fine man and a live wire. Several are to be baptized at the place where he has gone, and I am wanted at a place where I held meetings just before the Gautier reunion, where five are waiting to be baptized. I will be there a week from to-morrow. At this last-mentioned place, the Coldwater Branch, their church was in a very inconvenient place to get to, so I used a comparatively new schoolhouse on the main road, which had been abandoned for school purposes. We had an excellent hearing and the Saints decided to try to secure it for a church building. They have succeeded. Two brethren have purchased it with two acres of shaded land, and have or will deed it to the church. I advised the Saints to secure it.

The people are enjoying our special singing and programs each evening before the opening of the services. Last night there were at least two hundred and fifty nonmembers out. They were not able to find room to seat all. Elder Vickery said that there were at least one hundred standing in the doors and at the windows and seated in cars near the windows where they could hear. It was the biggest crowd in the history of the church here, he said. Eight have already given in their names for baptism, but we are expecting more for to-morrow when the baptisms take place. They are already calling for another series of meetings after General Conference. The Saints who have been heretofore somewhat negligent are getting enthused, which would have been worth the effort even though we didn't get any new members. I have been told that there have been over one hundred Primitive and Missionary Baptists out some evenings. Some have expressed themselves favorably.

The marvel of the whole thing is that heretofore the people, when Brethren Kelley and Slover and others were here, would pass by the church and hardly look in. They were terribly prejudiced, but now something is surely working with them, and they are continuing to come out so good that we cannot find room for them. This, however, is something unusual, but it seems that in most all of the places I have been since leaving home we have had good hearing, but not such good crowds and so many nonmembers as here.

Vinal Haven Has Special Meetings

VINAL HAVEN, MAINE, September 14.—Several years ago the gospel was being preached in Vinal Haven at the various schoolhouses, but with the growth of the branch there came a change so great that the Saints purchased one of the best residences in town, and that is their present church building. The church has not yet been dedicated, but it is hoped that the dedication may be held in a few years. The present building serves the needs of the branch. Preaching services are held on Sunday at 2.30 and 7.45 p. m., and prayer meeting is held every Wednesday night.

In the Department of Recreation the wheels are not humming yet, but the new president, Ralph Candage, has the promised support of all, and it is hoped that more will be accomplished. Regular services are held every Friday evening.

The prospects are fair for the addition of many members to the branch in the future. Elder U. W. Greene, of Independence, Missouri, held a series of meetings here from September 4 to 6 inclusive. The attendance was fair and the spirit good.

Pastor Archie Beggs is kept busy each Sunday night preaching the gospel, as at present he has no assistance.

Bureau of Information Established at Salt Lake City

SALT LAKE CITY, UTAH, September 12.—This church is located in the heart of the city, and is a very pretty and attractive building with a spacious lawn in front. Preachers' names and the time of services are posted weekly on a frame made for that purpose. The branch is presided over by Elder Roscoe Davey, and the missionaries are Elder R. L. Fulk, missionary supervisor; Elder Guy Levitt, three local elders, and two priests, all active.

Services are held twice each Sunday, with Sunday school at 10 a. m. The Department of Recreation and Expression meets every Friday night.

A bureau of information to aid in advertising and explaining the position of the church has been established throughout the district, with headquarters at Salt Lake City.

Bishop J. F. Keir recently preached two very fine sermons, making plain the law of stewardship and its relation to Zion. The Saints also enjoyed a visit from Bishop Israel A. Smith and family, of Independence. Salt Lake Saints are often favored with visits from Saints and officials from Independence, as this city is a convenient stopping place en route to the coast.

Elder Virgil Etzenhouser, who with his wife has been in charge of the work here, has now left for California. The new branch president and his wife are much appreciated by the Saints.

Twin Cities Branch Plans to Build

SAINT PAUL, MINNESOTA, September 13.—The growing needs of church work in the Twin Cities has made it necessary that the Minneapolis Branch find some way of providing more room for its people, and the problem has been a question of discussion for over a year.

Many plans have been suggested for meeting this problem, such as remodeling the old building or buying a church structure vacated by another denomination. But these methods were found to be either impractical, or there were too many objections to them. Finally, the branch directed its building committee to consider the matter of buying lots and of putting up a new structure entirely. The committee looked into the matter very thoroughly and studied the proposition carefully. After going over the city and considering every possible district in which the church might be located, getting the prices of lots and studying the possibilities of the city's growth in the future, the committee recommended that the new lot be purchased in the south part of Minneapolis, in that district bordering the Mississippi River and next to the city of Saint Paul. The branch adopted this suggestion and authorized the committee to purchase two or three lots in that part of the city. Several locations are now in mind, and one in particular promises to meet the situation very well, being only one block from each of two important street car lines serving the two cities.

As the building fund at present is sufficiently large to pay for a good share of the cost of these lots, it is hoped they will soon be purchased, and plans made to go ahead and build a basement thereon.

The missionary work in South Minneapolis is starting to move and will gather momentum as the efforts continue. Elder C. A. Kress, who is very active and who has been responsible to a great extent for nineteen baptisms within the last year, has bought a lot and a small dwelling in this part of the city and is holding cottage meetings in his home and in the home of another brother and sister two times a week. A number of Saints are buying property in this district, too, and

moving in, and it is hoped that a Sunday school and a week-day prayer meeting may soon be established.

In North Minneapolis where the church is at present located, cottage meetings have been held and will no doubt continue through the winter. The interest of the Saints in all the meetings is very good. The prayer meetings and sacrament services are well attended, and a good spirit prevails in all of them.

Interest among the young people particularly is beginning to pick up, and points to an ever-increasing activity among them for the coming year. Sunday, September 16, was set aside as Young People's Rally Day, and a full program, beginning with the usual young people's prayer meeting at 9 a. m., was held that day.

Brockton Organizes for Winter Activities

BROCKTON, MASSACHUSETTS, September 6.—The July and August reunion was a great success in the Massachusetts District, and the various members returned ready for activity, both along spiritual and intellectual lines.

Active branch work starts September 1 with all home from reunion. Three classes have been formed for winter study: one in dramatics, one to study organized play, and one in athletics.

Kirtland Temple

[From "Sayings of Say" column in the *Willoughby Republican*.]

In recent days
We drove just
Out of town
Across the smiling valley
And climbed the hill
With summit crowned
By the old Temple
Of historic days.

There before our eyes—
No deserted ruin
Of antiquity,
But vibrant life—
Tents beneath the trees
By the score,
And a multitude
Of happy persons,
Teachers, workers, and
Learners of the way
Of service to
Humankind.

Melody was in the air
And in the heart,
And many passing
Companies of folk
Stayed and made the tour
Of the old Temple,
And asked its history,
And what of its purpose
And place in
The future?

Come if you can. Otherwise get your news promptly through the *Conference Daily*.

"Willing Workers" Help Redecorate Church

CHATHAM, ONTARIO, September 7.—Meetings are beginning to be larger now that the numerous summer activities are drawing to a close. During the summer Sunday was made a visiting day for other branches throughout the district. This condition is more noticeable now that so many of our members are the owners of cars. Then, too, in this branch there is a large number of district officers who find Sunday a good day to pay official visits.

The church building has recently undergone several much needed repairs. The floors have been scraped and refinished, new cork matting has been laid in the aisles and on the platform, and a new curtain around the platform has also been put in place so that a marked improvement in the interior of the church is the result. The work is being carried out by the "Willing Workers," a women's society of our branch which has been in existence for some time, and which has been the medium of carrying out a large amount of work along the lines above mentioned.

Brother H. A. Koehler, who is the missionary supervisor of this district, paid the branch a visit on Wednesday, September 5.

The district conference convened August 31 and September 1 and 2. The Saints who attended report a good conference.

New Interest Shown at Council Bluffs

COUNCIL BLUFFS, IOWA, September 17.—The vacancy in the superintendency of the Sunday school made by the death of Brother John Campbell, of Orchard Heights Mission, was filled on September 16 by the selection of Brother Woodward. This brings a new element into active work in the branch, which is pleasing to see.

Sister Mae Skinner, superintendent of the Music Department, is slowly improving and has great hopes of recovery. All the Saints here are rejoicing to believe that such will be the case. She has been greatly missed.

The Department of Women held the regular monthly business session on Thursday afternoon, September 20, at the home of Sister Bessie Mattison. This gathering was accompanied by literary features and refreshments.

Of late there have been several birthday parties which have given a social feature to the branch.

The present pastor has been urging and exhorting the Saints of late to become more active, more self-sacrificing in the interests of the work of the departments. It has had some good effects.

On Thursday, September 13, the sisters under the supervision of the Aid Society of the Department of Women gave the church a much tidier appearance.

Since the reunion the prayer meetings have been much more spiritual and the attendance has been improved.

The sermon by Bishop Albert Carmichael the last Sunday night of the Dow City reunion on the subject of stewardships, individual and group, was very interesting.

On September 16 Elder P. R. Burton gave an excellent sermon on the name of the church. He called attention to the one hundredth anniversary of the receiving of the plates of the Book of Mormon, and thought at that date there should be some evidence of appreciation in an appropriate service of thanksgiving.

After several weeks of absence in the West, Sister Charlotte Dryden has returned much improved in health. Her influence in the Department of Recreation and Expression is again noticeable.

Many of the Saints have been attending the tent meetings being held at Crescent by Elder C. F. Putnam.

On Sunday, September 16, a prayer meeting was held by the Sunday school officers and teachers which was well attended, the time being wisely occupied.

Visiting Elders Preach at Persia

PERSIA, IOWA, September 17.—The branch at Persia was organized about 1880, and from that time till now there has been quite an army of presidents. Elder Frederick Hansen is the presiding officer at present.

Sunday school, in charge of W. J. Chambers, is held regularly and is doing a very good work, but the Department of Recreation and Expression does not now hold services.

Outside ministers have to be depended on for preaching services. On September 9, Elder Joseph Seddon, of Woodbine, once president of the Persia Branch, preached in the morning. In the evening Brother William Kemmish occupied, and all felt blessed from the day's work.

Graceland Faculty Appointments Completed

INDEPENDENCE, MISSOURI, September 25.—Announcement has been made of the faculty of Graceland College as it appears this year. The complete list follows:

Joseph Anthony, Band and Orchestra.
Margaret Armstrong, Voice.
J. C. Bergman, Modern Languages.
George N. Briggs, Political Science.
A. Max Carmichael, Administration of Religious Education.
Mabel Carlile, Public School Music.
Virginia Carley, Piano.
R. A. Cheville, Religious Education.
Blanche Edwards, History.
Ruth Fisher, Public Speaking.
A. R. Gilbert, Psychology.
H. H. Gold, School Administration.
J. A. Gunsolley, Bookkeeping, Salesmanship.
Oren Hartschen, Science, Agriculture.
Irene Layton, English.
Floyd M. McDowell, Educational Sociology, Religious Education.
Vivian McElroy, Ancient Languages.
R. A. Mortimore, Mathematics, Physics.
Lulu Porter, Home Economics.
Hazel Putnam, History, Economics.
Forest A. Roberts, Sociology.
Christine Roberts, English.
Belle H. Royce, English.

The administration officials are as follows:

G. N. Briggs, President.
F. M. McDowell, Dean.
Hazel Putnam, Principal of Academy.
J. C. Bergman, Registrar.
J. A. Gunsolley, Treasurer.
R. A. Cheville, Dean of Men.
Vida Smith, Dean of Women.
H. H. Gold, Director of Teacher Training.
A. R. Gilbert, Director of Physical Training.
F. A. Roberts, Director of Forensics.
Lyda Elefson, Librarian.
Neva Brigham, Nurse.
A. E. Bullard, Superintendent Buildings and Grounds.
C. W. Wolf, Hotel Manager.
N. R. Sandage, Farm Manager.

Omaha Saints Active in New Building

OMAHA, NEBRASKA, September 18.—The conference of the Northeastern Nebraska District, held in the new church at Thirty-Sixth and Burt Streets, Omaha, was enjoyable throughout. Reports from the branches for the past six months show a comfortable increase in membership, most of it being caused by the one hundred sixty-six baptisms in the Decatur Branch. This gives the Decatur Branch, now numbering three hundred fifty-two, the lead in size, Omaha coming next with three hundred eighteen.

In choosing the delegates to General Conference, the conference was pleased to comply with a request from Macy, Nebraska, that Elder Thomas Walker, Priest Charles Guitar, and John Kemp, a lay member, be on the delegation. These three Lamanite brethren, whose interest in and devotion to the church are marked, will attend conference as representatives of the several hundred Lamanite members of this district. The complete list of delegates to General Conference is as follows: Thomas Walker, Charles Guitar, John Kemp, B. M. Anderson, Mrs. B. M. Anderson, J. M. Kelley, jr., Mrs. J. M. Kelley, jr., P. R. Burton, T. J. Elliott, Mrs. P. R. Burton, and E. E. Long.

Brother Amos Lamson, a young Lamanite brother, was recommended to the district conference by the Winnebago Branch for ordination to the office of elder. This was approved by vote, and provision will be made later for his ordination. A similar recommendation coming from the Decatur Branch regarding Brother J. N. Mann was also approved, and his ordination to the office of elder took place Sunday afternoon, September 16.

An entertainment of music and readings, with a short talk by Elder W. E. Stoff, was given Saturday evening, September 15, under the direction of Sister Grace Wallace, district superintendent of the Department of Recreation and Expression.

At a women's meeting held Sunday afternoon, September 16, problems connected with Sabbath keeping and what to do with the children on Sunday were discussed under the leadership of Sister Audentia Anderson. Is a forced attendance at Sunday school beneficial to a child? At what age should compulsory attendance be discontinued if ever required? Are out-of-doors games on Sunday more irreverent than indoor ones? Is the colored supplement a menace to the lessons of the Sabbath? to proper taste in art? to morals? Are parents justified in attending all the church services on Sunday, leaving their children to themselves or the care of others less qualified to make the day a profitable one?

Brother Long expected to leave for home Monday morning, September 17, by auto, "even if it rains pitchforks," he said. Alas, J. Pluvius must have heard him, and taken him at his word, for a steady downpour more or less heavy began and continued for two days thereafter!

Brother Burton is holding nightly services in South Omaha, but plans to reach Independence in time for the memorial pageant scheduled for Saturday, September 22.

The Omaha Saints are enjoying their new church building, even though it is only the "basement." The word may be misleading, however, for but a small portion is underground, and the many windows give ideal light. Already its capacity has been taxed, and a common expression is now heard, "When we get the upper auditorium built—"

Since the opening on Sunday, August 12, the following brothers have occupied the pulpit: Apostle F. Henry Edwards, Elder Charles F. Putnam, High Priest Carl T. Self, Seventy Henry A. Merchant, Elder James C. Crabb, Professor Gustav Platz, President Frederick M. Smith, District President T. J. Elliott, Missionary P. R. Burton, and Mis-

sionary Supervisor E. E. Long—surely an assortment of which any branch might be proud.

Connected with the opening service, at which time Brother Edwards was the chief speaker, a short memorial service in honor of President Harding was held, Brother Merchant paying generous tribute to his worth as a man and as a citizen, as well as chief executive. Black and white bunting simply draped back of the pulpit, a silken flag lying upon the stand, and patriotic hymns sung by the congregation helped to make the service an impressive one.

"Constitution Day" was observed Sunday, September 16, in the form of a specially prepared sermon on "Loyalty" given by Brother P. R. Burton. Intensely patriotic in nature, with a clear analysis of the historical setting which gave the Constitution such significant meaning for us, a tracing of God's hand in the destiny of the Nation, and with a ringing call for loyalty to the church and its leaders, to the Government and its officers, the sermon was indeed a brilliant one, with a distinct and effective appeal to all who heard.

Brother B. M. Anderson, branch president, is in Colorado for a short time for his health.

The music in the Omaha Branch since moving into the new church home, has been as varied as the sermons. The young choir of sixteen voices has given a number of appropriate anthems; soprano solos have been offered by Sisters Nelle Kelley and Lois Francis; Brothers Roland Scott, Howard Elliott, T. J. Elliott, and Harlow Frederick have given baritone solos, while Brother Harry Greenway has consecrated his tenor voice in a similar service of song. A quartet composed of Nelle Kelley, Chloe Fleming, R. W. Scott, and Harry Greenway has given numbers; and Sisters Kelley and Fleming a duet. These Saints have often broadcasted music at the W. O. A. W. radio station in connection with Sunday evening devotional programs, and are quite a favorite with radio fans hereabout.

Under the direction of Sister Gertrude Kirkpatrick, the Sunday school has a flourishing orchestra—not many numerically, but devoted in spirit and service. They have made themselves quite indispensable to the success of the early Sunday services, as well as appearing frequently at special programs.

Among the small children there are several gifted little song birds who frequently delight the attendants at Sunday school. They are Evelyn Elliott, Anne Self, and Rosalie Fleming. These and others offer great promise if they will but remember to "cultivate the gift of music and of song."

Eighteen Baptized at Saint Clair

SAINT CLAIR, MICHIGAN, September 17.—Eighteen people have been baptized here since last December, and others are expected to take the step later.

Elder J. R. Grice is missionary for the Saint Clair Branch and lends much spiritual strength to the members.

The Department of Recreation and Expression is active, as well as the Sunday school. Each has a good attendance. The Department of Women is also active, and deserves credit for what it has done in the branch.

The branch president has started a movement which may prove a help to the spiritual development of the branch. Anyone may bring in a question and all take part in answering the questions.

Mrs. Daniel Macgregor paid a four days' visit to the branch, and her talks were very much appreciated.

Your eye is more dependable than your ear. Read the news in the *Conference Daily*.

Kansas City Stake

KANSAS CITY STAKE, September 20.—The Fourth Church enjoyed its annual rally day Sunday, September 9. Stake President J. A. Tanner was the speaker at 11 a. m., and Apostle Roy S. Budd occupied in the evening. The two services, as well as the auxiliary services, had representative attendance.

Brother Budd used for a foundation for his sermon the tenth verse of the seventh chapter of Ezra emphasizing "seek," "do," and "teach" the law of the Lord. For almost one hundred years the church accepted the challenge of the world to establish a community where there would be no rich nor poor, a condition of equality. Our effort, he said, is to give the world better opportunities. We need more good honest work. We need an affirmative, not a negative gospel. Where we have failed it is due to our false conception of life. What is our problem? It is to deal with men. Ninety per cent of our divorces are caused by the failure to study each other. If we understood our children we would not make the mistake of injuring them by hasty correction. We are desiring to be served—not to serve. By an adherence to the teaching of the text our problems will be solved.

The speaker at 7.45 on Sunday, September 2, was Apostle F. Henry Edwards who dropped in unexpectedly.

A chicken supper on Tuesday evening, September 4, netted \$80, which will be applied to the amount needed for repairs on the building.

The special meetings at the Second Church are to continue another week.

The speaker at Central Church on Sunday morning, September 9, was Bishop F. B. Blair, and at 7.45, S. S. Sandy.

Commencing Monday, September 17, Elder Amos T. Higdon held a five days' meeting at Northeast Mission.

Patriarch F. A. Smith was the speaker at Central Church on Sunday morning, September 16, and Elder J. A. Tanner occupied in the evening. On account of rain, attendance at both meetings was interfered with, not nearly the usual number being present. What was true of Central with regard to attendance was also true at all the other meeting places in the stake.

At Grandview the annual home-coming services were held. The morning service was impromptu. W. S. Brown gave a historical sketch of the Armstrong and Grandview churches; Daniel Tucker devoted his time to reminiscences; and J. A. Harrington gave a sermon on possibilities and accomplishments. The speaker at 7.45 was Apostle Roy S. Budd. His theme was the query, Where is God? We believe in a personal God, but not so much a God of the future as a God of the present. Jesus while here was trying to do what he taught us to pray for. He was pointing out the way to us. Get yourself out of the way of yourself. You hold the destiny of your soul in the hollow of your hand. The big thing in your life is the church. Are you in the future going to think of yourself? Jesus changed my prayer, he said. It used to be, "Keep me from all temptation," but now it is, "Lord, make me strong for the ordeals of life." Jacob thinks not of himself as he lies on the earth, a stone for a pillow. In the morning he blesses the stone, promises a tenth to the Lord. Unselfish? Men and women should be honest with themselves. Study each other. Will you pull together or pull in your own way?

The choir is doing splendid work under the leadership of Sister Alma Warren. All in all they spent a very profitable day.

At Malvern Hill the meeting at 7.45 p. m. was addressed by W. A. Smith from Independence. Music for the day was furnished by the junior choir.

Saints Suffer Loss in Berkeley Fire

The home of Brother and Sister Evan Inslee of Berkeley, California, was burned in the recent fire which destroyed a large section of the beautiful Berkeley residence district.

The fire drove Sister Inslee and her two small daughters from their home at about 2 p. m. Monday, September 17. No personal belongings were saved in their haste to reach safety. Mr. Inslee was away at the time, so Mrs. Inslee went to the home of Mr. and Mrs. John D. White, about a half mile distant.

In the evening after the fire had been placed under control, a search was made for whatever might have been left. It was discovered that some furniture, including a piano, victrola, and trunk, had been rescued by some university students. These things were found intact in a vacant lot. All other belongings were lost.

The homes of other Saints were menaced, but no other loss is reported. Many moved out their household goods and were in readiness to flee if the fire approached closer.

The entire city was threatened, and in the business district offices and stores were hurriedly vacated. Elder John D. White, district president of Northern California and pastor of the Oakland Branch, writes that he removed as much of his office equipment as possible in preparation for leaving. Only by constant surveillance was his home, as well as many homes of other Saints, saved from catching fire from flying sparks. The Inslees are at present staying at the home of Brother White.

Central Michigan Conference Held

BEAVERTON, MICHIGAN, September 21.—The event of the season at Beaverton was the Central Michigan district conference September 8 and 9. Many Saints from all parts of the district partook of the opportunity to get together while transacting the business of the district. A good spirit prevailed from beginning to end, and every meeting was a success.

On September 8 the prayer service was preceded by an excellent address by the president on returning to the old paths by meeting often in solemn assemblies with fasting and prayer that peace and dignity may meet in the homes of God's people.

The conference business of the Sunday school and Department of Recreation and Expression was disposed of at 10 a. m. in charge of their district officer, Brother John Wade. The regular church business was transacted at 2 p. m. with Elder Matthew Umphrey, district president, in charge.

The sermon in the evening by J. W. McKnight on organization of the church to "stir up your minds by way of remembrance" recalled the fact that Christ organized the church and that his people must carry it on to final triumph.

The priesthood meeting on Sunday morning, September 9, proved of educational value to all.

A meeting of the Department of Women was held at 11 a. m. in charge of Sister Mary Harder. The demonstrations of first aid in the home, and the school child's health talks were beneficial to all. The exhibit for the Sanitarium numbered over two hundred articles. Sister Harder advised the parents to procure the social purity books for boys and girls, recommending especially those by Doctor Winfield S. Hall, that the young people might have first aid to perfect character in the home without going to the library for them.

The Sunday afternoon sermon by Elder B. H. Doty was an admonition to the young to live righteous and humble lives that they might assist in the building of Zion.

Elder E. S. White preached at 4 p. m. on "Lift up a

standard." Each must gather the stones of evil from his nature to be perfect.

The farewell address by Elder Ernest Burt on "The two ways" recalled how far we had gone on the narrow way and how many bypaths we were traveling.

Conference adjourned to meet at the same place the coming year.

Lamoni Stake Items

LAMONI STAKE, September 24.—The Sunday school is now quite thoroughly organized under the new division and is running smoothly. The beginner and kindergarten departments hold all of their activities in the small rooms at the church, the former under the leadership of Miss Olive Elefson and the latter under Mrs. Verna Brackenbury. The senior and adult departments assemble for opening exercises in the auditorium of the church, and both that room and the large basement room are used for classes of this department. The primaries have all of their work in the kindergarten rooms at the school building. They are under the efficient direction of Miss Martha Young. The junior department under W. E. Hayer and the intermediate department under Roy Cheville meet in the assembly room at the schoolhouse for opening exercises and repair to different classrooms for study, reassembling for a sermon hour at eleven o'clock. G. W. Blair has been placed in charge of the senior and adult department. It is indeed pleasing to see Mr. Blair again directing the Sunday school. He served for years as superintendent of the local school, and his efficiency in this work is very marked. A feature introduced in the adult department by the chorister, Mrs. W. H. Blair, is proving a stimulus. The songs for the day are selected with reference to a certain theme, and then some special number carrying out the same idea is rendered. Last Sunday the songs were all on the subject of prayer, and they were followed by the reading, "The fool's prayer." The orchestra also assists in this department.

A number of new classes have been organized in the senior-adult department, as follows: church history, Forest Roberts; Doctrine and Covenants, Roy Roberts; social problems for the girls, Vida E. Smith; social problems for boys, F. M. McDowell; Book of Mormon, Flora Scott; stewardships, Bishop A. Carmichael.

A movement large in scope, with possibilities unbounded, is the organization of the "Lamoni-Graceland Oratorio Society." The organization is composed of singers of both the town and college, and has eighty charter members, with applications for membership reaching the leader daily. Heretofore the Graceland Chorus and the L. D. S. Choir were separate bodies, but they have both disorganized and joined under the above name. Miss Mabel Carlile was chosen director, and by-laws were accepted at the first formal meeting last Sunday. The oratorio society will furnish music at the church services, give an evening program as a number of the Graceland Lyceum course, and also give an annual oratorio. Enthusiasm over the new organization is very gratifying, and these combined forces should give Lamoni something very fine in the musical line.

The Graceland Athletic Society is going in strong for football this season. Coach A. R. Gilbert has had a hard task picking eleven regulars for his team, having had such a lot of good players as candidates. They start their season in a game with Still College of Des Moines on Saturday, September 29. They have a schedule of eight good games, four of which are to be played in Lamoni. The Commercial Club appointed a committee at its last meeting to cooperate with the college in helping to sell season tickets to these games.

The annual faculty recital of the studio department of

Graceland was held at the Brick Church the evening of September 21, before the largest audience that has greeted this recital for many years. This was due somewhat to the fact that the members of this portion of the faculty, with one exception, are with the college for their first year's work. J. H. Anthony, instructor in band and orchestra music, has been with the college several years and continues his work again this year. Miss Virginia Carley is instructor in piano, Miss Margaret L. Armstrong in voice, and Miss Ruth Fisher in public speaking. From the quality of work done at this recital the audience was assured that the high standard of the college studio department will be maintained.

The air in Lamoni, as elsewhere, is astir with preparations to attend General Conference. There will be a large delegation from Lamoni in Independence next week.

Utah District Reunion Held

OGDEN, UTAH, September 19.—About a month before the Utah District reunion Elders R. L. Fulk and Guy P. Levitt held a ten days' series of meetings in the local chapel, speaking each evening to fair-sized crowds, considering the fact that Chautauqua was in session at the same time. The purpose of these meetings was to start an interest among the local Saints for the reunion that was to come.

The reunion convened at the mouth of beautiful Ogden Canyon, Ogden, Utah, August 23 to September 3. This Ogden Canyon with its many wonderful and beautiful scenes was a source of interest to all visitors, one of the wonderful spots being the place where water appears to be growing. It is the Artesian Park where approximately twenty streams furnish Ogden with the finest of water.

The grove where the reunion was held was in an uncleared condition to begin with, but with the combined efforts of the Saints who were camping on the grounds, paths were soon made and brush over head and under foot cleared away until a very neat appearance was the result. There were some fifteen tents on the grounds and about one hundred people, including the children. The Boy Scouts and Oriole Girls of the Malad, Idaho, Branch made the trip to the reunion and home again in a large sight-seeing bus, there being about twenty in the party.

Friday morning the reunion opened by perfecting the organization, with recreation in the afternoon and preaching in the evening by Elder Roscoe Davey. Each morning everyone was awakened at six o'clock by a very beautiful-sounding cowbell in the hands of Brother Davey. At 7.15 each morning the younger members were taken on a sunrise hike with prayer service in charge of Elders Davey and Levitt. These meetings were well attended, and at times every child present either testified or prayed. At 8.30 a general prayer service was held in the tent with good attendance. Classes on Sunday-school teacher training in charge of Brother Levitt were held each morning at 9.30. The attendance showed that all felt the need of preparation. At 11 a. m. preaching was the order of the hour, and then two hours were allowed in which to prepare lunch.

At 2 p. m. problem meetings were held, the different departmental workers being in charge. These were Patriarch W. A. McDowell, Bishop J. A. Becker, and Sister Ward L. Christy who so kindly cleared our minds in many ways. Sister Christy also held classes for the children at 11 a. m., showing them how to grow up to be better men and women in the church and in the world.

The hour for recreation was 3 p. m. Daily exercises under the direction of Brothers Levitt and Davey were used to limber us up for the games, such as volley ball, ground ball, races, etc. At 4.30 swimming was enjoyed by nearly everyone

at the sanitarium just a short distance from the camp grounds. At 8 p. m. a preaching service was held. Sunday school was in charge of Brother H. E. Robison of Ogden.

All were sorry when Bishop Becker was called away so quickly, but all were thankful that he was permitted to be present even for a short time. The sermons by Patriarch W. A. McDowell were a source of spiritual uplift to all, making all feel the necessity for greater and more consecrated service. Through Sister Christy's lecture each one was caused to see that he should draw himself away from the world and prepare for Zion. Sister Vida E. Smith was delayed and was only permitted to be present Saturday evening and Sunday, but in her address Sunday afternoon she made many of the young people feel the call of Graceland. Some very uplifting thoughts were gleaned from the sermons and lectures delivered by Elders E. E. Richards of Malad, Idaho; S. S. Holm of Provo, Utah; Roscoe Davey, Guy P. Levitt, and R. L. Fulk.

Large bonfires were prepared Wednesday, Thursday, and Friday evenings, at which time a marshmallow toast and wiener roast were enjoyed. The melons for a watermelon bust were furnished by James Wilson of the Perry Canning Company. Mr. Wilson is a staunch friend. Ice for all purposes was donated by C. E. Erwin, another friend to the cause.

Among the visitors present were Mr. and Mrs. Fishel, of Washington; Mrs. Teagarden and small daughter, of Long Beach, California; and Sister Bertha Meinooke, of Rupert, Idaho.

Only one thing marred the reunion, the automobile accident in which Mrs. Nane Cooper had her collar bone broken and received a gash over her eye. Sister Cooper is known to all in the church as Aunt Nane. She is the daughter of the former Wells Chase so well known to all.

All are rejoicing over the baptism of four new members by Elders Fulk and Levitt.

An interesting talk was given to the Department of Women of the Ogden Branch on Tuesday afternoon, September 18, by Sister Christy who gave them a new idea of their responsibilities in the church. After the conclusion of the talk ice cream and cake were served.

Chicago Saints Give New England Dinner

CHICAGO, ILLINOIS, September 21.—The reunion of 1923 is now history. And as Longfellow wrote, "The day is done—and the Arabs shall fold their tents and as silently steal away." It is wondered if these experiences are fully appreciated. The value of the lectures and other meetings are without price, and if the suggestions could be fully incorporated in the lives of the membership, Zion would be redeemed.

The First Chicago Saints were agreeably surprised to have Apostle Paul M. Hanson drop in on September 9. He always brings a message of cheer. The visits of the general church officers are bright spots in the experience of the branches that do not often have the opportunity of hearing them.

Local men are occupying when and where opportunity permits. Some intensive visiting has been done lately by way of reviving interest.

The choir, under the direction of Sister Ruby Newman, gave "The Carpenter of Nazareth" recently. Sister Newman promises a full measure of music and song for the fall and winter season. Special music is planned for the holidays also.

The evening of September 19 was a time long to be remembered. A New England dinner was served in the church dining room from 6 to 7 p. m., after which a social hour was spent followed by the baptism of a young sister, and a very spiritual prayer service. It was a full day, and all were unanimous in saying it was a day well spent.

Visitors are invited to meet with the Chicago Saints at 4416 Gladys Avenue when in the city.

Missionary Meetings Held in Idaho

KELLOGG, IDAHO, September 16.—A successful series of meetings closed here Sunday night, September 9. Elder Carl Crum held forth in the district tent for one week. There was an average attendance of about thirty-five people. The services could not be continued longer because the evenings in the mountains are so chilly.

Sunday school is held each Sunday in a private home, with an average attendance of about twenty-two, mostly children.

Holden Stake Items

HOLDEN STAKE, September 23.—Bishop C. J. Hunt spent Sunday with the Lexington Saints, delivering two very beneficial sermons. All feel encouraged from the visit of prominent leaders because of the fact that much good can be gained from their experience. It also brings a realization that we are not alone in the work.

Brother Petre returned last Sunday, September 16, and is continuing to hold services in a schoolhouse about twelve miles south of Lexington.

The workingmen who have idle days now and then are working on the church building, making classrooms, painting, and various other things that need to be done. It is hoped that the church will some day be completed, and every effort is being made to increase the building fund.

Brother and Sister George Gould and three children, of Independence, visited Grandview on September 9.

Elder H. E. Moler, from Holden, spoke both morning and evening on September 16. He came for the purpose of tuning the church piano, and while here tuned others as well.

The musical program rendered in the Memorial Hall at Lees Summit by Zion Pilgrim Chorus, of Independence, on Sunday night, September 16, was largely attended and highly appreciated. A cordial invitation is extended to come again at their earliest convenience.

Topeka Branch Adds to Membership

TOPEKA, KANSAS, September 20.—Three children and one adult were baptized on September 9 by Pastor Ira G. Whipple. Six children were also blessed. Elder Whipple travels during the week but is permitted to be present each Sunday and look after the interest of the branch.

Brother L. M. Sarratt, of Genoa, Colorado, has moved his family to Topeka. They will be a welcome addition to the Topeka Branch. Elder A. P. Crooker, who has been planning to move his family to Sioux City, has decided to remain in Topeka indefinitely. Brother Crooker is a good mixer, which means much to a small branch in a city. Sister Helen Hays, of Coffeyville, Kansas, has also taken up her abode with the Topeka Saints. Also W. W. Walden and H. H. Elefson, two Graceland College students, were here during the summer and rendered their assistance.

On September 2, W. H. McLaren and family of Lawrence, Kansas, attended the sacrament service, and Brother McLaren assisted in the service. Elder James Baillie, of Scranton, Kansas, delivered the sermon in the evening. Brother Baillie made a substantial offering to the Publicity Department of the branch. As a father to the branch in an early day, he has not forgotten how to give good gifts to his children.

Most of the Saints attended the last day of the reunion at Netawaka, August 19.

District President Samuel Twombly, and Missionary J. A.

Thomas were present at the sacrament service in July. At this service W. L. Chapman was ordained to the office of elder. Brother Twombly delivered a missionary sermon in the evening.

Another visit from the district president was enjoyed in August, when he preached two excellent sermons.

Independence

Independence is already well filled with visitors in anticipation of General Conference. The general ministry have come one week in advance of the opening of conference to attend a series of preconference lectures. The lectures are being given at 9.30 a. m. and at 3 p. m. in the upper auditorium of the Stone Church. The lectures Monday were by President F. M. Smith and E. A. Smith and on Tuesday President F. M. McDowell and Bishop A. Carmichael. Great interest seems to be taken in these lectures and as an additional stimulus an hour's discussion is given the assembly following each lecture. An effort is made to confine the discussion to a limit of three minutes each and to an affirmative point of view, but at that a wide range of comment is developed.

Those in charge of conference arrangements keep an anxious weather eye out these days, for much depends on good weather. However, if as Brother Rushton says: "Faith is the rational inference from accepted facts," we are justified in having full faith and confidence that the weather will be all right, for October in Missouri is our pride, and seldom fails to provide gloriously warm and colorful days, the rain of last year notwithstanding.

The Campus is being made ready for the big meetings. The tabernacle tent, large enough for an assembly of 3,000 has been made up new by the Baker-Lockwood Company of Kansas City and will be erected Thursday. Several hundred comfortable eight-foot park seats are being built which, together with the seats already on the Campus, will insure room for at least 3,000.

The Pageant "Revelation," which was to have been given on the Campus last Saturday evening had to be postponed owing to the fact that rain had prevented completion of the necessary arrangements. The event had been widely advertised and although efforts were made to inform the public of the cancelation, hundreds went to the Campus anyway. This pageant will be given in the Tabernacle Tent Saturday night, October 6 at 8 p. m. All are invited.

The missionary services at the various L. D. S. churches started off most auspiciously Sunday evening. Every church was well filled and from various reports the sermons were uniformly excellent. The attendance Monday and Tuesday nights was not so large but in the aggregate, numbered many hundreds as Independence now has congregations meeting in seven churches. These missionary services will continue over Friday of this week.

The first business session of the conference will be on Monday afternoon at 2 p. m. in the tabernacle.

Officer Elected at Tryon

TRYON, NEBRASKA, September 20.—The Saints met about the middle of August and elected officers. All are striving to be more active but rain, distance, and visitors prevent some from attending as regularly as they would like.

Sunday school is the only regular service that is held.

The home department is active though few in number. They study hard and have good reports.

MISCELLANEOUS

Tourist Sleeper for Delegates From or Via Chicago, September 30

All delegates coming with the special party via Chicago may secure space in the special tourist sleeper via the Chicago & Alton Railroad leaving Chicago 6.00 p. m., Sunday night, September 30. If you want to secure a good berth from Chicago to Kansas City large enough for two ordinary persons at \$2.25 for a lower berth or \$1.80 for an upper berth and you have not already notified the undersigned please communicate immediately with Mr. R. A. Pearce, General Agent, Passenger Department, Chicago & Alton Railroad, 179 West Jackson Boulevard, Chicago, Illinois, and he will reserve it for you. You can pay for it when you reach Chicago at the Chicago & Alton depot.

Don't forget to get a receipt for your railroad fare.

G. S. TROWBRIDGE,
Transportation Manager.

A Farmer Needs a Helper

There is an opening for steady position the year round, general farm work at \$40 per month. Those interested communicate direct with Paul S. Nielson, Route 1, Weston, Iowa.

K F I X

Radio Program for Sunday, September 30, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

Violin solo: To be selected.
Miss Emma Snead.

Baritone solo: "Why do the nations so furiously rage together?" from Handel's "Messiah."
Mr. James R. Houghton.

Violin solo: To be selected.
Miss Emma Snead.

Baritone solo: "God, my Father," from "The seven last words of Christ."
Mr. James R. Houghton.

Prayer.

Mezzo-soprano solo: "Hold thou my hand," by Briggs.
Miss Marcine Smith.

Sermon: Subject, "Americanism."
Apostle Myron A. McConley.

Mezzo-soprano solo: "My task," by Ashford.
Miss Marcine Smith.

Conference Minutes

OWEN SOUND.—At Garafraxa Branch, in Grand Valley, Ontario, June 29 to July 1. The district presidency associated with Apostle J. F. Curtis was in charge. The various officers of the district reported and also rendered their financial reports which were accepted. The officers appointed are: president, D. B. Perkins, of Wiarton; vice president, Joseph T. Thompson, of Grand Valley, and J. L. Mortimer, of Owen Sound; secretary, J. H. Leeder, of Port Elgin; chorister, George T. Furness, of Owen Sound; treasurer and Bishop's agent, F. B. Slade, of Harriston; superintendent of Sunday school department, R. J. Wilcox, of Owen Sound; secretary, Percy E. Farrow, of Port Elgin; vice presidents, Chester Smith, of Manitowaning, and Robert Campbell, of Arthur; superintendent of Department of Recreation and Expression, Melvin Perkins, of Wiarton. The delegates to General Conference are: John Shields, J. F. Curtis, J. L. Mortimer, Sister J. L. Mortimer, S. G. St. John, Joseph Yager, Sister Joseph Yager, W. A. Smith, Sister W. A. Smith, G. C. Tomlinson, N. E. Leeder, S. W. Tomlinson, David Pycock, James Pycock, Robert Farthing, and Sister Robert Farthing. A letter from the Sanitarium at Independence, Missouri, was read; their request for financial assistance was not sustained. The name of the Sanfield Branch was changed to Providence Bay Branch. The conference of 1924 will meet with the Guelph Branch, the time to be designated by the presidency of the district. The present yearly budget is \$328. Prayer services were held each morning and preaching services followed. The speakers were: S. G. St. John, Joseph H. Yager, A. F. McLean, D. Pycock, and J. F. Curtis. One business session was held and one recreational session. A vote of thanks was tendered the Saints who so kindly cared for the conference.

KANSAS CITY STAKE.—At Central Church, Kansas City, Missouri, August 20, 1923. Nominations of delegates to General Conference resulted in listing sixty-two names. As we were entitled to only twenty-nine, a committee was appointed to ascertain which ones were actually going to attend, with the following result: J. A. Tanner, F. B. Blair, John Tucker, J. Fred Cleveland, Joseph Curtis, Mrs. F. M. Smith, Mrs. W. O. Hands,

Last Chance for the Conference Daily

For the past weeks we have been calling attention to the *Conference Daily* as a means through which every Saint might keep in touch with the coming General Conference, to convene officially October 1.

Many have heeded the call and have sent their remittances. Many others have overlooked this privilege and to date have not responded.

Every year many write to us late, asking for copies of the *Daily* from the beginning. Each year most of these people are disappointed.

We want to avoid that this year. Let us enter your subscription early so you will get all the copies as issued. You will thank us for our apparent insistence.

The conference grows in size each year. This year the large tent procured will seat three thousand people, and judging from last year, every seat will be filled most of the time. It is an important conference in an important era of the church.

The facilities of our large publishing plant, with our able corps of editors will all be bent toward making the *Daily* all you would want it to be. You may count on about eight pages of live material each day, with the latest news developments reported in detail.

Just buy postage stamps or include the amount with some other order you have been expecting to send.

35 Cents

Isn't it worth two cents a day to keep in touch with the conference?

HERALD PUBLISHING HOUSE
Independence, Missouri

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:

The Place of Social Conditions in Our Religious Development . . .	901
Zion and the Child	901
A Time Limit on Speeches	901
Acknowledgment	902
Editorial Changes	902
When All Else Fails	902
Build Ever Better	903
Habit Thinking	903
Everybody Is a Scientist	904
From the Log of the Four Ninety	904
Nemo's Noddings	904

ORIGINAL ARTICLES:

Trained Men and Their Relation to the Modern Social Problems, by S. A. Burgess	905
What Is Our Duty to the Indians, by Aura Fike Jones	907
The Oratorio "Saint Paul" by Mendelssohn, by William T. Goullee	908
Our Perfect Day (poem), by Charlotte Pearson	909

OF GENERAL INTEREST:

Negro Exodus From the South	910
Ancient Palace Duplicated	910
Interferes With Religious Narrowness	911
Care for Movie-Mad Girls	911
Do You Believe This	911
"This King Business"	911

LETTERS AND NEWS 912

MISCELLANEOUS 921

Mrs. Fern Lloyd, Mrs. John Tucker, Bernice Griffith, Loreno Gross, Mrs. F. B. Blair, Maude Gunsolley, Mrs. Adam Young, Mrs. Edith Lungwitz, Lena E. Oxandall, Mrs. F. A. Evans, Mrs. J. E. Wickham, Mrs. J. H. Paxton, Mrs. J. A. Tanner, Julia Walburn, Sarah Hawkins, Bessie Largent, Myrtle St. John, Ethel Union, Mrs. R. E. Newkirk, Mrs. A. W. Sears, Mrs. Daniel Hawkins, Mrs. Charles Scrivener, J. R. Lloyd was appointed supervisor of the Departments of Religious Education, and Recreation and Expression. Sister Massie was appointed superintendent of the Department of Women at the Central Church. The stake presidency and bishopric to whom a commitment was made to work out a financial plan for the various departments stated that under our coordinating plan as adopted by the stake conference, all of these local societies are but the church working through that department, consequently and logically all finances received by these departments for the conducting of the work should pass into the treasury of the stake bishopric. They recommended a three-months trial of the plan, with frequent meetings of stake pastors with the committee to reach a proper understanding of the plan. The vacated church building at Grandview was turned over to the stake bishopric. The church building offered the stake for the use of Armourdale Saints was found to be an unwise consideration, as the expense of repairing and putting in habitable condition was not justified by the demands of our work at that place. Progress is being made in the improvements on the fourth Kansas City Church building and in the near future they will be housed with more room. W. S. Brown, secretary, 1446 South Thirty-fifth Street, Kansas City, Kansas.

NORTHEASTERN KANSAS.—At Netawaka, August 18, on the reunion grounds. The minutes of this conference were by mistake put under Northwestern Kansas in last week's issue.

ALABAMA. At Lone Star, August 25, 1923. W. J. Williamson presided, assisted by J. R. Harper. Reports of the priesthood, Bishop's agent, and branches were read. Branches reporting were: Pleasant Hill and Lone Star. Tent committee reported about \$100 subscribed. The recommendation from Pleasant Hill Branch that George W. Miniard be ordained deacon was adopted and the ordination provided for by the presidency. A motion to authorize J. C. May to ask the appointing power for a man to give his entire time to preside over the Alabama District was carried. The president was requested to appoint a committee to solicit means to pay an account of \$25 which the district owed R. B. Booker. Delegates chosen for General Conference were: J. C. May, N. L. Booker, Sister N. L. Booker, Alma Booker, and Sister Alma Booker. Delegates were given right to cast majority and minority votes. Conference adjourned to meet at the call of the presidency. G. W. Miniard, secretary, McKenzie, Alabama.

CHATHAM.—At Windsor, Ontario, September 1. Conference opened at 10 a. m. with Robert T. Brown, district president, presiding, assisted by Stewart Lamont, Henry Atkinson, and John C. Dent. Anthony R. Hewitt acted as secretary, with S. Ezra Mifflin to assist. Reports from the officers showed increased interest in the work. Branch reports were received from the following: Bothwell, 103; Glen Rae, 25; Melin, 51; Olive, 54; Petroia, 20; Sarnia, 107; Wabash, 32; Wallaceburg, 44; and Windsor, 287. Bishop Dent, district treasurer, reported a balance on hand of \$35.83 with Department of Recreation and Expression, and Department of Women having a deficit of \$24. Sunday school had a balance on hand of \$87.62. Bishop's report: balance on hand at last report, \$147.58; receipts, \$5,992.91; paid out, \$1,505.01; sent to the Presiding Bishop, \$4,635.48. The several accounts were audited and found correct. Form four plan of coordination was adopted. Resolutions of condolence were adopted in behalf of Sister John Hildreth and family; David Snobelin, John Shields, and the family of our late Brother Minnis Mifflin. Officers elected: Robert T. Brown, president; Duncan Clatworthy and Stewart Lamont, vice presidents; Anthony R. Hewitt, secretary; John C. Dent, Bishop; Duncan Clatworthy, superintendent of Sunday school; Ezra Mifflin, superintendent of Department of Recreation and Expression; Ruth Mifflin, superintendent of Department of Women; G. Orlov Coburn, chorister. Delegates to General Conference: Robert T. Brown, S. Ezra Mifflin, H. A. Koehler, Stanley Phillips, Willard Kettlewell, John Dent, Emma Dent, John C. Dent, C. W. Badder, Mabel Badder, and John Shields. The delegates present were authorized to cast full vote of district and in case of division the majority and minority vote. Next conference will be held at Sarnia at a time designated by the district presidency. John Dent was ordained elder. The meeting Saturday night was in charge of the department heads. Prayer service Sunday morning in which were noticed twenty-three who had been in the church thirty years or over, and two who had been in the church fifty years or over. Sunday school session was held at 11 in charge of district officers and Windsor school. Preaching by John C. Dent and J. A. Koehler. Anthony R. Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

WHEELING.—At Fairview Branch, near Glen Easton, West Virginia, September 1 and 2. The district presidency, associated with G. T. Griffiths, presided. The first session was occupied with Sunday school business. With one exception the Sunday school officers were reelected; W. A. Schoenian was elected superintendent. Several of the branches failed to send in their statistical reports, and no missionaries reported. Bishop's agent's report showed receipts of \$1,913.59 for the year ending June 30. Officers elected: O. J. Tary, president; L. A. Serig and Thomas Mills, vice presidents; Samuel Martin, secretary-treasurer; Sister Anna L. Schoenian recommended for appointment as chorister. Delegates for General Conference: G. T. Griffiths, James E. Bishop, James McConaughy, Thomas Newton, and L. D. Ullom, with instructions to urge the appointment of missionaries to the district. Our Italian brother, Phillip Boston (Sebastiano Vadala), was ordained an elder and Charles DuBois ordained deacon. Fine sermons were delivered by G. T. Griffiths, Thomas Newton, and James McConaughy. The gifts were manifested during the sacramental meeting. Samuel A. Martin, secretary.

LITTLE SIOUX.—At Missouri Valley, Iowa, September 15 and 16. The conference was in charge of the district presidency, and the usual reports were received. Bishop's agent reported \$1,247.06 received since June 1. Membership of the district numbers 1,887. Former action to dispose of the missionary tent was rescinded and the district presidency and missionary supervisor given authority to purchase a smaller missionary tent, retaining present tent for additional reunion equipment. J. E. Carr, of Woodbine, Iowa, was ordained elder. The Sunday meetings were not as well attended as usual, due to the inclement weather. Speakers of the conference were Charles F. Putnam, C. B. Woodstock, W. R. Adams, and J. W. Lane. Conference adjourned to meet in Sioux City at the usual time in February. Ada S. Putnam, secretary.

Our Departed Ones

SCHULTE.—Hilda Evelyn Hanhela Schulte was born in Brown County, South Dakota, July 1, 1892. Spent most of her childhood in Sargent County, North Dakota. Married George H. Schulte, at Independence, Missouri, in September, 1921. Returned to Straubville, North Dakota, to make her home. Three weeks ago she went to Minnesota to visit her parents. Died at Sebeka, Minnesota, August 24, 1923. Leaves husband, two step-daughters, father, mother, one brother, and four sisters. Body was taken to Straubville and funeral services were held from her own home. Sermon by J. E. Wildermuth. Interment at Sebeka, Minnesota.

HOLBROOK.—Kate Holbrook was born December 15, 1843. Married Aruna Holbrook November 19, 1860. Baptized when only a girl, and was isolated most of her life. Died August 25, 1923. Leaves four sons and fifteen grandchildren. Her husband and two daughters preceded her.

COLLEY.—Arthur Colley was born August 7, 1887. Baptized June 26, 1921. He was a member of the Pleasant Valley Branch. Died at his home in McDermott, Ohio, September 9, 1923. Leaves wife, one son, and one daughter. Funeral service in charge of Clarence L. Cuneat.

BREWSTER.—David Brewster was born March 10, 1837, in England. Came to United States when a young man and was married in 1863. Baptized fifty-seven years ago. Soon after his baptism, he was ordained to the office of priest and later ordained an elder. Ordained counselor to Bishop C. J. Hunt in June, 1900, in the Gallands Grove District, continuing in that office until he moved to Far West, Missouri, in 1913. Died August 29, 1923. Funeral from the Saints' chapel at Far West in charge of Elders Giles Koger and W. D. Bullard. Sermon by Bishop C. J. Hunt. Interment beside his wife in Cameron cemetery.

OLIVER.—Francis H. Oliver was born in Blanchard Township, Perth County, Ontario, January 24, 1871. Baptized January 4, 1895. Married Mabel Grice, July 11, 1900. Ordained deacon, May 27, 1898; teacher, July 19, 1903; priest, July 4, 1909. Died April 30, 1923. Leaves wife, two daughters, and one son, Idella, Norma, and Eldon; two brothers and two sisters Fred, of Saint Marys, Ontario; Ernest, of Los Angeles, California; Mrs. James Clark and Louie, of Toronto, Canada. Funeral sermon by J. L. Burger, assisted by E. K. Evans. Interment in Saint Marys Cemetery.

RANDALL.—Newton John Randall was born at Beverton, Boone County, Illinois, September 26, 1863. Baptized in 1874. Later he was ordained to the office of priest. Married Cora Spencer in 1896. Died at his home in Pittsburg, Kansas, August 24, 1923, after a lingering illness of about ten months. Funeral services at Webb City, Missouri. Sermon by G. E. Harrington. Leaves four children, Wilbur, Elizabeth, Celia, and Twylah; also wife, and two brothers.

CLARK.—Jessie Ora Clark, wife of Elder C. W. Clark, was born in Jackson County, Ohio, near the old Pine Church, April 23, 1880. Baptized November 26, 1905. She is well known by the many missionaries who have visited at her home. Died in Columbus, Ohio, September 10, 1923. Funeral from the First Columbus Church. Sermon by J. E. Matthews, assisted by H. E. French. Leaves husband and one daughter. She had known much sorrow but never wavered in her faith toward God.

WOOD.—Hester Lois Kinneman was born at Unionville, Putnam County, Missouri, July 29, 1858. Baptized March 16, 1873. Married James T. Wood, October 28, 1877. Died at Stewartville, Missouri, August 30, 1923. Sermon by T. T. Hinderks. Interment at Maple Grove. Leaves husband, two sons, and six daughters.

From the Log of the Four Ninety

(Continued from page 904.)

taking a double handful of his most beautiful islands he scattered them all up and down the coast.

Through such scenes the Chevrolet 490 took her way from Haverhill to the Maine reunion. Here we enjoyed some of the most pleasant experiences of the trip. The Maine Saints had approached their reunion with some trepidation, as it was rather an experiment with them. The district officers and the committee worked hard and faithfully, so much so that our Brother Newman Wilson gave way under the strain and was unable at the last to attend. But Brother Gleazer came to their aid, and the Southern New England Saints, particularly Brethren Sinclair, Traver, Fisher, and Joy, gave valuable assistance. The reunion was in every way a success—being particularly helpful in reaching nonmembers, who attended in considerable numbers. Some of the best members of the community were baptized and others are to follow.

It needed but a short time to convince us that Maine is one of our most promising fields. The Saints there by their lives have won the respect and good will of the people generally. They are industrious, sincere, pious, godly people with whom it is a pleasure to associate. The gospel is their all in all. Sister Gray, ninety-three years old, walked four miles to attend. One branch of twenty-one members had nineteen in attendance. Uncle John Billings of Little Deer Island was there with his "tribe." He has seven sons and more than fifty grandchildren. When one of his sons comes of age to take to the sea, it is said that Uncle John goes into the forest, cuts the oak trees, and builds him a vessel. As a result, the "Billings fleet" is now of considerable size. But in conversation with us Brother Billings said, "Yes, I like to build boats; but I like best to build faith in God." For many miles around on land and sea men and women have heard the gospel story from his lips.

The physical surroundings of the camp were ideal—hills and forests on every hand, a beautiful lake adjoining the camp, and close by the blue waters and green islands of Penobscot Bay. There was one spot in particular to which we loved to repair—a big projection of granite boulders on a high hill back of the camp. There one could sit and meditate or pray, back of him a rampart of dark evergreens, in the foreground at a distance below him the quiet waters of the lake, on every side stretching away vistas of hills and valleys clad in pine, oak, balsam, fir, and hackmatack, and at the foot of this rough primal altar a richly dyed carpet of blueberries. This seemed a natural sanctuary, needing no dedication or purification by ceremony or ritual.

But speaking of blueberries—the Maine blueberry combines the blue of the morning sky with the sweets of first love and the flavor of breaking day. Thoreau says:

It is a vulgar error to suppose that you have tasted blueberries who never plucked them. A blueberry never reaches Boston; they have not been known there since they grew on her three hills. The ambrosial and essential part of the fruit is lost with the bloom which is rubbed off in the market cart, and they become mere provender. As long as eternal justice reigns, not one innocent blueberry can be transported thither from the country hills.

Bishop Fisher went wild the first day and lived in the hills like a bear dining on blueberries. But no bear ever ate a Maine blueberry pie. No restaurant pies these, sallow and emaciated panderers to dyspepsia. The Maine blueberry pies to the contrary are deep, luscious, wholesome; and Maine hospitality, having given us one helping, always said to us, "Repeat the dose as often as needed." To which we replied, "Our need is great; and after our needs are supplied, you have still to reckon with our wants." So Bishop Fisher soon returned to camp and was of great help to us in looking after the surplus.

At the Maine reunion it was our pleasure to meet Brother and Sister U. W. Greene. Brother Greene, now of the Order of Evangelists, began work in that field more than forty years ago. His labors have borne permanent fruit. Also with us was Doctor Joseph Luff, whose powerful and appealing sermons there as well as at Onset enthralled Saints and nonmembers alike.

With genuine reluctance at the close of the reunion we bade this people good-by. Returning to Haverhill we spent one night at the Thayer home, and the next day with Brother Hatch as guide visited the old Whittier home. Here dwelt the gentle Quaker poet, apostle of nonresistance, whose antislavery verses without doubt by a strange paradox put thousands of armed men upon the battlefield. Here were many of the scenes made familiar to us in "Snowbound," the well curbed, with its "long sweep high aloft," the immense old barn from whose oval window "the old horse thrust his long head out, and grave with wonder gazed about." Here the room where he worked, and his mother's bedroom, her high canopied bed throned two feet higher than the main floor because the house had been built over a big boulder that could not easily be moved.

From here our course led directly homeward, first over the old Mohawk Trail, which the Mohawks formerly traveled on their way to eastern New York. Our visit among the Eastern Saints was ended. The Chinaman described the toboggan slide thus, "Swish—walk a mile!" Thus our "vacation" had passed, and now it was a matter of driving nearly two thousand miles. But soon, as we journeyed, I noted that the whole family was singing, humming, or whistling a certain tune. What was the tune? "Home, sweet home." We were thinking not alone of the house where we dwell, though it is a sweet home; but also of the association and fellowship of the Saints in Zion. And when on the first Sunday night we met with some three thousand of them in their open air devotions under the trees and stars on "the Campus" we felt to say, "It is good to be here." But we could not forget the splendid Saints that he had visited. They have made the church respected in their localities. They have held the banner high, and brought many to the knowledge of the truth. Their eyes are Zionward. When their work in their field is done, and they come to join forces with us, will we be able to match their strength with our strength, their piety with our piety, their consecration with our consecration? God grant that it may be so. Forget not Zion, O Lord, for her need is very great.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, October 3, 1923

Number 40

CONFERENCE NEWS

Sixty-Ninth General Conference Opens

The sixty-ninth General Conference opened Monday, October 1, in the big tabernacle on the Campus at Independence. The skies that were lowering all day let loose a torrent of rain just prior to the opening of business, but in spite of the rain and sea of mud under foot, the great tent which seats nearly 3,000 was well filled, and the eagerness with which the officials and delegates always face a new General Conference was in no way dampened in spirit.

All preliminary arrangements were well in hand before the opening session.

On the main platform was seated the First Presidency. Just back of them was seated the Quorum of Twelve, which for the first time in years has all twelve members present. All three members of the Presiding Bishopric were also on the platform, and with them were their secretaries and staff men. The church secretary and assistants have a table just to the left of the President's desk, and to the right are a staff of expert stenographers to get every word as spoken.

High Priests, including Bishops and Evangelists, were seated just in front of the speaker's platform. Back of them were the Seventy, and to the right of the Seventy were the Elders and delegates. There are seats this year for 3,000, and yet every foot of space is taken up.

In spite of the immense size of the tent, the acoustics are excellent, and the speaker's voice comes traveling up over the great crowd with remarkable clearness. To make sure that everyone can hear without difficulty, a microphone is placed just in front of the speaker's stand, and amplifiers magnify the voice many times, yet it synchronizes so perfectly with the speaker's voice that it seems as though it were not mechanical at all.

Promptly at 2 p. m. President F. M. Smith called the session to order, and song number 14, "We thank thee, O God, for a prophet," was sung under the leadership of Albert N. Hoxie.

The opening prayer by President Elbert A. Smith follows:

Opening Prayer

"God, our heavenly Father, another year has passed into history, and we, thy people, are again assembled to take up the affairs of another conference. We pray that thy Spirit may be here to lead and direct; that its kindly and beneficent influence may be felt in every heart, bringing joy and faith and peace, and as we have just sung, when dark clouds of trouble hang o'er us there is still a way of deliverance, with peace ahead of us. We pray that indeed thy Spirit may lead us on in that way that shall eventually bring us all together; and that our forces may be united and thrown behind that which is good; and all the strength of thy people be thrown against that which is evil.

"As we assemble here we pray for those who may need thy

particular blessing during the conference. Wilt thou bless the quorums, the missionary quorums, the Twelve and Seventy, the pastoral arm, High Priests, those who have charge of finances, and us of the Presidency who greatly feel the need of thy blessing.

"Wilt thou bless us all together, each and every quorum, that we may have more than human wisdom in the particular work that devolves upon us to do. May there be that pervasive Spirit of Jesus Christ that shall lead us closer together, that we may be able to present a more harmonious and united front.

"Bless also the delegates, that they may have wisdom when matters are presented for their consideration, with spiritual solemnity and without levity, and finally in righteousness, to cast their vote.

"May they realize that this is indeed the work of God; that all who are engaged in it are entitled to consideration according to their needs and just wants.

"Be thou, we pray, with the assembly. Help our people in their needs. Guide their lives. Keep every destroying influence therefrom; danger from tempest, sickness, or any evil that might tend to mar or spoil the peace of this assembly.

"Let the spirit of tolerance, we pray, be with this assembly, that we may be broad and tolerant, that we may all be consecrated with all the forces we have, that thy work may go forward.

"O Lord, we commend this meeting to thy care, and all succeeding meetings of these sessions, invoking thy divine blessing in Jesus' name, Amen."

It was moved that the First Presidency preside over the conference and make the necessary organization appointments. Church Secretary R. S. Salyards put the motion which carried.

Prior to General Conference the regular department reports were printed in booklets which were given out to the ex-officios and delegates as they signed and were given their badges. President Smith presented these reports, and they were placed on the minutes of the conference subject to further action. A supplementary report from the Credentials Committee was read. Several changes were suggested from the floor. By motion and vote the supplementary report was indorsed.

President Smith next called attention to the printed report coming from the Department of Statistics, the Church Secretary, Historian, Publicity Department, Presiding Bishopric, the Department of Women, Graceland College, Department of Recreation and Expression, Board of Publication, Order of Enoch, the Church Architect, the Church Auditor, the Graphic Arts Bureau, the Church Physician, and reports from the individual members of the Quorum of Twelve.

Apostle D. T. Williams asked to be privileged to amend his report before it be officially published, and his request was granted. He stated: "There are some paragraphs in my report that do not altogether tell what I would like to tell. There were some things the Presidency were previously acquainted with that were referred to here in a very brief man-

ner. I would like to ask the privilege of making some corrections in my report." President F. M. Smith made the following statement: "There are some errors or mistakes which have occurred inadvertently, and unless there is objection these men will be permitted to make any correction deemed wise before they are published in the official minutes. We suggest the corrections be submitted to the Presidency to be included."

Reports from the Board of Trustees of the Children's and Saints' Homes, also the Order of Evangelists were presented. Reports were received from the Committee on Memorial to the Martyrs, on Vocational School, and the Church of Christ. These reports were received by the President and spread upon the minutes subject to further action of the conference.

The President announced the details of organization of the conference. The ushering is taken care of by the deacons of Zion. Any other announcements on organization will be made by the Presidency later.

The committee on sick administration was announced as follows: George Harrington, David Dowker, C. Ed. Miller.

The chairman suggested that the business sessions be held from 2 to 4 p. m.

The President made announcement of the various meetings of this evening and Tuesday, the quorum meetings and classes.

The ordination of Brother Gomer T. Griffiths as an evangelical minister was provided for at this time. The congregation sang Number 58, "Consecration," and following it Brother Griffiths came upon the speaker's platform and made the following statement:

Statement of Brother Gomer T. Griffiths

I did not feel to accept the office last year, and I have been praying about it all the year. A short time ago I had what I considered a spiritual dream. I thought a great deal of our grand old brother that has passed away, Charles Derry, and in this dream he came to me, and he had a book in his hand and it was blank, just a heading here and there. He handed it to me, and he said it was my calling to fill that book.

I awoke, and the Spirit came to me, and the Spirit said, "He held the office of evangelical minister when he passed away [I always had confidence in him as a man of God] and it is your calling to accept."

I did not give way then; but to-day while here in this assembly the Spirit came upon me in great power and filled my entire being and directed me to accept and to be ordained to the office that you provided for a year ago. I will do the best I can in the office to magnify it as I have in the other positions (I have been ordained seven or eight times), for I find from past experience that in whatever position we are called to occupy we should do our best and trust in God Almighty to do the rest.

President Frederick M. Smith made the following prayer just prior to the ordination:

Prayer of F. M. Smith

Our heavenly Father, we have paused in the midst of a business session long enough to attend to one of the sacred ordinances of the church, the provision which thou hast made by which thy servant shall be set apart and invested with authority, which we believe to be divine, and through instrumentality which we believe to be recognized by thee. We approach the ordinance, O God, with solemnity; with a full realization of the responsibility that we are placing thus, as officers, upon the head of our brother, and feeling that he senses this responsibility, and knowing that he is willing to accept, believing in and relying upon the strength of the Lord, do thou be one in our midst, solemnizing the occasion, bearing witness of the righteousness of the step, and thus bearing

testimony to the brother that he will be supported and sustained in his undertaking.

We deeply sense the responsibility that rests upon thy priesthood, and we earnestly plead that there shall come from thee that source of great and eternal strength, that which shall bear us up, and enable us as a mass of men, as individuals, and particularly in our collective work, to accomplish thy purposes and accomplish them speedily.

We rely not in the strength of man. We hope only that we will be sustained, and did we not have the assurance that thou art with us, our task would be only surrounded with gloom, but we are illumined by the hope, the faith, that thou hast instilled in us. We have courage to go on, and we ask thy divine approbation upon us, as we move forward.

Let thy Spirit brood peacefully over us as we now wait before thee, and unto thee shall be the praise, through Jesus the Lord, Amen.

Brother Griffiths was ordained under the hands of Presidents Elbert A. Smith and F. M. McDowell and Presiding Patriarch F. A. Smith. The ordination prayer was by President Elbert A. Smith as follows:

Brother Gomer, we, as the servants of God, representing the church, place our hands upon you to ordain you to the office to which you have been called, and we feel, as we do so, that indeed God is pleased with the long and faithful and arduous service you have rendered in the high and holy calling that you previously occupied. You have indeed at many times been able to sustain the faith of the Saints, and indeed you are an apostle to the church. Now you are called to another line of work, which will perhaps bring less vexation, and more joy and more hope—to give spiritual and fatherly advice and counsel to the people. And so, in harmony with the order of the church, and we believe with the direction of the Holy Spirit, we place our hands upon your head and ordain you an evangelical minister and a patriarch, and thereby give into your keeping the authority and rights pertaining to that office. O God, we ask thee now, in our prayer of ordination, that thou wilt indeed recognize this our brother, and thy servant, a long time engaged in thy cause. His voice has been heard in many lands, and his example has strengthened many people. Be with him now, we pray, and help him as he moves out in this new line of duty, that he may be filled with the power of thy Spirit; that he may comfort, sustain, strengthen, and encourage thy Saints, and give those who are troubled fatherly counsel in the time of need, that shall cause them indeed to lift up their heads and rejoice, and take their stand in defense of that which is right, and order their lives in harmony with thy will. Bless him, we pray, with yet extended years; order the conditions in his home so that he may be free to wait upon his ministry. Bless him in the midst of thy people, so that in his declining years he may reap the fruits of fellowship and love that may come back to him from the many to whom he has brought cheer in years gone by. May the fellowship, confidence, and love of the Saints be his, and the divine commendation from on high be his, we pray. O Lord, take him and bless him, and may these blessings be his to enjoy, we ask, in the name of Jesus Christ, our Redeemer, Amen.

Following the ordination the President announced the closing of the opening session with "My times are in thy hands." Benediction by President F. M. McDowell.

The threatening weather which was present at the opening services of the Conference Sunday morning and which continued until Tuesday morning, finally cleared and the sun once more shone through the clouds.

Clyde F. Ellis Ordained

The Sunday morning services, September 30, were to have been held in the tabernacle tent on the Campus, but the terrific storm early Sunday morning made it impossible, and the eleven o'clock services were transferred to the Stone Church. Even though there had been a veritable flood, there were hundreds who went to the Campus and then back to the Stone Church, which was crowded to the doors.

There was a quiet dignity and solemnity in the service held in the Stone Church and the music and the sermon were of a high order. The spirit of praise and worship was feelingly present. Added to this general solemnity of the hour was the ordination of Elder Clyde F. Ellis to the office of apostle.

Preceding the ordination, President Elbert A. Smith addressed the audience with a few brief remarks concerning the call one year ago of six men to the Quorum of Twelve. Five of these men had been ordained soon after the call had been given; but Brother Ellis, being at the time in the Society Islands, had not been ordained. For a year he had been facing the responsibilities of this call and would now enter actively into its duties.

President Smith spoke of the ordinance as one dedicatory in its nature. "With great solemnity," he said, "we dedicate a building to God; but to-day we offer a man." He then called upon Apostle J. F. Garver to offer a prayer of dedication, Brother Garver responding:

Dedication Prayer

Our heavenly Father, we stand in this place made sacred by the covenants of thy children upon many occasions. We are come hither this one more time to speak with thee, and out of the authority of heaven to invest another of our dear brethren with responsibilities on earth.

And oh, thou God of thy Saints, wilt thou answer our cry of faith to-day, and visit our brother with that divine unction which we know he needs under the circumstances, that his faith may waver not, that his preparation may be complete, that his life may be clean, that he shall be found not only worthy but capable of the great trust imposed.

While we know there shall be with him the joys of service, there shall also come many times of heaviness and of sadness. So as we thus consecrate him to thy purposes on the earth, we pray that thou wilt be with him to sustain him and help him. We know he shall need it, and we know thou art abundantly able.

Receive him, therefore, we pray thee, thus at the hands of the church, and when our brethren shall set him apart, may it be in fulfillment of the promise that the Spirit of God shall accompany them to his strength, to his edification, and unto thy glory for the performance of much good, in Jesus' name. Amen.

President E. A. Smith, President F. M. McDowell, and Apostle J. F. Garver then performed the ordination, the first-named being the speaker:

Ordination

Brother Ellis, we the servants of God, obedient to the voice of our heavenly Father and the order of the church, place our hands upon your head, and ordain you as an apostle, and set you apart to be a member of the Quorum of Twelve. And, O God, our heavenly Father, we pray thee to recognize this ordination; for we realize that it is written that we do not choose thee but are chosen of thee and ordained by thee. May thy Spirit be with our brother. Take him, we pray, from this hour. May every doubt be removed from his mind. May he realize and feel that he is called of God, that he may have the testimony to be with him—abiding with him—to

sustain him. Give him strength of body and mind. Give him length of life. May his life be long in the service and result in much good. And we pray thee, our Father, that as he moves into his quorum, may he occupy in the spirit of wisdom, that he may be a wise counselor, well contained, not easily provoked, not inclined to break over thy gospel law; but that he may compose himself and conform his conduct to thy will. Help him to be sober and discreet, careful, faithful, and wise, and one that in the hour of need is able to give counsel that shall help his brethren and help the church. Bless him, we pray, that he may go wherever he may be sent, in this land or foreign lands or to the islands of the sea, that he may go with the power of thy might, in holiness, carrying the great commission which is his to fulfill.

So bless him, Lord, that thy truth may be very dear to him, that he may sense thy divinity, that he may not be partisan; but that he may seek to follow Jesus, seek to build up the kingdom of God among men and establish thy righteousness upon earth. So be with him, we pray, that the favor of the people may be his, and their fellowship sustain him as well as the fellowship of God on high, that he may keep the faith and finish his work, and when he shall come to give an account of his apostleship may receive the confirmation that he has done well.

So, Lord, we ordain him, we set him apart, we bless him, and we ask that this blessing may be his to enjoy. These favors, these blessings we ask in Jesus' name. Amen.

From the Log of the Four Ninety

NUMBER NINE

Part Ten Was Inadvertently Published Before Part Nine.

From Concord we directed our course through certain byways to Walden Pond, made famous by Henry David Thoreau. Thoreau was a philosopher and naturalist. He loved to explore the Maine woods, the lakes and ponds of Massachusetts, the coast of Cape Cod, to study, to philosophize, and to embody his musings in books, such as *Walden*, *In the Maine Woods*, and *A Week on the Concord and Merrimac Rivers*. He writes:

For many years I was self-appointed inspector of snow storms and rain storms, and did my duty faithfully; surveyor, if not of highways, then of forest paths and all across-lot routes, keeping them open. . . . I have watered the red huckleberry, the sand cherry and the nettle tree, the red pine and the black ash, the white grape and the yellow violet, which might have withered else in dry seasons.

To find leisure for his favorite pursuits seemed one of his problems. Apparently he had not the means to continue his studies at the universities, and perhaps was impatient of their discipline, even skeptical of their benefits. He said, "To my astonishment I was informed on leaving college that I had studied navigation—why if I had taken one turn down the harbor I should have known more about it."

(Continued on page 948.)

Nemo's Noddings

One may be a student and yet be without a purpose. To study to satisfy curiosity or just to gain knowledge is one thing, and to study to gain knowledge for a definite purpose is quite another. Each method of study has its place.

The student of society who is a student *per se*, sees things as they are. The student with social objective in view compares conditions as he finds them with ideal conditions or as they ought to be.

In studying to grasp the full significance of Zion, the two methods should be used successively. To see things as they are should be the first efforts, to be followed later by purposive social study.

For example, to appreciate adequately how stewardships will solve the problems of insurance, a study of insurance as it is is the first move, then a study of stewardships *per se*, to be followed by a comparative study of both.

What will be the labor problems of Zion? Who can say?

Comprehension of the labor problems of to-day determined to-day as they are by present social conditions, is the first step towards comprehension of the labor problems of Zion.

In a problem in proportion we find the fourth term because of its relation to three known conditions. The labor problems of to-day will be the labor problems of Zion as the social conditions to-day are to those which will prevail in Zion. Can you satisfy the equation?

The common practice to-day in settling disputes between labor and capital is to consider only the interests of labor and capital, ignoring a very important third part—the public—whose interests are closely allied to both.

Under Zion conditions no industrial dispute can be settled without its bearings on society being carefully weighed, for society's interests are even paramount to those of either capital or labor.

Under stewardships, social welfare being the primary objective, social interests come first, class interests second, individual last.

Under Zion conditions the long-suffering third party—the public—will come into its own.

Sooner or later every well-organized people, purposively organized, gives expression in its buildings. Zion will find expression in some form of architecture. What will it be?

The emotional element is always a large factor, rightfully so, in all religious movements, and the Zion movement, our Zion movement, is rich in emotional content, and also rich in reason.

An essential of all good architecture is that it ad-

resses itself not alone to the mind but to the emotions as well. A rich field, then, awaits the architects in Zion.

Every building should clearly deliver a message. Here, too, lies a rich field for the designers of the buildings in Zion.

An essential of good architecture is the absence of deception. Good architecture will always be what it appears to be, and does not deceive the eye even for a moment.

A building, like the activity of a man, should express its purpose. A building erected for the purpose of worship should express the idea of worship. It cannot be said of all our church buildings to-day that they express either religious ideals or worshipful emotions. How long before we rectify these anomalies?

It will be well if in the physical development of Zion no public building for church or civic purposes shall be erected which does not express in unmistakable terms its purpose.

It is worthy of note that most if not all beautiful features in architecture have been developed from what originally designed to serve practical purposes. There lies in this a promise that there will yet be developed many beautifying features of architecture. What will be our contributions in this direction?

Noddings on architecture as it is with the Latter Day Saints is largely with their eyes towards the future, and the question to the fore is "When?" But that may have its advantages; for in right appreciation of and proper admiration for noble examples of architecture existing there has developed a tendency to idolize unreasonably styles which prevailed long ago and which also waned long ago.

Closely akin to the unreasoning idolatry of old style of architecture, is the ineptitude of admiring the antique simply because it is old, disregarding either real beauty or merit. This is seen not alone in architecture but in furniture and other lines.

It even applies to preaching, lecturing, and reading. It may even account for the warning against the "traditions of the elders."

The record of the church in architecture is still to be made. What are the signs of its tendency?

President Coolidge announces that the world can be saved by cooperation.

Does it not worry us a bit to see that men of affairs are catching up to the ideas we have advanced for a number of years and threaten to get ahead of us? We think we are waiting for something to move us but in fact we are waiting from force of habit.

The only way to change a habit is to impose upon it another habit and that one should be the habit of progress.

CONFERENCE REPORTS

GRACELAND COLLEGE

To the First Presidency: The following reports of the president and business manager of Graceland College were at a formal meeting of the Board of Trustees, held at Lamon, Iowa, September 5, 1923, adopted, and by motion made the report of said board of trustees of Graceland College to the First Presidency and General Conference.

REPORT OF PRESIDENT

To the Board of Trustees of Graceland College:

Home-Coming

The college year 1922-23 closed with the first general Home-Coming Graceland has ever held. As the years have come and gone, past graduates and ex-students have been in the habit of returning to their alma mater at commencement time in ever-increasing numbers, but never before has an officially called home-coming been held. The event brought together hundreds of alumni and ex-students, and reunions of most of the graduation classes were held with a very fine representation of each class in attendance.

Young People's Convention

The home-coming was followed by a twelve-day Young People's Convention, which brought together hundreds of the young people of the church for a period of religious, devotional, social, and educational inspiration. Graceland was happy in the opportunity to turn over her half-million-dollar equipment in the way of buildings, libraries, laboratories, and grounds to the young people of the church for this most excellent gathering.

Expansion

With the growth of the college during the past several years, and the official recognition which has come to her from the state, district, and national accrediting associations, the demand from the students, alumni, and parents and friends of the college has been on the increase for the expansion of the college into a full four-year institution. Increasing from year to year, as this demand has, it was only a question of time until the Board of Trustees was under the necessity of officially recognizing this situation.

It has been felt by those responsible for the development of the college that the first essential was to establish a junior college on such a basis that her worth was fully recognized in all of the departments of the State and Nation having to do with the official recognition of institutions of higher learning.

With the recognition on the part of the State, it was felt that the needs of the young people of the church would be fully met as well. With these matters in mind, the past several years have been devoted to the building up of the following departments of study: Liberal Arts, Teacher's Course, Pre-Medical, Engineering, Pre-Law, Commerce, Pre-Dental, Public Speaking, Music, and Religious Education.

The full development of these courses has brought such general official recognition, and met with such a high degree of success, that the demand for expansion in the way of providing further study opportunities must be met. With this in mind, the college is happy to announce that it is now ready to inaugurate a four-year program of study leading to the bachelor of arts degree. It is believed that this movement will meet a long-felt want on the part of the young people of the church, and will enable us to do a much more satisfactory piece of work for the State as well.

Agriculture

In the work of expansion there has been added one new department, that of agriculture. It has been recognized for many years that Graceland, having its seat in the midst of the best agricultural section of the country, and drawing its students from many agricultural States of the Union with the expectation of returning them to the farm, some provision should be made for courses in agriculture. Up to the present time this has been impossible, but with the opening of the present college year courses in agriculture as follows will be offered: Animal Husbandry, Farm Crops and Soils, Horticulture, Breed Studies, Soils, and Dairy.

These subjects of a special agricultural nature, together with the other subjects belonging to the regular college departments, will provide a two-year course in agriculture, which will be of special value and worth to our young people.

Public School Music Course

In line with the general expansion of the institution, and in harmony with the new provisions and rules of the State Department of Education, Graceland has enlarged her department of public school music into a full three-year course in lieu of the two-year course heretofore provided. Completion of the course will entitle the graduate to the special public school music state certificate. The demand for competent and well-prepared public school music teachers throughout the country is very great, and through this expansion it is believed that Graceland is offering her young people a rare opportunity for preparation for service of an exceptional character.

An Opportunity to "Earn While You Learn"

In view of the increasing interest on the part of the young people of the church in education, and the increasing desire for an opportunity to attend college, although without the full amount of means necessary to meet all the expenses of a college course, investigations have been made during the past year with a view of enlarging our self-help department, thus making possible the attendance of a larger number of young people. As a result of that investigation, and with the fullest cooperation on the part of the faculty and townspeople, who will have a large part in making the self-help plan a success, our program of studies has been so arranged that the class work of any one student can be completed in a half day, leaving the other half day for preparation of lessons and for a maximum of three hours of work per day.

It is estimated that with \$200 in money during the course of the year, and the earnings for these hours of work per day, a student can meet all of his required expenses for a year in college. The work provided for students consists of cooking, waiting on tables, janitor work, firing, farming, dairying, clerical, library, construction of buildings, hauling, assistants in laboratories, positions in the homes and business houses in Lamon, etc.

It has been demonstrated that an industrious and prudent student, prudent with respect to use of money and time, can carry on a four-year college course with credit, and at the same time earn part of his expenses while in attendance.

Gymnasium and Convention Hall

The Iowa State Legislature in session during the winter of 1923 passed a law known as the "Physical Education Bill," providing that "after September 1, 1923, every high school, state college, university or normal school giving teacher training courses shall provide courses in physical education." Graceland, as one of the accredited colleges of the state, whose graduates from the normal training department are granted state teachers certificates, comes within the provisions of this new law. With our existing equipment, we have no building in which to carry on standard courses in physical education.

For the past several years we have been graduating an average of twenty-five students annually from our teacher training department, who receive from the Iowa State Board of Educational Examiners state certificates to teach. Due to the reciprocal relations existing between Iowa and other States, these certificates granted Graceland graduates are accepted in those States where they desire to teach. Members of this year's class, who received state certificates and desired to teach, were elected in this and other States at salaries ranging from \$900 to \$1,350 annually. Estimating the average salary at \$1,000, which is probably considerably below the actual average, it means that our graduates who enter the teaching profession are receiving \$25,000 annually because of the fact that they held state certificates in this and other States.

In view of the constantly increasing popularity of this department of the college, and the constantly increasing number of our young people preparing to teach, it was thought that the interests of the college and the church would be very greatly injured if the college were discredited by the State Department of Education because of our failure to meet the requirements of the new law.

During the session of the Young People's Convention, which met in the buildings and in a large tent on the campus

of the college, it became apparent that if the meetings were to be of the greatest possible good to the church, an assembly hall must be provided to hold the large numbers in attendance. Neither the college nor the town has a building large enough to seat the Young People's Convention which assembled early in June this year.

The needs of Graceland along the lines of meeting the requirements of the new Iowa physical education law became known to some of the friends of Graceland and to many of the young people assembled at the Young People's Convention. These needs, together with the need for a convention hall for the annual meetings of the young people of the church were combined, and on an offer of some of Graceland's friends in the East to subscribe \$7,500 if the citizens of Lamoni would subscribe a like amount, the young people undertook the raising of a like sum to be added to the \$10,000 already available by appropriation some time ago for the purpose.

The prime importance of this matter to the standing of the college and to the welfare of our constantly increasing number of graduates was such as to require that this offer be laid before the general church officials, which was done, there being available for conference in the matter two members of the First Presidency, all three members of the Presiding Bishopric, and several members of the Quorum of Twelve.

It was unanimously agreed that the emergency must be met, and that prompt action was essential. In view of this fact, the entire matter was laid before you, and the offer of Graceland's friends in the East, supplemented by the subscriptions of Lamoni and the young people of the church was accepted.

The church architect immediately prepared the plans for the gymnasium and convention hall so as to enable us to meet the requirements of the law at the earliest date possible.

Building Constructed by Students

In view of our program of expansion in the direction of the larger establishment of our self-help plan, it was determined to construct this building largely by the use of student help, thus making every dollar subscribed serve the treble purpose of giving to Graceland her much-needed gymnasium and to the young people of the church their much needed convention hall, and at the same time giving to worthy students who desire a college education but who do not have the full amount of cash to meet all the expenses, an opportunity to "earn while they learn."

Already the excavation is completed, the footings are in, and the walls in process of construction.

A large number of students have had a part in this work, and as the building progresses, additional students will be able by working a few hours a day, to enter college, who otherwise would have been denied the privilege.

At the breaking of the ground, which occurred as one of the closing exercises of the Young People's Convention, the following, which indicates something of the sentiment of the young people in making this offering to the church and the college, was published in connection with the ceremony:

"Another Milestone in Graceland Has Been Passed

"Graceland has now passed her first quarter century milestone, having celebrated the twenty-fifth anniversary of her first graduating class at the commencement exercises in June, 1923.

"In connection with the commencement season this year, Graceland invited her alumni and former students to a general home-coming as preliminary to the Young People's Convention, which followed in a ten-day session. This invitation was accepted by hundreds of Graceland's loyal friends from Maine to California, and one of the finest gatherings in the long career of Graceland has passed into history.

"The Young People's Convention followed, and brought approximately a thousand enthusiastic young men and women from all quarters of the globe to launch the movement which cannot help but have a very large influence in the work of the redemption of Zion, and the development of the plans of the church.

"At this twenty-fifth anniversary the Board of Trustees of the college, in compliance with the general demand throughout the church on the part of Graceland's alumni and friends, announced a program of expansion which will more easily meet the needs of the church than has hitherto been possible. This expansion is in the way of extending Graceland into a four-year standard college which will grant the usual B. A. degree to her graduates.

"Because of the loyal support of the people of Lamoni, the faculty, the student body, the general church officers and the church as a whole, Graceland has in recent years developed into a fully standardized and officially accredited junior college of very high grade, and this next step is taken with the full assurance that the same support from all sources which she has had in the past will continue to make possible her extended program.

"That this faith has not been misplaced is fully shown by the fact that the friends of the college in attendance at the Young People's Convention, recognizing one of Graceland's most crying needs, launched a movement for the construction of a gymnasium and convention hall not only to meet the requirements of Graceland during the college year, but to provide a home for the young people of the church who desire to assemble from time to time to make preparation to have their share in the solution of the great problems of the church.

"The reception given this movement by the young people themselves, representing more than thirty States of the Union and several foreign countries and the community of Lamoni, which has always had very much at heart the development of the church college, was so enthusiastic that the much needed building is assured, and not only will Graceland have a place for her needs in the development of her program of physical education and an assembly hall where her constantly growing student body can meet, but the young people of the church will have a home for their conventions.

"Such loyal and enthusiastic support cannot but be a guarantee of the good that will come from this Young People's Convention. It means that the same enthusiasm for doing things that has characterized this convention will be carried back to the hundreds of branches represented here and untold good will result."

As one of the chief activities of the college during the past year, this has been reported to you in considerable detail with the recommendation that you forward it as part of your annual report to the General Conference with the confident belief that your action, having had the unanimous approval of the members of the First Presidency, the Presiding Bishopric, and the members of the Quorum of Twelve, available at the time for consultation, will meet with like approval of the General Conference.

Financial

The complete report of the treasurer of the college, covering some fifty-seven typewritten pages is on file with the general church officers. This is the annual financial report of the college for the period closing June 30, 1923, and includes the itemized inventory, assets and liabilities, losses and gains for the year 1922-23. The following extract from that report is included as being perhaps the most important part of it, and the part in which you and the delegates and others in attendance at the General Conference will be most interested:

Expenditures Compared With Budget 1922-23

Items	Allowed	Used	Over	Under
Allowances for faculty	\$27,000.00	\$26,687.07		\$ 312.93
Extension department	1,000.00	845.62		154.38
Heating plant, fuel, and labor	5,500.00	5,789.17	289.17	
Insurance	200.00	1,807.75	1,607.75	
Library upkeep and care	1,150.00	1,228.99	78.99	
Library accessions	150.00	231.79	81.79	
Advertising, catalogue, etc.	450.00	410.91		39.09
Office help	1,000.00	830.07		169.93
Light and water	1,200.00	1,968.19	768.19	
General expense	500.00	895.80	395.80	
Repairs, upkeep, and improvements	3,400.00	2,478.93		931.07
Notes payable	4,650.00			4,650.00
Land contract (Carpenter lots)	700.00	746.18	46.18	
Students in training	2,000.00	1,983.68		16.32
Water system	1,500.00			1,500.00
Laboratory equipment	1,000.00	1,000.00		
	\$51,400.00	\$46,904.15	\$3,287.87	\$7,763.72

Estimated Income

Tuition and fees	\$30,000.00	\$24,925.40		\$5,074.60
Offerings	1,400.00	3,950.60	\$2,550.69	
	\$31,400.00	\$28,876.00	\$2,550.69	\$5,074.60

This tabulation of the budget and expenditures shows, among other things, the following:

Allowances, extension department, advertising, office help,

repairs and upkeep, and students in training, each represent an expenditure of less than the amount allowed.

Notes payable and water system each show no expenditure.

Heating plant, insurance, library, upkeep and care, library accessions, light and water, general expenses and land contracts, each show an expenditure of more than the amount allowed by budget.

The amount of items underdrawn exceeds the amount overdrawn by \$4,495.85.

The income shown is \$2,524.00 less than the income estimated.

The account with the church, not indicated in above tabulation, shows the amount received from the church on budget to be \$16,871.41 or \$3,128.59 less than the appropriation.

In General

The past year has, without question, been the most successful in the history of this institution. There has been that complete harmony and cooperation between the citizens of Lamoni, the Board of Trustees, the faculty, and the student body, which can but result in one thing—success of the very highest order.

The continued recognition given to the college by the accrediting and standardizing agencies of the State and the Nation, the continually increasing interest on the part of the young people of the church in Graceland's program, and the ever-increasing cooperation on the part of the church generally, encourages us to look into the future with the hope that it may find us continually more able to meet the enlarging demands from the State and from the church in a way which will merit the greater support necessary if Graceland is to fulfill her complete mission.

Ever praying that that may be the result, and that Graceland's part in the hastening time toward the redemption of Zion may be such as to warrant the hope of God's presence in our efforts for good, is our fondest desire.

Respectfully submitted,
G. N. BRIGGS, President.

LAMONI, IOWA, August 25, 1923.

ANNUAL REPORT OF J. A. GUNSOLLEY, TREASURER
June 30, 1923

To the Board of Trustees: A statistical report has already been made in detail, and filed with the secretary of the board, a copy of which has been furnished to the Presiding Bishop, and Church Auditor. This report consists of the financial statement for the year, including assets and liabilities, profits and losses, the assets being fully itemized in the inventory sheets forming a part of the report.

In this report it will be our purpose simply to mention matters in a general way without burdening the record by repetition of details. A general statement of assets and liabilities, however, will not be out of order, and is as follows:

Assets and Liabilities

Assets	
Current inventories, 1923	\$ 36,419.04
Accounts receivable, general ledger	9,410.27
Apiary	57.00
Art equipment	27.28
Bills receivable	2,542.25
Campus team	211.40
Cash	452.00
Coliseum stock	1,100.00
Farm cash	273.52
First Presidency	5.53
Students in training	1,983.68
Herald Hall room rent	28.00
Herbarium	320.00
Lamoni stake bishopric	.40
Lyceum committee	21.35
Memorial fund, 1923	3.72
Museum	1,267.24
Graceland Record, 1924	12.70
Real estate	160,623.97
Scholarships	13,994.51
Sewerage system	433.61
Sociology laboratory	1.55
Student ledger	8,798.65
Young People's Convention	45.00
	<u>\$238,032.67</u>

Liabilities

Accounts payable	\$ 4,889.20	
Auditorium	62.50	
L. D. S. Pin Fund	32.65	
Miscellaneous creditors	221.16	
Nellie Martin's music class fund	47.87	
Notes payable	6,588.25	
Present worth (below)		
Record Acacia, 1922-23	64.72	
Sunday School Fund	234.74	\$ 12,141.09
		<u> </u>
Net worth June 30, 1922	\$217,974.91	
Net gain 1922-23	7,916.67	\$225,891.58
		<u> </u>
Present net worth		\$238,032.67

Liabilities

By comparison of liabilities with a year ago, we find that there has been a reduction of \$2,461.43. Taking into consideration the financial stringency it would seem that this is a very favorable showing. While our notes payable has increased somewhat, our accounts payable has been reduced.

Scholarships

Our general scholarship fund seems to be serving a large number of people. About thirty scholarships were issued last year, aggregating in round numbers three thousand dollars (\$3,000). This amount was practically covered by the offerings made on annual College Day, so that the effort made upon this occasion should be strengthened. It is a source of great benefit to so many of our young people and it would seem a pity to neglect it in any degree. These scholarships are beginning to mature now, and the returns from their being repaid should about equal the amount issued each year, so that it will be a revolving fund, in fact, as well as in theory. We collected a considerable amount on scholarships during the year. It is felt that nearly all these scholarships are good, and will be repaid, and that they are indeed a very good investment, considering the best interests of the church and its young people.

Student Ledger

The balance due from students is \$1,821.78 less than a year ago. This is due to quite an extent to the fact that special effort was made to call attention to the urgent need of funds by the institution, and urging students to do their utmost to pay up, even if they had to borrow money elsewhere. The balance is still very large, but when we consider that this has been accumulating for many years, we believe that it is not a bad showing, and indicates that the young people of the church are very dependable, and consider their obligations as being a sacred trust. A comparatively small percentage has to be charged off as uncollectable.

Student Help

About forty young people were assisted last year in the self-help department, some earning their full board and room, others only in part. While in one sense of the word, student help is always expensive considering the irresponsibility of those employed and the inefficiency of the service rendered as compared to skilled labor, when we consider the large number of young people admitted to the school for training who could not otherwise secure it, it is felt that the undertaking is well worth while. Plans have been adopted by which this department is to be greatly extended the coming year, and confidence is felt that the new plans are going to commend themselves to all concerned.

Office Equipment

We greatly need better facilities for handling our accounting and business of the office. Our filing system, if it may be called a system, is very much out of date, and modern equipment would greatly facilitate the work and render it much more effective. We are hoping that in the near future we may feel that we can spend a modest amount in supplying something more adequate.

Gymnasium and Convention Hall

At the time of closing the books, June 30, work had commenced upon the new gymnasium and convention hall. It has been decided to erect this building very largely by student labor under the supervision of our superintendent of buildings and grounds. Of course it is expected to employ skilled workmen for certain parts of the construction. Other

schools construct their buildings by student labor, and certainly what others can do Graceland should be able to do. We are hoping that this will be a practical demonstration of her ability in that regard.

Farm

In our reports in former years attention has been called to the need of the farm in regard to better conditions. It was found that the farm residence which has been occupied for about forty years was becoming so dilapidated that it was an imposition to ask a family to occupy it. The executive committee of the board therefore concluded that it would be wise to convert it into a modern residence, and work was begun immediately looking to this end, a full account of which will appear in our next report. It has also been decided to erect a machine shed to take care of the farm equipment.

Some of the old horses have been disposed of and a new team purchased. An effort has been made to build up our dairy herd by the purchase of two additional registered Jersey cows. This, with the securing of a number of common stock that will relieve the situation temporarily, and will put our dairy herd upon a very high basis. We have a lot of fine young stock coming on, so that within a year or two we shall have a herd of Jerseys that will be among the best. Some of our older stock has been sold, or has been lost, making this addition a necessity.

We have been slow to undertake improvements on the farm, owing to the tightness of money matters generally, hoping that in time the farm itself would pay for these improvements. The statement of profit and loss indicates that the farm has run behind the past year. This is not only true of the College Farm, but is probably true of ninety per cent of the farms throughout the country. If the dairy and garden products might have returned to the farm in cash, a reasonable valuation, there would have been money nearly sufficient to have paid for all improvements. As it is, some of these payments will have to be deferred for a time.

Our next undertaking should be the rebuilding of the barn upon a new site, much more favorable for better results.

Heating Plant

The old boilers are wearing out, and some day will give out. The additional demands by the new classroom building required that during extreme weather two boilers should be running at the same time, so that in order to protect ourselves and to insure adequate heat another boiler was deemed necessary. This was supplied by purchasing a boiler, which the Lamoni Power and Light Plant had displaced, and which was what we required. This was purchased at a reasonable price and has been installed; a debt of \$300 being incurred as a result, which is still standing, but which will be taken care of in the near future.

Commissary

This department has been running to its full capacity, owing to the fact that the commissary at the Herald Hall was discontinued. Notwithstanding the price of room and board was reduced from \$7 to \$6 a week, by careful and economical management, this department shows a safe condition.

In the event of the attendance increasing to any considerable extent as now seems quite likely, more adequate quarters will have to be provided for this department. Our service would also be very greatly improved and without increasing the running expenses any, with the installation of a refrigerating machine, but owing to the fact that new quarters will have to be provided in the near future, it probably would be wiser to make out with the present room and equipment until the more adequate place may be provided. To give proper service to the patrons of the institution in the matter of boarding makes it imperative that as soon as can be done, better provision must be made for this department. Only because of the very fine spirit of the student body has it been possible to continue with the present facilities without meeting some dissatisfaction.

In order to accommodate the boys being housed in Herald Hall it has been decided to reopen a boarding department in that building. This will be operated on a different plan from the former effort, which it is believed will be a decided improvement.

Canning Plant

Hundreds of gallons of garden products were canned last season, which served in quite a large part the demands of our tables for such supplies. While the venture resulted in

some loss so far as the showing on the books was concerned, it should be remembered that this was an experimental year, and that we did not know so very much about that kind of business, but enough was learned to convince us that it is a feature that should be continued and extended as opportunity may make it possible. Quite an extensive garden has been planted and it is expected that a like amount of stuff shall be canned for table use this year.

Dormitories

The old frame buildings, Marietta and Patroness Halls, are still rendering good service, but are entirely inadequate, in connection with the temporary dormitory Bide-A-Wee, to meet our demands, so that further remodeling of Herald Hall is being undertaken, in order more fully to meet our requirements for the coming year. If the increase in attendance measures up to the present prospects, even then we shall not be able to house as large a percentage of the students as may be desirable. The need for a new dormitory for girls is more and more apparent and will have to be supplied at no distant day.

Herald Hall

The college has been given the use of this building and considerable expense has been incurred in fitting it for a dormitory for boys. The large rooms have been subdivided, so as to accommodate to much better advantage the needs for dormitory purposes, individual radiators are being installed for each room, so that it is expected that this will furnish a very comfortable home for about fifty boys the coming year. The Lamoni Stake officers still occupy a part of the upper floor of this building, but these rooms in time will also be fitted for dormitory purposes, as well as those being occupied by the community library and downtown studio. With all this space brought into use, the building should house very comfortably about seventy-five boys. It has been found necessary to renew the roof on this building as it was leaking beyond repair.

New Offices

Establishing headquarters of the Sunday School Department and also the Department of Recreation and Expression at Graceland has called for additional office room. Consequently Class Room No. 105 on main floor of old building has been remodeled for this purpose, affording three very excellent office rooms, to be occupied by Superintendent of the Sunday School Department and Floyd M. McDowell, of the First Presidency, with their secretaries. The college feels that it will be greatly to the advantage of the educational work that these departments should have their place of residence here, and is very glad to make this provision for them. The old building otherwise is in fairly good state of repair and gives promise of many years service.

Rug Factory

We have been, for a number of years, looking for some industrial activity which would give employment to students during the year. Our attention was directed to the making of washable bath and bedroom rugs. The manufacture of these rugs has been undertaken in a small way as an experiment with the result that ready sale has been found for the product, and gives assurance that it will be possible to dispose of whatever rugs the factory may be able to turn out. Other looms are in prospect and it is contemplated to arrange to give employment to ten or a dozen students in this activity. The Saints are taking quite an enthusiastic interest in this venture, and are promising help in disposing of the rugs for us. These rugs are standardized at 24 by 48 inches, are made of good yarn filler and durable warp, and sell to the trade for \$1.50. Various patterns and colors are produced; a liberal commission is allowed to agents. We shall be glad to hear from any persons who might be interested in helping us by selling these rugs.

Typewriters

Following out our established custom of renewing our typewriter equipment every three years, it will be found necessary to exchange our present equipment for new machines. This will involve an outlay of from \$250 to \$300.

Garden

The management of the garden hitherto has been delegated to the superintendent of buildings and grounds. The undertaking has grown to the point where, in connection with the

canning plant, so much time has been required that it has been found necessary to give almost the entire responsibility to one of our students.

It ought to be that a large percentage of the products used in the commissary would be of our own growing, either in the garden or orchard, and this will be true when we are able to assign the responsibility of this work to one who can give it his undivided time and attention. The necessity for other departments is similar, that is, the division of labor should be carried to a greater degree than has been possible hitherto.

There can be no question but that the soil and climate here are favorable for the production of fruit, as well as most vegetables, and with proper cultivation, it would not only afford products for our use, but some for market, as well as opportunity for the young people to learn up-to-date methods of cultivation.

Budget

Our budget for 1923-24 appears in detail in the statistical report previously referred to, and may be consulted by those who may be particularly interested.

J. A. GUNSOLLEY, *Treasurer.*

In connection with the above report, your attention is called to the fact that there being no General Conference in 1921, no trustees were elected that year, as ought to have been done, had the conference been in session. This situation was overlooked at the time of the 1922 conference. These three vacancies, with the two occurring regularly at this time, make necessary the selection by the conference of trustees for a three-year term to succeed G. N. Briggs, C. E. Wight, and J. F. Garver, and for a two-year term to succeed Albert Carmichael and W. E. Hayer.

Respectfully submitted,

J. F. GARVER, *for Trustees.*

LAMONI, IOWA, September 6, 1923.

GRACELAND COLLEGE BALANCE SHEET AT JUNE 30, 1923

Exhibit "A"

Assets

Cash on hand and in bank	\$ 725.52	
Notes receivable, Schedule 1	4,739.02	
Accounts receivable, Schedule 2	32,330.60	
Investments:		
Lamoni Coliseum Co.	1,100.00	
Inventories:		
Commissary supplies	\$ 483.20	
Merchandise—rug department and book store	838.08	
Farm and garden crops	884.25	\$ 2,205.53
Furniture and equipment, Schedule 3		\$ 34,186.51
Real estate, Schedule 4	\$ 30,593.70	
Buildings, Schedule 4	132,083.05	162,681.75
Deferred charges to operations, Schedule 5	\$ 4,349.25	
		<u>\$242,318.18</u>

Liabilities and Net Worth

Notes payable, Schedule 6	\$ 6,588.25	
Accounts payable, Schedule 7	7,204.55	
Funds held in trust:		
School auditorium	62.50	
Lambda Delta Sigma Pin	32.65	
Nellie Martin's Music Class	47.87	143.02
Scholarship Funds:		
Sunday school department fund....	234.74	
Department of Recreation and Expression Fund	2,269.35	
General church fund	14,429.71	16,933.80
Net Worth:		
Balance at June 30, 1922	\$217,974.91	

Adjustment of College Day Collection fund for scholarships

(See below)	19,363.64	
		<u>\$198,611.27</u>
Miscellaneous adjustments—		
Schedule 8	953.79	
		<u>\$197,657.48</u>
Adjustment of general church fund for scholarships, 1921-22....	10,918.21	
		<u>\$186,739.27</u>
Add: Excess of income over expense for the year ended June 30, 1923, per Exhibit B	5,345.65	
		<u>\$192,084.92</u>
College Day collection scholarship fund (property of college)	19,363.64	\$211,448.56
		<u>\$242,318.18</u>

I have examined the books and records of Graceland College for the year ended June 30, 1923, and in my opinion the above statement correctly represents the financial status at that date.

ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, August 31, 1923.

GRACELAND COLLEGE STATEMENT OF INCOME AND EXPENSE FOR THE YEAR ENDED JUNE 30, 1923

Exhibit "B"

INCOME:				
Departmental Operation; Schedule 8.				
Department	Income	Expense	Gain or *Loss	
School department	\$31,411.09	\$39,208.38	\$7,797.29	
Book store	6,320.15	5,509.78	810.37	
Dormitory operation	5,246.31	5,564.73	318.42	
Commissary operation	18,182.32	14,447.34	3,734.98	
Farm and garden	4,749.95	5,349.32	599.37	
Laundry	43.50	79.10	35.60	
Rug factory	239.43	282.08	7.35	
Departmental loss	<u>\$66,192.75</u>	<u>\$70,390.73</u>	<u>\$4,197.98</u>	<u>\$ 4,197.98</u>
EXPENSE—Unapportioned:				
Advertising			\$ 410.91	
Bad accounts less recoveries..			37.82	
Interest paid			310.70	
Janitor service			1,011.35	
Office help			830.07	
Repairs and upkeep			3,224.57	
Shop expense			35.25	
Wireless station expense			125.87	
Real estate current expense—insurance			527.92	
Miscellaneous expense			319.31	\$ 6,833.77
				<u>\$11,031.75</u>
OTHER INCOME:				
Literary fund			271.22	
Incidental fees			3.00	
Interest earned			134.70	
Key deposit account			23.50	
Miscellaneous offerings			3,950.69	\$ 4,383.11
				<u>\$ 6,648.64</u>
Depreciation charges—furniture and fixtures				2,260.62
				<u>\$ 8,909.26</u>
Funds supplied by General Church				14,254.91
Increase in income over expense to Exhibit "A" ...				<u>\$ 5,345.65</u>

*Loss items shown in italic figures.

DEPARTMENT OF RECREATION AND EXPRESSION

To the First Presidency: Report of T. W. Williams, General Superintendent Department of Recreation and Expression.

During the years 1919 and 1920 I presented to the executive officers of the Religio a definite program for future work. This was taken up, carefully considered, and finally adopted by the executive committee. We then went before the convention during the General Conference of 1920 with definite

recommendations. These were agreed to by the convention. The committee was authorized and empowered to carry out the expressed purpose of the convention. It was also empowered to make such readjustments and changes as would conserve this purpose.

During the past three years and a half we have been diligently working to that end. We have had to overcome conservatism and to avoid radicalism. We have been under the necessity of conciliating honest, devoted members of the church who had not caught our vision and who feared that we were making departures which would be detrimental to the church. The criticisms which we received were helpful. They caused us to consider carefully every move. We were under the necessity of being pleasant while doing this.

On the other hand there was urgent necessity to avoid taking extreme positions or to run off on a tangent. We were in some respects entering new fields of service. Some fields were not even surveyed or explored. We had no guide posts. But I am assured that God has been with us and that he has interposed his power and suggestion. He has supplied caution as well as enthusiasm. He has led us along the way, helping us over the pitfalls and pointing the way of safety. And this is as it should be.

This program which we had in mind, and which to-day is far more than a dream, comprehended the following:

(a) The transition from a purely auxiliary society to a definite church department.

(b) The discarding of a constitution and by-laws with separate organization from the church and taking our place as a part of the church and functioning therein.

(c) Doing away with duplicating activities wherein one department overlapped the work of another one.

(d) Making the primary function of the department recreational and expressional.

(e) Developing such recreational and expressional activities as will supply all the needs of all the membership of the church.

(f) The selection, training, and direction of play leaders.

(g) The planning and erection of buildings for recreational purposes.

(h) The selection, purchase, and installation of recreational and gymnasium equipment.

(i) Promotion of athletics, embracing track work, baseball, volley ball, hand ball, and all other indoor and outdoor sports.

(j) The promotion of athletics and recreation among the church members and particularly industrial workers and using its influence to secure facilities for such expression.

(k) Promotion of athletic tests and the institution of physical tests for boys and girls throughout the church.

(l) The development of community music, including band and orchestral concerts and park singing.

(m) The institution of church dramatics and pageantry.

(n) Extending of the influence of the department into the home and home environs with a view to teaching parents how to play with their children; to provide places where parents and children can take their recreation together.

(o) Organization of public speaking and debating classes throughout the church.

Most, if not all, of this activity has been started, and with every reason to justify our belief that it will succeed. Our young people are taking hold of this work with enthusiasm. We are receiving word from all parts of the United States and Canada as well as foreign countries which evidences that the workers generally are taking up the work.

The one big and overwhelming need is competent workers to take the lead. The general department should have an athletic director both for men and women. There is great call for a director in dramatics. We need some one who can take the general supervision of our organized play department. There is an excellent field for the promotion of public speaking and debating if some one could take the general supervision and direction of this work.

I suggest that some competent person who is qualified and prepared, be placed in charge of the Department of Recreation and Expression with the understanding that he devote his entire time to this work. In this way only can we secure the best results.

I recommend that we cooperate with national organizations which are seeking to promote such activities as we are interested in.

A very thorough and comprehensive campaign of education should be inaugurated, looking to the dissemination of needed

information on the value and direction of play in childhood, the discrimination as to amusements and recreational activities of the young and the supplying of information along these lines.

Sincerely yours,
T. W. WILLIAMS.

LOS ANGELES, CALIFORNIA, September 8, 1923.

DEPARTMENT OF RECREATION AND EXPRESSION BALANCE SHEET
AT JUNE 30, 1923

Exhibit "A"

Assets	
Cash deposited with the Presiding Bishopric	\$ 2,487.10
Accounts receivable; Herald Publishing House	306.87
Graceland Scholarship Fund; Schedule No. 1	2,269.35
	<hr/>
	\$ 5,063.32

Liabilities and Net Worth

Net Worth;	
Balance June 30, 1922, per our report	\$ 5,652.60
Adjustments, net	121.87
	<hr/>
	\$ 5,774.47
Deduct:	
Excess of expense over income for the year ended June 30, 1923, per Exhibit "B"	711.15
	<hr/>
Net present worth	\$ 5,063.32

INDEPENDENCE, MISSOURI, August 30, 1923.

I have examined the books and records of the Treasurer of the Department of Recreation and Expression and in my opinion the Balance Sheet shown above and Statement of Income and Expense—Exhibit "B"—attached show the correct financial position and the operating transactions of the department for the year ended June 30, 1923.

ALBERT H. KNOWLTON,
General Church Auditor.

DEPARTMENT OF RECREATION AND EXPRESSION STATEMENT OF
INCOME AND EXPENSE FOR THE YEAR ENDED
JUNE 30, 1923

Exhibit "B"

Income:	
Religio Quarterly Sales	\$ 2,377.98
Less:	
Cost of sales as charged by the Herald Publishing House for printing and mailing the Religio Quarterly	2,046.34
	<hr/>
Profit from the publication and sale of the Religio Quarterly	331.64
Editorial work on Religio Quarterly	230.00
	<hr/>
Net profit on Religio quarterly	\$ 101.64
Donations received	77.35
Interest received	9.18
	<hr/>
Net Income	\$ 188.17
Expense:	
President, T. W. Williams	\$ 89.50
Secretary, expense of and for secretarial work, including salaries	438.06
Treasurer, Robert Lloyd	24.21
Second vice president	10.39
Miscellaneous general expense	134.91
Girls department	202.25
	<hr/>
	\$ 899.32
Excess of Expense over Income to Exhibit "A"	
	<hr/>
	\$ 711.15

DEPARTMENT OF SUNDAY SCHOOL

To the First Presidency and General Conference: We herewith submit the report of the Department of Sunday Schools for the year ending September 1, 1923.

GENERAL STAFF

The personnel of the general staff of the Department of Sunday Schools has remained the same throughout the year. To-wit: A. Max Carmichael, Lamoni, Iowa, general superintendent; Blanche Edwards, Heathfield Road, Handworth, Birmingham, England, first assistant superintendent; F. M. McDowell, Lamoni, Iowa, second assistant; E. D. Moore, 1015 West Van Horn Road, Independence, Missouri, secretary; Mark H. Siegfried, Independence, Missouri, treasurer; Anna De Jong Smith, 2903 Sullivan Avenue, Saint Louis, Missouri, organized class superintendent.

The general superintendent has carried on his duties as an avocation throughout the greater part of the year up until June 1, 1923. At this time he entered full time upon his task. An analysis of his time from June 1 until September 1 would result in about the following division: 18 days upon the Young People's Convention; 12 days administrative work for the departments; 3 days attending stake conference; 8 days upon the joint manual of the departments; 11 days in preparing for the work of the reunions; 28 days in attendance at reunions; 5 days in preparation for week-day religious instruction by various locals of the church; 3 days in finishing up odd jobs as a part of his prior vocation as superintendent of public schools of Lamoni, Iowa. A great part of his time spent upon administrative work, and upon the joint manual and in reunion work was spent in behalf of the other departments, as well as in behalf of the Sunday school.

The first assistant superintendent has acted as mission superintendent of the British Isles. She attended the Young People's Convention in June, and June 19 began working full time for the departments. She has since that time been acting as supervisor of Young Woman's Bureau for the Department of Women and the Department of Recreation and Expression and also been editing the Young Women's Department, "The Parthenon," and the Sunday School Department in *Autumn Leaves*. She acted as field worker for the departments during the recent reunion season. An analysis of her time since June 19, would result as follows: Young People's Bureau, 19 days; Sunday school, 18 days; Religio, 11 days; reunions, 27 days.

The general secretary has acted as the representative of the department in our relationships with the Herald Publishing House; in superintending the exhibits at General Conference, and in fostering the development of religious drama, and its use by Sunday schools, and in developing lantern slides to be used by locals in developing the missionary spirit. A set of slides about the Australian Mission has been developed and given into the hands of Albert Knowlton, as manager of the Graphic Arts Bureau.

We have been employing a stenographer for about two thirds time throughout the year.

The work of the historian has been left in the hands of the General Church Historian.

The remaining members of the general staff have been acting in their respective capacities as advisors.

The office of the department is now situated at Graceland College as a part of the educational work of the church.

We would consider that the main tasks of the general workers to be those of stimulating to activity the district and local workers, and the training and assisting of these workers in their task of teaching religion and in organizing the machinery by which this process of teaching religion may most effectively be carried on.

AUTUMN LEAVES

To this end we have used the six pages of *Autumn Leaves* allotted to the Department of Sunday Schools. We have used three issues of that magazine for the discussion of current lessons of the Junior Quarterly, three for the discussion of the current lessons of the Intermediate Quarterly, four for the discussion of general administrative and teaching problems of Sunday school workers, and two (the two edited by Sister Edwards) in the discussion of the principles of teaching religion as illustrated in the experimental church school held during the Young People's Convention.

THE "HERALD"

We have been permitted to use the *Herald* several times in this capacity.

DISTRICT CONFERENCES

We feel that a greater part of this help to local workers can be performed by visiting district conferences and reunions. Accordingly we have visited such district and stake conferences as we have been permitted, one at Saint Louis, and one at Holden. At these conferences we discussed the process of teaching religion applicable to the work of all departments. It shall be our endeavor to extend this work.

REUNIONS

Reunions, we feel, offer us an especial advantage to carry on our work. Accordingly we attempted to get the work of the Sunday school represented at as many reunions as possible. Here again every departmental worker was encouraged to take up the matter of religious education as applied to all departmental workers. Of the Sunday school staff, the general superintendent attended five reunions, and the first assistant superintendent attended four reunions. We wish to give special mention to the work of Sister Bertha Constance, of Independence, Missouri, at the reunions of Southwestern and Northeastern Kansas. At these two reunions she took full charge of the children under twelve years of age, and demonstrated to our satisfaction that the children under twelve can be kept busy under supervision from eight in the morning until nine at night, supervision which carries out the entire process of religious development. We feel that this sort of work should be extended.

Further, we feel that the opportunity afforded by the reunions for the development of the work of religious education is of such advantage as to warrant a more intensive training of the workers who go out to represent the departments. This is our problem of the future.

MANUAL

The call for a manual containing helpful information for local workers is of long standing. The function of the manual in instructing with regard to forms of organization is incidental to the function of providing information helpful to the process itself of developing religion. The manual should be crowded with information that will be helpful to the Sunday school teacher, the Boy Scout leader, the Oriole leader, the Recreational leader, the chorister, the Women's superintendent, etc.

At this point we may suggest that the several departments are working together in putting out this manual. Notes toward this end have been amassed, but brevity of time has not permitted its issuance in printed form. The actual work of gathering the data has been left with the Sunday school superintendent. It is hoped that the work can now be more speedily pushed because of increase of time put upon church work.

RELIGIOUS NORMAL TRAINING COURSE

We feel that this course needs revision very much, not because of lack of intrinsic quality of the course itself; for it is a very excellent course, but in the last year or two books have been put upon the market, the use of which would very materially increase the quality of the course, if such books were substituted for the ones recommended in the course now. However, we do not feel it wise because of other considerations to revise it now.

The course does not pay for itself. The charge of twenty-five cents per section does not cover the expense of running it. It is a question in our minds whether the course should be expected to pay its own way, or whether money should be deducted from the general fund of the departments to pay the deficit. We are planning, however, to run the course for another year upon the same basis as it is run this year.

COURSES OF STUDY

For the beginner, primary, junior, and intermediate grades, repeating the lessons as edited some ten or twelve years ago. Sister Anna Salyards is editing anew the lesson for the Senior Quarterly. The third quarter of the series is now running. It is planned that she shall edit three years of work. It is not yet decided what disposition of the lessons of that grade shall be made after the series have been edited.

The editor is putting out of the senior and junior Reli-

gio Quarterlies has been under our supervision for some time past. This is a preliminary step to the accomplishment of the joint action of the executive committees of the Sunday School and Religio Departments over two years ago, that in the getting out of courses of study for the Departments, the work should be done as a unified project so as to be sure to fill all needs.

We have been making efforts to get the Quarterlies printed early enough to reach foreign missions as Australia and England on time. We have not fully succeeded. Our last Sunday school quarterly, the fourth quarter of the year, was sent out from the Herald Office August 20. This would not be in sufficient time to reach Australia by the beginning of the quarter, October 1; but would be sufficient to reach England on time.

We have continued to study and prepare for the work of getting out courses of study that will adequately cover the field. There seems to be an insistent demand for a course covering the Book of Mormon, and a course covering elementary work for the newly converted adult and the prospective proselyte. These needs should be among the earliest met.

DISTRICT SCORES

As a means of stimulating district workers in their task we have used the score rating as issued officially in our bulletin, "Instructions for Districts," in 1922, and submitted in our report to the General Convention of 1922. As stated at that time, the score card was to be used instead of the standard of excellence. The rating has now been in use about a year. We prefer to use the rating another year before making an executive decision as to its value. It has been amended so as to give credit for correspondence between district and local workers, and for the visiting of local schools by district officers, even though a full report of the visit is not made to the general officers by the district officer making the visit.

The value of the score rating cannot be estimated until the district has had a chance to sum up its second score. Its value cannot be estimated for those districts which do not report. In fact it, or any other such system, cannot be evaluated for districts which do not report. We do not know the exact number of districts which do not report, but a few do not.

The following districts have reported sufficiently to permit us to assign them score, but in the majority of the cases, we feel that if the reports had been sent in the score would have been much larger than we were able to report in *Autumn Leaves*. The exact score assigned to each of these districts can be found in different issues of *Autumn Leaves*:

Alabama District, Arkansas, Alberta, London, Owen Sound, Northern Saskatchewan, Southern Saskatchewan, Southern Wisconsin, Winnipeg, Eastern Colorado, Western Colorado, Central Illinois, Kewanee, Northeastern Illinois, Nauvoo, Southeastern Illinois, Des Moines, Eastern Iowa, Fremont, Gallands Grove, Lamoni, Little Sioux, Spring River, Southern New England, Detroit, Southern Michigan and Northern Indiana, Clinton, Far West, Saint Louis, Eastern Montana, Western Montana, New York and Philadelphia, North Dakota, Kirtland, Youngstown-Sharon, Central Oklahoma, Spokane.

The following districts are reporting more or less regularly. For these scores will be figured up at the end of the district year. Mobile, Northern California, Chatham, Idaho, Northeastern Kansas, Southwestern Kansas, Kentucky and Tennessee, Eastern Maine, Central Michigan, Eastern Michigan, Western Michigan, Minnesota, Independence, Holden Stake, Central Nebraska, Southern Nebraska, Southern Ohio, Western Oklahoma, Portland, Pennsylvania, Central Texas, Southwestern Texas, Utah, Seattle and British Columbia, West Virginia, Wheeling, Northern Wisconsin.

The score rating was discussed in the April, 1923, number of *Autumn Leaves*.

FINANCE

We herewith inclose a copy of the statement of the auditing department of the church of the examination of the books of M. H. Siegfried, treasurer.

INDEPENDENCE, MISSOURI, August 30, 1923.

I have made an examination of the books and records of the Sunday School Department, as kept under the direction of the treasurer, Brother Mark H. Siegfried, for the year

ended June 30, 1923, and now submit as a result thereof statements and schedules enumerated below:

Exhibit "A," Balance Sheet at June 30, 1923.

Exhibit "B," Statement of Income and Expense for the year ended June 30, 1923.

BALANCE SHEET

Cash, net.....	\$1,489.13
Cash in banks has been verified by communication with the respective depositories and that in the custody of department heads we have verified in the same manner.	
Graceland Scholarship Fund	\$234.74
This amount is in the hands of Graceland College and is being used for the benefit of students who desire assistance at that place.	
Accounts Receivable: Herald Publishing House	\$13,612.83
The net income from the sale of the Gospel Quarterly has been retained by the Herald Publishing House and is subject to the demands of the Sunday School Department. Interest is received from the Herald Publishing House, on these funds, at the rate of four per cent.	
Inventories: Furniture and Fixtures	\$551.59
The amount shown represents previous book balances of inventories in the departments shown plus charges for additions made during the year. These additions were as follows:	
Framing picture	\$ 3.30
Film, J. Zimmermann	50.00
Superintendent's library	62.79
Total	\$116.09

Present Worth:

The balance as shown by our report at June 30, 1922, was \$12,805.82 to which has been added during the year the Graceland Scholarship Fund of \$234.74 not previously carried on the records, and the net income for the year as shown by Exhibit "B" amounting to \$3,347.73 and making the present net worth of the department at \$15,888.29.

Statement of Income and Expense

In Exhibit "B" we show in detail the respective items of income and expense and the sources from which they arose.

The main source of income of the department is from the publication and sale of the Gospel Quarterly. The net amount received was \$4,552.02.

Interest received from the funds left in the hands of the Herald Publishing House was \$606.12.

Items of expense by the department, aside from the cost of the publication of the Gospel Quarterly amounted to \$1,810.41, and are detailed in Exhibit "B."

We shall be pleased to furnish any information relative to the audit made by this department should it be desired.

Respectfully,

ALBERT H. KNOWLTON,
General Church Auditor.

THE SUNDAY SCHOOL DEPARTMENT BALANCE SHEET AT JUNE 30, 1923

Exhibit "A"

Assets	
<i>Cash on hand and in banks:</i>	
Atherton State Bank	\$ 1,500.00
Jackson County Bank overdraft	66.60
	\$ 1,433.40
In hands of the consulting committee	55.73
	\$ 1,489.13
Graceland Scholarship Fund	234.74
Accounts Receivable:	
Herald Publishing House	13,612.83
<i>Furniture and Fixtures:</i>	
Superintendent's office, furniture and equipment	\$ 404.84
Secretary's office, furniture and equipment	121.75
Editing committee equipment	25.00
	\$ 551.59
	\$15,888.29

Liabilities and Present Worth

Present Worth:

Balance per our report at	
June 30, 1922	\$12,305.82
Add: Graceland Scholarship Fund	234.74
Add: Increase of income over expense for the year ended June 30, 1923, per statement of income and profit and loss, Exhibit "B"	3,347.73
	\$15,888.29

INDEPENDENCE, MISSOURI, August 30, 1923.

I have examined the books and records of the Sunday School Department for the year ended June 30, 1923, and in my opinion the Balance Sheet above and Statement of Income and Expense, Exhibit "B" attached, represent the financial position of the department at June 30, 1923, and the results of operations, financially, for the year ended at the same date.

ALBERT H. KNOWLTON,
General Church Auditor.

THE SUNDAY SCHOOL DEPARTMENT

Statement of Income and Expense for the year ended June 30, 1923

Exhibit "B"

<i>Income:</i>	
Receipts from the sale of Gospel Quarterlies, less refunds	\$14,536.03
<i>Less:</i>	
Cost of Publication:	
Printing materials, labor, etc., as charged by the Herald Publishing House	\$ 9,023.02
Editorial expense	620.00
Postage for mailing	340.99
	\$ 9,984.01
<i>Profit from Publication of Quarterlies.</i>	<i>\$ 4,552.02</i>
<i>Expense:</i>	
Salaries of department officials and office assistants	\$ 873.61
Traveling expense	454.78
Office supplies and expense	331.62
General expense	25.40
Australasian Mission	50.00
British Mission	75.00
	\$ 1,810.41
	\$ 2,741.61
<i>Add:</i>	
Other income: Interest received on balance with the Herald Publishing House	\$ 606.12
<i>Excess of income over expense, to Exhibit "A"</i>	<i>\$ 3,347.73</i>

RELATIONSHIPS OF THE DEPARTMENTS IN GENERAL

The general heads of departments have held a number of meetings together during the year. It is their endeavor to coordinate their work sufficiently to eliminate any unnecessary duplication, and yet to meet all needs adequately. In this work they have been acting under the chairmanship of the superintendent of the Department of Sunday Schools. The particular features of cooperation have been in the preparation of a joint manual mentioned above, and in the advice sent out to local workers regarding forms of organization. No courses of study are put out generally without the concurrence of the general heads of departments. Each department has its separate organization and each departmental head is directly responsible to the First Presidency for the administration of his department.

RELATIONSHIP OF DEPARTMENTS IN DISTRICT ORGANIZATION

No joint instructions have been issued to district departmental workers by the general departmental heads, regarding joint forms of district organization except with reference to the district home study workers, and district librarians. Instructions to district workers regarding the home study work was issued in the *Saints' Herald* of August 8, 1923. In correspondence district departmental superintendents have been

urged to have a district library committee composed of representatives from each department of the church, or to unite upon a single librarian to represent all the departments of the church. This advice has the approval of the general church librarian. Regarding the form of district organization, each departmental head has been issuing separate instructions.

Whenever district Sunday school workers have asked our advice we have advised them to put the business of the Sunday school into the business meeting of the main church as soon as the district membership feel that it would be profitable. We have not advocated their doing so until the membership was willing. But as we have often expressed it we see no more reason for doing the business of the church school outside of the business meeting of the main church than for doing the business involved in running prayer meetings outside of the business meetings of the main church, except for the reason that it has been done so. Whether this is an adequate reason is not determined by any intrinsic quality in the reason itself, but rather in the attitude of the membership toward the reason. Thus we are quite content to leave it to the membership.

RELATIONSHIPS OF THE DEPARTMENTS IN LOCALS

The general heads of departments have issued joint instructions regarding the organization of the departments in locals, either separately or in some joint form. The first instructions were printed in the *Saints' Herald* of November 8, 1922. These were reprinted in pamphlet form and issued to all departmental superintendents and district and branch presidents from the departmental offices. These instructions were supplemented by articles in the *Heralds* of December 20 and 27, 1922, January 3 and 10, and May 2, 1923.

It was our endeavor in these instructions merely to state or describe typical forms of organization now in existence in various locals over the church. Further than that one form of organization was described which is not now in use, at least not to any extent.

It has been our policy up to date to urge that each local department be permitted to make its own choice of organization, that not even district conferences or conventions attempt to legislate for locals. With more or less intensity, depending largely upon local factors which we considered material to a decision as to the best course to pursue, we have advocated locals proceeding as fast as possible to that form of cooperation which would permit the departmental business being done in the business meeting of the main church, but in so doing not to lose the identity of the departments as such. The local factors which would enter in to determine the nature of our advice would be size of local, proximity to the geographical center of the church, above all, the feelings of the membership, and too, availability of workers who see the point of view of a larger extension of the principle of cooperation.

Respectfully submitted,

A. MAX CARMICHAEL,

Superintendent Department of Sunday Schools.
September 1, 1923.

DEPARTMENT OF WOMEN

To the First Presidency: The executive staff of the Department of Women is as follows: Mrs. Dora Pankey Glines, superintendent; Mrs. Ida Pearson Etzenhouser, first assistant superintendent; Miss Nellie Sampson, second assistant superintendent; Mrs. Grace Morrison, secretary; Miss Blanche Edwards, supervisor of young women of the church; Mrs. Anna Murphy, superintendent of Department of Women in Independence; Mrs. Jennie Robinson Yingling, member of Sanitarium committee; Miss Pauline James, supervisor of young women in Independence; Mrs. Anne Friend Roberts, general cradle roll superintendent.

At the present writing, with a few exceptions the seventy-five districts of the United States and Canada have active superintendents of the Department of Women. The following foreign districts have superintendents: Norway, British Isles, South Sea Islands, Australia, Hawaii, and the West Indies. We have two special representatives superintending work among the Indians. These two superintendents are: Mrs. W. E. Shakespeare in Oklahoma and Mrs. P. R. Burton in Nebraska.

The district superintendents have under their supervision every local organization in their respective districts. Each local organization has a local superintendent and as many other officers as they deem wise, together with the following special workers: Cradle roll worker, home department worker, leader of young women, and friendly visitor. We are advising the closest cooperation between the workers of the Department of Women and the workers of other departments, as well as those of the priesthood. We are happy to report at this time that wherever our people, both men and women, are fully converted, have a vision of the objective of the church, and sense the fact that the departments are not separate organizations, but only different aspects of the workings of the whole organization, there is harmony and progress. Human progress may be properly defined as that which secures the increase of human happiness.

The Department of Women has immediate supervision of the cradle roll. We are, however, working unitedly with the other departments in the interest of child welfare in all its phases and constantly urging home study in every family and by every individual whether isolated or in close contact with local churches. Mrs. Anne Friend Roberts, Box 255, Independence, Missouri, is general cradle roll superintendent. Under the present organization, the Department of Women in each local is financing the cradle roll work in their respective branch. We urge close cooperation between the cradle roll worker and the local superintendent of the Sunday school. Wherever possible we advise the superintendent of the Sunday school to see that the cradle roll worker is in charge of the children of cradle roll age in the Sunday school.

All questions pertaining to the home department and young women's work should be addressed to the Departments, Lamoni, Iowa.

Generally speaking, the women have enthusiastically worked in the interest of our church institutions. It is with pleasure that we extend to the women of the church this open avenue of service. The general executive, together with Miss Gertrude Copeland, superintendent of the Sanitarium, Miss Zilpha Monroe, superintendent of the Children's Home, and Mrs. Edith Carr, superintendent of the Home for the Aged, wish to thank all who have contributed to these institutions. It is with much appreciation that your contributions have been received. Miss Copeland reports that local organizations of women and girls all over the United States and Canada, as well as the Oriole girls of Honolulu, have rendered service. We wish to acknowledge appreciation of the splendid work done by the Patroness Society.

The 1922 plan in regard to reunion programs was followed in 1923. The following women were indorsed as general field workers to represent the departments at the various reunions assigned by the general reunion committee: Mrs. L. Lenor Christy, Mrs. Jennie Robinson Yingling, Mrs. M. D. Graham, Mrs. Dora Pankey Glines, Mrs. Anne Friend Roberts, Miss Lucie Sears, Mrs. Hazel Burwell, Mrs. Mae Engel, Mrs. E. A. Davis, Mrs. Barbara Milligan, Miss Bertha Constance, Mrs. J. R. Lentell, Miss Blanche Edwards, Mrs. B. E. Brown.

Many inquiries have come to us in regard to the apparent discontinuance of the Women's Department column in the *Herald*. After consultation with the editors the following plan was deemed advisable. Since all are interested in topics of general interest, the departments were asked to contribute at any time, also being given privilege to use the *Herald* columns for anything the editors and general superintendents thought advisable to give space. Every individual should read carefully every article that appears in the *Herald*.

STUDY COURSES

At present the following question-outline study courses are ready for use:

1. Psychology. The Mind and Its Education, by Betts.
2. Parents' and Teachers' Problems. Child Study and Child Training, by Forbush.
3. Mothercraft. The Mothercraft Manual, by Read.
4. Sociology. Sociology and Modern Social Problems, by Ellwood.
5. A Study of Civics. The New Civics, by Ashley.
6. Mothercraft for Girls, on the same Mothercraft text by Read.
7. Elementary Biology. Plant and Animal Children, by Torelle.
8. Child Nature. A Study of Child Nature, by Harrison.
9. Our Food and the Body.

Beginning soon in the *Herald* will appear the question-out-

line course in Mothercraft for Girls. The question-outline of each chapter will be accompanied by a lecture intended to amplify the reading in the text.

Requests for all publications should be made to Herald Publishing House, Independence, Missouri.

The matter regarding the financing of the Department of Women has been clearly stated by Bishop Benjamin R. McGuire, copy of which appears here:

"INSTRUCTIONS REGARDING FINANCES

"All will agree that every department of church work should be self-sustaining. To accomplish this a well-defined program must be adopted and followed. In the past the funds necessary to carry on the work of the Department of Sunday School and the Department of Recreation and Expression (the Religio) have come from the profits arising from the sale of the quarterlies. It is hoped that this source of revenue will be sufficient, as this method equalizes the financial load very satisfactorily. The Department of Women have had no such source of income, nor will they have during the present year. We must, therefore, provide the funds either by an assessment upon each local or by calling for a voluntary offering at stated intervals.

"We advise that at the first meeting of each month, of the Department of Women of every local organization, a freewill offering be given. This monthly freewill offering to be not less than one dollar and more if the local feels that it is able financially to make a larger contribution. These funds are to be turned over by the officers of the local Department of Women to the local solicitor of the Bishop's agent. These funds will be forwarded by the Bishop's agent of your district to the Presiding Bishop, who is the treasurer of the Department of Women.

"The invitation to assist financially in the support of this department should be extended to every woman of the local church, because every girl and every woman belongs to the Department of Women.

"Funds to meet local needs may also be met by collections or offerings at other meetings of the local or by such other methods as the local may adopt.

"MONEY MAKING

"Women take great delight in matching their ability with men in 'making money,' and they are especially enthusiastic in doing so when it is to be contributed to a worthy cause. This disposition to be 'laborers together with God' should be encouraged. Care, however, should be exercised as to the methods pursued.

"God's plan for financing his work is by tithes, offerings, consecration, and surplus, but there are hundreds of ways in which the women can earn, either individually or collectively, the funds by which to make these contributions. The church people should not undertake to finance the church in any other than the God-appointed way above mentioned. For example, the church need not sell aprons to build a church, but any member can do so and their contribution will make an acceptable offering. If two worthy sisters, or a dozen, join in that effort, it is none the less acceptable.

"Wherever talent or desire is seeking an outlet of expression in the interest of the Lord's work the Department of Women encourages giving full vent to those righteous impulses for service.

"Sister Elizabeth Lawhead, eighty-two years old, a member of the Home family at Holden, has made and sold \$72 worth of rag rugs as her contribution to the cause of Christ. This is a concrete example of what willing hearts and hands can do and be made happy in the doing.

"B. R. MCGUIRE, *Presiding Bishop.*"

OUR RESPONSIBILITY

To-day humanity itself is at the crossroads. There is a path that will lead to a human race which shall at last reach the "measure of the stature of the fullness of Christ." There is also a path that can lead to nothing less than the suicide of humanity. There is presented to us to-day the choice between a world beautiful, noble, full of life and health, and a world of fear, of hatred, and destruction. The Christian home is really the greatest success that Christian teaching has yet produced.

Women have in their hands the children of the world. The infancy of humanity is yours to train. Humanity itself is in your hands. It is necessary that there be born a generation

which shall have a spiritual power equal to the intellectual and material advance that has been made.

If God made the world, the more we know about the world the more we know about God.

We hope in the coming year that many may be able to find themselves.

Sincerely,
DORA PANKEY GLINES,
Superintendent Department of Women.
INDEPENDENCE, MISSOURI, September 14, 1923.

DEPARTMENT OF STATISTICS

To the First Presidency and General Conference; Greeting: The following is the brief summary of gains, losses, etc., drawn from reports received during the year 1922:

Net enrollment December 31, 1921	95,496	
Gains:		
Baptisms	3,640	
Unreported baptisms and "restored" ..	735	
Total gain	4,375	
Losses:		
Death	1,338	
Expelled	91	
"Unknown"	2,859	
Correction	218	
Total loss	4,506	
Net loss	131	
Net enrollment December 31, 1922	95,365	

During the first half of the year 1923, 1,402 baptisms have been reported. For the same period in the year 1922 we received 1,490, in 1921, 2,503, and in 1920, 1,806. Our total loss for the period, January 1, 1923, to June 30, 1923, is 2,274, revealing a net loss for the first six months of 1923, of 872, and showing a net enrollment June 30, 1923, 94,592.

Our priesthood record December 31, 1922, which includes 483 ordinations entered during the year, is viz: Melchisedec, 2,101; Aaronic, 3,878; total, 5,979, divided, viz: Apostles, 11; bishops, 27; elders, 1,680; evangelists, 25; high priests, 205; seventies, 153; priests, 1,778; teachers, 1,075; deacons, 1,025. During the first six months of 1923 various ordinations were reported, making the priesthood record on June 30, 1923, to show a net gain of 61, a total of 6,040. With a net enrollment of 94,592 we discover that we have one ordained person for each fifteen members.

On December 31, 1922, we had enrolled with 672 branches in United States and Canada, 78,540. On June 30, 1923, enrolled with 679 branches, 78,931.

NONRESIDENT

In the past great numbers have been lost to the church because of being located far from branches. Names of these persons were carried on branch records but no contact was had with the branch. As a result of urging the various branches to locate those enrolled upon their local records we have carried to the "unknown" account a total of 7,481 names up to December 31, 1922. On June 30, 1923, this number had reached 9,141 with many of the branches yet to report. In an attempt to avoid some of this loss we have for some time been enrolling the names of Saints remote from branches as "Nonresident" of the district in which they are located. Such persons are thereby placed under the direct supervision of the district officers. If the latter utilize the opportunity offered we are confident that loss from that source will be diminished very materially. Some districts have over three hundred, several over two hundred, and many over one hundred nonresident enrollments. On June 30, 1923, there was a total of 6,677 enrolled as above provided, in United States and Canada exclusive of the stakes; and about 650 outside of any organized field.

Through the splendid efforts of Brother J. W. Foster, London, England, who serves the branches in that field as this department serves the branches in United States and Canada, and those who have assisted him, we believe the records of the British Mission to be in a splendid condition. For December 31, 1922, he reports a total of 1,298 known members. Adjustments in the general record are made from monthly reports submitted by Brother Foster. Likewise, Brother E. B. Hull is doing splendid work in maintaining the record in Hawaii. On December 31, 1922, our enrollment with that mission was 408.

We are disappointed because of being unable to advise the

conference of the numerical strength of the church in the Australasian and Society Islands Missions. We have received no reports from either of those fields for 1922.

We are pleased to report that a splendid spirit of cooperation is manifested by ministers and others who are expected to forward data for record. Greater care may still be exhibited in preparation of reports. All names should be printed, using the simplest style of capital letters. For many years this office has been urging branch and district to use care in selection of secretaries. There is yet room for improvement.

It might interest some to know that from the reports for 1922 showing the former church connection of the person baptized we learn that the churches from which we receive the largest numbers are in the following order: Methodists, Baptists, Christians, Catholics, Presbyterians, Mormons, Episcopalians, United Brethren, Congregational, Salvation Army, Evangelical, etc. Also that we find a total of fifty-five trades or professions represented by those baptized.

Net enrollment August 31, 1923, 95,267.

Respectfully submitted,

DEPARTMENT OF STATISTICS,

F. A. RUSSELL.

INDEPENDENCE, MISSOURI, September 1, 1923.

CHURCH SECRETARY

To the First Presidency and the General Conference: The work of this department has been given required attention. The general routine has been previously reported in detail. Minutes and other matter have been recorded. General correspondence and other features incident to the detailed work have been cared for. Statistical and other information has been compiled and forwarded to departments of the United States Government, to publishers, and to others, in answer to requests for statements concerning the church.

As secretary I have personally examined the past General Conference Resolutions and have compiled them to date. I am prepared, after thorough investigation, to act with the committee appointed to consider said resolutions and to bring them up to date.

Appointments of 1922. The General Conference of 1922 made a total of 242 general appointments. The list included: The First Presidency, 3; Quorum of Twelve, 11; evangelists, 17; bishops, 4 (including stake bishops, 9); missionaries, 67; unordained missionaries, 18; missionary supervisors, 55; local, 41; stake presidents and counselors and bishops and counselors, 16; architect; auditor; historian; physician; publicity agent; secretary; assistant secretary; statistician; transportation manager.

Changes in Appointments. During the year there were 16 additional appointments, 6 transfers, 2 superannuated, 1 released.

1. Business Deferred and Referred by the Session of 1922: Committee on General Conference Resolutions, Minutes page 3278; on Representation, page 3279; Resolutions on Calling and Ordaining, page 3284; on Religious Education, 3288; to provide for representation of the Seventy on Joint Council, 3288; Concerning the American Indian, page 3294.

2. Routine Business, etc.—Reports of general officers, quorums, boards, committees, departments, organizations, etc., including: The First Presidency, Quorum of Twelve, Presidents and Quorums of Seventy, Presiding Bishopric, Order of Bishops, Order of Evangelists, General High Council, Quorum of High Priests, Mass Quorum of Elders—quorums of Elders and quorums of the Aaronic priesthood report to their respective stake or district conferences; Architect, Auditor, Chorister, Historian, Librarian, Physician, Secretary, Statistician, Transportation Manager, Board of Publication, Children's Home Trustees, Bureau of Graphic Arts, Graceland College Trustees, Sanitarium Trustees, Order of Enoch, L. D. S. Sales Association, Departments of Education, of Publication, of Publicity, of Remedial and Corrective Agencies, of Recreation and Expression, of Sunday School, of Women's Work.

3. Time Limit on New Business. Time of adjournment. Sustaining of officers, boards, committees, departments, etc.

4. Appointments of Ministers.

5. Personnel of Boards, Officers, Standing Committees, etc.: Memorial to Martyrs, B. R. McGuire, J. F. Keir, M. H. Siegfried, G. P. Lambert. Board of Trustees Children's Home, A. Carmichael, A. J. Yarrington, Mrs. M. B. Nicholson, Mar-

tha A. Young, Mrs. Ida Monroe, C. B. Hartshorn, Doctor G. L. Harrington. Board of Publication, B. R. McGuire, A. Carmichael, F. B. Blair, A. E. McKim, R. J. Lambert. On Church of Christ, F. M. Smith, B. R. McGuire, I. A. Smith, E. L. Kelley, W. W. Smith, M. H. Siegfried, F. M. Sheehy. Graceland College Trustees, A. Carmichael, G. N. Briggs, J. F. Garver, W. E. Hayer, C. E. Wight, F. M. McDowell, A. Max Carmichael. On Revision of Book of Rules, F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas; subcommittee, F. M. Smith, S. A. Burgess, J. A. Becker. On General Conference Resolutions, F. M. McDowell, F. H. Edwards, E. E. Long, W. W. Smith, R. S. Salyards. On Rules of Representation, one each of Presidency, Bishopric, and Quorum of Twelve. Department of Transportation, G. S. Trowbridge, Manager. Department of Publicity, A. E. McKim, in charge.

Respectfully submitted,

R. S. SALYARDS, *Church Secretary.*

INDEPENDENCE, MISSOURI, September 19, 1923.

CHURCH HISTORIAN

To the Presidency and General Conference: I beg leave to report the work of the office of historian and librarian for the year 1922-23.

Little change has been made in the conduct of the office. We have done the best we could to economize by using part-time help, which has greatly lessened the efficiency of the office as there is a limit to the amount of work that any one person can do.

We have continued the policy of gathering local history through mission and district historians which are usually nominated by the historian's office and confirmed by the missions and districts. Some very excellent work has been done during the year, several local historians having brought their work up to date. On the other hand there are still some territories from which we have no satisfactory history.

The Journal of History has been continued, and we believe has been more useful outside of the church than in, as indicated by a large number of inquiries coming from libraries and associations who subscribe for the magazine, or who may be carried on exchange.

We have answered many inquiries, both to the ministry of the church, and to educators, historians, government officials, and private individuals outside of the church. We have tried to make the office as useful to the ministry and membership of the church as was possible. We have rendered considerable assistance during the year to the brethren conducting debates and making defense against the attacks on the church.

The work of the general church librarian has been conducted from this office as heretofore. The library in Independence, having outgrown its quarters, was removed to the Bartholomew Hall, 916 West Lexington Street, and much expanded during the year. There are now about eight thousand bound volumes and as many pamphlets. In the new library we have been able to arrange the books, giving a science room, a room for religion and history, one for fiction, another for reference, and another for juvenile books, and the vault for valuable manuscripts and first editions.

Sister Viola V. Short has acted as assistant church librarian and has supervised the library work at Independence. Miss Lyda Elefson, acting as assistant church librarian, has supervised the library work at Graceland College.

We again appeal to the general church for books, manuscripts, papers, periodicals, and tracts that may have to do in any way with the church. Several donations of considerable worth have been made during the year. President Frederick M. Smith has again made a large contribution. Hale W. Smith has loaned us his scientific and philosophical books, which were greatly needed. Mrs. Jennie Weed Young contributed a fine library of classics with bookcase. Other contributions during the year have been made by Brother Atwell, Arthur Dutton, Alma Davis, Mrs. R. Warnock, Walter W. Smith, Sherman Sloan, Mrs. Anna Lawrence, T. C. Kelley, E. H. Tordoff, George Essig, Mrs. A. L. Sanford, the Laurel Club, and Roy Chapman. We shall be very glad to have donations from anyone who may care to part with books for the library. We are,

Your servant for Christ's sake,

WALTER W. SMITH,

Church Historian and Librarian.

INDEPENDENCE, MISSOURI, September 1, 1923.

LETTERS AND NEWS

Institute of Arts and Sciences Opens

The Independence Institute of Arts and Sciences opened September 17, for the fall semester. Registration continued throughout the week and has now reached over two hundred. An enrollment of about three hundred is expected.

Classes began on September 18 and have been in regular session since that time. Owing to some confusion in entering the new quarters on the Campus and the pre-conference activities, some difficulty has been encountered in arranging the class schedule. It has now however been definitely announced.

Classes meet both in the afternoon and evening, five days per week. Afternoon classes begin at 1.30 and continue until 5 o'clock. They are resumed again in the evening at 7.30 and end at 9.30.

Several complete courses are offered, for which certificates are awarded upon completion. They are normal kindergarten-primary training, religious education, social service, mothercraft, trained nursing, music, and engineering. Preparatory classes are conducted for students who are not qualified for entrance. Work in commercial subjects is also offered.

History

The Independence Institute of Arts and Sciences came into existence as a means of supplying educational facilities "for those who must work" to support themselves or their families, "but are willing to study" in order to equip themselves for better and more efficient service.

President Frederick M. Smith, seeing this need, appointed an educational commission during the summer of 1916, consisting of Walter W. Smith, Mark H. Siegfried, Eunice Winn Smith, Alonzo H. Parsons, and Eva Bailey Short. A survey was made. Classes were begun the first of October and the enrollment of pupils indicated considerable interest in the movement.

The school was regularly organized before the close of the school year, and opened in the fall of 1917 with classes in kindergarten-primary training, religious education, social service, and high school. A mothercraft course and pre-engineering course were added in 1920, and a course in music in 1923. The nurses training school of the Independence Sanitarium, which had been organized in 1909, was consolidated with the institute at the close of the school year in June, 1923.

The institute began its class work in the Annex to the Stone Church; the second season the Library Building on the east lawn. Subsequently the brick building at Bowen and Lexington was secured and the library moved there, greatly increasing the class room. During the spring of 1923 the property on South Pleasant Street was purchased, giving the institute adequate quarters for all classes, and a beautiful campus.

The Independence Institute of Arts and Sciences was regularly incorporated as an educational institution during the fall of 1922.

The institute is unique in that as far as is known there is no other school or college in the country where a faculty serves absolutely without pay. No instructor in the institute is without either a college degree or a State or county teacher's certificate. Not one cent is paid in salary, all serving freely and willingly. It is a cause worthy of some sacrifice and those assisting in its development are pleased to give a portion or all of their time to instruction.

The school conflicts in no way with Graceland College for

it is primarily a part time school for those who must work but who also wish to study. Full time students are recommended to attend Graceland if they have the means and qualifications.

Officers

- Frederick M. Smith, President.
- Walter Wayne Smith, Dean of Faculty.
- Eunice Winn Smith, Registrar, Director of Kindergarten-Primary Training Department.
- Ida Pearson Etzenhouser, Director of Social Service Department.
- Dora Pankey Glines, Director of Mothercraft Department.
- Albert N. Hoxie, Director of Department of Music.
- August L. Landsberg, Director of Engineering Department.
- Gertrude E. Copeland, Director of Nurses' Training School.
- Merrill A. Etzenhouser, Director of High School.

Instructors and Courses

- Doctor Joseph S. Bennett, Physiology and Hygiene.
- Mrs. A. M. Burgess, English.
- Mr. G. W. Eastwood, Bookkeeping.
- Mrs. Edna Esgar, Millinery.
- Mr. M. A. Etzenhouser, Economics, Sociology.
- Mrs. M. A. Etzenhouser, Social Service.
- Mr. R. Etzenhouser, Algebra.
- Mr. P. G. Fairbanks, Speed Shorthand.
- Mrs. D. P. Glines, Sociology, Domestic Science.
- Mrs. H. W. Harder, Music.
- Mrs. Eva Holsworth, Embroidery.
- Mrs. E. D. Hunt, Psychology, English.
- Miss Bertha Johnson, English.
- Mr. A. H. Knowlton, Accountancy.
- Mrs. Bertha Mader, Textiles.
- Mrs. E. S. McNichols, Bible.
- Miss L. R. Nelson, English.
- Miss Nellie Sampson, Art and Design.
- Mr. W. W. Smith, Biology, Education, Religion.
- Mrs. W. W. Smith, Kindergarten Courses.
- Mr. Ralph Stone, Commercial Law.
- Mrs. L. H. Strachan, English, Arithmetic.
- Mrs. Joseph Sturges, Dressmaking, Millinery.
- Mr. S. A. Thiel, History.
- Mr. G. S. Trowbridge, Stenography.
- Mr. A. E. White, English.
- Miss Ruby Williamson, Curriculum.
- Miss Lillian Zimmermann, Psychology, Education.

These represent courses being given at the institute. Others are given at the Independence Sanitarium and other places, including additional instructors who are associated with the faculty of the institute.

Marshall Holds Union Services

MARSHALL, MISSOURI, September 19.—The Saints voted to dispense with all meetings except Sunday school to attend union revival meetings in a big tent. Evangelist Tory was the speaker.

Brother Marion Johnson, superintendent of the Sunday school, is increasing both the interest and attendance in that service.

The Department of Recreation and Expression is presided over by Brother R. M. Ridge, and is doing good work both in classes and programs.

Elder H. G. Thayer, the pastor of the branch, entertained the Saints Sunday morning, September 16, with a good sermon on the fulfillment of prophecy.

Cleveland Prepares for Rally

CLEVELAND, OHIO, September 20.—The Cleveland Branch is preparing for a rally day on October 14. The church building has been reseated and the interior redecorated. It is hoped that the rally day will create a renewed interest. Meals will be served in the basement, and all are invited to attend.

The departments will have their place, starting with young people's prayer meetings at 8.30, Sunday school at 9.30, a branch service, Department of Recreation and Expression, and Department of Women. Matters of interest to the branch will be presented.

The coordination plan has been adopted here in part and departmental work has progressed to some extent along these lines. For instance the Department of Recreation and Expression and the Department of Women have worked together in operating a girls' department, etc., but there has been a lack of initiative action. How to govern ourselves and reach perfection seems still to be somewhat of an unsettled question with some. The departments still have their separate yearly business meetings and separate auditing. One department has adopted a budget system.

The branch adopted quarterly business meetings but has not been inclined to interest itself in department business. Neither has it as yet ever had a meeting of branch officers with department officers, but there is hope of progress, and the expectation is that the rally will be a means of advancement.

There is now a west side branch known as the Lakewood Branch, where Brother Patterson of Australia has been holding forth for the last week. The two weeks previous he was in Lorain, Ohio, where there is also a part of the Cleveland membership.

The young people's prayer meetings, held each Sunday at 8.30, have been quite a success.

Many Los Angeles Saints Attend Conference

LOS ANGELES, CALIFORNIA, September 23.—Although separated by a great stretch of mountains, sandy wastes, rocky deserts and lava beds, endless plains and farms, which lie between here and "there," Los Angeles Saints are all in suspense, anxiously waiting for the first news of the General Conference at Independence.

Several members have departed for the East, three of them young people to Graceland, and others to conference. Pastor S. N. Gray and family took the road by auto, and reports of a "Log of the Olds 8" may rival that of the "490." With Brothers T. W. Williams, W. A. McDowell, Sidney and Ture Gray, Clarence Moran, and our late pastor, D. E. Dowker, gone from our midst, the preaching devolves upon the few remaining ones who are standing up under the task quite bravely.

The lot, the new church, the building committee, the price to pay, the amount paid, and the residue to be paid are on every mind, and there is a general spirit of harmony running through the branch, all determined on making good. The building fund committee recently called for contribution to a "slogan" contest, to which there was a liberal response. Brother F. A. Ball was winner with his contribution, "A new church worthy of the Los Angeles Branch." This will be the slogan in the work which lies ahead, and will be printed on all local church advertising, collection envelopes, etc.

Sister Fannie McGhan, who has been confined to her bed since some time in April, after undergoing an operation is still cheerful. Sister Fannie is quite well known throughout the church, especially in Illinois, and all who know her are asked to remember her in their prayers. All love to hear the

testimony of "dear old Brother McGhan," telling how the Lord healed him of cancer and gave him a vision in which he was assured that he would be watched over by an all-seeing eye, when he was sent to California by his physician several years ago as the only means of saving his life. He is the picture of health, cheerful and surprisingly strong; all considered. It is hoped Sister Fannie will receive a like blessing.

Good Attendance at Lucasville

LUCASVILLE, OHIO, September 17.—Large attendance is reported at the services in this branch, there being from seventy-five to one hundred at every preaching service and also at others.

The Saints were made to sorrow recently over the death of Arthur Colley, an esteemed and loved brother here.

J. D. Shower has been conducting services at the Pleasant Valley Branch, but has now discontinued meetings. One was baptized.

Home-Coming Held at Providence

PROVIDENCE, RHODE ISLAND, September 19.—Sunday, September 8, was a home-coming Sunday for church and community, and the increase in attendance at all church services was very noticeable. The spirit of work is good in the branch.

The president of the branch is Elder Edmund M. Brown whose experience in business as well as in the ministry has made him particularly successful in his office.

The membership of the branch is divided into groups. Each group is headed by an elder and a priest, who have accepted the group assigned to them as their spiritual stewardship for the year 1923. A record of the visits of the various officers is kept in plain view of all. In the lower auditorium is posted the name and address of each member of the several groups, and when the elder or priest makes an official visit the date is recorded against the name of the member.

The Wednesday evening prayer services are truly wonderful. It is a revelation to see so many take part, and particularly the young people.

On Sunday, September 23, services to commemorate the one hundredth anniversary of the bringing forth of the Book of Mormon were held. A special program was rendered for each service of the day with this theme in mind. All were filled with the spirit of cooperation, ever bearing in mind that the church supplies the three grand essentials of happiness: something to do; something to love; something to hope for.

Suggestions for a Better Reunion

WASHINGTON, DISTRICT OF COLUMBIA, September 25.—In reading the article in the HERALD on the "Bigger and better reunion," I feel that I can heartily indorse every suggestion, but there is one point more which I would like to add as a thought to make our reunions "bigger and better."

While not able to attend a reunion myself this summer, I talked with some who did attend one or two of the larger reunions. They were enthusiastic over the splendid time they had had, and over the many new things learned, but they were agreed in one criticism which they had regarding the refreshment stand. They were strong in their disapproval of this.

A stand with its soda pop, cracker jack, and all-day suckers is a constant temptation to children to spend money, and their plea from early until late is for nickels and dimes to spend. If they are denied, they are unhappy when they see others buying. If they are gratified, their appetite is

spoiled, and wholesome food is left on their plate to go to waste. Before the next meal they are really hungry, so they must have something from the stand to "piece out," and again they eat little at table. Here is a double waste, and a child's stomach is being upset with the very grave danger of impairing general health. Those who manage the stand are usually young people and often are kept from services to provide for the needs of those not attending.

By way of suggestion, here are presented a few ideas for the reunion:

Those who have had experience in the kitchen of our reunions say that there is apt to be fruit juice from canned fruit, such as pineapple and cherries, that goes to waste. If this were saved it could be made into delicious fruit drinks. Lemonade could be made with little expense, and this could sell at five cents a cup, or a better way would be to give it free, with a donation box near by. There is many a father or mother who would gladly drop a dollar into the box if they knew that their children could have wholesome drinks, thus avoiding the constant request for small change. This stand should be open only between services. Cool drinking water should also be convenient in the hope that we might sometimes satisfy our thirst with that.

If we must have ice cream cones, let them be served only during recreation period, but if there is sufficient good lemonade and fruit punch on hand the need will not seem so great. Ice cream never makes us cool; the fat in it only adds to the body fuel which produces greater heat. But it is nourishing, and often children need that nourishment between meals. The practice of serving milk and graham crackers at the morning hour helps to meet this need.

If there are some who must eat oftener than three times a day, the left overs from the noon meal could be put in a cupboard in the dining room to be available as long as they lasted. These should be free, with a donation box near by to remind us that the money we would have spent at the stand is saved for the church and is not going to the makers of chewing gum, cracker jack, and soda pop. This cupboard should not be accessible to children, but only to grown people who wish their children and young people to eat between meals.

Here is a suggestion of something which might take the place of ice cream cones for the children: There is a little device which looks like a small cup with a long handle, with a cutting edge in the bottom. This is scraped across the block of ice until the cup is filled with ice shavings resembling snow which is then turned into a paper cup or frill; then a few drops of flavoring syrup is sprinkled over it and the children have what they are delighted to call "snow balls." The children could manage this part of the refreshments by themselves. During the recreation period they might be allowed to have a block or two of ice and make their own snow balls. The syrup should be in bottles with sprinkler top. All summer I saw the children conduct their own little refreshment stands, and they seemed to do a thriving business. Snow balls sold at a penny each. It would seem that this might be considered a safe refreshment for the children, for a half dozen snow balls would not much more than equal a bottle of soda pop, and if the fruit syrups were made at home we would know they were wholesome. No doubt we would soon find the older ones calling for a block of ice so they too might help themselves to a snow ball.

May these suggestions help to point the way a little nearer to a perfect reunion.

AURA FIKE JONES.

Decision is the dash that makes Jack master of one trade.

Sunday School Organized at Grand Island

GRAND ISLAND, NEBRASKA, September 23.—A small Sunday school was organized at Grand Island recently when W. F. Sivits, his wife and five children moved to the town. Another family of Saints was found, and together they formed a nucleus for a Sunday school which has promises of growth.

Brother Sivits writes that they miss the church privileges very much but are doing their part to help spread the good work.

Visiting elders are cordially invited to stop at Grand Island and are welcome at Brother Sivits's home, 722 East Seventh Street.

Missionary Meetings in Kansas Successful

WEIR, KANSAS, September 24.—Missionary meetings at Weir, Kansas, conducted for two weeks by Elder Lee Quick, have just closed. Three were reported baptized and a friendly spirit created.

The Saints here have purchased new seats for the church building, a new piano, recarpeted the church, and put in a baptistry, including two dressing rooms.

The Department of Women is quite active, and their work is a great help to the branch.

Flat Rock Branch Smallest in District

OWASSA, ALABAMA, September 22.—The Flat Rock Branch is the smallest branch in the Alabama District, located about five miles from the railroad on the Travis Bridge Road. There are fifty-seven members on the roll including two priests, one teacher, and one deacon. The branch has been organized for some fifty years, but has not seemed to grow much.

Sunday school is held every Sunday at 10 a. m., sacrament every first Sunday, prayer meeting the first and third Sundays at 9 a. m., preaching once a month. The Department of Recreation and Expression has been discontinued temporarily, but it is expected that it will soon open again.

The need of more priesthood workers is painfully felt. Those of the branch are workingmen, and their occupations are such that their time is limited. Considerable help is extended from the other branches of the district, which is greatly appreciated.

McConleys Visit in Denver

DENVER, COLORADO, September 27.—Apostle M. A. McConley and family stopped in Denver en route to Independence from Australia. Brother McConley spoke both morning and evening at the church Sunday, September 16.

As Denver is the home of the McConleys, they were heartily welcomed and their visit greatly appreciated.

Priesthood Conference Meets at Fayette

CLEVELAND, OHIO, September 24.—The Pittsburgh District priesthood met in conference September 15 and 16 at Fayette City, Pennsylvania. The program consisted of a discussion of the following subjects: "Citizenship in Zion," by Elder Samuel Gaskill; "Unity of the priesthood," Elder Frank L. Shinn; "Echoes of the reunion at Kirtland," by Elder Joseph A. Jaques; "Pastoral work," Patriarch J. A. Martin; "Preparation and delivery of the sermon," Elder L. F. P. Curry.

During the social service a beautiful and impressive mes-

sage of admonition, counsel, and encouragement was delivered through Brother Martin.

All sessions were open to the members and were well attended. The Saints were renewed in their desire for "the wages of going on."

Toronto Finds Novel Way to Raise Money

TORONTO, ONTARIO, September 23.—The big aim of the Toronto Saints at present is to build a new church, as the one they now occupy is in a dilapidated condition. Every possible means is being employed to raise funds for a new church. The young people got up a dollar auto ride which brought in a few dollars, besides giving them a good time.

Special meetings were held on September 16. Bishop A. F. McLean gave a good talk in the morning, and Elder C. Ed. Miller spoke in the afternoon. A session of the Department of Women was also held in the afternoon with Sister Alice McLean in charge. Elder Ben Huett gave a talk on teaching children, after which he invited people to ask questions. The discussion proved very interesting. Elder James Pycock occupied in the evening.

Elder Miller recently gave an illustrated lecture on the South Sea Islands, which was very much enjoyed.

Omaha Saints Celebrate Centennial

OMAHA, NEBRASKA, September 22.—[The *World Herald* recently published the following article concerning the centenary celebration, in that city, of the visitation of the angel to Joseph Smith.—EDITORS.]

Celebrating the 100th anniversary of the revelation of their faith to Joseph Smith at Palmyra, New York, three hundred members of the Reorganized Church of Latter Day Saints met last night at the Omaha Branch, Thirty-Sixth and Burt Street, and listened to a granddaughter of Joseph Smith, Mrs. B. M. Anderson, 5020 California Street, tell of its establishment.

She said her grandfather was but eighteen years old when three times a vision came to him in the night and directed him to the Hill of Cumorah. There he met the Angel Moroni, who revealed to him the plates of gold, buried since 420 A. D., making up the Book of Mormon, and gave him the key to their translation. This book contains the early history of the American Indians, it being the Mormon belief that the Indians are the descendants of a Jewish tribe exiled from Palestine.

After Joseph Smith had translated a portion of the records they were returned to the custody of the angel.

Mrs. Anderson told of accounts of these early happenings as they were given to her by her father, Joseph Smith the second, who founded the Reorganized Church after Brigham Young and his followers had embraced the doctrine of polygamy. Young's claim of receiving an additional revelation upholding polygamy was denied by Joseph Smith's widow, Emma Hale Smith, and his children. Mrs. Anderson's brother, Frederick Madison Smith, is the present head of the Reorganized Church.

Carl T. Self, Omaha attorney and student of the Book of Mormon, told last night's audience of the persecutions of Joseph Smith, ending finally in his murder by a mob at Carthage, Illinois, June 27, 1844. It was after this mob violence in Illinois that the group of Mormons under Brigham Young crossed the plains to Utah, spending part of the winter of 1852 at Florence. In 1860, when the church of the Latter Day Saints was organized by Brigham Young, the Reorgan-

ized Church, refusing to follow his teachings, came into being, and now has its headquarters at Independence, Missouri.

P. R. Burton, missionary, who spent two years among the Omaha Indians where he converted three hundred, was the last speaker, giving the significance of the early Mormon history as it related to the American Indians.

Mr. and Mrs. Anderson were named delegates from the Omaha church to a conference at Independence, beginning October 1.

Holden Stake News

HOLDEN STAKE, October 1.—Stake President D. J. Krahl visited the Lexington Religio on Friday, September 21, and occupied the lesson hour. He announced that Brother Talley had resigned as pastor and that James A. Brendel had been appointed in charge temporarily.

Brother Finis Beebe, a beginner in the ministry, preached a very fine sermon on September 23. Love, growth, and service were the main theme.

A musical was held at the church in the afternoon at 3.45, and Brother James A. Brendel preached in the evening.

Brother and Sister Atwell and Sister Adkins of Independence visited over Sunday in Grandview, Brother Atwell preaching both morning and evening. Also Sister Williams, daughter-in-law and two sons, of Atherton, visited there Sunday and attended the morning services. Brother and Sister Keith Rogers, missionaries to Colorado, arrived Sunday night to visit Sister Rogers's father, H. H. Danforth. They are in this vicinity for the General Conference. Sister Gladys Teeter, assistant chorister of the stake was also at Grandview on September 23 in the interest of the Department of Music. She occupied the seven o'clock hour, giving a very encouraging and instructive talk.

The church at Lees Summit is doing nicely. Brother Roderick May is a faithful pastor. He has made it possible to have many different speakers from Independence, which is a big treat to the Saints there.

On Sunday, September 9, Brother Baker occupied the morning hour, giving a splendid sermon. In the evening the orchestra from Walnut Park Church in Independence gave a concert which was followed by a sermon by Elder John Dowker.

On the evening of Sunday, September 15, at the Memorial Hall, the Independence choir rendered some very beautiful music. It was appreciated and enjoyed by a large audience.

Some of the priesthood occupied the morning hour on Sunday, September 23, giving sermonets on stewardships. The evening hour was occupied by Patriarch F. A. Smith.

Wyeville Church Nearing Completion

WYEVILLE, WISCONSIN, September 27.—The new church at Wyeville is nearing completion. It has been in use over a year, but the finishing has been slow, owing to the fact that most of the labor has been done by members of the branch after their day's work has been finished. The church has a large basement with furnace, a fully equipped kitchen, a large room for recreation, as well as rooms for Sunday school and Religio classes.

Some of the brothers of the branch planted seven acres of potatoes, hoping to buy new pews for the church with the proceeds, but the early frost put a sudden end to that enterprise. However they refused to become discouraged.

Union prayer meetings are held every Wednesday evening. The Department of Recreation and Expression meets every Friday evening with a half hour of study. The study hour

is followed by programs and games, which are alternated. A special program committee is in charge of the program work. The games are in charge of the leaders of the boys and girls and both old and young enjoy the fun. A volley ball and net, also an indoor ball and bat, have been purchased with funds raised from a basket supper.

The Department of Women is creating a great deal of interest in their work, several belonging to their classes who do not belong to the church. At present they are studying the child care course. A great deal of the success of this department is due to the visits of Sister Effie Hield of the Southern Wisconsin District, and the encouragement and help of Sister Leta Colbert of Chetek.

The Oriole girls are now getting too grown up for the Oriole work so a group of Temple Builders will be organized during the next district conference. The girls have formed a gymnasium class which meets in the church every Friday before the Department of Recreation and Expression meets. Several girls outside the church belong to this class.

In the branch business meeting last year form four was adopted, and so far has proved very successful. All departments work in unity, and the program committee especially has done good work as a good program was given at Easter, one on Mothers' Day, and one on Children's day. Each of these programs was one put out by the church.

This branch has no pastor, and the only sermons heard are those preached by missionaries who occasionally visit the branch. But the priesthood is faithful and the branch president, Elder Floyd Griswold, deserves commendation for his untiring efforts, as he is young in the work as well as in years. Many of the members have been blessed through administration as some severe cases have been healed instantly. Naturally the visits of missionaries are eagerly anticipated, as we are anxious to hear the restored gospel.

Arkansas Meetings Increase Membership

WIENER, ARKANSAS, September 24.—Elder E. A. Erwin has just closed a five-day meeting where fine interest was manifest. Large crowds attended throughout the meetings. Four were baptized.

Missionary and Wife Hurt in Accident

INDEPENDENCE, MISSOURI, September 20.—Arriving at Independence with minor physical injuries as the result of an automobile accident, but still in good spirits, Elder Frank B. Almond and wife had an interesting experience to relate.

While declining to write a "Log of the Four Ninety" (Ford in this case) Brother Almond did tell the main events of the disastrous trip.

Leaving Denver early Monday morning, September 17, the couple had driven about eighty miles in their car, when they were forced to leave the main road to detour. While rounding a turn, the car was suddenly plunged over the embankment by a slope in the road, and was hurled below, overturning three times. Sister Almond was pinned underneath the car but with help, which arrived immediately, was soon removed. The injured occupants were taken to a hospital at Lyman, a near-by town, and treated. It was found that only minor injuries were suffered, Sister Almond breaking her thumb and receiving some cuts about the body, while Brother Almond received a dislocated shoulder.

It was soon learned that Sister Almond was a nurse, and the doctor in charge, needing an extra nurse for an urgent case, prevailed upon her to take the case for the night.

The car was found to be a total wreck, so Brother and

Sister Almond continued their journey the following day on the train.

Nothing short of a miracle saved the couple from serious injury or death, as the car was demolished in its triple overturn down the embankment.

Missionary Reports a Full Month's Work

INDEPENDENCE, MISSOURI, September 27.—Elder Richard Baldwin, missionary to the British Isles, reports the following items for the month of August: Sermons preached, 22; times in charge of services, 24; total services attended, 52; baptized, 21; children blessed, 3; administrations, 11; patriarchal blessings, 31; pastoral visits, 28. Brother Baldwin evidently finds plenty to do in England.

Clitherall Branch Visits Almora Saints

BATTLE LAKE, MINNESOTA, September 26.—A departure from the regular program was planned by the officers of the Union Branch at Clitherall, Minnesota, for Sunday, September 23. An appointment was made for preaching to be held at the little town of Almora, about twenty miles distant where there are a few families of Saints. The Clitherall Saints expected to attend in a body. However, word was received on Saturday that some Frazee Saints were coming to attend services in Clitherall that day, so only one car load was permitted to go to Almora, where Elder Alonzo Whiting preached to a good crowd in the Presbyterian church.

An enjoyable prayer meeting was held in the afternoon at the home of Brother Horne. This was a treat to the Almora Saints, as they cannot attend services often.

In spite of the small crowd at Clitherall, the day was profitably spent with the regular services and in the pleasant association of the Frazee Saints.

Baptisms Result of Oriole Work

TERLTON, OKLAHOMA, September 23.—The baptism of four girls has recently taken place, all of whom had been converted through taking part in the Oriole work. The parents of two of the girls are not members.

The Temple Builders have also been organized quite recently.

Sister Alice McGeorge, of Idaho, is now visiting the Saints of the Terlton Branch. She was formerly a member of the branch and was instrumental in bringing the work to this place. She is teaching school here this winter, and her presence will be much appreciated by the Saints.

Northwestern Ohio Holds District Conference

BRADNEE, OHIO, September 25.—Despite the gloomy and rainy weather that had prevailed for some time, the district conference of the Northwestern Ohio District, held at Saint Marys on September 22 and 23, was quite representative, as there were in attendance members from every branch in the district except one, and we believe this branch would have been represented had there not been a misunderstanding as to dates.

A prayer service was held Saturday morning, September 22. In the afternoon there was a larger attendance, and a business meeting was held in which district officers were elected for the coming year. The evening was given to the Department of Recreation and Expression.

Priesthood meeting was held Sunday morning at 7.30, which

was followed by a short period devoted to Sunday school work, after which a social service was held. A fine spirit was manifested at this meeting, and different ones testified as to the truthfulness of the work. Before the service was dismissed, four ordinations took place—one elder, two priests, and one deacon. Preaching services were held both afternoon and evening.

It is hoped that all will support the new officers, for only by unified effort can anything be accomplished.

Small Branch Holds Regular Meetings

SPEARFISH, SOUTH DAKOTA, September 24.—A recent religious survey of the city and adjacent territory showed that there are only seven Latter Day Saints at this place, nevertheless regular services are held as follows: Sunday school at 10.30 a. m., preaching at 11.30, and Book of Mormon study at 8 p. m., prayer service Wednesday night, and sacrament service the first Sunday of each month instead of preaching.

Brother F. E. Cohrt is the mainstay in the pulpit, but is relieved occasionally by Brother G. W. Newton, branch president, and Brother J. C. Mabbott. The text is closely followed in the Book of Mormon study, and the common feeling is that much knowledge of the work is being gained.

The membership has again been depleted by the departure of two young ladies for Graceland: Alta Willard and Dorothy Mabbott. However all are glad that they have had the opportunity to attend even though they will be missed in the branch.

Several members of the missionary force have visited the branch this summer. Elder A. M. Chase and wife were here in midsummer for a week's services, and returned a few weeks later accompanied by Brother and Sister S. A. Burgess. Between these visits Brother David E. Dowker and family stopped over night on their way from San Francisco to Des Moines. Few outsiders came to hear these brethren, but the Saints were strengthened and encouraged by their visits.

Saints Widely Scattered at Farmington Branch

FARMINGTON, KENTUCKY, September 27.—The branch at Farmington is not flourishing at present, as the Saints are widely scattered. Only six members live close to the church. All the rest live four miles or more away so that they cannot attend church often. The only officer in reach of the branch is Brother H. R. Shupe, the presiding priest.

Elder William Bath was here in the spring to preach the funeral of Sister Jessie Mangrum who died on April 30. He returned in June and preached for two weeks at Belle City, about four miles from here, to large crowds. He also preached several times at Farmington at the close of the meetings in Belle City.

Scripture Text Post Cards

A new series (No. 349) in five designs. In beautiful colors and appropriate scripture quotations.

These cards will carry not only your personal message, but in addition express the finer sentiments of gospel belief. Most appropriate for the thoughtful Saint.

Appropriate for every season. Price 20 cents a dozen (five designs) \$1.25 per hundred.

HERALD PUBLISHING HOUSE
Independence, Missouri

www.LatterDayTruth.org

San Francisco Entertains Visitors

SAN FRANCISCO, CALIFORNIA, September 23.—San Francisco is a sort of receiving station on the Pacific Coast where our missionaries find friends and a stopping place. Apostle M. A. McConley and wife were here on September 12, and Brother McConley preached at the Wednesday evening service.

Apostle Clyde F. Ellis and family arrived on September 13 but left on the 15th anxious to reach home.

The meetings are quite well attended. Visitors and strangers are almost always present. Soldier and sailor boys are not uncommon, and they come from all over the world. On September 16 District President J. D. White was present and preached for the Saints. Other speakers of late were Branch President J. A. Saxe, H. B. Simpson, Cecil Hawley of Oakland, Emery Parks, and Brother Shippy.

Four groups have been organized in different parts of the city and another is to be organized this week. All meet in their own groups every Wednesday evening.

Sixty-nine were present at Sunday school on the 23d. The Department of Recreation and Expression is doing nicely, and the women's organization is still flourishing. The Saints are mostly well and happy.

A regular priesthood meeting was held on September 17 where the good of the cause was discussed.

Glasgow Branch Membership Grows

GLASGOW, MONTANA, September 26.—District President James C. Page puts his car to good use in filling Sunday night appointments near Glasgow. In August he baptized Mrs. James Kent and her sixteen-year-old son, who live twenty-seven miles west of Glasgow. Other points visited are Nashua, where a Sunday school has been organized and a good interest aroused; Grain, forty miles northeast of Glasgow; Baylor, thirty miles north; and Galipin, fifteen miles southeast. Elder Page is invited to Baylor for October 7 to address a union gathering.

The branch at Glasgow was organized in December, 1919, with twenty-two members, which has now been increased to thirty-five. The Saints meet in a large hall, seating about two hundred, which is located in the heart of the city. Elder E. D. Chase presides over the Sunday school.

Brother Earl Wilcox is at the head of the Department of Recreation and Expression, which meets on Friday night. The program for October 2 is the first set of a series of slides on the Bible. This set includes the creation and continues down to the receiving of the law by Moses.

Three weeks ago a young people's prayer meeting was started with Brother Joseph Sandige in charge. Thirteen were present. It is hoped that these meetings will prove a success. Prayer meeting for the older members is held every Wednesday night at the home of the members. One advantage of holding the meetings in the homes is that those who do not go at other times have the meeting brought to them occasionally.

Sister Page took the Oriole Girls for a hike to the river on September 14 where they enjoyed a wiener and marshmallow roast. Brother Page brought them back in his car in time for the Department of Recreation and Expression meeting in the evening.

The family of Webster Rogers, from Roanwood, has recently moved to Glasgow to attend school which makes a worthy addition to the numbers here as there are nine in the family. Juanita Richardson, from Malta, is also attending the Glasgow high school.

Brother and Sister Page spent Sunday, September 23, at

Andes where they have a farm. Brother Page spoke three times to the Saints of the Andes Branch, also addressed the Sunday school, held a meeting of the priesthood, and showed some pictures after the evening sermon.

New Branch at Sherrill Thriving

SHERRILL, NEW YORK, September 26.—The Sherrill Branch membership has been reduced by the organization of the Syracuse Branch. The new branch, however, can more adequately administer to the needs of that big city than could the older organization at Sherrill.

The Sherrill Branch opened about four years ago and the church building is still adequate for the membership. A large room on the second floor is unfinished and unused. This will allow for expansion. An anteroom to the auditorium and a room in the rear are in use and have proved of great service. The building is in a church district, two new ones being recently built, the Episcopal and Methodist Episcopal churches.

Brother Arthur Allen, district president, visited the branch recently and held special services. Brother George Robley often visits the branch and his sermons are much enjoyed.

The Sunday school is progressing rapidly under the supervision of Orville Comfort.

A corn and wiener roast was held early this month, at which a good attendance foretold a good time.

The regular attendance at services is about twenty. This is considered a good number for the size of the branch.

Elder Floyd Rathbun and family, formerly of East Pharsalia, are now with the branch.

Miss Elsie Elms, a nonmember who spoke on "The American in reality" at the late district conference, is expected to lecture at the church shortly. She will attend the Eastman School of Music in Rochester again this winter. She also plans to attend a general conference at some time in the future.

Cold Corners Church Dedicated

WAGNER CITY, ILLINOIS, September 12.—The church here, known as "Cold Corners" was recently dedicated. A large crowd attended the ceremonies, Brother Henry Sparling delivering the address.

Following the services a dinner was given in a beautiful shady grove. Music was then furnished by some visiting Saints.

At 2.30 there was preaching, and again at 7.30, by Brother Sparling.

A basket dinner was held at Poplar Creek Sunday, September 16, with a good crowd present.

The "Cold Corners" branch has taken in new members recently, several being baptized.

Elder Jefferson Henson is the branch president, and he is active in bringing new life into the work.

The church was repaired and repainted preparatory to the dedication services.

Tribute Paid to Missouri Roads

INDEPENDENCE, MISSOURI, September 30.—Elder J. F. Martin in his sermon Sunday morning at the stone church, paid his tribute to Missouri roads in the following verse:

"Missouri, Missouri, I've often heard of you,
Your fields are so lovely, your skies are so blue;
But speaking of roads now, you surely are there,
With your roads, Missouri, no State can compare."

MISCELLANEOUS

THE SAINTS' HERALD

Children's Home Needs a Cook

The Children's Home at Lamoni, Iowa, is in need of a cook. Any party interested write Zilpha Monroe, Superintendent of Children's Home, Lamoni, Iowa; or telephone 267.

Central Oklahoma Reunion Committee

Reunion committee of Central Oklahoma is as follows: Earl D. Bailey; missionary supervisor, whoever may be appointed; T. P. Greenwood; W. A. Ammermon; W. P. Rumsey; Jack Koshiway; Robert Small; H. K. Rowland; E. D. Dillon; B. R. Hixon; A. H. Christensen; and Alice McGeorge. In the issue of the SAINTS' HERALD of September 12, it would appear that T. P. Greenwood was the missionary supervisor.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

The Sunday night radio program for October 9 at 6 p. m. will consist of contributing numbers by General Conference visitors, instead of the programs as usually announced.

Our Departed Ones

WITMORE.—Elizabeth Susan Witmore was borne October 11, 1837, in Rockingham County, Virginia. Died August 29, 1923. Leaves one daughter, Margaret, and one son, Charles; also six grandchildren and two great-grandchildren. Funeral sermon by George Jenkins. Interment at the Salem Cemetery.

BROWER.—Alpheus Clark Brower, jr., son of Brother and Sister A. C. Brower, was born January 3, 1913. Baptized June 12, 1921. Died at Independence, Missouri, September 13, 1923. Leaves parents, two brothers, Clyde L. and Harold L., his grandparents, Mrs. Karren Carstenson, and Mr. and Mrs. Fred McWethy. Funeral sermon by George Jenkins. Interment in Mound Grove Cemetery.

HIGGINS.—Clara A. Higgins was born December 31, 1877. Died at the Independence Sanitarium, August 9, 1923. Funeral sermon from the Saints' Church at Nebraska City, Nebraska. Funeral sermon by Hubert Case. Leaves husband, H. A. Higgins; a daughter, Mrs. Ruth Williams; a mother, one brother, and two sisters.

GANO.—Allie Gano was born on December 3, 1871. Died at her home near Arkansasaw, Wisconsin, September 14, 1923. She had been in poor health for some time, but the direct cause of her death was sudden. In years past she has acted as the superintendent of the Porcupine Sunday School, and has been one of the earnest workers of that branch. Funeral from the home. Sermon by L. Houghton.

CONLEY.—Thomas H. Conley was born in Springfield, Ohio, December 23, 1858. Married Elizabeth Ranbarger, May 19, 1878. Baptized October 21, 1917. He has made Arizona his home for the last eleven years. Died at the home of his daughter, Mrs. Maude McSpadden, August 15, 1923. Funeral from Whitney Parlors. Sermon by J. R. Johnson. Leaves widow, two sons, one daughter, and nine grandchildren. His children are: W. D. Conley, of Kansas City, Thomas E. and Mrs. McSpadden, of Phoenix, Arizona, and Brother David Conley, of Soldier, Kansas. Two daughters have preceded him.

FENNER.—Joseph Herbert Fenner was born at Johnston, Rhode Island, March 10, 1870. Baptized March 4, 1894. Ordained priest October 29, 1899. Married Cora Belle Randall, June 27, 1897. Died at his home at Greenwood, Rhode Island, September 16, 1923. Services at the Remington Funeral Home, in Providence, Rhode Island. Sermon by Patriarch J. D. Suttill. Interment at Coventry, Rhode Island. Leaves wife, one son, and two brothers.

BARTHELL.—Lola M. Barthell was born near Tilden, Nebraska, in 1898. In 1917, she married Nathan Wilson, who died four years ago, leaving his widow and one son. Baptized some years ago. Married Carl Barthell, January 8, 1923. Died at Kola, Nebraska, September 17, 1923. Sermon by F. S. Gatenby. Interment in Chambers Cemetery.

DYKES.—Mary Effie Peasley was born in Bloomington Township, February 20, 1865. Lived in Muscatine County, Iowa, all her life with the exception of three years when she taught school in the western part of the State. Married C. G. Dykes November 11, 1885. In early life she was a member of the Friends' Church. Later she was baptized into the Reorganized Church. After a long illness of cancer of stomach she died at her home in Park Place, September 16, 1923. Funeral from the Saints' church at Muscatine. Sermon by Wesley W. Richards. Interment in Bloomington Township Cemetery. Leaves husband, three daughters, one brother, and nine grandchildren.

ANDERSON.—William Thomas Anderson was born at Parsons, Kansas, May 30, 1873. Married Vera McVay, June 10, 1910. Died at Mount Washington, Missouri, September 19, 1923. Funeral from the Mount Washington church. Sermon by Ammon White. Interment in Mound Grove Cemetery. Leaves wife; one daughter, Helen; one son, Charles; aged father, G. S. Anderson; three sisters, and one brother.

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

CONTENTS

EDITORIAL:	
Sixty-Ninth General Conference Opens	925
Clyde F. Ellis Ordained	927
From the Log of the Four Ninety	927
Nemo's Noddings	928
CONFERENCE REPORTS	929
LETTERS AND NEWS	940
Aura Fike Jones.	
MISCELLANEOUS..	947

Autumn Leaves for October

The cover feature of the October *Autumn Leaves* is a photograph of Alice Viola Pualani McConley, three-year-old daughter of Apostle and Mrs. M. A. McConley who have been in Australia the past few years. Little Miss McConley sings solos in street preaching services, and thereby helps to attract audiences.

An interesting sketch of a thriving little Sunday school in the Australian bush, by Mrs. M. A. McConley, is characteristic of the sort of material to be found in each issue.

This number is strongly a human interest number. Marcella Schenck, author of "Social graces," has a humorous letter on attending a musical concert. Bessie Sodersten, teaching in a state institution in western Iowa, gives us an intimate view of how a great commonwealth cares for its unfortunate children.

Our poets are in evidence, with their inspiring product. S. A. Burgess gives us an interesting experience in delusion, how for several days while ill he lived a sort of dual existence. For diversion he extracted the square root of two and the cube root of three to six places to find out the difference.

Emma Burton tells of a dream trip to the moon. "Rome Wild" excites us with an account of a battle with bees. There is a typical experience of the Illinois school-teacher out West, who accepts a life job of teaching one. Experiences at a Utah Mormon conference are told by J. E. Wildermuth.

These are a few of the items one is furnished in having *Autumn Leaves* come to the home. There are many others, all worth while. The magazine is monthly and costs \$1.75 a year.

Several tents on the Campus care for the needs of the General Conference.

There is the big tabernacle tent, seating over three thousand people, especially made for the occasion. Then there are two tents used for the cafeteria, seating two hundred fifty at one time. Besides these, there are two smaller tents, one for the Herald Publishing House and one for special committees, chief of which is the committee on credentials.

The Campus paths and driveways, made muddy by the rain of the past few days, are drying up. It is hoped that good weather will attend the conference henceforth.

From the Log of the Four Ninety

(Continued from page 927.)

So he resolved to strip life of its impedimenta in order that he might live. To dwell in a hut made with his small hands. To eat bread baked by himself from corn that he had ground. To wear clothing for warmth and not for show. To work perhaps six weeks each year for wages and make the returns support him the balance of the year that he might have leisure to study, to think, to make friends with woods and waters, with the chipmunk and the turtle dove. For his experiment he selected one of the most beautiful spots imaginable, the shores of Walden Pond. Here he built his cabin, mostly from material near at hand, even burning shells from the shore to make lime for the plaster in his chimney, "making no haste with his work," but rather "making the most of it." He writes:

Near the end of March, 1845, I borrowed an ax and went down to the woods by Walden Pond, nearest to where I intended to build my house, and began to cut down some tall arrowy white pines, still in their youth, for timber. It is difficult to begin without borrowing, but perhaps it is the most generous course thus to permit your fellow men to have an interest in your enterprise. The owner of the ax, he released his hold on it, said that it was the apple of his eye; but I returned it sharper than I received it. It was a pleasant hillside where I worked, covered with pine woods, through which I looked out on the pond, and a small open field in the woods where pines and hickories were springing up.

His purpose in going to Walden he sets forth thus:

I went to the woods because I wish to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary.

Of the lake and surroundings he wrote:

The scenery of Walden is on a humble scale, and, though very beautiful, does not approach to grandeur, nor can it much concern one who has not long frequented it or lived by its shore; yet this pond is so remarkable for its depth and purity as to merit a particular description. It is a clear and deep green well, half a mile long and a mile and three quarters in circumference, and contains about sixty-one and a half acres; a perennial spring in the midst of pine and oak woods, without any visible inlet or outlet except by the clouds and evaporation. The surrounding hills rise abruptly from the water to the height of forty to eighty feet, though on the southeast and east they attain to about one hundred and one hundred and fifty feet respectively, within a quarter and a third of a mile. They are exclusively woodland.

Though I am acquainted with most of the ponds within a dozen miles of this center, I do not know a third of this pure and well-like character. Successive nations perchance have drunk at, admired, and fathomed it, and passed away, and still its water is green and pellucid as ever. Not an intermitting spring! Perhaps on that spring morning when Adam and Eve were driven out of Eden Walden Pond was already in existence, and even then breaking up in a gentle spring rain accompanied with mist and a southerly wind, and covered with myriads of ducks and geese, which had not heard of the fall, when still such pure lakes sufficed them. Even then it had commenced to rise and fall, and had clarified its waters and colored them of the hue they now wear, and obtained a patent of Heaven to be the only Walden Pond in the world and distiller of celestial dews.

There is a certain fascination about the life of woodland hermits—especially such charming philosophers as Thoreau. Having read and loved his

works in early life, the opportunity to visit Walden was greatly prized. And on the day of our visit we had a striking testimony of the power of men to draw disciples after them. By the cairn of rocks which now marks the site of Thoreau's cabin, sat an elderly man with a copy of Walden by his side. Upon forming his acquaintance, we learned that he was an admirer of Thoreau who had come on foot all the way from Texas to dwell a while by Walden Pond and read the book at the spot where it was written, among the pines and by the waters of the little lake. He called himself, "Jack Taylor, lone camper, gypsy scholar, and loiterer." Eccentric no doubt, but a sincere disciple, and one with whom Thoreau would have delighted to converse.

Thoreau was an individualist—intolerant of convention—not fitting well into the order of things. Indeed the order of things rather resented him, and it is said that civil authority pursued him and threw him into Concord jail because he had not paid certain small taxes. Whereupon his friend Ralph Waldo Emerson came in great distress, exclaiming, "My dear Thoreau, why are you in jail?" at which Thoreau with much gravity replied, "My dear Emerson, why are you not in jail?"

His philosophy would hardly produce an ordered and complex society. It would breed a race of individualists. Rather it would breed no race, since it seemed to make no provision for marriage or the raising of a family (unless women and children content with stark simplicity could be found) or for the doing of much of the world's work. But probably if Thoreau were here he would reply characteristically that much of the world's work were better undone. And he might even retort that his associates under *their* scheme of things had found it impossible to breed a race, since the old New England stock is dying out; and young men to-day frankly state that they cannot afford to marry, or if married they cannot afford children.

But in any event Thoreau did not urge his philosophy upon others. He would have each man find how he should live and each live in his own best way. And his writings at once take one to the pine woods and the blue lakes. They are simple, fresh, rejuvenating, like the morning and the woodland path.

With reluctance we turned from Walden Pond and continued our journey. That night we spent in Haverhill, Massachusetts, at the home of Brother Frank Hatch, and were privileged to meet with the Saints at their Wednesday evening service. There was the rather small attendance usual with small branches at the midweek meeting. But we felt to tell them that if we dared to write another beatitude, it would be, "Blessed are the old stand-bys, for they can be depended upon." It is easy to be enthusiastic at conference, or during a reunion or a revival; but the men and women who work steadily away all during the year are the ones who count in branches big or little. And we reminded them also that they did not meet alone, for on that evening many groups of Saints in all parts of the country and in other lands were meeting, so that they could think of it as one great religious service in which they had part.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, October 10, 1923

Number 41

CONFERENCE NEWS

TUESDAY, OCTOBER 2

The second business session of the General Conference opened Tuesday, October 2, at 2 o'clock. The weather was favorable, after having been stormy and threatening for a few days past.

The conference is now well organized, and the various quorums were in session yesterday following the business session. For the first time they are enabled to meet on the conference grounds. Other years they have had to meet wherever room could be found, and that was usually in far places. This year the Institute Building on the Campus affords plenty of room for all.

The minutes of the opening session were read by the church secretary and by motion were approved. The Presidency announced the following appointments to complete the organization: R. S. Salyards, church secretary, and P. G. Fairbanks, assistant secretary, as secretaries; Howard W. Howard, conference stenographer, to select assistants; A. N. Hoxie, jr., church chorister, to select assistants; ushers to consist of organization of the deacons in Zion, Henry Stahl in charge; reception committee, R. V. Hopkins, E. C. Harrington, George A. Gould, and J. A. Gardner; committee on administration to sick, G. E. Harrington, D. E. Dowker, and C. Ed. Miller.

President Elbert A. Smith

President Elbert A. Smith made the following statement:

We are in something of a quandary this afternoon. Brother Frederick M. Smith, as you probably have learned, is ill. He was not able to be at the prayer meeting this morning, over which he was to have presided. He is not able to be here this afternoon. We, not having personally seen him, simply having had conversation over the phone, do not know just how ill he is, but he does not stay in bed unless he is feeling quite badly. Brother McDowell and I have absolutely nothing in the way of business for the conference. If there is any business, President Smith has it in his case. However, we know of very little matter to come before you at this time.

There has been no time for the deliberation of the quorums upon matters that may come before the conference, and, as I have said, we are placed in a quandary. After consultation with the president of the Twelve, we have decided to occupy this afternoon with a series of speeches from men representing different parts of the work, who may speak on different problems touching their work, such as pastoral, missionary, evangelical, and so on. This was the custom for many years in the church—to begin the conference with such a symposium. Perhaps we may make a grace of a necessity and occupy this afternoon in that way. These speeches need not be long. I will ask the men to occupy a reasonable length of time, and then you can form some opinion as to their idea of a reasonably short speech.

Last summer it was my privilege, as well as Brother Mc-

Dowell's, to visit the Kirtland Temple. I visited it on the way east, and on the way returning, and felt again, once more, the wonderful spiritual influence in that building, and while there I could see why it was that it was necessary that a temple should be built. Not that it was necessary that God should have it in order to meet man. God can meet man anywhere: in the mountain, on the desert, or by the sea, but it was necessary as a help to the Saints of God themselves to get into a condition to meet God. Having made their very great sacrifice, which shames anything you and I have done, to build that building, having thus devotedly consecrated themselves to that work, then having come to the sacred and solemn courts of that temple, they were greatly helped to meet God; and I do not doubt that everything occurred that they say they witnessed.

In charge of the temple this summer has been a man long known, honored, and loved by the Saints. Brother F. G. Pitt and Sister Pitt have been conducting visitors through the temple, and I can say that in appearance, in personal presence and address as well as in spiritual qualifications, they harmonized perfectly with their surroundings and with their task.

The last Sunday afternoon when I was there, Brother Pitt told me that about 450 strangers had visited the temple and received spiritual instruction. Brother Pitt takes these people in groups and preaches the gospel to them in the courts of the temple. A great missionary undertaking, as well as evangelical.

Perhaps you will wonder what my idea is of a reasonably short speech; so I had better cut this short and ask Brother Pitt to speak for a few minutes about the temple work.

Patriarch F. G. Pitt

Patriarch F. G. Pitt, in responding to the introduction, spoke on Kirtland Temple experiences. At the suggestion of President Elbert A. Smith, the hymn sung at the dedication of the Kirtland Temple, "The Spirit of God like a fire is burning," was sung by the assembly.

Evangelist F. G. Pitt addressed the congregation, telling of his recent experiences at the Kirtland Temple as host to visitors.

Following the year of the church organization about fifty families moved to Kirtland, Ohio. Joseph Smith the Prophet was commanded to build a temple. It was begun in 1833 and completed in 1836 at the cost of about \$60,000. It would cost now at least \$250,000. The building is unique in many ways. A set of pulpits is at each end of the building. At one side the bishops, priests, teachers, and deacons are seated. In another place are the elders, high priests, and the high council.

There are several styles of architecture represented in the temple. They are Roman, Doric, Egyptian, and Corinthian, Gothic, and Colonial. They harmonize and are beautiful.

This building was built by divine direction. No architect was employed. Men and women built it, made great sacrifices, and built well. Visitors praise the building. The temple was unoccupied for over thirty years. Sheep and cattle

roamed the building. This condition was caused by the death of the Prophet. He was killed at Carthage, Illinois, in 1844, because he claimed God could speak as of old.

The church was thrown into confusion when the Prophet was killed. Factions split off, among them the Utah faction. Polygamy afterwards was introduced. Joseph Smith gave a revelation saying but one wife was right.

In 1860 Joseph Smith, jr., took his father's place. The courts recognized the Reorganized Church as the successor of the original church. The temple was then repaired.

Visitors are told what the object of the church is. The gospel was lost, and ours is the restored gospel. All churches have some gospel but not all. We need all. Churches do not unite because they do not know how. We believe in a divinely called ministry that represents God with authority. The first principles of the gospel are then told to the visitors. There is no baptism of children because they have no sins. We bless little children as Jesus did.

Our belief in healing of sick is most difficult for people to believe. They cannot understand why we are not Christian Scientists.

Jesus came to save all the world. His mission is not complete until the whole world is saved. His church as we represent it is for spreading the gospel.

Many people visit the temple every year. Thousands hear the gospel that otherwise would not hear it. They feel God's Spirit present and wonder what it is.

The world is ripe for the gospel of Christ. They are looking for what we have to offer. By the help of God's Spirit the work will move forward.

President Elbert next introduced Apostle J. A. Gillen who spoke on the missionary opportunities of this hastening time.

"It was well said by the previous speaker," said Apostle Gillen, "that the 'field is ripe unto the harvest.'"

Apostle J. A. Gillen

In making his observations of the quorum with which he was identified, he said that he wished it were possible for everyone in the hearing of the sound of his voice to sit with the brethren of the Twelve for two weeks, that they might sense to some extent the grave responsibilities that rest upon the missionary arm of the church. In his labors with these men he had learned to know them as godly men, men consecrated to the service of God.

He stated that there were two special factors that were essential to the progress of this work. One was sacrifice, the other consecration. These two, he said formed the wonderful foundation of our faith.

An individual once asked him if he thought there would ever come the time in this church when there will be no longer the necessity of making the sacrifice we are now trying to make. Apostle Gillen answered the question thus: "I hope and pray that the time will never come to this church when we will be relieved of the necessity of making sacrifice; for as I look upon the great work of Jesus Christ, it brings forcibly to my mind this thought that the work as it relates to our Savior among men was conceived and carried forth in sacrifice, and will continue to require sacrifice until the mission of Christ has served its purpose among men."

He spoke of men in the audience who had performed their work in sacrifice, honoring them for that which they had done. He paid high tribute to his mother whom he said had borne her burdens and sacrifices without a murmur, and concluded by saying that we should consecrate our all, whether it be talents or whatever it be in our possessions. He closed with a feeling statement of his love for and confidence in the church.

Following Brother Gillen's talk, the congregation sang,

"Send forth the sowers Lord," which, as Brother Elbert said, while not in the conference song leaflets is yet in the hearts of our people. Brother Cyril Wight, president of the Lamoni Stake, was next called upon, and spoke on pastoral problems.

Cyril E. Wight

When Brother Wight's father was called to the other side, the family wished the funeral sermon to be preached by Brother Elbert A. Smith. In that sermon Brother Smith said the departed left a wealthy heritage—that of many friends. Brother Wight feels that he has been privileged to retain many of those friends. He has also made many new ones since he has taken up himself the duties of pastoral work.

Brother Wight feels that when a missionary is called to work, that work must not be in vain. Two fundamental ideas were presented in the address of Brother Wight. First, the missionary service must be conserved. When people are brought into the church they must not be allowed to drift. Second, full and complete preparation is necessary by each individual before Zion can be redeemed.

Bishop James F. Keir

Bishop James F. Keir was asked to speak as a representative of the Presiding Bishopric. He told the people gathered in the tabernacle of his work in the financial department. Relating a dream, he said the Lord spoke to him saying, This testimony is to those who are faithful in keeping the commandments in paying their tithing.

The testimony to Brother Keir was that the temporal law must be taught the people and that it was his mission to teach.

It has been Brother Keir's experience that the law of tithing is just as important as the law of being baptized. Christ told his disciples to go out and "teach them to observe all things." So with the church to-day all laws must be observed.

This is the day of sacrifice and of tithing. But the tithing is not sacrifice. When we go beyond tithing then we have sacrifice. Surplus is not sacrifice but free will offering is.

The spirit of the age is to live above one's income. We must learn to live within our income. Do not discourage anyone in doing what God has commanded.

"Am I my brother's keeper?" "Yes," said Brother Keir. He continued: "I want to make a pledge this afternoon. I want to pledge myself before God and before this audience that during the coming year I will seek to repress my unnecessary wants, that I will exercise care in expenditure of every dollar that comes into my hands, that I will observe the law of God and be found faithful."

Patriarch F. A. Smith

The Presiding Patriarch, F. A. Smith, spoke in harmony with the preceding speakers who, he said, pretty well expressed his thoughts.

He said that when he was a boy he declared he would never be a preacher, but like others then on the stand, he had to take it back.

For a number of years Brother Smith was a miller. He was sent to Salt Lake City on business, but he regretted the move because he feared that he might also be asked to do missionary work in that city, and it was his desire as a boy not to go into the ministry. However, in a few years he accepted his first office in the church and to-day is a loved member of thirty years' standing.

The Saints of to-day cannot conceive the difference between the demands made upon the early Saints and those of to-day. The sacrifices were very great. Have we to-day backed the missionaries so they may offer to the world peace,

certainty, assurance, confidence? Can we ask God to bless our services if we are not willing to put on the character of Christ?

We need an army of missionaries in the field to-day. Then would we be performing the work in a measure. God is waiting for us. It is for us to awaken to our responsibilities.

Brother Smith asked the question of each one, What are you doing?

Must this church divide and fail, or will we rally to the cause? God will raise up another people if we are not ready. Brother Smith, however, is confident that God's hand is in the work.

A series of notices and announcements was read.

The assembly sang as a closing number, "Praise God from whom all blessings flow," and benediction was pronounced by President F. M. McDowell. Adjournment taken at 3.50 p. m.

WEDNESDAY, OCTOBER 3

The third business session of General Conference opened to-day with President F. M. Smith back in the chair after a day's absence caused by sickness.

A feature of each day's service is a quarter hour of congregational singing as the delegates and ex officios are being seated.

President Floyd M. McDowell called the business session to order and No. 6, "God is marshaling his army" was sung. Opening prayer was by Apostle E. J. Gleazer of Boston.

No Limit on Speeches

The minutes of Tuesday's session were read and approved.

The following motion was moved and seconded: Resolved that the speeches on any subject during this conference be limited to twenty minutes. A motion to lay this resolution on the table was made and seconded and without debate was voted by a large majority.

The secretary announced the following as tellers of the conference: L. G. Holloway, F. A. Russell, L. F. P. Curry, J. E. Bishop, Charles F. Church, E. L. Traver, Arthur Allen.

The following motion was presented:

Rules of Representation

"Resolved that the rules of representation adopted on April 12, 1881 (General Conference Resolution No. 234) be hereafter the rules to govern this body."—Edward Rannie.

Brother Rannie made the following statement:

"*Brother Chairman:* I would like to move the adoption of the above to-day and if it receives a second then I will move that some day next week it be taken up for consideration. In that way the quorums can consider it, and when it comes back to the body it will the more quickly be disposed of."

It was moved to refer to a committee of one each from the First Presidency, the Quorum of Twelve, and the Presiding Bishopric. The motion to refer carried.

Vacancy Filled in Presidency of Seventy

A recommendation came from the Seven Presidents of Seventy as follows:

"*To the General Conference:* There is one vacancy in the Council of the Presidents of Seventy. To fill that vacancy, Elder R. L. Fulk has been selected, and approved by the Seventy in joint council.

"E. E. LONG,

"*Secretary Presidents of Seventy.*"

Brother Fulk made the following statement:

"I can assure you that this came to me as a great surprise. I was somewhat surprised this morning that my name was presented for this office, but in turning over in my mind my experiences of the past, I remembered that upon one oc-

casion I was spoken to in prophecy, and various ordinations were spoken of.

"While occupying as a priest I was told that I would yet occupy in three higher offices. I have also had impressions of this kind which I have kept to myself, that some time I might be called upon to occupy in that quorum and in that office.

"If these people see fit to put me in that office I will do the best I can to discharge the duties that devolve upon me. I ask an interest in your faith and prayers that I may do it faithfully."

By motion and vote the conference indorsed the recommendation.

New Members of Seventy

These further recommendations come from the Presidents of Seventy.

"*To the General Conference:* The following-named elders have been approved for ordination to the office of Seventy:

"E. Y. Hunker.

"V. D. Ruch.

"C. O. Johnson.

"H. I. Velt.

"A. L. Loving.

"P. T. Anderson.

"E. H. Peisker.

"William Patterson.

"A. V. Robinson.

(Signed) "E. E. LONG,

"*Secretary Presidents of Seventy.*"

Brother Hunker being in his mission in Norway, Apostles J. F. Curtis and J. F. Garver spoke in indorsement of the recommendation, and by vote the conference indorsed his ordination.

Brother C. O. Johnson also being abroad, Elder L. G. Holloway and J. E. Vanderwood spoke as vouchers for him.

Brother A. L. Loving is in New Zealand, and Elder H. W. Savage spoke of his excellent qualities, and the conference by motion and vote indorsed his ordination.

Brother Herman Peisker, of Australia, was indorsed by Apostle Paul M. Hanson, and the conference voted in favor of his ordination.

Brother A. V. Robinson, of Australia was indorsed by Elders H. W. Savage and William Patterson, and the conference voted favorably on his ordination.

Brother V. D. Ruch, who is also in Norway was indorsed by Elders J. F. Garver, F. T. Mussell, and A. M. Chase. The conference approved his ordination.

H. I. Velt, of Australia, was indorsed by Apostle M. A. McConley and Elder H. W. Savage.

P. T. Anderson Makes Statement

Brother P. T. Anderson being present made the following statement:

"I really don't know what to say to this this afternoon. I would like not to have been here and yet could have heard what you people had to say about me, but I have to speak for myself to a certain extent.

"I went to Denmark on a mission in 1905. A brother told me he thought the day would come when I would be raised to the quorum of Seventy. I laughed at him. I didn't think he knew what he was talking about, and I felt he didn't know anything about it. I have been across three times as an elder, and felt perfectly satisfied to work in that office. It takes a man to fill the office of elder, and I don't know that I am capable of carrying any more responsibility than I have now, but I have always tried to say, 'Here am I, Lord; do with me as you will,' and if it is the will of this body, I am willing to accept this office."

Apostle J. A. Gillen spoke in approval of Brother Anderson's ordination, as did Elder J. F. Mintun, and the conference by vote expressed approval.

Elder Patterson's Statement

Elder William Patterson made the following statement:

"I appreciate the confidence that is imposed in me. I sense in a degree the responsibility that shall rest upon me; but since coming in contact with the church, as a young man of nineteen years, I resolved that I was willing to go anywhere and do anything that the church wanted me to do. I feel the same way to-day. I hope that with your vote there shall come the earnestness and sincerity of your hearts, giving me your hearty support and your prayers and devotion."

Patriarch G. T. Griffiths indorsed the ordination, as did Elder J. F. Martin. The conference voted to approve.

The chair announced that the ordinations would be provided for.

"Memorial to the Martyrs"

The Presidency called attention to the report of the committee on "Memorial to the Martyrs." They recommended that this committee be no longer continued but that it be referred to the First Presidency and Presiding Bishopric. By motion the recommendation was approved.

The chair called attention to the report of the Children's Home Board.

Bishop B. R. McGuire moved the following recommendations:

Children's Home Board

That Bishop A. Carmichael be successor to himself, and also that the vacancy left by G. Leonard Harrington, resigned, be filled by Sister Martha A. Young.

Some question arose as to the number of vacancies and the length of term to be served.

A motion prevailed to refer matter of filling vacancies in the board of the Children's Home back to the Order of Bishops for a formal report.

Trustees of Graceland Elected

The chairman called attention to the report of the trustees of Graceland College, particularly the following statement:

"In connection with the above report, your attention is called to the fact that there being no General Conference in 1921, no trustees were elected that year, as ought to have been done, had the conference been in session. This situation was overlooked at the time of the 1922 conference. These three vacancies, with the two occurring regularly at this time, make necessary the selection by the conference of trustees for a three-year term to succeed G. N. Briggs, C. E. Wight, and J. F. Garver, and for a two-year term to succeed Albert Carmichael and W. E. Hayer.

"Respectfully submitted,

"J. F. GARVER, for Trustees."

"Lamoni, Iowa, September 6, 1923."

It was moved that each man named in the report be elected to succeed himself.

Bishop McGuire made the following amendment to the above motion.

"In the light of the statement of Brother Garver and Briggs [in printed report] to the effect that the three who have already occupied one year of their term be elected for two years and the other two be elected for three years." Moved that those be the terms of the men named.

Considerable discussion was had regarding the term each trustee should serve. The previous question was moved. The amendment was lost by vote of the conference. The original motion carried.

Moved and seconded that the setting of a time limit for

new business be left to the First Presidency. Apostle T. W. Williams spoke in opposition to this motion.

A motion to lay the matter on the table was voted by the conference.

Moved that the next General Conference be held beginning April 6, 1925.

Motion to lay on the table was carried.

Graceland Gymnasium

Moved to take up the matter of Graceland report and the request contained on page 929 of the Herald for October 3, entitled Gymnasium and Convention Hall.

This motion to consider prevailed.

Bishop McGuire Endorses Gymnasium

Bishop B. R. McGuire moved that the action of the Graceland College trustees in providing for a gymnasium be approved. Bishop F. B. Blair seconded the motion.

Elder E. E. Long spoke in opposition to the motion and read the following from the minutes of the 1922 General Conference Minutes, page 3284:

"Owing to the fact that there is a great deal of dissatisfaction among the ministry and the membership at large contingent upon the matter of dropping so many missionaries from active service, and believing that the greatest and most vital asset and power contributing to the success of the church, and most essential to its present crisis, is increased missionary activity; we therefore

"Resolve, That all proposed projects involving the expenditure of church finances be postponed for another year, and that the missionary arm of the church be immediately returned to appointment and activity to the extent of the financial possibilities of the church; be it further

"Resolved, That we pledge our support to the Twelve in an endeavor to carry out the spirit of Sections 114 and 122:5 of the Doctrine and Covenants, and that the expenditure of money in any sum not authorized by the General Conference or indorsed by the Council of Presidency, Presiding Bishops, and the Quorum of Twelve, be strictly prohibited." Elder Long argued that the expenditure of money for the Graceland gymnasium was a violation of this resolution.

Speech by Apostle Garver

Apostle J. F. Garver spoke in favor of the motion, and stated that in 1920 the General Conference voted \$10,000 for this purpose, and left it to the discretion of the First Presidency and Presiding Bishopric as to when and how this should be spent; therefore this was not a violation of the conference resolution of 1922 but a carrying out of the conference resolution of 1920.

Bishop McGuire's Statement

Bishop B. R. McGuire made the following statement:

"I recognize the feeling of the membership of the church upon this question. I voted in the affirmative upon the resolution which was adopted at the last General Conference to limit or curtail our expenditures.

"I also know at this time, although I did not recall a few weeks ago, or a few months ago, a resolution was adopted by the General Conference in 1914 which provides that: 'It is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for the extension of gymnasiums, dormitories, etc., until such work of extension shall have first been presented to the body for its approval.'

"My understanding of the question is that the building of this structure, the eminent necessity for which seems clear from the statement of the Board of Trustees of Graceland College, will not involve the incurring of a debt, but the funds will be raised by donations that were made without

any urgent solicitation, but because the individuals desired to make the contribution.

"At the time this matter was under consideration by the Presidency, members of the Twelve, and college trustees at Lamoni, I was in Independence, Missouri. I received a telephone message with respect to the matter, and called attention to the fact that I thought it would be unwise, and protested against any general solicitation. I do not know that any official of this church or any member of this church can compel anyone that desires to make a contribution to refrain from making that contribution, so I did not tell the citizens of Lamoni not to make any contribution to this proposition.

"When the proposal was afterward made to me that the church contribute the \$10,000 that was appropriated in 1920 for this purpose, I, at that time, saw no reason why we could not consistently, in the emergency, apply this \$10,000 to this purpose.

"I quite agree with the sentiment, which I perceive some members of this assembly feel, that when we have made a resolution we should keep the resolution. I do not believe that it makes for moral development for an individual or a church institution to make resolutions and then break them. I think the thing we ought to do is to keep our resolutions when we have made them. However, under all the circumstances, it would be to the best interests of this church to approve that which has been done, with reference to this building, and if in your judgment any of the officers of this body have been guilty of anything for which they should be censured, so far as I am concerned I stand ready to take my disciplining."

F. F. Whipper

Brother F. F. Whipper called attention to the following from the 1922 General Conference Minutes, page 3283:

"Graceland College Gymnasium

"The following was read and it was moved to adopt:

"*To General Conference: Greeting:* The following is presented for your action after passing the order by unanimous vote:

"The Order of Bishops recommends that Graceland College be authorized to raise the necessary funds for the erection of gymnasium, estimated to cost \$15,000, by subscription from the alumni and friends of the college.

"Order of Bishops,

"VERNON A. REESE, *Secretary.*

"INDEPENDENCE, MISSOURI, October 16, 1922.

"After discussion a motion to lay the matter on the table prevailed."

Elder Whipper argued that this conference action was practically a rejection by the General Conference of the proposition that Graceland College should be allowed to solicit funds for the building of a gymnasium.

Elder H. W. Savage spoke against indorsing the action of the college trustees.

Elder Lee Quick plead for the return to the "old paths" as he called them, and urged that the church funds be used more extensively in direct missionary work. His talk, while very earnest, as is typical of Brother Quick, was also full of good humor, and he had the audience bubbling over with laughter at several points in his talk. He was strongly against the gymnasium proposition.

Elder Daniel Macgregor was recognized by the chair, and the hour of adjournment having come, he was asked to yield until to-morrow at 2 p. m.

Song No. 29 was sung as a concluding number, and the benediction was pronounced by Apostle Clyde Ellis. Adjournment was taken at 4.15 p. m.

THURSDAY, OCTOBER 4

The fourth conference business session opened to-day with clear skies and a big audience in the tabernacle tent. All members of the leading quorums were present.

President F. M. McDowell called the meeting to order and "Redeemer of Israel" was sung, after which Apostle J. F. Garver offered the opening prayer.

The minutes of Wednesday's session were read and approved.

Elder Daniel Macgregor had the floor at the conclusion of Wednesday's session, and after the reading of the minutes Brother Macgregor was given the floor.

He presented the following, which was moved and seconded as a substitute:

"Resolved, that we recognize the splendid spirit of sacrifice and consecration manifested by the friends of Graceland College in contributing their funds to the advancement of its interests.

"Resolved further, that we disapprove the procedure followed in the raising of money and proceeding to the erection of a gymnasium and assembly hall as in violation of General Conference Resolutions numbered 727, 728, and the resolution adopted October 17, 1922, page 3284, General Conference Minutes.

"Resolved further, that the whole matter relating to the erection of a gymnasium and assembly hall be placed in the hands of the Presiding Bishopric."

Explanation for College Board

Elder J. F. Garver spoke following the motion by Elder Macgregor. He said he wished to clarify the report of the board of trustees as reported. The board of trustees wish to make the statement that this board will not build if the General Conference disapproves. The board also states that no debt is expected in the building matter. But it must be remembered that if the order comes not to build the gymnasium it will jeopardize Graceland College.

The board had already noted the actions of the previous conferences and found nothing to hinder the action taken on the gymnasium. The board did not intend to take from the church treasury other than the \$10,000 already appropriated.

The board knew that Graceland must have a gymnasium in view of the new laws of Iowa and the new college program. Meeting with President F. M. Smith, the board decided to do nothing until the conference acted further.

Then another plan was presented. Money was promised from other sources: \$7,500 from friends in the East; \$7,500 from men of Lamoni; \$5,000 from young people of the convention; and \$10,000 from private solicitation among friends of the college.

Then in the midst of this proposition, while the convention at Lamoni was in progress, the proposition was reconsidered. It was decided to accept the gift. The matter is now laid before the conference.

The board has asked for the \$10,000 already appropriated. The bishop promised this money. As yet none of it has been touched.

The objection that the board might have delayed, was answered by a brief story. The board might have delayed but two things might have been the result. One was that the psychological opportunity might be lost. Would the same gift be offered again under the same circumstances? Also action at this time made it possible to complete the building practically with student help.

The board is confident the conference will accept the report and not misunderstand the motives of the board.

Opposition Views of J. E. Yates

Elder J. E. Yates next secured the floor following Brother Garver. He believes the board intended to do right but the question is, Has it done so? He opposed the acceptance of the proposition, saying that \$10,000 was to be spent for the building, although the board says the money had not been spent. He also called attention to the statement of the former speaker that the board knew of the sections in the previous conference minutes, but he questioned that these objections had been removed.

The speaker then said that another purpose besides the needs of the gymnasium, was advanced, that of a convention hall, to provide meeting place for future young people's conventions. He challenged the right of any assembly or committee other than the General Conference to take an action of that kind.

The board has intended to do right, but has it done it? The delegates should reprimand the action by their vote, he insisted.

The last conference, so the speaker said, did not intend that money should be expended for any other than specified purposes.

He decried the pleasure-seeking tendency which he claimed to have noted among the young people in his ministerial work in various places.

The speaker said that if we follow the dictates of our own spirits, our work will be of no avail. It must be the Spirit of God that leads us.

Elder Macgregor's Objections

Elder Daniel Macgregor next secured the floor. He called attention to previous conference resolutions which said that business such as the building of the gymnasium, should first be brought before the conference. Yet, he said, the business was presented to another body.

As the conference heard yesterday the proposition was sponsored by certain members of the Twelve, Presidency, and Bishopric. He called attention to the fact that on this improvised committee there was one member of the Graceland faculty (President McDowell) and one member of the board (Apostle Garver) and that they were already predisposed to favor Graceland. He summarized his objections under fifteen points.

1. The board, seeing that the \$10,000 should be asked of the conference, forewent the use of this money, having already used many other thousands. But in so doing, the board has incurred a debt of honor upon the church.

2. There is no committee that equals the "musical voice" of a General Conference, he said, Why was the statute ignored?

3. Ignored the law, because he interpreted conference resolution of 1922 as forbidding this building.

4. Because it presumed to set up another organization in place of the General Conference.

5. Because it encourages administration by council rather than by General Conference.

6. Because General Conference is made subordinate to improvised committee.

7. Because it sets up a bad precedent.

8. Because it gives license to other bodies than the General Conference to set up a general program.

9. Because it constitutes rebellion toward General Conference.

10. Because it is disloyal to General Conference.

11. It provokes unfriendly feeling.

12. Hurtful of tithing of the church.

13. Endorses violation of General Conference resolutions.

14. Adds insult to injury.

15. Makes for rebellion rather than for obedience.

L. G. Holloway Favors

Elder L. G. Holloway said he felt compelled to speak on the subject because of developments since the meeting convened. The substitute motion provided for the whole matter pertaining to the gymnasium to be turned over to the bishopric. As the speaker understands it, this would allow the money to be used for any purpose. This would be wrong because individuals who have given money, gave it for a specific purpose. If this substitute motion were adopted we would have to give back \$30,000 in order to save \$10,000.

In referring to the statement of a previous speaker: Shall we break the law of God to keep the law of Iowa? the speaker called attention to the Doctrine and Covenants in which it states that we as a people should keep the law of the land and would thereby have no need to break the law of the Lord.

He concluded by appealing for support of the gymnasium project.

T. W. Williams Explains

Apostle Williams took the floor, saying he was present at the meeting in Lamoni at which the faculty, some of the Twelve, and the First Presidency were present. This body considered the matter of the gymnasium and took no action. This in no way invaded the General Conference action, for they decided to let it alone.

The speaker talked to the Presiding Bishop by phone, and it was learned that the Bishop was opposed to anything that would cause the tithing to be interfered with.

Then Brother A. N. Hoxie arrived on the grounds and was elated, as were others, over the building project. Ways for raising money were discussed, and Brother Hoxie offered to represent friends in the East and pledged \$7,500 for the gymnasium project.

Plans were laid, but Brother Williams made a public statement that nothing should interfere with the tithing and offering funds. He was for the gymnasium with that reservation.

Graceland belongs to the church and her welfare should not be left to her friends, Brother Williams said. The General Conference would be and is her best friend, outside of God.

To presume that this conference will not support Graceland is a presumption without the right of evidence.

There was an avenue open which should have been resorted to. The joint council should have been called together to consider the matter. God has provided that the joint council can act between General Conferences.

The council could have been called together, and an explanation should be made why this was not done, but do not cloud those who contributed to the matter. Place the responsibility on the men on that committee.

The President of the church made a mistake in not calling the joint council together, the speaker said, and if others think so they should tell him so manfully. Apostle Williams said he felt he himself had made a mistake in not standing out for a joint council action in the matter.

As a conclusion he said that he recognized that Graceland needs this building. That she should have the necessary means to go ahead and train our young.

C. E. Wight Explains As One At Sessions

Elder Cyril E. Wight was the next speaker. He stated that the college board refused to do anything toward initiating the building of a gymnasium. The joint council was not called together because the board absolutely refused to have

anything to do with the matter except to accept the money offered from different sources.

Why should the President of the church call the joint council together when the money offered came from outside sources? he asked.

The \$10,000 was not under consideration to the memory of the speaker. But when the Presidency and Bishopric offered the board the \$10,000 already appropriated the board accepted.

The Vote Approves Action Taken

The previous question was called and by motion ordered.

The substitute offered by Brother Macgregor was lost.

The original motion carried, which means that the Grace-land gymnasium project was approved.

Resolutions on "Common Consent"

Near the close of the conference session to-day Apostle J. F. Curtis introduced extensive preambles and resolutions.

Apostle T. W. Williams seconded the resolution which Apostle J. F. Curtis had moved.

Apostle Williams then moved that the resolution be printed and placed in the hands of each ex officio and delegate.

Apostle J. A. Gillen moved that it be referred to the next General Conference.

Apostle T. W. Williams spoke in opposition to delaying the matter.

Apostle Gillen Wishes to Defer Action

Apostle J. A. Gillen spoke in favor of deferring.

The previous question was moved.

The chair was asked if this carried with it all the previous motions. The chair ruled it did. Appeal was taken from the decision of the chair and the chair's decision was not sustained.

Previous question was voted down.

Moved as a substitute by A. H. Parsons that this matter be put into print and circulated for study and that on Tuesday next at 2 p. m. it be further considered.

Moved by Apostle J. F. Curtis that the substitute be amended by striking out the word *Tuesday* and inserting *Saturday*.

The amendment carried.

Substitute as amended carried which means that the following resolutions were the special order of business Saturday, October 6, at 2 p. m.:

The Preamble

Whereas, the law of "common consent" is fundamental in the usages and practices of the church, as contained in the following:

"All things shall be done by common consent in the church."—Doctrine and Covenants 25: 1.

". . . Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 6.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

Right of Nomination

And whereas, it has been recognized in the practice and customs of the church that the right of nomination is inherent

in membership, as explained in the following editorial, entitled "Nominations to office, etc.," by the late president of the church, Joseph Smith:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special.

Common Consent

"The common consent of a branch may be ascertained and secured when nominations to offices in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. . . .

"Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people. And by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than their membership, by just so much is there a restriction upon the membership of the branch at large, and by so much will there be a failure to obtain the common consent.

Branch Rights

"We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time, as they may choose; but we see no necessity and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."—*Saints' Herald*, July 16, 1892, pp. 454, 455.

And, whereas, the principle of "one-man power" invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church:

"It has often been asserted, and with perfect consistency with truth, that one-man power was not desirable, nor tolerated in the Church of Christ. . . .

Voice of the People

"The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

". . . To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of

the church, is to place into their hand the full power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man."—*Saints' Herald*, October 15, 1873, page 650.

The Resolutions

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of "common consent," as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

FRIDAY, OCTOBER 5

Friday's business session opened under favorable circumstances. All members of the leading quorums were present, and the tabernacle tent was filled. The bad weather of the starting days has given way to real Missouri October and many visitors who hesitated about coming in the rain and mud are now flocking to Independence.

The Campus makes a happy place on which to hold a meeting of this kind, weather such as we had at first being barred, and between meetings hundreds of Saints from all parts of the country are seen renewing acquaintance and visiting with evident pleasure.

President Elbert A. Smith called the meeting to order at 2 p. m. Song number 56, "He leadeth me," was sung, and Patriarch W. A. McDowell offered the opening prayer.

The minutes of yesterday were read and approved.

An additional report was had from the credentials committee, and by motion and vote was adopted.

Seventy Asks Legislation on Representation

The following resolution was presented by the Seventy:

"Independence, Missouri, October 4, 1923.

"To the General Conference: At a meeting of the Seventy in joint council, October 3, 1923, the following action was had:

"Resolved, that the ex officio members of the conference be seated in harmony with the rules of representation adopted by the church until otherwise ordered by the action of this body."

"It was moved further—

"That we submit this our action to the General Conference with our protest against the seating of those in this conference not authorized by our present law, as was done last year."

"Respectfully submitted,
(Signed) "E. E. LONG, Secretary."

It was moved to refer the document to the committee on representation.

F. F. Wippen Opposes Reference

Elder F. F. Wippen spoke against the motion to refer it to the committee because of existing irregularities as he claimed. The rule at present is as found in Conference Resolution No. 278, from which he read as follows:

"Rules of Representation

"Section 1. That the general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are ex officio members of con-

ference, and entitled to a voice as representatives of the spiritual authorities of the church at large.

"Section 2. That all high priests and elders are, ex officio, entitled to voice and vote in General Conference when present."

The speaker objected to extending an ex officio vote to heads of departments, for example, the head of Oracles. This is an irregularity, he said, and therefore the document should not be referred to the committee but decided here.

D. T. Williams Favors Reference

Apostle D. T. Williams spoke in favor of referring, saying the action of the committee would then be referred back to the conference. The conference could then take whatever action it might choose.

Elder James E. Yates opposed reference. He quoted a statement of the President of the church which recommended the extension of ex officio vote to heads of departments.

Brother Yates objected to granting ex officio votes to department heads on the authority of anyone, but wanted the decision to rest upon the rules already adopted.

Daniel Macgregor arose to oppose referring the document because, he said, the committee may keep it out of the conference so long that no action could be taken by the conference this year. It is not a question of the ability of these women (officers of the Department of Women) to vote but it is a question of law.

Apostle John F. Garver said that these ex officios were seated without protest the first day when the conference voted on the credential report. This makes it advisable to refer to committee.

Elder Frank A. Russell said that last year's conference settled this question on the floor and it was not referred to committee. Why, then, now refer to a committee? The conference has a right to take different action but it is not what has been done. This conference should say now what is its pleasure. If there has been an error, this should be adjusted.

To a question injected, "Were ex officio badges issued heads of the Department of Women last year?" Brother Russell was unable to answer. He however stated that he was willing to seat anyone, if the conference so stated. But he believes the younger men are being schooled to disregard General Conference resolutions.

President F. M. Smith Speaks

"I didn't intend to take part in this debate, but there have been some insinuations made, and made rather recklessly, too, that make it necessary for me to set myself right, if that is possible.

"The integrity of this committee has been attacked. I suppose I am at present chairman of that committee, and I certainly don't want anything coming to us if you haven't got confidence in our integrity, and I would rather you kept it. Furthermore, you have certainly overlooked some long-standing customs in trying to make out that the President of the church has tried to seat delegates, or ex officios, here for the purpose of padding the voting.

"There have been some rather sharp pointed bullets sent in my direction, and if they come back you can say 'ouch!' I have to say it now and then myself. I remember some thirty years ago, when I was a boy, I was asked to take the responsibility of acting as librarian of this church, and I was granted ex officio privileges rightfully, I thought, and I didn't hold the priesthood either. I felt that because I was doing this work in a department of the church it was courtesy for them to grant me an ex officio.

(Continued on page 966.)

Many Tents Care for Conference Crowds

The tabernacle tent, seating three thousand people, has been erected over the natural amphitheater on the Campus.

All summer Independence crowds have enjoyed the outdoor services on the Campus where a natural sloping ground has made possible a beautiful amphitheater. A large platform and moving picture screen were built at one end of the theater; and the seats, inclining gradually toward the front, enabled all to see the platform.

Now the huge tent, especially made and designed for the occasion, has been pitched over the seats and platform, forming a fine tabernacle for General Conference purposes.

The aisles have been strewn with shavings to make walking easier and to save the sod. Seats are placed close together in order to crowd in as many as possible. At present the place seats about three thousand, and the platform will allow for a number more. There is also an orchestra platform directly below and in front of the main platform.

Two other large tents are used as serving tents for the cafeteria. These are pitched adjoining the Institute Building, in which basement the kitchen is located. The seating capacity of the cafeteria is two hundred fifty.

Two smaller tents are arranged for special purposes. One is the Herald Publishing House tent, where will be displayed all the various publications, such as tracts, books, and papers. The other tent is the general headquarters tent. This will be used for the Credentials and Reception Committees, the post office and information booth, and such other committees as may be assigned there later.

A telephone booth is also located in the headquarters tent. One other telephone is in the Institute Building on the first floor.

Provision has been made on the grounds for campers who wish to pitch camp for the conference. The grounds are well equipped for such a privilege, with lavatories and an open-air oven for cooking. Water can be had at the large water tank provided for this purpose. On hot days this water is ice cooled and very desirable.

The large grounds offer plenty of parking space for automobiles. Traffic officers on the Campus direct the parking of machines.

The Institute Building provides many rooms for committee meetings and classroom work. The building also contains a bath.

Recreation facilities are also provided. There is a baseball diamond and a gridiron for football. Volley ball courses are another feature. A sand pile and slide for the little folks are also on hand.

Other features may be added as the need develops during the course of the conference sessions.

Institute Chorus Renders Oratorio

The Institute Chorus of the Stone Church, consisting of eighty-five voices, trained and directed by Brother Paul N. Craig, Tuesday and Wednesday nights sang to raptly attentive audiences the oratorio, "Saint Paul."

The rendition was preceded by an invocation offered by Apostle F. Henry Edwards and a brief introduction descriptive of text and composer by Walter W. Smith.

"Felix Mendelssohn-Bartholdy was born in Hamburg, February 3, 1809. At an early age he showed his great love and talent for music, playing his own compositions before he was eleven years of age to circles of admiring friends. In 1827 he listened to a revival of 'Saint Matthew's Passion' which had been written by Bach a generation before. This inspired

Mendelssohn to attempt to express the dramatic story of Saint Paul's conversion in music, using scriptural texts. This task he began in 1833 and finished in 1836, thus giving to the world a musical picture of human emotion and experience seldom equaled and which has continued to minister to the uplift of humanity unto this day."

In last night's rendition, Brother Craig successfully played upon his great choral organ, bringing out many tonal contrasts and a wide range of feeling and expression. The joyful praise of the Christians in their opening chorus, "Lord, thou alone art God and thine are the heaven, the earth, the mighty waters," was followed by the stately choral, "To God on high be thanks and praise," whose quiet harmonies diversified, elusive, gave earnest of what angelic pæans of adoration may be.

Soloists

Sister Nelle Atkinson Kelley of Omaha, Nebraska, sang the soprano and alto solos. If "Saint Paul" leaves anything to be desired it is that its composer might have been a bit more chary with his recitatives and more prodigal with his arias. Chief among the latter is the well-known "But the Lord is mindful of his own," which Sister Kelley sang with confidence and assurance only equaled in beauty by the pathos and pleading of her "Jerusalem, Jerusalem, thou that stoneth the prophets!"

Brother Eugene Christy sang the tenor solos, with earnestness and conviction, lending to the clear statements of Stephen before his accusers, the recital of the stoning and death of that martyred disciple, and the later descriptive passages concerning Paul and his conversation on the way to Damascus, the resonant beauty of a well-trained voice and the power and vigor of a sincere delivery.

The authoritative voice of Saul in his outbursts against the Christians, its modulation to humility when he heard the pleading, "Saul, Saul, why persecutest thou me?" and its penitent cry, "O God, have mercy upon me and blot out my transgressions," were consistently presented. Brother Houghton is a Harvard student and has won an enviable place in the Glee Club of that university, being a member of its famous quartet. He sings with ease and facility, his rich baritone having remarkable qualities of blending and harmonizing with other voices, as was delightfully demonstrated in the duettino with Brother Christy when, as Paul and Barnabas, they sang, "Now we are ambassadors in the name of Christ."

Of the heavier numbers, the chorus of the Hebrews, "Stone him to death," was outstanding in its clear-cut and vigorous attacks. One could easily picture the gathering fury of the mob intent on murder, its outbursts of hate and menace, and its hideous culmination, and after the cruel stoning and Stephen's tender, "Lord, lay not this sin to their charge," the same chorus, in sudden change of mood, sang with infinite pathos and charm the choral, "To thee, O Lord, I yield my spirit, who breakest in love this mortal chain."

The closing chorus, "The nations are now the Lord's and his Christ's" made a fitting climax with its spirited measures ringing with faith and confidence, victory crowning the lives of those who have come up out of great tribulation and have washed their robes in the blood of the Lamb.

Doctor Carl Busch, prominent Kansas City symphony director and composer of note, expressed his enjoyment of the evening's performance, commending the chorus for its successful handling of the difficult intricate passages and the leader for the precision and decision of his directing.

All of the 3,000 who heard the oratorio paid the high tribute of absolute quiet throughout the performances, and in addi-

tion responded generously to the opportunity of contributing to the chorus fund.

The oratorio was broadcasted by the radio station K F I X on Wednesday night.

AUDENTIA ANDERSON.

Consecration and Sacrifice Needed

Apostle James A. Gillen addressed the second business session of the conference, October 2, on the needs that are coming to the quorum with which he is associated. His remarks were as follows:

My first observation will be in order to impress upon you the significance of the demands which are coming. I wish, and this is not a wish by which I seek to bring about your discomfiture, that it were possible for everyone in the hearing of my voice to sit with the quorum with which I am identified for perhaps two weeks while we are in session. I believe if you could do this you perhaps would sense the responsibility resting upon the missionary arm of the church as you have never done before. I have labored with these men. I know most of them beyond a superficial acquaintance, and I know they are godly men. I know they are men consecrated to the service of God.

There are two factors which appear to me to be essential to the progress of this work. These factors are highly necessary. The two I wish to mention at this time are sacrifice and consecration. In offering these two factors I believe I am giving to them a wonderful importance if we are faithful to that which comes to us by the power and direction of God's Holy Spirit, enabling us to move out and occupy in a way that would completely meet the demands of this church.

Repeating an observation that I made not long ago at the Central Church in Kansas City, it has not been many weeks or months since a lady came to me and asked me, "Brother Gillen, when will the time come to this church when there will be no longer a necessity of making the sacrifices we are undertaking to make now?" I paused for a moment and I said unto this sister, "Sister, I hope and pray that that time will never come to this church when we will be relieved of the necessity of making sacrifices."

Sacrifice Required

As I look upon the great work of Jesus Christ, it brings forcibly to my mind this thought that the work in which we are all engaged, not only as it relates to our immediate time or this last dispensation, but as it relates to the work of our Savior among men, was conceived and carried out in sacrifice and will require sacrifice, until the mission of Christ has served its purposes among men, particularly as it relates to the work with which we ourselves are identified. So long as that purpose has not been accomplished just so long there will be a necessity of making sacrifices.

As I look before me and around me I see such men as Brother Joseph Luff, Uncle Gomer Griffiths, Brother F. G. Pitt, the speaker who has just retired from the stand, Brother J. R. Lambert, and many others; and as I look upon them and the work they have done years ago, and by all of the men who preceded them, I realize that the sacrifice made at their hands is more or less responsible for the wonderful gathering at this time. From that influence we cannot be separated to-day; and when I think of the wonderful men who have preceded us in going as it were out into the primitive forest and blazing the way that these conditions we enjoy to-day might obtain, I cannot help but feel that it was a day of sacrifice. It was a day of great sacrifice. And inas-

much as those men under the courage born of experience, under the consciousness of their discipleship with God, let nothing stand in the way of doing their part to further this work, it is for us to continue on.

I know a little something about what it means to sacrifice. I can recall the time when my father was in Australia, when I was about thirteen or fourteen years of age, and I was committed to the necessity of going fourteen or fifteen miles, to cut trees down, and in many instances to await the coming of some one to gratuitously help me load these logs; and then to arrive at home at ten or eleven or twelve o'clock at night only to find my mother, who is now a sainted being, awaiting my return. I want to say in tribute to the memory of my mother, that in all the years of sacrifice I never heard her murmur once. I am wondering to-day if that spirit of sacrifice is in the church, if that spirit of sacrifice is so within the church that we are willing to move out and occupy.

Because of some of these early experiences and not fully understanding the significance of the sacrifices made by my parents there came a time when I prepared to leave home, when I stood before my father, both feet on the ground, and said to him, looking him fairly and squarely in the face, "I am going to leave home. I have made sacrifices as long as I propose. I am going into the marts of the world and seek that for which I have in mind to seek." He put his hand upon my head and he said, "Yes, you may be reasonably successful in the choice you have made, but the day will come when you will be put to the necessity of preaching the gospel." It hurt me; it put me rebellious. The answer that I made to him was practically this, though not in these words, "You attend to your business and I will attend to mine." The day came when I changed my view.

A Consecrated Ministry

My brother and my sister, I am glad that I was put to the necessity of making those sacrifices. As I sit with our quorum, those upon whom God has placed the responsibility of protecting the affairs of the church as it relates to the missionary arm, I say when we look out upon the world and understand and sense the demands that come to us, I dare say that there is not a member of this body with which I am associated that has not been in many instances found agonizing in prayer and sometimes all night. That has taken place within my own soul within the last two weeks, when I shut myself within my room and agonized all night praying that the time would come when the spirit of sacrifice would so seize this church individually that they, under the spirit of sacrifice, would be willing to consecrate their all, whether it shall be the talent with which God has endowed his people to represent him officially among the children of men, or whether it shall be to consecrate that which they have in a substantial way, or what not. I am of the opinion that when the Spirit of the living God, that Spirit which was with the Master of men when he was on earth, that Spirit which was with the people in the early days, shall seize this church through its individual membership all difficulties relating to the attempt to meet the demands will disappear.

I will say in conclusion that I love this work. I believe I am rooted and grounded in it. I have reason to believe that the ministry of this church now are just as earnestly engaged in this work as the people of any age, and when I see them going out, I breathe a prayer that under the Spirit which moved the Master, we may occupy, and in our occupancy may bring about a better condition within the church. I pray that the experiences through which we pass, whether they shall be pleasing or painful, whether or not they shall be of our choosing, may give us the fortitude to bear, the certainty to endure, and the faith to look beyond.

Conference Daily Published

When a weekly becomes a daily and the machinery of the organization is speeded up seven times its usual rate, every cog in the wheel must stand the increase in pressure in order to function properly. The least hesitation will cause delay, for the mails wait for no one.

The regular editorial staff of the church publications constitutes the staff of the Conference Daily, and at the same time it continues the regular publications. A description of the process involved in publishing a daily, using the machinery of a weekly, will explain an interesting bit of organization.

The editors of each church publication continue as usual to edit their own papers, but they must so arrange their time that their work does not interfere with the demands of the moment, that is, the Conference Daily. That is the problem of each editor, and it certainly is a problem.

Under direction of the managing editor of all publications, the editorial staff meets every morning at 8 o'clock in the editorial rooms and the assignments for the day are made. All meetings occurring that day are "covered" by some representative of the Daily. This assures that the regular conference program is consistently reported.

In addition to these regular assignments, each reporter has a list of special assignments which must be covered. These consist of stories about happenings at the conference that are not listed in the conference program. In this way all news is reported, none of importance escaping unnoticed.

Business Meeting

At 2 o'clock daily the entire staff of reporters, at present consisting of seven, is at the press table directly below and in front of the tabernacle stand, to report the business meeting. The news of the meeting is written on the spot and dispatched by messenger to the printing office, where it is "set" as fast as it arrives.

Each reporter at the table has something special to look for in the order of business. One keeps track of the names of speakers and the order of the day. Another looks for unusual expressions gleaned from speeches, another takes a stenographic report of prayers and speeches. Still another derives the substance of each talk made from the floor and writes a summary. One reporter reads all the material and puts it into story form ready to send to the office. Special stories are assigned to the other reporters while the session is in progress.

The last material must be in the office at 4.30 p. m. if the Daily is out in time to be in the mail that same evening.

The material must go through the regular routine after it reaches the office. It first goes to the copy desk where it is re-read, properly punctuated, and put into Herald style. The heads or titles are also written for the stories. It is then sent to the composing room, where the men at the linotype machines set the "copy," as the material is called. The copy comes out of the linotype machines all set in type. This type is arranged in galleys or columns about twenty-one inches long. The galley is inked, a long paper placed upon it, and a heavy roller rolled over it. A proof comes off. This printed paper, or proof, is then sent to the proof room where it is read and compared with the original copy. The mistakes are marked and it is sent back to the composing room where it is corrected. This process is continued until all mistakes, or as many as can be found in so short a time, are corrected.

The Make Up

The pages of the paper are then made up. That is, the stories are arranged as they should appear in the paper when

it is completed. This takes some time, for the stories must be taken from the galleys and made up in final form. If a space is left at the bottom of a page because the story ends too soon, the space must be exactly filled with some other items. These extra items are called "fillers."

When all the pages of the paper are made up, they are placed together in a steel form and locked in tight. This form is then placed upon the press which turns out the printed sheets. The sheets are then run through a machine which folds them as they finally appear.

These papers are sent to the bindery department where they are bound together. From there they go to the mailing department where they are addressed and sent to the post office.

Numerous small steps have not been mentioned in this process. The description tells only of the general order of organization in a newspaper office.

By 2 o'clock in the afternoon, four of the inside pages must be made up and on the press. This is called the first form. One side of a large sheet is printed at this time. The other side of the sheet is left blank until the second form is placed on the press, and then it is printed.

The second form, consisting of the outside four pages, must be on the press at 5 o'clock. This gives just enough time to complete the edition and have it in the mail at 7 p. m.

Staff Enjoys Work

The life of a weekly staff accelerated seven times is not a bed of roses. The meetings of the conference mean work, not pleasure. Oh! for the life of a reporter! Yet there is a sense of enjoyment in the responsibility of letting the members of the church who cannot be present know of the daily happenings of the conference. But sometimes nothing much happens during the day. Then what goes in the Daily? Well, something goes in, and it is the duty of the staff to see that the material is of current interest and worth while. So sometimes the Daily is better than other days, but that depends upon the business of the conference.

The force in the Publishing House must not be forgotten in the process. It works on as usual, but also at greater speed. Many hours of overtime are also necessary for the force in order that the news of the conference be sent to the world on time. And the great thing about it all is that every sacrifice and extra demand is met cheerfully and with a smiling face.

After knowing how the Daily is published, it will perhaps be more interesting to see the news as it arrives in some distant part of the world. It will be interesting to reflect upon the activities of the staff, and remember at the same time that the organization in itself is unique—for the same staff that is organized for the weeklies and monthlies is at the same time doing the work of the daily.

Wonderful Conference Music Rendered

The music of our General Conferences has always been of a high and inspiring order, and this year it promises to be even better than before.

The musical part of all services has been wonderful. Three special leaders have the music in charge, and they cooperate in bringing a tribute of song to the service that is inestimable in value and in the blessing it gives. Brethren Albert N. Hoxie, Paul N. Craig, and James Houghton are a trio indeed, and each gives his best.

Brother Hoxie is a genius at getting the congregation to singing, and even the oldest hymns take on new strength and meaning when he gets 3,000 voices lifted as one in praise and

gladness. Brethren Craig and Houghton as directors of choir and chorus and as soloists themselves, give unusual dignity and beauty to the musical part of each service.

Those who observe see a marked trend upward in the quality of our music, both in the special numbers and in the congregational service. Music plays a great part in all group activities, and in our church is an indispensable medium for worship and for the unifying of the Saints which comes when they sing together of the glories of Zion and of the visions that our souls would see accomplished.

Missionary Work Must Be Conserved

At the second business meeting of the conference, Tuesday, October 3, a number of short speeches were given, among them being that of Elder C. E. Wight, president of Lamoni Stake.

In introducing the speaker President Elbert A. Smith said: "Another member of the Twelve in years gone by who left a fragrant memory in the minds of those who may have disagreed with him, as well as those who agreed with him—a man whose influence was always splendid and admirable—was Brother John W. Wight. He, too, has a son who has seen fit to respond to the call of service, but in a different line of work; in pastoral work. The commandment to carry the work to all the earth is binding. The command to feed my sheep is also binding, and it is sad that many times our missionaries have sacrificed, toiled, and gone afar, with great labor, to make a convert, and then we have neglected him and let him drift from us until presently he is the subject of an elders' court.

"We need pastors. Real pastors, who love the sheep. Real pastors who know how to take care of the sheep, and pastoral problems are very important. Brother Cyril E. Wight is president of the Lamoni Stake, and has had some experiences facing and meeting this problem. We would like to hear from him."

Brother Wight continued with the following address:

At the time that my father was called home, it was the unanimous approval of the family that his decision to have Brother Elbert preach the funeral sermon be concurred in. There was a comment made in that sermon that I have never forgotten. Brother Elbert, in speaking to us on that occasion, called attention to the fact that my father was a rich man. He said, There are not very many people who have known this, but Brother Wight was a rich man, and he has left great riches to his sons. He said, He has not left wealth or money or property, but he has left a heritage of friends. I believed that statement when Brother Elbert made it. Since that time, I have proved it to be true, for while it is true that I have been assigned to local work I have not been able to tell during the past year whether I was a local man or a missionary, for I have been called into quite a number of branches of the church. I feel that in a way I have been fortunate in having the opportunity of making a little study of local problems, not only in the community where I was practically raised, but also in other branches of the church; so that perhaps I may be able to talk a little bit more understandingly on the problem concerning which I have been called to speak this afternoon.

Makes Suggestions

I want to emphasize very strongly the words given in the introduction a few moments ago. Brother Elbert gave almost word for word some of the thoughts I wished to express—that we should not continue to vitiate the work that has

been done by those who have gone out as missionary representatives of this church by failing to follow up with adequate pastoral work, that work which they have so splendidly done; and it seems to me that the missionary would make the demand, should make it, that when he has been called upon to make the sacrifices that have been set forth this afternoon, these sacrifices shall not have been made in vain. I want, then, this afternoon, to make two suggestions with regard to the carrying-on of our pastoral work. In the first place, it is absolutely necessary to see that the splendid work done by the seventies and those others who go out in missionary capacity, shall be conserved. It is a shameful waste for them to spend their time and energy, for them to make sacrifices necessary, in the leaving of their home and loved ones—realizing that when all this has been done and many have been brought into the church, these proselytes are allowed to drift away because of our failure to care for them.

I invite your attention to a second thought this afternoon: If there is one great ideal toward which we, as a people, are working, it is the ideal of Zion, and there are all too many of us who have conceived of Zion as some external process by means of which, people having been brought together, we can be suddenly brought into a higher condition of life. Let me call your attention to the fact, my friends, that if Zion is ever to be really established it can be done only on the basis of full and complete preparation having been made by the individuals who come to this place. So the stakes of Zion have been established, and places around the stakes have been established to help prepare people for Zion.

Organization Necessary

If I understand correctly, the work of the missionary is to go out and teach to the people the fundamental and divine principles of eternal life, and as soon as the missionary has told the people the story of eternal life, he is to turn these people who have come in contact with the church, over to those who have been placed under pastoral responsibility, and then the gigantic responsibility rests upon these men to try to fit and prepare these people, to the end that some day they may be gathered together in a Zion condition. My friends, it cannot be done through any external processes, and here is the place where the pastor works, in the great piece of machinery that has been established of Almighty God. I want to emphasize the thought that was expressed by Brother Pitt. It is necessary that we shall have the machinery. I want to use now a little illustration that I have used on a number of occasions. What is it that makes this flower appeal to us? [Picking up a flower from a bouquet.] There are two things that make a strong appeal. One is its beauty; the other is its fragrance. My friends, are beauty and fragrance physical things? They are not. They are spiritual entities, and yet if I were to crush these flowers in my hand, immediately would their beauty be destroyed, and in a little while the fragrance would be gone. If we want the fragrance and the beauty of these flowers, we must, first of all, have their beautiful symmetry, their perfect organization. But remember this: that the organization is not the end. The end is the development of beauty and fragrance on the part of the flower. This is the end for which it was created, and also, my friends, the creation of the church was to the end that perfect men and women under Christ Jesus might be secured, and I pray God that the day may speedily come when we shall be able to work together to the end that this problem may be really solved.

"The only way Zion can be redeemed, the only way that the proper social conditions can be brought about in this world is by living this gospel."—R. J. Wildey.

Bishop Makes Pledge Before People

Bishop J. F. Keir spoke in representation of the Bishopric at the two o'clock meeting, Tuesday, October 2. In introducing the speaker, President Elbert A. Smith said: "Sunday afternoon many, perhaps most of you, heard from Bishop McGuire. This afternoon I have asked Brother Keir to present such thoughts as he may have touching the work of receiving and disbursing finances."

Brother Keir then addressed the congregation as follows:

Associated with the coming forth of this work there was a record brought to us. It is claimed by Joseph Smith that an angel came to him and delivered the golden plates from which this record was translated. This is either true or it is false. We believe it is true, for God has raised up an army of witnesses who are able to testify as to the divinity of the record. The chief purpose of the record is to bear witness that Jesus is the Christ. Truly this is a worthy purpose, and one that should challenge the attention of all mankind, particularly in this day and age of the world when the only other record that we have upon which to base the claims of Christ is being assailed.

Relates Dream

I was reading this record at one time. I have read it over several times, but at this particular time, with my companion, I was reading that record. We came to that place in the record where it is stated that Lehi found in front of his tent a peculiar instrument. I made the remark to my companion that it was a strange thing that this intricate and delicate instrument should be found away off there, far from civilization, in the wilderness. I passed on and thought little more about the comment I had made, but a few nights later, I had a dream, and in this dream I found that a Mexican gold coin had been placed in my pocket. I wondered how it came to be there. I was made to know that this coin had a spiritual significance, and I was elated over it, and I found myself showing it to a great many of my friends. The dream was so vivid that in the morning I jumped out of bed and went to my trousers to find out whether or not it was actually a fact that that Mexican gold coin was in my pocket. In my dream I heard the voice of God from over my shoulder saying to me these words, and the voice was just as audible to me in that dream as my voice is to you now. The voice of God said to me, "The same power that placed the directors in front of Lehi's tent, placed this coin in your pocket." This testimony is for those who are faithful in keeping the commandments of God, and *paying their tithing*. I wondered at the time why this particular commandment was singled out, and emphasized. This was a great many years ago, before I had anything to do with the work of the Bishopric, but since becoming identified with this department of the Lord's work, I think I understand why God emphasized that particular observance of the law.

At another time, while acting as Bishop's agent, I had it in mind to make a tour of the district. I thought I would write to the branch presidents, and tell them that I was coming to their branch, and that my purpose was to teach the temporal law, so that they might tell the Saints, and they wouldn't invite their friends in. I thought they wouldn't be particularly interested in the financial phases of our law; and so, with this thought in mind, I was proceeding, and again the Lord helped me out. In another dream I saw myself standing before the Saints teaching the temporal law, and as I looked here and there in the audience, I saw people who were not members of our church, and they sat with their mouths open, drinking in every truth which I was presenting to them, in which I was showing the advantages and the

beauty and justice of the law that God had given for the financing of his work.

Teaches Temporal Law

With these experiences, I have been made bold in presenting to the Saints the temporal law, for I verily believe with all my heart that God has a very definite purpose in giving to us that law. It has always seemed to me that no matter what God required of his children, he required it that they might grow and develop into that perfect likeness that he expects of us, under gospel dispensation. I believe that the law of tithing is an ordinance in the household of God. That it is just as much required that we should observe that law as it is that we should be baptized.

You will remember that in Malachi when the people of God were accused of robbing him, the Lord said, You have gone away from mine ordinances, and have not kept them. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

To me it is just as important that we observe the law of tithes and offerings as it is to go down into the waters of regeneration; to partake of the Lord's supper; to indulge or take part in any ordinance that God has set before his church.

I call your attention this afternoon to the statement made by Christ as he sent his apostles out, and commanded them "to teach them to observe all things, whatsoever I have commanded you, and lo I am with you always, even unto the ends of the earth"; so I can see the need of every member of this church becoming actively identified with the financial program of the church, that there may come to them the rich blessings that God has promised to us.

Temporal Law Important

I am sorry to say there are a great many in the church that do not recognize the importance of this law. I taught a Sunday school class of young ladies just a short time ago. I asked them the question, How many of you young ladies are wage earners? About a dozen put up their hands. How many of you are tithepayers? Three out of that dozen put up their hands, as being tithepayers in the kingdom of God, and then I wondered whether or not that same proportion held throughout the church. There rests upon each one of us, as children of God, the responsibility of endeavoring to encourage all to do that which God has required of his children.

The brother spoke this afternoon of this being a work of sacrifice. That's what we may expect. God has said it would be so. He has declared that this is a day of sacrifice, and of the tithing of my people. But Saints! Tithing does not require any sacrifice. Tithing is one tenth of the increase. It is one tenth of that which you have left over after taking care of your necessary living expenses. Sacrifice only comes into operation when we go beyond the law of tithing, and make our freewill offerings. Surplus does not call for sacrifice, for we have been abundantly taken care of before God requires the surplus, but we believe that it is a very wholesome thing for us who are able to pay tithing, to sacrifice for the Lord's work. Jesus said, If any man will come after me let him deny himself and take up his cross and follow me. Self-denial, Saints, has a very definite purpose in the development of character. The man who would be spiritual in this church must learn to deny himself. He must be able to say to his fleshy nature, Sit down! He must be able to say to his carnal desires, Stand aside! in order that the spiritual man might rise to the stature of Christ.

Practice Self-Denial

So I can see the change that comes to us as a people in practicing self-denial. We are apt to be carried off by the

spirit of the times. The spirit of the age is to run riot. I have in my possession a little booklet in which it says "the statistics show that some twelve or fifteen cities, in their municipal affairs, are spending more than their income." The spirit of the age among people is to live beyond their income. We must be frugal in order that we may have, and having that we may have a disposition to do the thing that God has required of us. It is not sufficient to save. We should save. We must also give! We should practice economy. We should practice the repression of unnecessary wants, but that's not enough. Having done that, we must purpose in our hearts that we will observe the law which God has given. Let none in my audience this afternoon be found discouraging anyone in doing anything which God has required of his people. For in the day of judgment you will be held accountable for the things which you have done, whether in your individual life or in the actions which have affected others, and which may have discouraged them, or caused them to neglect to do the things that God has required of them. So let us consider seriously the effect of our attitude upon others. Am I my brother's keeper? Yes, and God will hold us responsible for seeing to it that we encourage all to do the things that God has required.

Pledges Himself

I want to make a pledge this afternoon. I want to pledge myself before God and before this audience, that during the coming year I will seek to repress my unnecessary wants; that I will exercise care in the expenditure of every dollar that comes into my hands; that I will observe the law of God, and be found faithful in paying my tithes and my offerings and encourage others to do likewise. Will you join me in that pledge? If you will, stand. Let's stand. (The larger part of the vast audience arose.) Thank you.

Unity Found in Prayer Service

A multitude of earnest faces lifted up in song and testimony is what one sees at the morning prayer services. To give an idea of how large the tent is we can best quote Brother Hoxie, who called out to those in the rear seats, "Folks, you look a mile away." At his daily invitation to the Saints to "move forward," an army of obedient ones are seen to move down the aisles to fill up the front seats as he indicates.

Thus massed in the center, one sees them; the spontaneous youth, the strength of middle age, the wisdom of the older ones. Here one finds the fathers and mothers of the younger men of whom we are proud to-day. Praying fathers and mothers they are, to whom the workers refer with pride. From all walks of life the Saints have come to mingle with each other where they learn to love each other in the togetherness of prayer and testimony as they pray with and for each other.

"This should be a praying conference," is a phrase heard over and over. Therefore much attention is given to the prayer service, and it becomes the theme of the service.

There are in all about six prayers and a dozen testimonies. The request that those who pray, as well as those who testify, stand and face the audience is quite well observed. If there is any criticism to offer, it is that some who participate in prayer speak too low and continue too long. Some cannot be heard as far as twelve feet away, which of course is not edifying to many, and the majority of the bowed audience is forced to find strength in silent prayer. The switching freight trains, which are very close, interfere with the prayer service each morning.

Theme of Sermons Is Salvation

Salvation is the theme of sermons preached at the sixty-ninth General Conference now in session at Independence, Missouri. Each week day a sermon is delivered at 11 a. m. upon some subject of this theme, and on Sunday at 3 p. m. As will be noted in the General Conference program (HERALD of September 19, 1923), the subjects assigned upon this theme are: "What must I do to be saved?" "What must the moral man do to be saved?" "What must the citizen do to be saved?" "What must the world do to be saved?" "What must the Saint do to be saved?" "What shall we do for financial salvation?" "What shall we do to save the church?" "How can we save the religious life of the child?" "How shall the home and family be saved?" "How can we help youth to save itself?" "What must our women do to be saved?" "How can the small branch be saved?" "How shall the stakes be saved?" "What must we do to save our missionary program?"

These sermons will be reported daily in the *Conference Daily*. Below is a summary of each sermon in order as it has been delivered. The remaining sermons will appear in the following week's HERALD.

"What Must I Do to Be Saved?"

Patriarch J. F. Martin presented an interesting discourse at the 11 o'clock hour, Sunday, September 30, at the Stone Church, on the first subject of the theme "Salvation."

The question, "What must I do to be saved?" he said, was one which has since the earliest time of human experience been uppermost in the mind of mankind. Every individual sometime in his life considers the question of his final destiny, and how he may determine it for his eternal good. It is a universal instinct and one not confined to the civilized nations alone, but to the uncivilized as well.

Speaking of the many peculiar ideas of what constitutes salvation and how it may be obtained, he said if we were to visit the many churches of the world we would probably receive as many different answers to the questions as there were churches. This difficulty seems to arise from the fact that men are unwilling to stick to the old paths, and in their tendency to modernize, become dissatisfied with the word of God.

He drew the attention of his audience to the text found in James 1:25: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Perfection, he said, is something mankind has sought for ages, but seldom, if ever, attained. Perfection is the attribute of the divine, while imperfection has followed human efforts and endeavors. Only God, being all wise and all powerful, can conceive, interpret, and execute a perfect law. If, then, you would have perfect salvation, you must render a perfect obedience to the perfect law of God.

Bondage to Sin

It is quite possible to have national, political, and economical liberty, and at the same time be in bondage to sin and to ignorance. We may be strong physically, we may be ever so bright mentally, but we may be weak in point of character and in bondage to sin. At no time in the world's history is strength of character more indispensable than at the present time.

In seeking the goal of their ambition, men forget that the only right road to happiness is the road of character. If we would attain salvation we must lend a perfect obedience to

the perfect law of God. We must, therefore, obey all that is contained in the law of God.

In seeking the answer to "What must I do to be saved?" one class says, "Believe in the Lord Jesus Christ, and thou shalt be saved." They believe this to be the only requisite.

A second class will say, you must repent and be baptized before you can be saved.

Another says all this belief in baptism and repentance is unnecessary. What you need is the baptism of the Holy Ghost.

A fourth says all that is required is to live a good moral life.

A fifth says to obey your conscience. If you follow the dictates of your conscience you will be saved.

Many answers are given to the one question. Finally we ask one who answers in the language of the Master: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The speaker laid special emphasis on the word all, saying that it was necessary for us to observe all these things, for all of them constitute the law of Jesus Christ. Any one alone could not save; but we must observe the whole law, the perfect law.

Love would enable one to abide the perfect law, for love was the fulfilling of the law. If we love God with all our hearts and our neighbors as ourselves, we shall fulfill the law.

Summing up his discourse he said that each of us, as individuals, must start from wherever we are. If we have repented and been baptized, we should start from that point and continue on unto perfection. We must develop. We must bear fruit. If we would be saved we must observe all the commandments.

"What Must the Sinner Do to Be Saved?"

On the second subject of the main theme, Brother O. L. Thompson delivered a discourse on "What must the sinner do to be saved?" He spoke to a large audience in the tabernacle at the morning service, October 1.

He took his text from Proverbs 25: 4, "Take away the dross from the silver and there shall come forth a vessel for the refiner," and Isaiah 59: 1, "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear."

The mission of Christ and his church is to save mankind, he said. There are two programs which may be followed to accomplish this: first, the conservation of youth; secondly, the reclamation of the straying. The conservation of youth is, of course, the better way, but the same Jesus who said, "Suffer little children to come unto me," gave also the parables of the lost sheep and the prodigal son. Since there will always be a large number of prodigals and straying sheep, the work of reclamation must go on, fostered by the church which represents the Man of Calvary. The church to do this must go out to bring in the sin-sick soul, who is not in touch with Christ, and must answer the cry of the mother who sings, "Where is my wandering boy to-night?"

God is an economist, he continued, who does not cast away the clay in which there is dross, but seeks to refine. The church is expected to assist in this work of casting the dross from the sinner. Man has two selves, a higher and a lower. He can be true to either; and either one neglected will degenerate. God gives to each the tools with which to work either in the building process or the tearing down, for the same tools will do either. The church must recognize the tools and help the soul who is returning to know how to discover his higher self.

Reclaim the Sinner

Brother Thompson outlined twelve requisite steps in the reclamation of the sinner.

1. His conscience must be aroused. His heart must be touched before his reason will give heed.

2. He must be given knowledge. The sinner must have a clear understanding of the forces of good and evil and their effects.

3. He must have love. This must be given him by others and engendered in his own heart. Love is the mighty force which draws to God.

4. He must be taught to exercise his will. "Whosoever will may come."

5. He must have faith. Faith in God and those who seek to reclaim him is essential. "God sends the thread to the web begun."

6. He must repent. Repentance is symbolic of humility.

7. He must be baptized. This is symbolic of cleansing.

8. He must experience the laying on of hands, symbolic of the sustaining force from above.

9. He must give expression to the Christly virtues within himself. It is necessary to remember that after being enrolled in the church, he is still a man and liable to err again.

10. He must practice Christian ethics, such as prayer and giving.

11. He must study to develop both mind and body that his higher self may not degenerate.

12. He must live the fuller life, developing a character in Christ without whom he can do nothing.

Brother Thompson closed with a plea for the drowning sinner, and a cry of some that we let the multitudes of them perish while we pause to quarrel over who shall throw the line to him and how it shall be done.

O. L. Thompson is one of our young seventies, who grew up in Michigan. He was a member of the class of religious education at Graceland last year. The past few months has found him laboring in Nova Scotia and Eastern Maine.

"What Must the Moral Man Do to Be Saved?"

At the 11 o'clock sermon, Tuesday, October 2, Elder S. A. Burgess gave as a scripture reading 1 Corinthians 2: 11 to 3: 9, taking as his text, "We have the mind of Christ," and associating it with Philippians 2: 2, that "we be of one mind."

Basically the moral man is derived from Morea customs, and the moral man is he that keeps the law. The scribes and Pharisees kept the law, yet our righteousness must exceed that of the scribes and Pharisees if we enter the kingdom of heaven.

Again, the moral man is one who is intelligent, lives a good, clean life, but rejects religion. He may possess a social consciousness, but is not converted.

The speaker emphasized that saved, in a primary sense, means to keep from destruction; in a religious sense, it is salvation from hell, salvation from sin, and from self. A mean man may be hard to live with, but even his wife can walk off, while he has to live with himself all the time. In its deeper meaning, saved comes from the same root as *salus* which means health or welfare. It is intimately connected with life more abundant. As life is response to environment, we are dead if we do not respond. Life eternal is to know God. Spirituality means to possess the mind of Jesus Christ.

Intellectual Man

A man is animal and may live like an animal or even worse than the beasts. He must eat and sleep as the animals do; but he is separated from them in possessing a mind. To live intellectually is far greater than to live only on the animal plane.

As an intelligent being he may recognize the value of moral life, his duty to his fellows, but still is separated from the sons of God until he is touched by the finger of God, and comes to know him.

In biology there is a time when it is difficult to distinguish between the vegetable, animal and human embryo, even under the microscope. But there comes a time when anyone can tell the difference between a cabbage, a dog, and a boy. So with our spiritual beginning, the new life is difficult to perceive by the common observer at the start; but if we continue to grow spiritually the time will come when anyone will be able to tell the difference.

Man must eat and drink and thus live or respond on the physical or animal plane. He thinks and so lives on a mental plane; but as he knows God, as he possesses the mind of the Spirit, so he may live on the spiritual plane and live more fully.

Religion or spiritual life is not book learning or mental development alone. It is not morality alone. It is not social mindedness, but the man who is truly converted, who is spiritually born again, will and must be intelligent, and will continue to learn and grow. He must be socially minded or he cannot love God and not love his brother. He must live a clean, moral life. Therein is where some professors of religion fail. They fail even to live a good physical life. They justify themselves in moral wrongdoing or rest upon their intellectual oar; but they thereby deceive themselves; for the truly spiritual man lives fully, even though he knows that spirituality and religion mean something more than all of these, in the consciousness of the nearness of the divine.

This spiritual development is possible to all. Some students do not secure it because their whole effort has been for intellectual development, to the neglect of that which is most worth while.

Evidences of God

Brother Burgess also touched briefly on the evidences of God, for the man on the street objects that God cannot be determined by our human measurement, and so cannot be known; but man has learned to project a three-foot rule into the universe and measure the millions of miles to Betelgeuse and the trillions of miles of stellar space. So may he project spiritually his little measure to appreciate in part the wonder of the divine. Nor is God limited in his ability to manifest himself to man according to man's comprehension. To deny this is to deny the power of God or attempt to limit him.

The very story of the embryo leads us to believe that almost impossible sequence of chance, or to believe in a law-giver. That from the single cell, the cell that has produced vegetable and animal creation, there should once have sprung a man, thinking, capable of following a concept of the divine, is a miracle. But that in the birth of man this same sequence should be followed, not once but almost with invariable regularity, is a miracle too great for credit, especially if we must add or concede the existence of the first cell of light.

Again, there is the marvelous laws of the universe manifested in the movements of the great stars and in the movements of the small particles seen by the microscope.

To many more evidences, may be added the inner consciousness of man and the many men who have credited to inspiration their greatest work. Belief in God is therefore reasonable.

The moral man needs, then, higher ideals to rise above the average. He needs to live more fully. He needs to live especially to learn the value of religion and let it be manifested in his life more fully in intellectual power and social service. He needs to become spiritually minded, that is, conscious of God and communing with him, so that his soul will cry, "As the hart panteth after water-brooks, so panteth my soul after thee, O God."

"What Must the Citizen Do to Be Saved?"

M. A. Etzenhouser told a large audience in the tabernacle Wednesday morning, October 3, what the citizen must do to be saved.

A citizen, he says, is one who owes allegiance to and is entitled to the protection of a government. The citizen is not a subject. To say one is a subject implies that he has a lord or master to whom he owes personal allegiance; the term *citizen* implies membership by the tie of loyalty to his country or State with a reciprocal right to the enjoyment of the privileges and protection following from these. This right is granted not by the president or governor or mayor or any other official, but by every other citizen.

To be saved, the citizen must be brought to a place of safety, and preserved and kept there. The placards commonly seen on autos now: "Howdy. Half the road is yours," implies generosity, liberality, and that I will see that you have your rights. It implies also that you are not to infringe on any more of the road. The individualist says, "I will get my half." The road hog undertakes to acquire more. The socialist says, "I will see that he gets his half and there will be a half for me. If I see that your rights are secure, I need not concern myself about my share." The citizen carries a great social responsibility and realizes this is the only way the citizen can be saved.

"No man liveth unto himself; no man dieth unto himself." Every person's liberty and happiness depends upon another. If the citizen is to be saved he must substitute social consciousness for individual consciousness. Christ said that he who would save his life shall lose it, but "he who would lose his life for my sake and the gospel's sake shall find it." The citizen to be saved must interest himself actively in all of the social institutions.

Right to Be Well Born

There are two factors and only two factors which make up life—heredity and environment. The greatest right that should be vouchsafed to a citizen is the right to be well born—well born physically, well born mentally.

If the child is born with a physical or mental disadvantage he cannot do his part as a citizen, and therefore all of the rest are handicapped by just that much. If the citizen is to be saved he must see that every other citizen is well born.

This is one of the most serious problems confronting our citizenship to-day. United States census for the last fourteen years showed a thirty per cent increase in the general population, 100 per cent increase in the insane in institutions. Among the feeble-minded we find various stages: the imbecile, idiot, and moron, the latter class making up that large body we know as moral delinquents, prostitutes, paupers, and criminals.

The United States spends \$150,000,000 annually on its dependents; more than the education in all of the state universities. Every criminal in New York costs an average of \$1,000. At the present rate of increase it will take only three hundred years until every able citizen must spend all his time to support the subnormals. The birth rate among subnormals is said to be from two to six times greater than among normals.

The notorious Kallikak family is an example of what poor heredity will do in a few generations. The trait of feeble-mindedness traced back to one individual has spread to hundreds in six generations, the forms of subnormality evidencing themselves in feeble-mindedness, criminals, prostitutes, etc.

Preserve Good Traits

But good traits are passed on as well as bad ones. These should be preserved and the bad ones stamped out. To this end there are now twelve States in which there are to be found eugenic laws. These laws provide for education, segregation, and sterilization.

Next to the great right to be well born is the right to be born in a good environment. Our modern social movements want better homes, better schools, and better recreational advantages. In the home there must be better marriages and less divorce. Marriage must be considered a sacrament. The child is in the home 70 per cent of the time, therefore the home is a tremendous factor in the environment of the child.

A civic consciousness is being developed so that our communities are better places in which to live. Hygienic conditions are improving under the new social movement and sanitation laws now protect and preserve life as never before.

A citizen must become socially minded in order to be saved. He must think of the other fellow. "Love thy brother," we have been commanded, and this is the essence of salvation for the citizen.

"What Shall We Do to Save Zion?"

By Frederick M. Smith

Gathering over one hour before the services began, hundreds of people patiently waited to hear from the President of the church the message he had for them. Over four thousand people jammed the tabernacle and stood outside, endeavoring to catch a word from the speaker, President Frederick M. Smith, as he addressed the congregation Sunday night, October 7.

Introducing the President, Brother F. M. McDowell said that from one to whom much is given much is expected, but at all times is the Spirit of God necessary. He asked for the prayers and attention of the vast audience to the message of the speaker.

President Smith came forward and in a few brief words, stated that he had a message for his people but that it would not be long. He stated that he need not support his remarks by argument for he believed his audience was sufficiently versed in logic and in the gospel to do that for him.

Launching directly into his subject he asked, "What must Zion do to be saved?" It seems, he said, that the authors of the program were fearful lest Zion might not be saved, so they changed the reading of the subject to, "What must we do to save Zion?" Nevertheless, the President said, Zion will be redeemed, for Christ will come again and we must have a place to receive him.

What Zion Is

Zion is a land, characterized as a place where the people of God can find safety. But it is also a people, characterized by purity of heart. It is a people that has reached the acme of culture. Zion is also a condition in which the relation of man to man and group to group shall constitute a social order recognized by God.

This, said the speaker, distinguishes Zion from all other societies, this people from all other peoples.

No social reform will ever succeed that leaves out God, reiterated President Smith. Let us emphasize the social side of our program but not forget God.

For Zion to be saved it must be freed from all unfavorable forces, and such influences are not confined to extraneous powers. This people must heed the warning when it is called to their attention that forces are within our midst that are making for disintegration. We must recognize not only these

forces, but also those which are necessary to release in order to overcome the unfavorable forces.

For Zion to be saved, it must be free from all maladjustments. These exist in the world to-day and are all around us. God has called upon this people to be instrumental in correcting these maladjustments.

Zion will be the product of religion made dynamic.

"Too long has it considered the task of the church to get the heart right and there leave it," said the President. "What good is it to get the kingdom of God in the heart unless there issues from the individual as well as from the group of which he is a part something that will make the kingdom of God a dynamic, living force in society? This means, if it means anything, that if Zion is to be saved we must first of all have an infusion of spirituality, and by spirituality I mean that state of society, that state of the individual that will recognize God in everything. Not only that will see God in the stars and in the planets and in the great systems of the universe, not only that will see God in the rocks of the earth, but that will see God looking out of the eyes of every man and every woman whom we meet. For on such a foundation only can Zion be established."

Unless there be a spiritual foundation, the superstructure cannot be spiritual. From the ground up, every story must become more perfect. Religion must be upon a moral and an emotional basis.

Zion will be the cumulative product of the missionary work in the past. We would be enjoying a larger fruitage of the product if we had conserved it to a greater degree. Every member of the church must be a direct convert, or a child of a convert or a child of a child of a convert. That is why Zion is cumulative.

There are two ways in which the church loses, said President Smith. It may lose by death and by disaffection. Until these are offset by conversion and natural increase, the church goes behind. But we must do more. We must have an increase.

The surest and safest force is the natural increase, and up to the present, this has not been conserved.

Methods Differ

The methods of the firing line are not those of the recruiting station. The methods of converting the adult must necessarily be different than those of conserving our natural increase. Yet there are those who would tie our hands in our conservation work.

Missionary activities must be different from education in Zion. But God directs us in both lines.

"After conversion, what then, is the task?" asked the speaker. "Let us presume for a moment that we have throughout the world at large a missionary force which stands at the topnotch of efficiency, in which each man has been trained to the last limit—and by training I do not mean (and let us bear in mind this) I do not mean by training that a man has to be crammed in a theological seminary, I do not mean that a man should cram in a college or high school, but I do mean by having been permitted either in the field or outside of the field to have gone through that process of development that will bring about the topnotch of condition so that his uttermost talents will have been developed. Let us say then we have a missionary force which has developed to the topnotch of condition and they are bringing to us converts by the thousands, are we ready to receive them? Our task is only begun when we have brought people into this church, when we have pointed their faces towards Zion.

"The next question will be not only how can I get there and how can I live when I get there, but how can I help others to get there? We cannot drop them there, and

furthermore when those converts have been assimilated, when they have been thoroughly taught the doctrine of the church and inducted into the kingdom by being inoculated, if you please, with the principles of the gospel, there still stands before us the task committed to us by Paul when he said, 'Let us go on to perfection.' And it becomes the duty of the church to carry those people unto perfection, and only an organization will do that. And where you have organization that is functioning to the good of the people, where you have an organization that is attempting to carry the people on to such a goal as that, you must have men trusted with power, but divinely so. And because there is power granted in organization and because there is centralization of power by your authority and by your vote, it is distinctly un-Christian to accuse those men of desiring to use that power maliciously."

We must not only be able to recognize the road over which we have come but be able to carry on one stage further. That cannot be carried on by preaching the gospel to the heathen all the time, either. It would be fallacious to put all our efforts in the missionary arm.

Balance of Authority

"It seems to me that there must be a balance of authority," the speaker continued. "There must be a disposition to recognize that we need experts in all lines, and it will not be for one line of experts to say that theirs is the most important thing in the church. Let me tell you something: I expect to see that as we develop more and more these lines of experts, experts in missionary work, experts in child development, experts in industry, experts in farming, and all that, it will become more and more difficult for the organization to control those various experts so that there shall be a steady forward movement in the church; but somewhere, somehow, there must lie in this organization, if Zion is to be redeemed, that power representing the authority of God as well as of the people that shall hold these various departments in perfect working order. Call that what you please, I care not, but it must be done if Zion is going to be saved. It is but to say in another form that unless we upon whom the responsibility of the care and nurture of the church has been laid by divine mandate can keep pace with the processes of proselytizing, then it means that there will be brought into our midst those accretions and additions which will not be perfectly assimilated."

Go through the records of our church and see our branches now that are torn apart because assimilation of converts has not been done, urged President Smith. Somebody must do that work. The specialist on the frontier must be satisfied to let other experts help.

To the highest degree possible in Zion we must have in operation those forces that safeguard and insure the development of our youth.

The children of each generation must reach a higher state of development than those of the preceding generation if the church is progressing. We must be interested in every activity of youth and adult. We ought not to have to plead for the means to protect Zion and her youth, if this people see the problem as it is. We have to depend upon the priesthood and our teachers and an able corps of men and women. Every man and woman that comes to Zion is a potential teacher and a teacher in fact. Only as workers together with God can Zion be saved. President Smith continued:

"Never from the moment or the hour that I assumed the responsibility of the priesthood in this church, never from the moment that I accepted the responsible position of counselor to the President, and to a far less extent since I assumed the onerous task of leading this people, have I failed to recog-

nize that human wisdom is insignificant and that human knowledge will not suffice, and that no man, I care not who he is, in this church can discharge his responsibility, I care not how small that responsibility is so far as his church office is concerned, unless he recognizes God as his partner in his task; and recognizing that it would simply be preposterous for me to say anything else than that I have striven to merit the association of God's Spirit to help me in that task. And in saying that I do not boast, because I know that every conscientious Latter Day Saint in the world is doing the same thing.

"There has been a little passage of scripture, part of which has been quoted so often within the last few months that it has become almost a slogan of this conference and I wish to repeat that slogan, but I wish to amplify it. We have said that unless we are humble and full of love we cannot do this work; but, brethren, to be humble and full of love is simply to be in a condition, not to do anything. And a second part of that quotation has in almost every instance been left out, 'having faith, and hope, and charity.' For what is being humble and full of love unless it is vitalized by faith, faith that looks to God as the partner in and as the director of our activities, who shows us the goal and who gives us the spirit that illuminates it; who shows us our task and gives us the courage and strength to accomplish it? And what is faith unless it also have its handmaiden 'hope'? hope that steps in where knowledge leaves off and helps to see beyond the veil that marks the limit of our finite eyes, hope that gives us the assurance of things not seen? And charity, which is the fruitage of the Spirit of God. We cannot be humble and full of love and be saved in Zion, unless we have vitalized that condition by also having faith, hope, and charity."

To be humble and full of love is but a start. With our eyes fixed on God and with the goal in sight, although the whole road may not be known, let us work together, not fight one with another.

Zion is to be redeemed. This people must accomplish it. The foundation is spirituality. For one hundred years that building has been going on. The last one hundred years has been a failure if that foundation is not laid.

Are we now building upon that foundation?

We must become such that the world will say, "Verily Let us not go up against Zion for her armies are terrible in the might of the Lord."

CONFERENCE NEWS

(Continued from page 956.)

"When I became historian I was also given the same right, and the custom has been universal, when there was a department man or woman who did not hold the priesthood, the courtesy of ex officio rights was granted and rightfully so, that they should have voice and vote on this floor. You have either forgotten or else have deliberately failed to call attention to the fact that only a short time ago the Sunday school, Religio, and the Women's Department became departments—not auxiliaries—and acting strictly in harmony with that well-established custom of extending courtesy, your chairman felt that your well-being was being conserved by giving these people ex officio rights. It is well within your prerogatives to deny it—now—but if you do you will exclude from the floor less than half a dozen people because they are women, and I say Shame! on this conference if they do it."

Apostle J. F. Curtis wished to call attention to the statement of President Smith, which had been previously stated. He said he believed the people knew what his stand was. Now the conference should act.

Previous question on the matter of referring the resolution from the Seventies to the committee on representation was adopted. When the vote was taken, the motion to so refer was lost.

The Issue Discussed at Length

Elder E. E. Long opened the discussion on the main question.

Brother Long said he did not believe in extending ex officio vote for sentiment, but that the decision should be based on the rules as previously adopted by General Conference.

Apostle J. F. Garver arose to ask two questions: of the conference the first day?

2. If they are seated, does a vote at this time unseat them?

The chair was of the opinion these women had been seated, and

Secondly, that this action if it prevails now will unseat them at this conference.

Questions and Answers

The decision of the chair was appealed from by T. W. Williams. His reasons were that when the conference accepted the credentials committee report that it included only the report and that report had no reference to the ex officios. Brother Williams thinks the women should not bear the brunt of the argument. The chairman who previously extended ex officio votes should be the one to bear the responsibility.

The question was raised from the floor, By what authority are ex officios seated? Brother F. A. Russell, a member of the credentials committee, answered that the committee issued ex officio badges to all the ministry and to heads of departments on basis of a letter by the President, approving issuing of ex officio badges to executives.

He added that if any changes were to be made, the conference must do it.

Brethren G. T. Griffiths, A. Max Carmichael, Walter W. Smith, G. E. Harrington, L. G. Holloway, E. D. Bailey, F. A. Russell, and D. Macgregor got into the debate and it was some time before the situation could be untangled enough to permit a vote on the appeal.

Effect of Motion Decided by Vote

The decision of the chair was approved by the vote of the conference.

Church Secretary R. S. Salyards moved the following as a substitute for the motions before the conference:

"Resolved, That heads of departments, that is, the single head of each department in church work be seated as ex officio members of General Conference.

"In case of inability of the heads of departments to be present that they be permitted to designate their first assistant to be seated."

A. Max Carmichael Would Amend Substitute

A. Max Carmichael talked on the substitute. He said he noted that the speakers avoided hitting straight at the point. Specifically it is meant the Department of Women. Later the head of Orioles was mentioned. That meant one specific woman. He is in favor of ex officio rights for every woman who is a departmental head and all under conference appointment.

"Shall Women Be Cut Out?"

It all comes down, he said, to the question, Shall the women be cut out? He said that the future of the church depends upon the mothers. As for petticoat government, he is not agreeable to that either, but when it comes to the future of

the church, the mothers must be depended upon. The Department of Women must be recognized. At the close of his talk he made the following amendment to the substitute:

Carmichael Would Extend Ex Officio List

"Resolved, to amend to cut out all after the words in case of and include the statement 'and all assistants, general executive members of these departments and unordained women missionaries.'"

Elder Putnam Fears Disregard of Resolutions

Elder Charles F. Putnam opposed the substitute and amendment. He said women have their place, but not the rights of the Melchisedec priesthood.

He feared the tendency was to disregard General Conference resolutions. Let's abide the law, he said, and let the rules determine who is ex officio.

Long Wants to Stay in Right Paths

Elder E. E. Long also opposed the substitute and the amendment. He said the church had departed from the right way and it must get back. But as the conference may decide, the speaker was willing to abide by the decision.

Sixty Days' Notice Insisted On

Elder J. E. Yates spoke in opposition, stating that the rules could not be changed without sixty days' notice.

The chair was asked to rule on whether or not the substitute was in order on account of no sixty days' notice having been given. The chair did not rule on the question.

Still a Question of Legality

Brother Frank F. Wipper stated that the body was in a quandary. The chair refused to make a ruling, yet it was not in harmony with law. He favored ruling down the substitute because, he said, it is not in harmony with the law. Called attention to the article (No. 614) in General Conference Resolutions:

"That the rules and orders of the Book of Rules may be amended at any General Annual Conference; provided that at least sixty days' notice of the effort to amend in manner and form be previously given in the Saints' Herald, the official organ of the church, before the opening day of such session, the same to be inserted, when adopted at the close of chapter 16, page 111, of Book of Rules and to apply to all parts of the book except the articles of incorporation a rule for the amendment of which is found in the articles themselves."

President F. M. Smith rose to ask the following question: F. M. Smith: "Does the brother hold that what he is reading there in the record of the articles of association has the slightest reference to what is before us now?"

F. F. Wipper: "Yes, sir."

F. M. Smith: "Certainly you are considerably wrong there, because the amendment to the articles of association has absolutely nothing to do with the rules of representation. It is an entirely different matter. It refers to the Articles of Incorporation of the church in the State of Iowa at some time in 1885, if I remember right; and it is quite beside the point to bring it here."

Resolution From Seventy Adopted

Motion to lay the entire matter on the table was lost, 179 for, 274 against.

The previous question was ordered.

The amendment was lost by a vote of 161 for to 269 against.

The substitute was lost by a vote of 175 for, to 269 against.

The original motion was carried by a vote of 273 for, 143 against.

Resolution Requiring Budget Observance

Brother Robert A. Lloyd of Saint Louis presented the following resolution:

"Whereas, the General Conference of 1914 adopted the following resolution that 'It is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension shall have first been presented to this body for its approval';

"Therefore, Be it resolved, that the annual expenditures of the several institutions under the fostering care of the church be limited to their respective budget amounts, approved of by the General Conference, and no debts be incurred."

Brother R. A. Lloyd, speaking to this resolution, thought it should be adopted almost unanimously. The conference passed upon the Graceland gymnasium project, to the speaker's satisfaction, but many were dissatisfied. To protect the leaders from excessive criticism, resolutions should be plain, so mistakes cannot be made. The resolution just introduced is designed to clarify the situation, he said. This provides for limiting expenditures to departmental budgets. The resolution would prevent moving out and spending money not provided for, and also protect our officers from criticism afterwards.

Question was asked whether these resolutions provided that the budgets of the various church institutions be brought before the conference each year for approval. The maker of the resolution said he so intended it.

Resolution Adopted With Little Debate

The previous question was moved and by a vote of 270 for, and 96 against was ordered.

The resolution was adopted by vote of the Conference.

Statement of Bishop A. Carmichael

That last resolution gave this body a wrong complex on this matter. We find this Board of Trustees working under that very plan for many years, and if I am not mistaken, have always come within their budget. The past year we were some \$4,500 less than our budget that was allowed us. I want to make this explanation, that we have been working under the budget system all along, and have always had a balance left at the end of the year. We never have exceeded our budget. I would just like to say one thing, as chairman of the Board of Trustees of Graceland College, if some one would offer me his check for \$100,000 I would not be permitted to take it and spend it for the college, under that resolution. I could not spend any more than the budget; but it is too late, now.

Ordination of A. M. Chase as High Priest

The Quorum of High Priests reported favorably upon the question of ordaining Elder A. M. Chase to the office of high priest, which was recommended by the First Presidency.

It was moved to approve of the ordination of Brother Chase.

Elder Chase made the following statement:

"I have not much to say on the question but still want to do my work. If my work lies in that direction, I want to perform it: and for some years past it has seemed to me as though the urge in me has been more especially to minister along that line than in former years. If it is the will of the Master, I want to do my duty."

By vote the conference approved the ordination.

President Elbert A. Smith said that the ordinations of Elder Fulk as one of Presidents of Seventy and Elder Chase to office of high priest would be attended to at the sacrament service Sunday morning.

Final announcements were made and adjournment had at 4.20.

SATURDAY, OCTOBER 6

Saturday's business session was taken up with a cold, damp atmosphere settling down over Independence. Overcoats were very much in evidence and they were none too warm as this reporter can testify.

There was a large attendance, and all members of the leading quorums were present.

President F. M. McDowell called the meeting to order at 2 p. m.

Apostle D. T. Williams offered the opening prayer.

The minutes of the previous session were read and approved.

Resolution Taken Up

The special order of business as set Thursday was to be considered at this hour and President F. M. McDowell presented the order of the day.

These were the resolutions introduced Thursday:

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of "common consent," as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

Substitute Offered

The following substitute was offered by Apostles J. A. Gillen and M. A. McConley:

Inasmuch as the question has arisen in the church over the meaning and application of the law of common consent; and

Inasmuch as the Church of Christ is a theocratic democracy, in which the will of God is executed by divinely appointed ministers, with the consent of the members; therefore, be it

Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon and the Holy Scriptures; and be it further

Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences, and business meetings, general and local.

Apostle McConley Supports Substitute

Apostle M. A. McConley took the floor in defense of the resolution. He stated that we were all here because we were greatly interested in the affairs of this conference. He came from a foreign mission, open-minded, and with love in his

heart, stated the speaker. He believes the law of common consent should be upheld. Because a former resolution clouded the situation, the new resolution attempts to clear up the matter.

Brother McConley reiterated his belief in the divinity of this gospel. The officers of this church are important in their capacity. Nothing should be done which would interfere with the function of them.

God has always helped the speaker, Brother McConley testified, in his efforts whenever help was sought. God will still help if we give him a chance.

Because a member of the Melchisedec priesthood may be a branch president, his advice or right of nomination should not be abridged, neither does his nomination detract from the inherent right of the people to nominate.

This clears up the matter, the speaker believed, and that this substitute resolution should be supported by the conference.

Apostle J. Frank Curtis Defends the Original Resolution

Apostle J. Frank Curtis arose to defend the original resolution. He said he hoped the matter would be settled now, that the condition of affairs demanded it.

The speaker believed the tendency in the past has been to depart from the three standard books on the matter of common consent.

In support of his statement he read the following document which the First Presidency submitted last winter to the conference in Zion:

The Proposed Legislation for Zion

"To the Conference in Zion; Greeting: In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion, and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear then for action by the conference, and we suggest the adoption of the following rules of procedure:

"(1) The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

"(2) The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations, the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

"(3) In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers."

Substitute Proposed at Independence

He then read the following which was offered as a substitute at the conference in Zion.

"Resolved, That the Saints in Zion in conference assembly shall, at the annual meeting in January, elect the heads of departments of Zion. The right of nomination lies primarily with the body because of membership, and not with any individual or part of the body by virtue of office, but we hereby extend the heads of the general departments of the church and pastor in Zion, in consultation with the First Presidency, the privilege of also submitting, by their joint action, nominations for these offices.

"Local departments in Zion shall continue to hold meetings to elect local department officers, and to act upon questions of local department concern. Rules and regulations for the conduct of such meetings shall be determined by the local departments, as has been their privilege heretofore."

He challenged anyone to say that this substitute prevented the presiding officers from functioning in their rightful place.

Rights Abrogated

Brother Curtis said that in connection with the above citation, the President of the church said that if the nomination by the Presidency and stake president were not accepted by the people, that the nomination would be referred to the Presidency and the stake president again. The people would not be consulted, said the speaker.

If the proposition had passed the local conference, the Presidency would appoint the head of the departments of the stakes and they in turn would nominate local officers. The people would not have had any say in the matter.

An amendment to the substitute was later offered at the conference in Zion and supported by the presidency:

Amendment Offered in Zion

"Resolved to amend the substitute by striking out all after the word 'Resolved' and inserting the following:

"The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of the departments in Zion, subject to the ratification by the conference in Zion.

"The department heads in Zion shall then after consultation with the pastor in Zion and the First Presidency and after due consultation with the pastor of each congregation involved, nominate the heads of departments in the various congregations, subject to ratification by the conference."

Here the Presidency attempted to take exclusive right of nomination, the speaker asserted. The people must be protected. The rights of common consent must prevail, he said.

After careful consideration by the local conference in Zion the speaker said he was glad to note the substitute was adopted. Both motions supported by the Presidency were defeated.

Resolutions Indicate Views of Administration

Why were these resolutions introduced by the Presidency? asked Brother Curtis. It was not alone in Zion that the attempt was made to obtain control of the nominations, but in the Kansas City Stake the same authority was sought. Brother Curtis read the following from the Herald for December 6, 1922.

Kansas City Stake Recommendation

"Therefore, we the Stake Presidency, recommend that our procedure in the Kansas City Stake will be as follows: That the stake presidency appoint the superintendent of Sunday school for the stake, subject to the approval of the head of the department of Sunday school and the stake conference; also the field worker for the stake for the Religio, subject to the approval of the head of the department and stake conference; also the organizer of the Department of Women in the stake subject to the approval of the head of the department and stake conference. Also the chorister of the stake subject to the approval of the head of the Department of Music and stake conference. With the stake presidency, these appointments will constitute a coordinating committee in the stake.

"We also recommend that the pastors of the various churches nominate the superintendent of the school, Religio, and the representative of the Department of Women and the chorister, subject to the approval of the stake coordinating committee and the stake conference, and in turn these local appointees will form a coordinating committee in each of the churches for the conducting of the local work, and they will appoint all the associate officers of the departments, subject to the approval of the stake coordinating committee."

Not a New Tendency

Here is no opportunity for common consent. The effort to abridge the rights of common consent was attempted in Zion and in Kansas City, Brother Curtis said.

In 1892 an effort was made once before to deprive the people of their right. The speaker called attention to the event by referring to SAINTS' HERALD, as cited in the preambles to the resolution printed yesterday.

He also cited two sections in Doctrine and Covenants, section 25, par. 1, and sec. 27: 4.

"1. Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen."

"4. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and Satan deceived him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

Here he called attention to Book of Mormon, Mosiah 13: 35, 36.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

The responsibility of this church should not rest upon the shoulders of any man or group of men, but upon the people. The people will be held responsible for their actions.

He then read an editorial entitled:

"Nominations to office," by late President Joseph Smith, HERALD of July 16, 1892, pages 454, 455.

Parts of this editorial were quoted in the preamble to the resolution introduced Thursday by Brother Curtis.

People Must Have and Use Rights

If the people refused to accept the nomination of the Presidency, (as might be the case) then the people would be without an officer. They could not elect their own officers, said the speaker.

The three standard books of the church do not allow for such actions as have been attempted recently, said Brother Curtis. He appealed for the conference to support the resolution that was first introduced. In former years many went contrary to the laws of the church, and the result was disastrous.

Views of Joseph Smith

Missionaries in charge and district presidents should have no exclusive right to nominate according to the late Joseph Smith, said the speaker. The people have been given the right of nomination, and it must be protected.

Calling attention to an editorial in SAINTS' HERALD, 1873, p. 650, (quoted from in the preambles to the resolution published

yesterday) written by Joseph Smith, he stated that the responsibility rested with the people and not upon one man.

The resolution as offered is in harmony with the laws of this church, stated Brother Curtis. This resolution will correct recent attempts to abridge the right of the people, if it passes.

The church has always stood for the right of the people to nominate; why then should a change be made now? After ninety years of taking care of themselves, have the people now become incapable of choice and decision? The speaker believes the people are just as capable as ever. He desires returning to the "old paths."

Joseph Smith, the Seer's Views

Reading from testimonies in the Temple Lot suit, the speaker said that Joseph the Seer never attempted to take the rights of the people away. The Utah Church did, after leaving in 1844.

From another editorial in the SAINTS' HERALD (Dec. 25, 1895, page 821, verse 42) which was probably written by Joseph Smith, the speaker read that personal influence might lead astray the majority, but the law provides for protecting the minority. Truth will prevail.

Another editorial, (SAINTS' HERALD, volume 42, page 179) by the late Joseph Smith, stated that when an act of the President is disapproved by the people, they should veto the act. And if he persists in going against the will of the people, he should resign and allow the people to elect another.

Plea for "Faith of Our Fathers"

W. W. Blair in the Temple Lot Suit, page 144, stated that the people of Utah are deprived of the right of nomination but that in the Reorganized Church it is different. And, the speaker added, this should be the action to-day. Sustain the original motion, and be true to the "faith of our fathers."

Apostle D. T. Williams Supports Substitute

Apostle D. T. Williams got the floor though it was a close decision as some dozen others were clamoring for recognition at the same moment. He said:

Some things are nice and some are not quite so nice but that is the way with General Conferences. We must have the bitter in order to enjoy the sweet.

Brother D. T. Williams believes in the right of common consent as much as anyone, he affirmed.

Much has been said about nominations. They have followed a custom for years and probably never will be changed.

Rights of Priesthood Ought to Be Respected

Have the priesthood any more authority than the people? Take away the priesthood and the membership can never save the world. Now the Government of the United States rests upon the right of common consent, yet the President has the right of nomination. The people elect a representative and that representative is given certain rights, among them the right of nomination.

The President of the church should be able to use his divine authority in nomination.

Presidents of Seventy Nominate

The other day the Seven Presidents of Seventy presented a name in nomination and the conference accepted. Did the people question this right of nomination? Yet the right of common consent prevailed.

The substitute resolution protects the rights of common consent, and does not cloud the issue.

(Continued on page 971.)

MISCELLANEOUS

Help Wanted

Wanted: Man and wife, who have no children, to live with elderly widow, who has an eighty-acre farm with good house, stock, and improvements in northern Missouri. For some one who has no capital and who desires to get a start in farming this would seem to be a favorable opportunity. Anyone interested write to Mrs. M. F. Mitchell, Saline, Missouri. Benjamin R. McGuire.

Where Is C. E. Rebert?

Should this come to the notice of C. E. Rebert, whose last known address was Saint Louis, Missouri, he is requested to immediately get in communication with Floyd Rockwell, 1725 Dakota Street, Dayton, Ohio.

One-Day Meeting

At Huron Center Branch, five and one half miles east, three miles north, and three fourths mile east of Kinde, Michigan, October 21. Vera Richards, secretary.

Institute in Southern New England

At Brockton, Massachusetts, October 27 and 28, an institute session of Southern New England. First session at 2.30 p. m. No reports required. Susan E. Sinclair, secretary.

Conference Notices

Gallands Grove, at Cherokee, Iowa, November 2 to 4. E. R. Butterworth, president.

Kewanee, at Rock Island, Illinois, October 27 and 28. There will be given a musical in charge of the district chorister, Friday evening previous, at 8 p. m. Important matters will be considered at this conference, such as change of representation. Ralph W. Farrell, president.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

A rather unusual program was broadcasted Sunday evening at six o'clock from Radio Station K F I X in that those participating were conference visitors whose homes are in widely scattered parts of the United States and Canada. The program consisted of a vocal solo by B. H. Doty, of Traverse City, Michigan, both words and music written by himself; vocal solo by David Dowker, recently of Los Angeles, now of Des Moines, Iowa; an Indian song in the Indian language by Elder Jonathan Koshiway, native Otoe Indian, of Oklahoma; soprano solo by Mrs. Nell Atkinson Kelley, of Omaha, Nebraska; baritone solo by H. Arthur Koehler, of Ontario, Canada; soprano and contralto duet by Miss Helen Bootman and Mrs. C. E. Wight, of Lamoni, Iowa; and a contralto solo by Mrs. Cordelia McCormick, of Denver, Colorado. The sermon was by Apostle J. F. Curtis, with Patriarch John F. Martin offering the prayer.

Next Sunday's program will also be made up of numbers by conference visitors. Among other numbers will be one or more whistling numbers by Brother William Paterson, of Australia, who is very successful in imitating birds of his native country. Brethren H. Arthur Koehler and John F. Sheehy have promised to sing one of their famous duets, and J. Gerritt Juergens, of Topeka, Kansas, will sing. Other numbers have not yet been arranged.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri. Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

	CONTENTS	
CONFERENCE NEWS		949
MISCELLANEOUS		971

(Continued from page 970.)

Not Headed for Autocracy

It has been the opinion of many that the church is headed for autocracy because the president of a branch is given the right to nominate. He is only exercising the right that any eight-year-old member possesses. All the substitute provides for is to extend an equal courtesy to officers.

Degrees of Centralization

We talk about centralization of power. It is a matter of degree. There is centralization of power in every officer to some degree. The only question, for the conference to decide, is to what degree shall there be centralization. Without it there could be no government.

So long as we have the right to refuse to sustain the President of the church, we have the right of common consent.

Recognize Our Theocracy

The speaker would not vote to put autocratic power in the hands of the President of the church, because no man is good enough for such a privilege.

But if we are going to have a democracy we must also not forget that God has provided for a theocracy.

At this point President F. M. McDowell asked Brother Williams to yield that adjournment might be taken promptly at 4 p. m. Apostle Williams yielded the floor and will be heard again Monday. Song, "This God is the God we adore" was sung and dismissal prayer by J. A. Tanner.

MONDAY, OCTOBER 8

The second week of conference opened in the business session Monday afternoon with a very large assembly gathered in the tabernacle tent and everyone intensely interested in the questions under discussion.

Yesterday was a memorable day with a very large attendance at all services. There seems an earnest desire on the part of each official and delegate to settle the problems before the church and to settle them once and for all, if that were possible. But for the Sunday all unite in worship and devotion in a quiet spirit.

The various quorums meet each morning and the discussions held in the quorum meetings tend to clear the atmosphere and crystallize opinion so that a decision can be gotten earlier on the conference floor.

On Monday the weather had cleared up and the day was beautiful. The sides of the tent had been taken off and the warm October sun made for cheerfulness again even though the intense earnestness of the debate indicated deep concern in the hearts of many.

All members of the leading quorums were present.

President F. M. McDowell called the meeting to order at 2 p. m. and prayer was offered by Elder Orman Salisbury. Minutes of previous session were read and approved.

Apostle D. T. Williams Resumes Argument for Substitute

At the conclusion of Saturday's business session Apostle D. T. Williams had the floor and adjournment was taken

with the understanding that he should have the floor again Monday. The general question under discussion is that of "common consent," its definition and scope in our church work.

The original resolution were brought in by Apostle J. F. Curtis. A substitute was offered by Apostle M. A. McConley Saturday afternoon, and these are now being discussed.

Chairman McDowell Likes Spirit of Debate

The chairman at the outset said:

"From all sides there comes an expression of appreciation of the attitudes of the speakers on Saturday. I speak the sentiments of the entire audience when I say that we fully appreciate the manner in which these men presented their arguments and sincerely trust that this spirit may continue throughout our discussion. If it does we will have no fear but that the right will triumph."

A Decision Needed Now

Apostle D. T. Williams believes that when the decision is finally had it will be for the good of the church. All have a common starting ground, for all believe in "common consent." There is only a difference in agreeing on the method through which common consent can be made manifest.

Brother Williams believes that the people should rule but thinks they can rule through their representative as well as in the mass.

While the late revered President Joseph Smith had been quoted and the quotations used by a previous speaker to argue against the substitute, Brother Williams read the same editorials to indorse the position set forth in the substitute.

We are not asking that any one man or set of men have the sole right to nominate, he said. Simply asking that the officers of the church have the right to nominate concurrently with the people. Brother Williams believes there are some rights inherent in the priesthood and he says the substitute seeks only to preserve these rights.

Some Rights to Nominate Inherent in Priesthood

The rights to nominate to priesthood are inherent in priesthood, and if you take that away, the priesthood itself will soon be destroyed.

He quoted Doctrine and Covenants 122: 8 as follows:

"If they will now enter upon this work, leaving the burden of care in organized districts, or conferences, to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain."

Apostle Williams said there are other nomination rights than those inherent in membership. He said that if you claim that all nomination rights are inherent in the membership the above quoted section means not what it states.

Seventies Nominate

He called attention to the fact that the seventy nominate to certain positions and that it only takes the vote of the people to make the election complete and legal.

The original resolution does not cover all the ground, he insists. It does not make the matter clear enough. If priesthood does not have some inherent rights of nomination, then priesthood has no meaning.

Pure Democracy Impossible

He said that the principle of delegated authority is the basis of our government. That a pure democracy where every man has his full say is impossible, owing to our num-

bers. Necessity forces a system of representation, and when the right is given another to act in one's stead, then common consent is had in the acts of the representative.

Brother Williams said that when the Kansas City Stake voted to allow their presiding officers to do the nominating that it was given with their common consent. He could see no autocracy in that. He cited the system in our government where a representative speaks for a million people. Why not cry at that as being autocracy questioned Brother Williams.

He introduced the following editorial from the pen of Joseph Smith which appeared in the Herald of December 25, 1895:

"The government of the church is of a twofold character, and may be said to be a theocratic democracy. [That's just what the substitute says it is.] Power of direction and decision originates and rests with God primarily. [He didn't put it there with the people.] Any commandment or rule given of God must be obeyed. [We all recognize that, my brethren; recognize it well.] In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by any method that may be agreed upon or obtained among the church or churches. The common consent is supposed to be in the expressed will of the majority when so obtained. All may not be present when the question is upon which common consent is desired, but all having an opportunity to be made acquainted with the subject matter upon which such consent is desired or agreed in the consent of the majority of those present when the expression is taken."

I want to get to the last paragraph. We pass two paragraphs:

"There may be serious faults in the method of securing common consent." [Joseph Smith himself says that as far as the method was concerned there may have been serious faults in it then.]

"And the way suggested in paragraph three might secure a greater oneness. We have seen it suggested in specific cases but never as a rule before; and it is possibly worthy of thought. In the meantime we shall be under the necessity to accept the situation and do the best we can to assimilate the various elements there are in the body until the degree of unity desired is effected. This will come in time, but it is likely there will for a long while be 'many men of many minds.'"

He warned that when the cry of democracy is raised, to remember that in the governmental democracy there is also the principle of representation.

Summing up Brother William's thought that the substitute recognized both the theocracy and democracy of our faith while the original resolution recognized only the democracy and shut God out.

(To be continued next week.)

South Sea Island Club Organized

The South Sea Island Club was organized Friday night, October 5, by seventeen charter members. These consisted of three native South Sea Islanders, and the remaining number were returned missionaries.

The purpose of the club is to assist the Island mission and returned missionaries. The native language will also be kept alive in Zion.

Another meeting will be held sometime during the present week.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, October 17, 1923

Number 42

CONFERENCE NEWS

SIXTY-NINTH CONFERENCE CLOSSES IN WONDERFUL GOOD FELLOWSHIP

Men Are Going to Their Fields With Hopeful Hearts and New Vision of Service

Priesthood Prayer Meeting, Sunday, October 14

The pentecostal spirit which descended upon the closing business meeting of the conference continued with the priesthood prayer meeting Sunday afternoon. True, it was not accompanied by an outpouring of the gifts. It was a spirit of unity, of reconciliation and power. The lower auditorium of the Stone Church was filled to capacity with members of the priesthood, general and local. President Frederick M. Smith offered the opening prayer, the way having been well prepared by spiritual congregational singing led by Brother Albert N. Hoxie. The humility and childlike faith and simple dignity of the prayer touched the hearts of the priesthood and many of them were in tears.

Statement of President Elbert A. Smith

A season of prayer followed in which many petitions were offered and thanksgiving expressed. President Elbert A. Smith then led the period of testimony saying: "Yesterday morning was low tide with me and I presume also with many of you. The tide of spiritual power was away out and I was empty. In my weakness I said to some of the brethren that if conditions were to go on as they seemed to stand, it did not seem to me that I could continue. I thought about my two boys, the older of them now in Kansas University, president of the L. D. S. Association of boys and girls at that place, going to school there with Brother William Fligg's son, Walter W. Smith's son, and a group of others who are endeavoring to prepare themselves for the work of life. I recalled how when these two boys were very small I went into the upper court of the Temple in Kirtland and gave them to God; but in my weakness yesterday I said that if we must continue to quarrel during the year and have a titanic struggle in each conference, what courage could I have to advise and direct them toward church work? But before night I asked God to forgive me. If they can stand upon the Mount of Transfiguration where I have stood, it will be worth their pain to go through Gethsemane. The change in attitude of soul which came over the priesthood during yesterday's closing business session was the most wonderful that I have ever seen. The angel of clear vision seemed to touch our eyes and clear them for the time being at least from that astigmatism which caused us to see our brethren in a distorted attitude and see back of their every movement a crooked purpose. We see each other better now. The spirit of love is beginning to prevail, and I think we are ready for a year of united and constructive work. The tide has come in again, and to-day I feel that there is nothing

that I have that God cannot have if he wishes it, and I feel that if you continue under the spirit that was with you yesterday afternoon, and the President of the church continues under the spirit that was with him, and above all if I can continue under the spirit that I am under, I am willing if necessary to go with you to the gates of hell."

Statement of President F. M. McDowell

During the meetings many splendid testimonies were borne, among them the following by Brother F. M. McDowell:

"My soul is not so large as that of Brother Elbert's and consequently cannot reach the height or the depth. I do feel, however, that it has reached both of these extremities during the conference, sometimes almost within an hour. Needless to say the conference has been a severe strain for me. I came to it exhausted as a result of the work incident to the Young People's Convention, which was followed by a series of eight reunions. Added to this, four weeks of conference work found me in many respects illy prepared for the unusual strain of yesterday. I am glad that it is over, however, and can see brighter days ahead.

"At the outset of conference, I suggested that it be a praying conference. As far as I am concerned, I wish to say that I never have prayed harder in my life. I believe my prayers have been answered. God has helped me in presiding, and he has helped you to help me in this work. This I know by the love which you have shown me during the sessions of the conference.

"Many times in my life I have come to the parting of the ways. On each of these occasions, however, one path was opened for me and others blocked. Each time I have moved forward in the open path, and each time I received God's blessing for this faith. There is now a path open before me, and it is the path marked 'Forward.' I am going to take this path and feel certain of the results. I love you men from the bottom of my heart and wish to work with you. If at any time you feel that I am not carrying my share of the load, I hope you will be frank enough to tell me. I believe I am willing to do anything that I ask any of you to do or to go where I ask you to go. I know something of the price of such consecration, since I have been away from my family for nearly six months now with the exception of a very few days. I sincerely ask your faith and prayers in my behalf. I desire above all other things to play the game with you. May God help us to this end."

Statement of President F. M. Smbith

It is unfortunate that other testimonies were not recorded and preserved for our readers. At the close President Frederick M. Smith made this statement:

"On completing the course at Graceland College I offered my services to the church and was appointed. On going to the Bishop's agent for funds to go to the field I learned the treasury was empty, and from other men under appointment I learned that family allowances were months behind. So I determined I would not put another family on the list, and

I went into eastern Ohio and went to work for the Central District Printing and Telegraph Company. In the year I worked for them I found opportunity for advancement, and would have had chance to enter the engineering department of the company, which would have been to my tastes; but I resigned to accept position on the faculty of Graceland College, where I worked for a year, then accepted a position on the *HERALD*. From the time I accepted the position on the college faculty I have felt I was working for the church, and it has always been my concern to qualify for better service.

"I am conscious of my limitations; and sensing the great responsibilities of the position I occupy, I wonder why I have been chosen for the task.

"As president of the high priesthood I feel the responsibility of directing the entire priesthood of the church, but that is outweighed by the great desire I feel to be of some service or assistance to every man holding the priesthood. Most men feel a bit ashamed of manifestations of tenderness, and it may be that this has at times unconsciously caused me to build a barrier not understood by you men. I do feel a tender regard for the men of the priesthood, and if between now and the time when I am called on to pass to others my present official responsibilities I can be of some service to every man in the priesthood and help to make the burdens lighter, or help him in some small way to prepare for greater service, I shall feel I have done a great work. I desire to be of such service, and want your prayers that I may be."

President Elbert A. Smith closed the service with this prayer:

"O Lord, as we approach thy throne of grace our hearts are filled with two great desires. First, we have the desire to offer thee all the praise and thanksgiving that our souls are capable of expressing. We thank thee for the power of thy great love manifested. We thank thee for this almost incredible thing that we who thought ourselves estranged suddenly find ourselves to be friends, with Jesus in our midst. Our other great desire now is to move out and glorify thy name and build up thy cause. Help us, Lord, to do this thing. Thy blessing now we call down upon this thy priesthood. Thy blessing we invoke to be upon them. Bless them, Lord, in their fields and in their homes. Fill their hands with blessings for other people. Fill also their hearts and their lives. Let us go now in peace, we pray, and cement the bonds of brotherhood that they may never again be riven asunder. Be with us this year and with us when we shall meet again, in Jesus' name. Amen."

After the close of the meeting the men remained for a long time shaking hands, making up differences, pledging each other to mutual support and to constructive and affirmative work during the coming year. The men of the mission field yet remaining in Independence then separated for their various fields, most of them with happy hearts, while the local priesthood prepared themselves to take up the duties of another year's work in Zion.

Doings of the Conference in Brief

The sixty-ninth General Conference of the church opened Monday, October 1, and closed Saturday, October 13, shortly after 6 p. m.

Lengthy speeches and debate of the first week shortened as time went on.

The desire of most members of the conference to close on time hastened business consideration the last few days.

The opening and closing days of conference were accom-

panied by rainy weather, but the intervening days were fair and comfortable.

Preaching services were of a high order, and the prayer services were a joy to all.

The athletic and social sides of the conference were not ignored. Special events, receptions and dinners, marked the schedule on many days.

Opening business session dealt with adoption of General Conference reports.

President F. M. Smith was unable to attend second session on account of illness. The time at the meeting was taken up with a number of short speeches.

The committee on the "Memorial to the Martyrs" was discontinued and referred to the First Presidency and Presiding Bishopric.

Vacancies in the Children's Home Board were filled by adopting recommendations from the Order of Bishops and the Department of Women.

Trustees of Graceland College were reelected.

The report on the Graceland gymnasium was approved.

Resolutions on Common Consent were debated for days, and as finally amended and adopted provided that nomination rights are inherent in the people and also that nominations may be presented concurrently by the presiding officers.

A resolution to abolish forms one to five was laid on the table.

A limit of twenty minutes was placed upon speeches, Wednesday, October 10.

Time limit set for introduction of new business placed at Thursday, October 11, at 2 p. m.

A resolution favoring advertising in the church publications was referred to the Board of Publication.

Respect for Sabbath observance was reaffirmed.

Church institutions were limited in their expenditures to their budgets. Later this matter was referred to the Order of Bishops.

General Conference resolutions 1916-1923 will be published in supplement to the present book of resolutions.

Ex officio vote was denied all not holding the priesthood during the present conference. It was then decided to refer the matter to the committee on representation, recommending favorable action in extending ex officio rights to unordained missionaries, department heads, and vice heads.

Resolutions were adopted approving the work of the Near East Relief.

Upon recommendation of the Order of Bishops, an auditorium was ordered built, and to be ready for next General Conference.

The auditorium plans are in the hands of a committee composed of two members each from the First Presidency, Quorum of Twelve, and Order of Bishops acting in conjunction with the Church Architect.

President F. M. Smith made the statement that a speech delivered by him some time ago on "Loyalty" was ill-timed and that another time should have been chosen for delivering it.

Apostle Paul M. Hanson introduced a resolution asking the President to retract the sermon referred to. The resolution was tabled.

Two elders were ordered ordained to the Quorum of Seventy.

Opening of next General Conference will be April 6, 1925.

Four new high priests were named and ordination ordered.

Needs of the Graphic Arts Department were referred to the budget committee.

Resolutions on songs were referred to the Department of Music.

Missionary appointments must be approved by the conference, but appointments may be made during the interim of conferences.

Members of Twelve, Bishopric, and stake presidents were barred by resolution from membership on High Council.

All speeches on "common consent" will be published in the Conference Minutes, and a copy will be sent each subscriber to the HERALD.

The budget report from the Order of Bishops was adopted.

The appropriation committee was enlarged to include two members of the First Presidency and two members of the Quorum of Twelve.

A resolution on stewardships was unanimously adopted. Every member of the church is called upon to enter upon the stewardship basis.

The Bishop requested that everyone so arrange the coming year's budget that a surplus will be left.

Releases from the Seventy were concurred in.

All officers and leading quorums sustained.

Elder S. A. Burgess was made historian to replace Elder W. W. Smith, who was released for educational work.

General church appointments were approved.

Conference receipts were \$2,242.65 and expenses about \$3,000, of which \$1,200 were for new materials which will be used again.

General Church Appointments

Appointments of Local Men Approved at Joint Council Meeting of First Presidency and Quorum of Twelve, Thursday, October 11, 1923

Allen, Arthur, New York District.

Baldwin, Richard, England.

Berve, Amos, Nauvoo, Illinois, in charge of historic buildings.

Blackmore, John, Pittsburg, Kansas.

Brown, Bruce E., Eastern Colorado District, Colorado Springs objective.

Bullard, Richard, Missouri, except Kansas City Stake.

Burt, George W., Central and Eastern Michigan Districts. Carlile, Joshua, Nebraska.

Carpenter, C. I., Northwestern Kansas District.

Chase, A. M., Fremont District.

Chelline, H. A., Eastern Maine District.

Chrestensen, J. C., Southern Missouri District.

Cook, M. H., Referred to Presidency, Twelve, and Bishopric.

Cooper, J. L., Northeastern Illinois District.

Corbett, A. J., Queensland District, Australia.

Daniel, G. Scott, Nauvoo District, Burlington objective.

Davis, E. R., Kewanee District.

Davis, E. A., Eastern Iowa District.

Davis, James, Western and Northern Michigan Districts, and Southern Michigan and Northern Indiana District.

Davis, J. Arthur, Western Colorado District.

Dowker, D. E., Des Moines, Iowa.

Dutton, J. O., Southern Wisconsin District.

Elliott, T. J., Northeastern Nebraska District.

Etzenhouser, M. A., Independence, Missouri.

Farrell, R. W., Referred to First Presidency and Presiding Bishopric.

Fry, Charles, Referred to First Presidency and Presiding Bishopric.

Gresty, J. T., New South Wales, Australia.

Greene, U. W., Iowa.

Grice, William, Eastern Michigan District.

Griffiths, G. T., Ohio and West Virginia.

Harrington, G. E., Spring River District.

Hawkins, C. W., Northern California District, San Jose objective.

Higgins, H. A., Saint Louis District, Saint Louis objective.

Hull, E. B., Northern California District, Fresno objective.

Jones, C. E., Seattle and British Columbia District, Seattle objective.

Karlstrom, A. V., Referred to First Presidency and Presiding Bishopric.

Kuykendall, G. R., Referred to First Presidency and Presiding Bishopric.

Lenox, E. J., Northern Wisconsin District.

Lewis, George, New South Wales, Queensland, and New Zealand.

McDowell, W. A., Illinois and Wisconsin.

May, Roderick, Lees Summit, Missouri.

Martin, J. F., Illinois and Indiana.

Miller, C. Ed., Toronto District, Toronto objective.

Mussell, F. T., Gallands Grove District.

Newton, Thomas, West Virginia.

Osler, William, Alberta.

Perkins, D. B., Referred to Presidency, Twelve, and Bishopric.

Pitt, F. G., Kirtland Temple in summer months; South-eastern States in winter.

Parsons, A. H., Referred to Presidency, Twelve, and Bishopric.

Pycock, David, Toronto District.

Rich, C. H., Western Maine, Stonington objective.

Robertson, E. F., Northeastern Missouri District.

Rannie, E., Referred to Presidency, Twelve, and Bishopric.

Russell, R. C., Detroit, Chatham, and London Districts.

Sheehy, J. F., Cameron, Missouri.

Shields, John, Ontario.

Smith, H. O., Minnesota, North Dakota, Saskatchewan, and Manitoba.

Smith, I. M., Holden Stake.

Sparling, William, Eastern Oklahoma District.

Stoft, A. E., New York and Philadelphia District, Philadelphia objective.

Stone, A. E., Pennsylvania and New York States.

Twombly, Samuel, Northeastern Kansas District.

Umpfrey, Matthew, Central Michigan District.

Wells, G. R., Southern Nebraska District.

White, Ammon, Kansas City Stake and Kansas.

Whiting, Birch, Northern Saskatchewan.

Williams, D. J., Hawaiian Territory.

Williams, Thomas S., Southwestern Kansas District, Wichita objective.

Appointments of Missionaries Approved at Joint Council Meeting of First Presidency and Quorum of Twelve, October 13, 1923

Almond, F. B., Denver, city missionary.

Anderson, William, Southern California.

Bailey, J. W. A., Northeastern Missouri.

Baker, A. M., Southern Missouri.

Bath, William, Western Oklahoma.

Booker, Alma, Southeastern Mission.

Booker, N. L., Southeastern Mission.

Bootman, W. P., Arkansas and Louisiana.

Bronson, Eli, Spokane District.

Burt, E. N., Northern Michigan.

Burton, P. R., Northwestern Kansas.

Carr, Thomas M., Isle of Pines.

Case, Hubert, Central Oklahoma.

Christenson, A. H., Central Oklahoma.

Christy, W. L., Southern Wisconsin.

Clark, Thomas L., Wheeling and Pittsburgh.

Clifford, C. M., Nauvoo.

Creel, B. F., Northeastern Nebraska (Indian work).

Crum, Carl, Montana.

Curtis, E. A., Kewanee District.

Curtis, J. D., Eastern Colorado.

Curtis, T. W., Far West Stake.

D'Arcy, O. L., Southern Saskatchewan.

Davey, R. E., Utah District, Salt Lake City objective.

Davis, William, Eastern Michigan.

Doty, B. H., Chatham District.

Erwin, E. A., Arkansas and Louisiana.

Farrow, Percy R., Owen Sound District.

Finken, E. D., Virginias.

Fligg, W. I., Kansas City Stake.

Flint, B. C., Des Moines District.

Fulk, R. L., Utah and Idaho.

Gregory, Fred, Toronto District.

Grice, J. R., Eastern Michigan and Detroit.

Haden, W. E., Clinton District.

Halb, J. G., Northwestern Ohio.

Harpe, C. E., Southwestern Kansas.

Hawn, O. J., Southern Indiana.

Higdon, A. T., Kentucky and Tennessee.

Holloway, L. G., Lamoni Stake.

Houghton, L., Eastern Iowa.

Jenkins, George, Central Nebraska.

Kelley, T. C., Southern Michigan.

Kelley, W. H., Independence.

Knisley, A., Holden Stake.

Koehler, H. A., London District.

Koshiway, J., Central Oklahoma (Indians).

Lentell, J. R., Des Moines District.

Levitt, Guy P., Utah and Idaho.

Long, E. E., Southern Nebraska till May 1 and after September 1, Northern Saskatchewan May 1 to September 1.

Macgregor, Daniel, Seattle and British Columbia.

Martin, A. C., Oregon.

May, J. Charles, Southeastern Mission.

Metcalf, J. W., Southern Indiana.

Mintun, Harvey V., Western Maine.

Neville, W. C., Youngstown-Sharon District.

Okerlind, O. W., Far West Stake.

Palmer, D. S., Southwestern Texas.

Patterson, William, Kirtland District.

Paxton, J. W., Saint Louis District.

Pendleton, S. T., Central Michigan.

Peterson, J. W., Holden Stake.

Phillips, A. B., Referred to Joint Council Presidency, Twelve, and Bishopric.

Putnam, C. F., Pottawattamie and Fremont.

Pycock, James, New York District.

Quick, Lee, Clinton and Spring River Districts.

Riley, J. T., Arkansas and Louisiana.

Robley, G. W., Winnipeg District (Winnipeg objective).

Rogers, Keith, Eastern Colorado.

Richards, G. Truman, Eastern Michigan.

Savage, H. W., Southern California.

Shakespeare, William E., North Dakota and Minnesota.

Shower, J. D., Southern Ohio.

Silvers, A. C., Western Michigan.

Smith, Charles J., Little Sioux till May 1 and after September 1; Alberta (Calgary objective) May 1 to September 1.

Smith, S. S., Central Texas.

Smith, W. A., Gallands Grove District.

Sparling, Henry, Southeastern Illinois.

Stead, J. D., Northeastern Kansas.

St. John, S. O., Owen Sound District.

Thompson, O. L., Southern New England District.

Thorburn, G. W., Montana.

Tomlinson, G. C., Central Michigan.

Ulrich, E. L., Central Illinois.

Vanderwood, J. E., Kentucky and Tennessee.

Weaver, R. D., Holden Stake.

Wildermuth, J. E., Northeastern Illinois.

Wildermuth, L. O., Northern Wisconsin.

Wixom, G. H., Northern California.

Winegar, H. E., Eastern Oklahoma.

Wipper, F. F., Southern Michigan and Northern Indiana District.

Wirebaugh, W. R., New York and Philadelphia District.

Yates, James E., Western Colorado.

Superannuations by Joint Council Presidency and Twelve

Tucker, D. E.

Ellis, W. D.

Simmons, S. W.

Walters, R. T.

Business Minutes

MONDAY, OCTOBER 8

and

TUESDAY, OCTOBER 9

The question of Common Consent was up for discussion all of Monday and Tuesday.

Apostle T. W. Williams spoke at length in defense of the original resolutions and was answered by President Elbert A. Smith and Apostle J. F. Garver.

These speeches as well as the speeches of Apostle J. F. Curtis, in favor of the original motion, and Apostles D. T. Williams and M. A. McConley, in support of the substitute, will be published in detail in the 1923 Conference Minutes and a copy of the Minutes will be sent to each *Herald* subscriber, hence we are not taking any space for them here.

Extended summaries of the same speeches appeared in the *Daily Herald*, many copies of these having been sent to subscribers all over the world. Unfortunately the demand has absorbed all the copies published.

Late Tuesday afternoon, both sides having stated in the debate that they were willing to indorse the idea of common consent, provided that both democracy and theocracy be recognized in their respective and admitted fields, an amendment was brought in and the conference by previous question ordered the vote.

The entire record now reads as follows, leaving out the preambles to the original motion and substitute:

The Three Propositions

The original resolution:

"Therefore, be it

"Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of 'common consent,' as set forth above; and further,

"We reaffirm that the right of nomination is inherent in membership in the church, and further

"We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged."

The Substitute

The substitute reads:

"Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

"Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

"Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences, and business meetings, general and local."

The Amendment

The amendment reads:

"We desire to move an amendment to the substitute by striking out all after 'further' at the end of the third paragraph and adding:

"Resolved, that this conference affirms the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

"Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices."

The amendment carried by an overwhelming vote.

The substitute as amended carried.

This Is the Resolution as Adopted

"Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

"Resolved, that this conference affirms the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

"Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices."

New Motion Quickly Tabled

Apostle John W. Rushton made the following motion:

"Resolved that this General Conference expresses disapproval of the centralization of power by any administrative officer or officers and maintains the right of full expression of the will of the people."

Motion to lay this on the table was made and by vote carried.

Resolution on Forms Tabled

The following resolution was offered by Elder James E. Yates:

"Whereas, certain departmental procedure known as forms one to five which were introduced throughout the church during the conference year have proven to be a very disturbing matter in many sections of the church, and a fruitful source of trouble and misunderstanding and even disunion in places, and

"Whereas, an effort has been made to install these various and now very notorious forms throughout the church without presentation to the conference to get the consent of the conference, and

"Whereas, these forms are not only radical innovations, but certain provisions dangerous to the best interests of the church, as well as positive invasions of the law of common consent, and

"Whereas, said forms, with their multiplicity of manager heads, subordinate heads, and supervisors, are arranged in such a manner as to prevent the people from making choice in nominating persons for offices in the church and in all departmental work, and

"Whereas, we believe that such a system as these forms introduce is not compatible with the true gospel liberty nor conducive to the promotion of the best spiritual fellowship, and

"Whereas, said forms, both in the manner of their presentation and in their content are out of agreement with the law, therefore,

"Be it resolved, That the whole of said system be by this conference abolished, and that all general superintendents of recognized church departments shall be selected by the people in General Conference assembly without restrictions as to who may nominate."

Moved to lay on the table. Motion prevailed with no debate on the resolution.

WEDNESDAY, OCTOBER 10

The Wednesday morning business session opened in a calm after the stormy sessions of the last few days. The table for the first time since Thursday was clear and the conference was ready to take up new business.

All members of the leading quorums were present, and President Elbert A. Smith was in the chair.

The opening prayer was by Elder G. E. Harrington.

Minutes of Tuesday were read and approved.

The chair recognized Elder J. R. Lambert who had asked to speak to a question of personal privilege.

J. R. Lambert Expresses Views

Brother Lambert said he had desired to speak before, but had had no opportunity in view of the circumstances. He expressed appreciation of the opportunity offered him by the Presidency to speak.

He desired to explain why he had changed his attitude on the Decatur District resolutions. He had been quoted during the conference debates of the past few days, on his attitude toward the action in the Decatur District. He accepted entire responsibility for his change in attitude. He said that the mistake made at the time of the action by the Decatur District, was that the membership was deprived of right of nominations, although the motive was to better existing conditions.

We must draw a distinction between the principle and the exercise of that principle. So a principle may be right yet it may be abused in practice.

Our constitution is divine and when the Lord did not specify in the matter of nominations, it should be left with the people. The speaker believes that officers have the right to nominate to priesthood authority and also to advise the people—but the people must not be deprived of their right to nominate.

After the conclusion of Brother Lambert's talk, President Elbert A. Smith said:

Statement by Elbert A. Smith

"The speech of Brother Lambert reminds us that in years past we have had our troubles, but it shows that wise men change. They may modify, and if we all are willing to modify we may sometimes get together. As I said Sunday in my sermon, I believe in God; I believe in this people; I believe in the truth, and in the power of the Spirit to guide into truth; and if we are patient, we sometime will work out of our troubles and to a common understanding."

Chair stated there were several resolutions that had been handed in, and if there were no objections he would present them. That there were some petitions for change of boundaries in certain districts.

Committee on District Boundaries

The following motion was made and seconded:

"Moved that we take up these matters [of boundary petitions] and that the church secretary and the statistician constitute a committee to report back to this conference."

"Moved to add name of O. W. Newton to this committee."

On Limiting Speeches

An incidental motion was made that during the remainder of the conference the speeches be limited to twenty minutes.

A motion was made to lay on the table. By a vote of 120 for to 273 against the conference decided not to lay the question on the table.

Moved to amend by striking out twenty minutes and inserting thirty minutes. Previous question was moved and voted.

Amendment lost by vote of 175 for and 242 against.

Motion to limit to twenty minutes carried by a large majority.

Motion to refer question of boundaries to a committee was carried.

Time Limit on New Business

Moved that the time limit for introduction of new business be 2 o'clock, Wednesday, October 10.

Moved to amend by changing the time to Friday, October 12, at 2 p. m.

Moved as a substitute that the time limit of new business be set at Thursday, October 11, at 2 p. m.

The substitute carried and the time limit will therefore be Thursday, at 2 p. m.

The following resolution was read:

Committee on Conference Resolutions Reports

"To the General Conference: The committee appointed by the General Conference of 1922 to complete the compilation of General Conference Resolutions to date, recommend that the purpose of the published compilation of Conference Resolutions shall be guidance in conference and branch legislation and administration, and that therefore:

General Conference Resolutions having relation to local or temporary conditions shall be eliminated.

"Resolutions having become obsolete through the passage of time, changed practice, or fresh legislation shall be eliminated.

"Reaffirmations of resolutions shall be cited with each such resolution.

"The definition of district boundaries shall no longer be part of the General Conference Resolutions, but shall be issued as an appendix thereto.

"Articles of incorporation and association, rules of representation, etc., shall be inserted as appendices.

"The committee requests their release and the appointment of a further committee having in view the compilation of the resolutions in harmony with these recommendations.

"In order to bring the present book up to date on the old basis the resolutions cited on the attached sheets should be included.

"Respectfully submitted,

"F. M. MCDOWELL,

"R. S. SALYARDS,

"E. E. LONG,

"F. HENRY EDWARDS,

"WALTER W. SMITH,

"Committee."

The report was received and spread upon the minutes subject to action.

Moved to adopt the report, including the recommendations.

[The changes are the resolutions which have been adopted since 1915 by the General Conferences, and compiled by the church secretary, R. S. Salyards.]

Elder F. F. Wipper objected to placing discretionary power in the hands of the committee.

Apostle J. F. Garver said he was willing to accept anything that the committee, as named, could agree upon.

Elder Walter W. Smith spoke to the question.

Secretary Salyards made a statement that he thought the report of the committee in its final form should be brought before the conference before action is had.

Elder E. E. Long called attention to obsolete rules now in our conference resolutions and thought it should be revised. Previous question was called.

Report of Committee Adopted

The motion to accept report and recommendations was carried.

Moved that the committee consisting of Floyd M. McDowell, R. S. Salyards, E. E. Long, F. Henry Edwards, Walter W. Smith, be reelected.

The motion prevailed.

A. Carmichael Reelected

The following was read as coming from the Order of Bishops:

"October 4, 1923.

"With reference to the nominations to fill vacancies in the Children's Home Board which was referred back to the Order of Bishops by the conference, the Order hereby submits the name of Bishop Albert Carmichael to succeed himself for a term of three years.

"It is understood that the Women's Department will submit to the conference nominations to fill the vacancies created by the expiration of the three-year term of Martha Young and by the resignation of Doctor G. Leonard Harrington whose term expires in 1924.

"ORDER OF BISHOPS,

"Per VERNON A. REESE, *Secretary.*"

By vote the conference approved of the appointment of Bishop A. Carmichael as a member of the board.

Board for Children's Home

The Department of Women reported as follows:

"October 4, 1923.

"The Department of Women nominates Martha A. Young to succeed herself as the new member of the Board of Trustees of the Children's Home.

"The Department of Women nominates Mrs. Ida Pearson Etzenhouser as a member of the Board of Trustees of the Children's Home. This nomination being necessitated by the resignation of Doctor G. Leonard Harrington, last year's nomination by the Department of Women.

"DORA GLINES, *Superintendent.*"

The recommendations coming from the Department of Women were adopted, and Miss Martha A. Young and Mrs. Ida Pearson Etzenhouser were elected to the board of the Children's Home.

The following resolution was read:

Resolution to Permit Advertising

"Resolved that inasmuch as the church printing plant does commercial printing and that the costs of printing of the publications and the materials entering into, are gradually increasing in price making it necessary to raise the subscription from time to time to meet said costs.

"Be it resolved, further, that the Board of Publication be and is hereby instructed by this conference to accept legitimate advertising for the periodicals published by the church and to further employ an advertising manager, or employ an advertising representative to represent said publications

and that said employee be instructed not to accept questionable advertising, such to be held from publication until sufficient proof is supplied to prove otherwise.

"And be it further resolved, that as the earnings from this source warrant a reduction in subscription price, that said reduction be made.

(Signed by B. H. Doty and John R. Lentell.)

It was moved and seconded.

Moved to refer to Board of Publication for action and report.

Moved to amend by referring to Board of Publication for final action.

Elder B. H. Doty spoke against referring.

Elder John R. Lentell spoke against referring.

Bishop J. A. Koehler, formerly manager of the Herald Publishing House, was in favor of referring to the Board with power to act. He called attention to the fact that by accepting paid advertising there would have to be a reclassification of postal rates and that they would be much higher rates.

Referred to Board of Publication

Substitute to refer to Board of Publication with power to act, carried.

Interesting Dialogue

President F. M. Smith asked the following question:

"I would like to ask a question right here. On our conference resolutions, or among them, is one positively forbidding the Board of Publication to accept advertisements of an objectionable character—mining stocks and a few things of that kind. Suppose the Board chose to admit advertisements, is somebody going to rise and say they are defying General Conference?"

Elbert A. Smith: "Whom are you asking?"

F. M. Smith: "You're the man."

Elbert A. Smith: "Then I'd say, yes; they will."

The following resolution was read:

Resolution on Sabbath Observance

"Whereas, in the law of God we are admonished to keep the Sabbath (or Lord's) Day holy.

"And whereas, there is a disposition to game playing, doing of unnecessary work, the selling of unnecessary refreshments, and indiscriminate playing of music on the Lord's Day,

"Therefore be it resolved that we as a General Conference of the church express our disapproval of such conduct, regarding it as giving an unfavorable reflection of Christian life."

(Signed by G. E. Harrington and S. G. Clark.)

It was properly moved and seconded.

Reasons for the Resolution

Elder G. E. Harrington read the definition of the term *holy* in support of his motion. He believes the definition should be applied to the activities on the Lord's Day. He also read from the Doctrine and Covenants to support his motion. The Lord's Day is a day of rest and worship. The whole day is consecrated and the commandment should be observed.

The people should also keep themselves unspotted from the world, said Brother Harrington.

Necessary work is allowable, said the speaker, but what is necessary is left to each one's judgment.

Do we have to have pop on Sunday? Do we have to eat ice cream on Sunday? These questions were asked because the speaker objected to the sale of refreshments during serv-

ices. He said there was a disposition to take advantage of the commandment which allowed necessary work to be performed.

The people should keep Sunday holy and teach their children accordingly. Brother Harrington urged a greater observance of the commandment, and objected to playing games on Sunday. The disposition to gratify our human tastes should be stopped. The resolution should be adopted.

Substitute Is Offered and Adopted

The following substitute was read and moved:

"Moved that inasmuch as the modern tendency seems to be toward the desecration of the purpose for which Sunday has been set apart in the traditions, laws, and customs of Christian civilization;

"Therefore, be it resolved, that conference affirms its respect for the Lord's Day, and looks with disapproval upon any movement or activity which under church patronage may tend to lessen the respect for the sacredness of this divine institution."

The previous question was moved, and the substitute carried almost unanimously.

Adjournment was taken at 11.45.

The afternoon session was called at 2 p. m. with President Elbert A. Smith in the chair. Prayer by Elder R. S. Sal-yards.

The minutes of the morning session were read and approved.

Propose to Build Auditorium

At the afternoon's business session the Order of Bishops brought the following recommendations before the Conference. This was ordered put on the calendar as the special order of business for 2 p. m. to-morrow, Thursday.

Auditorium Resolution

A reading was called for which was as follows:

"October 10, 1923.

"The Order of Bishops is unanimously agreed that the time has come for the erection of an auditorium large enough to care for our needs. We therefore recommend that

"This conference authorize the First Presidency, Quorum of Twelve, and Order of Bishops, to each select one of their quorum to act in conjunction with the church architect, to select the site and have plans and specifications prepared, the cost to be kept well within the limits of the available funds subscribed for the purpose.

"We further recommend that the Presiding Bishopric be authorized to immediately proceed with the erection of said building in accordance with the plans and specifications as approved by said committee, with the view to having the building ready for the use of the next General Conference.

"We further recommend that any part of the auditorium fund now or hereafter collected, not expended for the construction of said auditorium be held in reserve and invested in convertible, interest-bearing securities, the earnings from which shall be used for the operation, upkeep, improvement, or enlargement of said building.

"ORDER OF BISHOPS,

"Per VERNON A. REESE, *Secretary.*"

Action on Auditorium Deferred

Moved to approve the report.

Elder Lee Quick moved to defer action on the question of the auditorium until Thursday at 2 p. m.

Elder Frank F. Wipper objected to hasty action on so important a matter as this. He urged to defer.

Elder C. Ed. Miller did not see any reason why we should

delay action in deciding to go ahead. He felt confident that the committee named would do the wise and practical thing, and he favored passing the original motion at that time.

Elder Daniel Macgregor spoke in favor of deferring action on the motion. He said the proposition concerns a matter that has given the church a great deal of unrest. The Quorum of Seventy has not been considered in the proposition and the brother objected. When matters of importance have been considered, they have overlooked the Seventy although the Seventy occupy a position equal to the other quorums in legislative authority.

Seventy Speaks for Itself

Brother Macgregor said that the Seventies were the most independent body of thinkers in the church.

The Seventy should be considered in such propositions. The best friends are left out when the Seventy are left out, he said, because that body is in best position to carry the proposition to the people.

He plead that the Quorum of Seventy be included on important committees so that the quorum could be informed.

Elder C. F. Putnam favored deferring.

Elder John Zimmermann, jr., favored deferring.

Bishop E. L. Kelley moved the previous question, which was ordered.

By a vote of 245 for, to 168 against, the conference agreed to defer action until to-morrow.

Financing Graceland College

The following document was presented regarding the financing of Graceland College:

"In view of the passage of a resolution on last Friday, October 5, calling upon the church institutions to submit their annual budgets to the General Conference for action, and in view of the fact that Graceland College Board of Trustees had no opportunity to present the peculiar situation obtaining in the matter of administration of the finances of other departments which can adjust their affairs to the conference year beginning either in April or October while the College year must begin in September irrespective of the conference year, the following facts are herewith submitted.

"For many years while the General Conference met in April, the budget was submitted to the General Conference for action. When the change was made to October for the convening of the General Conference, it was, of course, impossible to wait until October for the submission of the College budget as plans for the new College year must be made in the spring preceding the closing of the college year. In view of this situation, after consultation with the General Church Officers, the College budget was submitted in 1922 to the Joint Council of Presidency, Twelve, and Presiding Bishopric.

"As there was no meeting of this Joint Council in the spring of 1923, the college budget for that year was submitted to the Presidency, Presiding Bishopric, and Standing High Council for action.

"The above statement presents our problem and is most respectfully submitted to the General Conference for solution."

"A. CARMICHAEL, *Chairman Board of Trustees.*

"J. F. GARVER, *Secretary.*"

Moved to refer the matter to the First Presidency and Presiding Bishopric with power to act.

Bishop B. R. McGuire moved to defer action on the college board's report until after the time of holding next General Conference be fixed.

Previous question called for and was ordered.
Motion to defer carried.

Publish Resolutions

The following motion was brought before the conference by Secretary R. S. Salyards and adopted without debate:

"Moved that the present committee on General Conference Resolutions be authorized to add to the compilation of conference resolutions 1916-1922 those adopted by this conference and that the Board of Publication be requested to publish resolutions adopted from 1916-1923 as a supplement to the present Book of Resolutions."

Moved to Abolish Forms

The following was read and properly moved and seconded regarding Forms 1 to 5:

"INDEPENDENCE, MISSOURI, October 10, 1923.

"Whereas controversy has arisen over the propriety and working of 'Forms' one to five (1 to 5) as set forth in the *Saints' Herald* of November 8, 1922, Be it resolved, that we, as a General Conference, declare ourselves uncommitted to the measure."

(Signed by R. W. Weaver and O. W. Okerlind.)

Reasons for Abolishing the "Forms"

Brother Yates, the mover, said he believed the conference should consider the forms mentioned, because they had caused so much trouble during the past year. These forms, he said, had never been acted upon by the conference and such action should be taken.

The membership received circulars from headquarters and, led to believe these had been properly considered, acted thereupon.

He challenged anyone in the conference to say that the forms were not driven through without seeking approval of the people.

In our church papers was published an article on these forms, in the *Herald* for November 8, 1922. Immediately, he said, action began to be had on the forms here, there, and everywhere.

President Floyd M. McDowell made the following statement:

Statement of President McDowell

"I have very little to say about the matter.

"In the first place steps have already been taken, I am informed, to correct the outline for forms, if they need correcting, as per your resolution of yesterday. These changes will be made.

"I am also authorized to say further that the heads of the departments have been continuously advising against any rapid acceptance of higher forms of organization.

"Furthermore, it is possible when we are given time to go over the matter, that the reorganization will be carried on to even a greater extent. Every effort shall be made to make departmental work comply with the resolution as passed yesterday. If it conflicts in any sense, the organization of the departments must change accordingly, because we interpret the resolution of yesterday as applying to departmental administration, general, district, and local."

Macgregor Voices Opposition

Brother Daniel Macgregor disapproved of certain articles regarding forms 1 to 5 being published in the church papers because the membership often accepts them without further question, thinking them officially adopted.

The general body should first act on such matters. Brother Macgregor was pleased to know that changes were to be made in the forms.

Wipper Asks Who Did It

Brother F. F. Wipper asked, Who gave the departments the right to dissolve the constitutions under which they were working? He recalled no such authorization. Headquarters, however, did certain things without approval of conference, Brother Wipper asserted, and he favored the resolution to prohibit Forms 1 to 5.

Williams Answers as to Origin

Brother T. W. Williams arose to answer the question asked. The departments were in a process of transition and were not departments up to a short time ago. In 1920 Brother Williams became president of Zion's Religio-Literary Society. At that time the society was dissolved and it moved out on a new road. Field workers were appointed, but they had no executive power. Brother Williams nominated these.

When Brother Williams returned from England he found that efforts were being made to change the societies into departments. In this effort Brother Williams signed the document accomplishing such a thing. He stated that he has since changed his mind regarding certain actions he took, but that the first move was in good faith to better existing conditions. Brother Williams had recently requested that his name be taken from that document. Now, he stated, that these departments should come under the wing of the church.

However, these forms should not again be sent out until the conference passes upon them.

Resolution Tabled

Moved that the motion lie on the table.

The conference by a vote of 236 for, to 157 against, ordered the motion laid on the table.

The following resolution was read by the secretary and moved and seconded:

Department Heads Considered for Ex Officio Rights

"Resolved, that this conference looks with favor upon the inclusion in the list of ex officio members of the conference assembly the following:

"Heads of departments and vice or assistant heads together with all unordained missionaries; and further

"That the committee on representation be and hereby is instructed to give this favorable consideration."

(Signed by John W. Rushton and J. A. Koehler.)

Apostle John W. Rushton spoke in favor of the resolution. Previous question was ordered.

The resolution carried, referring the matter to the committee on representation.

Aaronic Order Considered

Brother Gomer T. Griffiths moved that the matter of the Aaronic Priesthood being given ex officio rights, be referred to the same committee.

Brother T. W. Williams asked for the reading of the minutes of 1922 regarding giving the Aaronic Priesthood ex officio vote.

A committee of three was appointed at the 1922 conference (one from the Presidency, one from the Twelve, and one from the Bishopric) to consider the proposition and report to the conference of 1923.

This committee should bring in its report, said Brother Williams.

Elders G. E. Harrington, Edward Rannie, R. S. Salyards, and E. C. Harrington spoke on the question.

Sister Ruth L. Smith related the history of the Department of Women, referring to the time the department was taken into the conference. She stated that the department

was pleased to have been associated with the conference and that it desired no more representation than the conference wished to extend to it.

Aaronic Priesthood Not Given Ex Officio Rights

Previous question was ordered.

By a vote of 150 for, to 159 against the motion to refer Aaronic Order to committee for consideration was lost, the Conference decided not to refer the matter of giving the Aaronic Priesthood ex officio rights to the committee on representation.

THURSDAY, OCTOBER 11

At the opening of the business session to-day the conference paused for twenty minutes to listen to Doctor Alonzo E. Wilson, who represents the Near East Relief. He gave a stirring appeal for help for the hundreds of thousands of children in Bible lands, who because they are Christians have for centuries been victims of the brutal Turk.

Resolutions Adopted on Near East Relief

At the close of his address the following resolution was presented:

"Be it resolved:

"1. That the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference session renew its approval of the work of the Near East Relief.

"2. That we ask our pastors and other officials to arrange for an adequate annual presentation of Near East Relief in the churches, Sunday schools, and other church organizations, preferably in connection with community campaigns.

"3. That we assure our Government officials that America supports them in the efforts that have been made to adjust international relationships, and will support them in whatever future steps may be necessary to protect Christian minorities and bring abiding justice and peace among nations.

"4. That we urge continued intercession on these matters."

By motion and vote the resolution was adopted unanimously.

F. M. McDowell Presiding

President Floyd M. McDowell presided over the session and all members of the leading quorums were present.

Opening prayer by Elder G. T. Griffiths.

Minutes of Wednesday read and approved.

The special order of the hour was the resolution coming from the Order of Bishops regarding the building of the auditorium.

Apostle J. F. Curtis moved as an amendment:

"That instead of a committee of one being appointed from the Presidency, Twelve, and Presiding Bishopric, that we insert the word *two* from each in conjunction with the architect."

Apostle Curtis Defends Larger Committee

Brother Curtis defended his motion, saying the larger committee allowed for more counsel on the matter.

Elder Daniel Macgregor moved as a substitute that the matter be deferred for one year.

Moved by Bishop Ellis Short that the motion to defer lie upon the table.

At this point a quarter hour of parliamentary tangling and untangling was indulged in by the assembly. After the storm was over, Elder Daniel Macgregor had the floor.

Macgregor Asks Deferment

Brother Macgregor said he was not adverse to the building of an auditorium. He supported it when the fund was raised and was here to support it again. But he believed the

matter should be postponed because the church is not in position to build, so he said.

It was thought \$500,000 would do, but about \$800,000 was subscribed. The past year however the bishop had to borrow from that fund to meet operating expenses. In order to meet the demands of the coming year, about \$400,000 is needed. If the auditorium be built will not the obligation on the church be too great. One hundred thousand dollars available will necessitate raising \$300,000 to build, if the original building program is undertaken. This with the other expenses of the church will necessitate calling upon the people to raise nearly \$800,000 for the coming year.

Brother Macgregor questioned the wisdom of building at this time. The result would be that missionaries would be dropped as was done before.

The missionary program however means that more men must be sent out. It is a question of the auditorium or the missionary arm. Are you ready to withdraw these missionaries in order to build an auditorium? asked the speaker

We want an auditorium but it should not be built now. Our opportunity came and went. Now we must consider other matters.

Prices are too high now, claimed Brother Macgregor. We should wait until they come down. The tent will do for conference next year, and in the meantime we will have had in the field a strong missionary force.

The first, last and biggest thing in the church is the missionary arm. It should be maintained.

Canadians Said to Want Auditorium

Elder H. Arthur Koehler said he could speak for the Canadian Saints, and that they were for the auditorium.

The auditorium is in demand, said the speaker, and we are in a position to build now.

Auditorium Expense Within Means

At this point it was explained from the floor that the Bishop's report provided for building the auditorium out of the means available, and did not necessarily mean all of the amount collected. No justification for idea that \$500,000 was to be spent on the building—might not be over \$100,000 if as much.

E. C. Harrington and F. F. Wipper spoke for deferring action and O. Salisbury was in favor of building at once.

Brother Orman Salisbury spoke to the question, saying the bishops always acted slowly and deliberately and without haste, and he had confidence in them.

He called attention to the fact that last year over 61 per cent of the entire receipts was spent for missionary purposes and only 7.4 per cent as General Administrative expense. He said he knew of no other business that had so small a per cent of overhead.

It is time to support the men God has called to the place of handling the finances of this church. Their ability should be recognized. The report from this body should be accepted.

Decide to Build Auditorium

The substitute as amended carried which means that a committee of two each from the Presidency, Twelve, and Bishopric, together with the Church Architect are authorized to construct an auditorium this year.

FRIDAY, OCTOBER 12

An all-night rain preceded the Friday business session, and at 9.30 a. m. when President Elbert A. Smith called the meeting to order water was falling in a steady downpour.

The tent was dripping in a dozen places, and the high priests and bishops who have been seated previously on the

platform were compelled to seek places on the main floor. The air was chilly, and overcoats were much in evidence. The attendance had been decreasing for several days, and the tent was not more than half filled.

The chorister, as an evidence of his faith, had the assembly sing "The sun is shining somewhere," and "Yes, we trust the day is breaking."

Opening prayer was by Bishop Benjamin R. McGuire.

Minutes of Thursday's session were read and approved.

President Elbert A. Smith Makes Statement

President Frederick M. Smith asked the privilege of addressing the conference on a question of personal privilege.

Introducing President Frederick M. Smith, President Elbert A. Smith spoke as follows:

"Frederick M. Smith wants to rise to a question of personal privilege. He comes to make a statement that will present a common ground on which we may meet. I do not know the content of his statement, but I hope when he has made it, you also will come a way to find common ground with him. We are all tired of trouble, and if we are courageous in warfare, let us be generous toward each other as well. Since this may develop discussion I will ask Brother Tanner to take the chair until this matter is closed."

Statement of President F. M. Smith

President Frederick M. Smith's statement:

"I have not very much to say. I trust what is said will be to the point.

"Since a certain sermon of mine was delivered last December, which was subsequently issued in the *Herald*, there has been a great deal of comment, pro and con, in regard to this, and in the light of various remarks, which I believe do violence to the intent to the one delivering the sermon, I wish to make the following statement:

"In issuing the warning in the sermon on 'Loyalty' I did not make a blanket charge against those who fought with the opposition, for I then believed and I now believe, that most persons voted conscientiously, though on an issue which had been clouded. Speaking in many places in general terms, my motives have been impugned and intentions distorted by those persons who have sought to give such terms personal application.

"My references to the last General Conference were not to the specific issues and contentions there deliberated upon and indulged in, but to the leadership which was attempting to assert its dominancy.

"My friends have advised freely with me, concerning the sermon, and the consensus of opinion among them seems to be that the time chosen for issuing the warning was ill-advised, and because of the appeal made with the association of contention and subsequent developments, I concede that another time should have been chosen."

Moved by Elder W. D. Bullard that that part in the *Herald* referred to, be read.

A motion was made and carried that the motion lie on the table.

Resolution by Apostle Hanson

Apostle Paul M. Hanson stated that he was pleased that President Smith had changed his attitude on the question, at least to some extent.

To secure the floor, Apostle Hanson moved the following:

Resolution Regarding Statements of President

"Whereas, President Frederick M. Smith, in a public address delivered in the Stone Church, Independence, Missouri, December 3, 1922, and published in the *Saints' Herald*, Jan-

uary 10, 1923, under the title of 'The essentiality of loyalty in the development of Zion,' calls in question the honor and integrity of officers and delegates of the 'last General Conference,' as follows:

"And the warning that must be raised to this people is that they must be constantly on their guard against those opportunities seized by Satanic power to still further procrastinate the time when we shall establish Zion.

"I have to go back no further in the history of this church than the first of October, last, to illustrate to you how that can be brought about. I know that in attempting to speak of the last General Conference I am getting on dangerous ground; but that is a matter of indifference to me."

"Further he stated:

"There is no finer and more effective weapon in the hands of Satan than the aspiration of self-appointed leaders. . . ."

"And further:

Parts of Sermon Quoted

"Without entering into personality, without touching on or entering upon that ground, at least to the point of danger, let me indicate to you by some things that happened what was the character of the leadership that would have led this church into apostasy."

"And finally said:

"And where are you, and where is your loyalty? To revolt against properly instituted leaders at the instigation of self-appointed or aspiring leaders is not independence, it is not safety, but it is just the opposite of both. Don't forget that."

General Conference Ruling

"And whereas, such statements are in violation of the law of the church as expressed in General Conference Resolution No. 298, adopted April 10, 1885, viz:

"That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *Herald*.

"That in our opinion in the acceptance of articles for publication through the *Herald*, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods."

"And whereas, the law of the church provides a proper time and place for the presentation and consideration of all proper objections, such references are not justifiable, even if true; therefore, be it

Retraction Asked

"Resolved, that this conference disapproves of this attack by President Frederick M. Smith, and requests a retraction."

Objection to Consideration of Matter

An objection was made by Bishop J. A. Koehler to leaving the matter, saying that it is required under the laws that the acts of any person shall be tried in the church courts and not before a General Conference.

The chair entertained the objection and said he would leave the matter to the assembly to decide on the objection.

Apostle Hanson's Statement

Apostle Paul M. Hanson made the following statement:

"This matter is not regarded by me as being personal at all. There are a great number of people who are involved in this. If it should be the judgment of the conference that this is in the nature of slander or libel I do not deal with it

in that light, but as an administrative act violating one of the General Conference resolutions and also has to do with that which relates to the legislation in the highest deliberative body of the church. I believe that this conference should pass on this matter; but if it is thought in your judgment it should go to the courts of the church, then your judgment of course must be respected.

"This is not considered as a personal matter, let me tell you that, and not one word will come from my lips that will give you any ground for believing that, not one. I believe this General Conference should pass upon the administrative acts of its officers. This is one of them, and I ask that you hear this matter; hear what is to be said, and then exercise your judgment."

Motion That Bishop McGuire Preside

Elder F. F. Wipper made an incidental motion to the effect that Bishop B. R. McGuire preside over this session of the conference.

Elder G. E. Harrington objected to the Bishop presiding, because if it should go to the courts the Bishop would by the law preside over the court and should not be involved at that time. Elder Harrington also called attention to the fact that Elder J. A. Tanner was also a member of the high council and likewise disqualified.

Moved as a substitute that Elder J. A. Tanner preside over the conference during the consideration of the question.

Elder Daniel Macgregor believed that the same objection raised against the Bishop could be lodged against Brother Tanner, because he was president of the high council. The speaker believed the body should select some one to preside who is not a member of either body mentioned.

Apostle J. F. Curtis said it was unfortunate that the condition of affairs exists as it does. Thought that members of the Standing High Council ought to be in a condition to sit and judge fairly and impartially. They should not be involved in the discussion.

Apostle J. F. Garver said that should Brother Tanner preside it would not disqualify him for sitting on the high council. But if it were considered he was disqualified, another could be chosen in his stead.

Brother G. T. Griffiths said that the Bishop had the right to select his own council from members of the high priests, and therefore no mistake is being made now, as these men need not be chosen.

Matter of Who Should Preside Tabled

Moved to table the matter.

Motion carried which left Elder J. A. Tanner in the chair.

Chair ruled that the objection to hearing matter before the conference was not debatable.

A point of order was raised by Apostle T. W. Williams that the ruling was based on the book of Rules of Order and that the conference had never adopted it as authority in matters of conference procedure.

Book of Rules Has Been Adopted

Elder H. O. Smith stated that the present Rules of Order was accepted by the conference when the book was in manuscript form. The report of the committee was placed before the conference, said Elder Smith, with recommendation to adopt and the report was accepted.

Apostle Hanson's Resolution Debated

Vote was called on the appeal from the ruling of the chair regarding consideration of Apostle Hanson's resolution. The conference by a vote of 205 for, to 125 against sustained the decision of the chair and the debate was closed.

At this point President F. M. Smith took the chair, and made the following statement:

President F. M. Smith Takes Chair

"Before proceeding with business on the table let me suggest as your presiding officer that that question of objection to consideration based on our present Book of Rules—that we need not stand against it, because that is a common parliamentary law that will be found in every Book of Rules I have ever read. Any question coming before the body is subject to having put upon it the question of consideration; and the question of consideration denied, it removes that from before the body. It is one of the other ways of getting rid of what the body does not care to deal with. It is found in all parliamentary books.

"I trust now, we have sufficiently cleared the atmosphere, so that for the remaining sessions of the conference we can proceed to business."

Two Elders Recommended for Seventy

The following was read from the presidents of Seventy:

"Independence, Missouri, October 12, 1923.

"To the General Conference: The following names have been selected by the Presidents of Seventy for ordination to the office of Seventy:

"Charles J. Smith, Elmer C. Ohlert.

"Respectfully submitted,

"E. E. LONG, Secretary of Council."

Apostle J. F. Garver spoke in behalf of Brother Ohlert and indorsed his nomination.

Apostle J. F. Curtis also stated that Brother Ohlert was a young man who would do a good work.

Elder Jacob Halb also indorsed the ordination of Brother Ohlert whom he had labored with in Switzerland and Germany.

The conference voted to indorse the ordination of Elder Ohlert.

Charles Smith made the following statement: "It has been presented to me for some few years now and I place myself subject to the will of this body."

The conference by vote indorsed the ordination of Elder Charles Smith.

Auditorium Fund Up Again

Elder Joseph Luff offered the following resolution:

"Whereas a number of persons who subscribed certain amounts toward the building of an auditorium have, for reasons which seem good to them, since concluded that they acted unwisely and that such moneys ought under present conditions to be given to the missionary fund, and inasmuch as they now desire that the amounts thus subscribed by them shall be transferred to the tithes and offerings fund, to their credit.

"Resolved, that such persons be granted the privilege desired and that the Bishop be authorized and requested to make such transfer upon notification from the parties at interest, and that they be thereby released from their former obligation to the auditorium fund, provided said notification be received by him not later than January 1, 1924."

Bishop J. A. Koehler stated that if the resolution passes, it can be easily seen that we will be no further ahead than we were before.

It will mean that instead of paying tithing, in addition to paying auditorium subscription, the subscription money will be used instead of the tithes that otherwise would be paid.

Doctor Luff's Argument

Elder Joseph Luff said that the church has fewer missionaries in the field now than ten years ago. Some people in the church believe the missionary arm of the church should be supported before the lesser project. It would not be right for the money of these people to be used for a project they do not wish to support. This resolution will correct this situation.

Wise men, intelligent men, will not pay in their money to be used where they do not believe it should be used, even through the argument be made that tithing is due from the individual, irrespective of the use that later may be made of it.

Motion Obtained to Lie on Table

Motions made to let motion lie on the table. Carried.

Elder Walter W. Smith made the following statement under a question of personal privilege.

Campus Not Bought With Church Funds

"I haven't much to say, but I do think you ought to know, definitely and purposefully, that no general church funds are to be employed in buying this Swope property. \$26,000 was subscribed by the Independence Saints, some \$12,000 or \$15,000 of which has not yet been paid but will be paid, as I verily believe, because the people are good and honest and worthy. In the meantime the Bishop has carried this matter rather than to have us go out in the world to borrow money under unfavorable circumstances. If you could just be patient for a few days, some of the insinuations to the effect that we are encroaching upon the Bishop's treasury would not be made, and it would be only kindness and courteous not to make such reflections. Please don't go home believing that we mooched on the Bishop's money—or rather money in his hands."

Campus Given to Church

Bishop B. R. McGuire made the following statement:

"I think, in the light of Brother Smith's statement that it is due the body for me to make the further statement that the title to this property has been taken in the name of the Presiding Bishop as trustee, in trust for this church."

Question of Next Conference

Moved and seconded that when this conference adjourn it do so to meet in Independence, September 29, 1924.

Substitute was moved that the date be changed to April 6, 1925.

Elder Rannie, mover of the original, stated that he had proposed September 29, instead of October 1, to get the conference started on Monday rather than in the middle of the week.

Elder Ward L. Christy said that October is the best time of the year for the preaching of the gospel. Our missionaries should not be brought from all over the world at this time to General Conference.

April may not be such a good time of year for weather, but it is the best time for conference business, because it does not interfere with missionary effort.

Apostle M. A. McConley said the school year starts in the fall and the transfer of missionaries' families in the fall interrupts the children in school work.

By holding conference in April, it will give an additional six months for the building of the auditorium.

Apostle J. F. Curtis said he agreed with the last two speakers. The best time of the year would then be given to the missionaries for their work.

Elder R. S. Salyards added to the remarks, saying the auditorium could be built by April, therefore he was in favor of the April conference.

Previous question was called and ordered.

By an overwhelming vote the time of the next conference was set for April 6, 1925.

Four New High Priests

The following recommendations were read from the High Priests Quorum:

"To the First Presidency: We wish to say that the High Priests Quorum have approved for ordination the following named brethren recommended by you:

"J. L. Cooper, Earl D. Bailey, L. F. P. Curry, C. B. Woodstock.

"THE HIGH PRIESTS QUORUM,
"October 12, 1923. "By A. H. KNOWLTON, *Secretary.*"

Elder Cooper made a statement of willingness to accept and the conference by vote indorsed his ordination. His statement follows:

"I might offer this; that I would rather be a street sweeper in the kingdom of God, if that is God's wish, than to be the president of the church. I have this to say again, that if this meets with the approval of this people, I am ready to go ahead and do my best, with your support."

Elder Earl D. Bailey expressed his willingness to serve and was indorsed. His statement follows:

"I have been working as best I could for quite a long time. When some younger than I am now, I would come to conference sometimes and see some of the brethren singing beautifully—and I couldn't. Some could speak eloquently, and I couldn't. I couldn't do anything very well. I prayed and wept about it, and the Lord told me, Are you willing to do the best you can? So I have been trying to do the best I could, and if the people of this conference are so disposed, I will continue to try to do the best I can."

Elder G. T. Griffiths, Bishop B. R. McGuire, Elder C. Ed. Miller, and Elder W. H. Garrett spoke in indorsement of Elder Curry, Brother Curry having returned to his home, and the conference by vote approved.

Elder Joseph W. Lane, President F. M. McDowell, and Elder C. F. Putnam spoke favorably of Elder Woodstock's ordination, he not being present, and the conference by vote approved.

Resolution on Sanitarium Tabled

The following resolution was moved:

"Resolved, that the action of the General Conference of 1920, indorsing the President's recommendation that the articles of Incorporation of the Independence Sanitarium be changed, so that the board of trustees would be ex officio and include the First Presidency, Presiding Bishopric, and the Church Physician, be and is hereby rescinded; and further be it

"Resolved, that the Sanitarium Board of Trustees shall be nominated and elected by the General Conference."

(Signed by E. E. Long and W. C. Neville.)

Motion to let the question lie on the table moved and carried.

Receiving and Disbursing Funds by Church Institutions

The following was moved and seconded:

"Whereas, certain action had before this conference has caused confusion in the minds of some as to the possibility and propriety of making contributions to the various church institutions and

"Whereas; some members of the church, having complied with the law of tithing, being interested in the development and extension of these institutions desire to make contributions to the same;

"Now be it resolved; that no action had by this body shall be construed as preventing the trustees of such church institutions from accepting and expending gifts made to them that are not contingent upon the expenditure of money from general church fund."

(Signed by Albert H. Knowlton.)

A motion to lie on the table was denied.

Apostle J. F. Curtis was opposed to the motion for the reason that each church institution has a budget adopted by General Conference and that we ought not allow a budget and then let the institutions go out and collect extra money. He thought that such solicitation would detract from the funds which would otherwise be going into the general fund.

Elder E. E. Long said he was inclined to favor: it would allow him to get funds for a new car.

President Smith asked him if he considered his car a church institution. Elder Long said he did.

Apostle Curtis Urges Strict Budgeting

Apostle J. F. Curtis moved to amend by providing that the institutions could receive but not expend money except as approved in the budget.

Apostle John W. Rushton said he thought the original motion was an attempt to nullify the previous conference action denying the right of unauthorized expenditures to the church institutions.

The missionary force needs all the support the church can give. But the few who also wish to make donations to institutions they are interested in, may prevent the working of the whole plan. The motion should not be passed.

Apostle J. F. Curtis said it would not be fair to other institutions for one institution to receive special funds. It is the law of the church that all donations should go into the general treasury to be used for all institutions.

The acceptance of funds is all right but the unauthorized expenditure should not be allowed.

Auditor A. H. Knowlton believed our institutions should be in a position to accept and use donations the same as worldly institutions.

Elder C. E. Wight called attention to certain legislation by the conference.

1. The conference accepted the Graceland gymnasium report. Then it passed other legislation.

2. The second was a piece of legislation done without debate. This prevented the acceptance of money by the board of trustees of Graceland, even though from outsiders.

Should Show Confidence in Trustees

The resolution before the house should be passed, but the amendment should not be adopted, because it allows acceptance of money but does not trust a board of trustees with expenditure.

Apostle T. W. Williams read the law in Doctrine and Covenants 42: 8, 9, 10.

Latter Day Saints do not have the right to pay surplus in any other way than provided by law.

After the first consecration, the residue, if there be any, should be used from the storehouse, by the high council according to law.

Should Observe Financial Law

The Doctrine and Covenants contains a definite financial law, and it should be followed.

The extension of our institutions should be made, but it should be done in the right way, and through proper channels.

Question was asked regarding the special call made throughout the church last year for the Sanitarium. Bishop McGuire said it had been done with the consent of the Presiding Bishopric.

Moved to Refer to Order of Bishops

Moved to refer the entire matter to the Order of Bishops.

Moved as a substitute that the matter be referred to the High Council and the Bishop and his council.

Bishop McGuire

Bishop McGuire made the following statement:

"I wish to call attention to section 122, paragraph 6, in further explanation of section 42, paragraph 10, which to my mind, will convince this conference that it is clearly apparent that the substitute is out of order. [122:6 read.] And now, referring back to section 42, paragraph 10, I wish you to note the fact that so far as the High Council is interested in these matters, they are interested only as it refers to the caring for the poor and needy. [42:10 read.] It is clearly declared that they have to do with the application of these properties only to the extent that the poor and needy are not neglected, and are in no way to render decision in the first instance upon the needs of anyone, only as they may in an advisory way; therefore, their counsel cannot be injected as dictation or so as to prevent an appeal to the High Council upon a point of difference that may arise between any one of the poor and needy and the Presiding Bishopric.

"Ex officio and delegates of this conference will therefore decide the matter under consideration as not a proper matter to be referred to the Presiding Bishop and the High Council. It is rather a matter that should be referred to the Bishopric or a joint council of the Presidency, Quorum of Twelve, and Presiding Bishopric."

Bishop J. A. Koehler differed with Bishop McGuire, saying the law does not give the Bishop sole right of responsibility in administration of finances.

Doctrine and Covenants, section 42, paragraph 10, has been interpreted wrongly, he said. How can the first and last parts of the paragraph be separated from each other?

The High Council has as much responsibility as the Bishopric in the matter referred to.

The High Council should have concurrent jurisdiction with the Bishopric in these matters.

The Book of Covenants must not be separated.

He cited the last part of paragraph 10 of section 42, to show that there is joint responsibility of quorums.

Bishop Not Independent of Other Quorums

The Bishop is not independent from other quorums in the administration of finances.

Yet it is proposed by some that others than the Bishopric have no right to say how money shall be appropriated. The time has come when we shall trust the quorums with their rights.

The Bishop has the power to administer only in accordance with the provisions of the law which places upon other leading officers the right to apportion (allocate) the funds to meet the needs of the church in promoting its several activities.

Elder E. E. Long called attention to section 126, paragraph 10.

The church cannot expect the blessings it is promised when

there are people who confess to marked differences in church management.

Elder R. S. Salyards said that the Bishopric did not claim complete jurisdiction in matters of finance.

Previous question was moved and ordered.

Substitute to refer to the High Council and Bishopric was lost.

Question Referred to Order of Bishops

Motion to refer to Order of Bishops carried.

Boundary Line Report Adopted

Following report was read from the committee on boundary lines:

"We your committee appointed to consider petitions for change of boundary lines beg to submit the following recommendations:

"That the petition of the East Independence group for transfer from the Holden Stake to the City of Zion be granted, the Holden Stake conference offering no objections to the request.

"That the boundary line between the Northwestern Kansas District and the Southwestern Kansas District as agreed upon by these respective districts be approved as follows: The south line of Greeley, Wichita, Scott, Lane, Ness, Rush, Barton, Ellsworth, and Saline Counties form the line between these districts. The eastern line of the Northwestern Kansas District and the Southwestern Kansas District is already defined by General Conference Resolution.

"That the division of the Southern Ohio District as outlined by the Southern Ohio District conference be held in abeyance and the boundary of the district remain as at present. We make this recommendation in view of objections filed with the committee by General Conference appointees laboring in the district.

Respectfully submitted,

"R. S. SALYARDS.

"O. W. NEWTON.

"F. A. RUSSELL."

Departmental Resolution Tabled

The following resolution was moved:

In order to conserve the best interests of the church, and to stabilize departmental work, be it

"Resolved, that hereafter no new department shall be created, nor the functions of any department be interfered with, nor any department discontinued, or disorganized, or reorganized, or the scope of its work be changed without the authorization of General Conference."

(Signed by H. W. Savage and G. R. Wells.)

Elder H. H. Savage, mover of the resolution, spoke in its favor. Said he offered it to conserve church interests, not to antagonize, or as he said arouse the "fightability" of anyone.

Moved and carried that the matter lie upon the table.

Graphic Arts Needs Referred to Budget Committee

Moved that 250 be appropriated for the purpose stated in the report of the Graphic Arts Bureau which reads as follows:

"The demand for slides for church missionary and auxiliary use has been greater than the bureau could meet with the limited means at its command, but we have tried to make the greatest use of the completed sets we have.

"Our plan is to provide a depository where slides may be had by any who are in a position to use them to advantage. We think the present custom of providing a few missionaries with one or two sets of slides, charging the cost of the expense of the individual, is not productive of the best results for the money expended. Why not have the funds thus ex-

pendent placed in the hands of the bureau and make the slides available to all?

"We have received from the general church during the past year \$39.91. With this amount we have purchased one lantern for missionary use. Slides added to sets during the year have been supplied from the funds of friends and by gift direct.

"In order that this feature of the church work might receive proper attention during the coming year we would recommend that the bureau be permitted to use not less than \$500 of general church funds."

Elder C. Ed. Miller spoke convincingly and entertainingly on the question.

Apostle McConley also favored the appropriation, as did Elder Putnam.

Bishop Keir moved to refer to the budget committee. Bishop McGuire said the Graphic Arts Bureau was being considered along with the other departments, and that if the report of the budget committee is not satisfactory, the conference can then take action.

The motion to refer the matter of appropriating \$250 to the budget committee for consideration, was carried.

The following was read:

Reading of Appointments Requested

"The following was adopted by the Seventy in joint council this forenoon [October 11]:

"Resolved, that it is the wish of this Quorum of Seventy that all general representatives of the church receiving an appointment shall have such appointments submitted to the General Conference for ratification."

Resolution on Songs to Department of Music

The following was moved:

"Resolved, that we look with favor on a certain percentage of the Saints' Hymnals and Zion's Praises being combined into one book, for the benefit of those who are requesting the same, and request the Board of Publication to issue them at their earliest convenience."

(Signed by G. E. Harrington and J. F. Curtis.)

Moved as a substitute to refer to Department of Music with power to act.

Previous question was moved and carried.

Substitute was carried.

Another Song Resolution Tabled

The following was read:

"Whereas there is a disposition to have a number of adaptable hymns compiled for missionary purposes and believing it to be an advantage in spreading the gospel;

"Therefore, we request that a committee of three be appointed to make such compilation and authorize the Board of Publication to print the same, both music and words."

(Signed by R. E. Burgess and H. E. Moler.)

Motion to lie upon the table prevailed.

Missionary Appointments to Conference

Moved and carried to consider matter coming from the Quorum of Seventy.

Moved and seconded to adopt same which means that hereafter the missionary appointments will be brought before the conference for approval.

Moved to amend, which would make the resolution read as follows:

"Moved to amend that nothing in this resolution shall be construed as prohibiting the appointive powers from making changes or appointments in the interim of conferences."

Question was asked the president of the Twelve if the list of missionaries will be complete in time for action by this conference.

Apostle J. A. Gillen said he thought the list would not be complete in time.

President Elbert A. Smith said that most of the local appointments were ready but not all of them.

Apostle Rushton said that the custom of years past could be followed, and those not appointed at conference time could be appointed later and a supplementary report printed.

Apostle Paul M. Hanson spoke in favor of original motion.

Previous question ordered.

Motion as amended carried.

Appointive and Elective Officers

Following motion was read:

"Resolved, that all offices of the church and its departments, both local and general, except those specified in the Doctrine and Covenants as appointive offices, shall be designated as elective offices."

Elder Pycock spoke in favor of the resolution.

Moved to defer action until next General Conference.

Previous question was ordered.

Motion to defer prevailed.

Resolution on High Council

The following resolutions were read:

"Inasmuch as the decisions of the Standing High Council are of grave concern to the church, and it is fitting and desirable that the members of this council shall be selected in harmony with the law so as to establish the greatest confidence in its functions, guaranteeing justice and equity to all, therefore, be it

"Resolved, that the principle and method providing for the selection of the members composing this Standing High Council, be and hereby are reaffirmed, viz:

"Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve, and one other to be chosen by the council of twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conference may be held.—Doctrine and Covenants 120:9; and further, be it

"Resolved, that members of the Quorum of Twelve, Order of Bishops, and Stake Presidencies shall not be eligible to appointment to this Standing High Council; and further be it

"Resolved, that all resolutions conflicting with this be and hereby are rescinded."

(Signed by J. F. Curtis and G. E. Harrington.)

Reasons for Change in High Council Personnel

Moved by Apostle J. F. Curtis, who spoke in favor of the resolution.

Apostle Curtis called attention to the importance of the High Council. He read Doctrine and Covenants 120:9.

Reason for excluding members of Twelve is that they are

not eligible for Standing High Council as their mission is that of Traveling High Councilors.

Objects to stake bishops acting on high council for reason that cases may come before them as judges and then later be taken to the High Council on appeal.

Thinks also that stake presidents should be engaged in pastoral work and not concerned with council work.

Moved to defer action for one year.

Apostle T. W. Williams believes this conference should settle the matter. Why put the question off? Will you know any more about it a year from now?

It may have been difficult to find men to fill the places in the standing high council before. But it seems to Brother Williams now, that men of wisdom and experience should be chosen to fill the places on the Standing High Council. This does not call in doubt the character of the men already on that council. Is questioning advisability of men holding double office, as Twelve and High Council, etc. This council is important and men of judicial temperament should take the office.

This conference should consider the matter now, not wait another year.

Elder G. E. Harrington called attention to the Doctrine and Covenants where the Standing High Council was organized. Only high priests can sit on this council. In Doctrine and Covenants 104 two distinctions are made, that of the traveling high council and the Standing High Council.

The standing High Council acts as a judicial body.

Moved that the matter lie upon the table.

Division was called for, and by a vote of 142 for, to 232 against the conference decided to consider the matter further.

The previous question was ordered. Motion to defer until next General Conference was lost.

The original motion prevailed.

Speeches on Common Consent Ordered Published

The following was moved and seconded:

"In order that the Saints throughout the church may have the fullest benefit of important matter presented here during the last several sessions,

"Be it hereby ordered by the conference that the speeches upon the subject of 'common consent' delivered by President Elbert A. Smith, Apostle John F. Garver, and Apostle T. W. Williams, be published in the *Saints' Herald* at the earliest convenience of the editors."

(Signed by James E. Yates and F. F. Wipper.)

Elder Yates spoke earnestly and at length in favor of the motion to publish the speeches.

Moved that the matter lie upon the table. Motion lost.

Previous question was ordered.

Resolution carried, which means that the speeches will appear in the *Herald*.

Moved that the speech of Apostle J. F. Curtis also be published.

Motion carried.

Historian Deplores Action to Publish

Elder Walter W. Smith asked to speak to a question of personal privilege, which was as follows:

"I want to say a word now. Most of my life has been spent in the ministry of this church, and most of that ministry has been spent in trying to heal souls. By no means would I, in the slightest way impugn your motives, but I hope, as pastors, before this conference is over, you will reverse this decision. You are carrying words of bitterness and strife to hundreds of souls that know nothing about it. As Historian I will say you are making trouble for us, and I do hope that as pastors you will reconsider this."

Yates Asserts Speeches Worthy of Publication

Elder Yates protested the statement of Elder Walter W. Smith in that the inference carried that the speeches contained words of bitterness. Elder Yates said that chairman of the conference had commented on the high standard of debate had, and that certainly no harm could come from such publication.

Book of Rules Adopted

The following resolution was offered:
 "Moved to reaffirm the approval of the Book of Rules now in use."
 The previous question was ordered.
 The Book of Rules was indorsed.

New Member on Committee of Representation

Moved and carried that Elder R. S. Salyards be added to the committee on representation.
 At 3.45 p. m., the chair announced adjournment until 10 a. m. to-morrow.

SATURDAY, OCTOBER 13

Owing to the continued rain and cold the business session of the conference was transferred Saturday morning from the tabernacle tent to the Stone Church.

It seemed like old times to see the conference assembled in the place that for many years witnessed the meeting of the quorums and delegates for church business. All were in hopes of getting through the business to-day so as to take final adjournment to-night.

President Frederick M. Smith was in the chair.
 Elder R. S. Salyards offered the opening prayer.
 Minutes of Friday were read, corrected, and approved.
 Elder Daniel Joy moved the following:

"As one voting in the affirmative yesterday on the matter of publishing the speeches, I move this morning to reconsider that action."

A point of order was raised as to the number present being less than were present when the vote on the question was first had. The chair ruled that there appeared to be about the same number present as on yesterday's adjournment, therefore the motion to reconsider was entertained.

All of the Saturday morning business session and half of the afternoon was taken up in debating whether or not to publish the speeches on "Common consent."

Elders Macgregor, Long, and Yates, together with Apostles T. W. Williams, J. F. Curtis, and Doctor Joseph Luff were in favor of publishing the speeches, in the thought that all should know the facts of the question and the basis of decision.

President Elbert A. Smith, Elder Walter W. Smith, and Apostles M. A. McConley and Roy S. Budd opposed publication on the grounds that the question had been settled, and the controversy should not be carried out into the field.

A motion finally obtained that all the speeches of those who took part in the debate on "Common consent" shall be published in the 1923 Minutes of the Conference, and that a copy of the minutes is to be sent to each subscriber of the HERALD.

1924 Budget Submitted

The following was read from the Order of Bishops:

The Order of Bishops, as the appropriation committee of General Conference, submits below estimate of anticipated revenue of the church for the fiscal year 1923-1924 followed by a list of appropriations recommended for the various departments and institutions covering the same period.

Estimated Income

Tithing	\$290,000
Offerings and oblations	60,000
Christmas offering	63,000
Other income	27,000
	<hr/>
	\$440,000

Appropriations recommended:

District administration expense	\$ 1,500
Interest and exchange	15,000
Family allowances	235,000
Elders' expense	85,000
Aid	32,000
Foreign mission expense	3,000
Payments on consecration contracts	6,500
First Presidency's office	7,300
Presiding Bishopric's office	17,500
Quorum of Twelve office	1,250
Publicity Department	8,000
Statistical Department	2,350
Auditor	2,000
Architect	150
Historian	800
Patriarch	250
Music Department	100
Women's Department	2,500
Church Secretary	150
Graphic Arts Bureau	300
Librarian	200
General expense (church departments)	5,750
General church expense	3,250
Independence Stake	4,500
Lamoni Stake	3,000
Kansas City Stake	3,000
Far West Stake	1,000
Holden Stake	2,000
Graceland College	16,000
Religious Education Class	2,500
Children's Home	5,000
Saints' and Liberty Home	10,500
Holden Home	9,000

Health. In view of the information given that the visiting nurse will be self-sustaining financially no allowance is recommended.

Social Service. No appropriation is provided for from general funds but recommend that the expense be allocated to the Independence Bishopric to be paid out of contributions for local purposes.

Sanitarium, \$3,000. If at the end of the fiscal year there is a deficit to that amount.

Total appropriations\$489,850

It will be noticed that the appropriations recommended exceed the estimated income to the amount of \$49,850. To overcome this probable deficit it will require the active cooperation of every department to reduce their expenses at least ten per cent of the amount appropriated and the earnest effort of every officer and member to encourage the payment of tithes and offerings.

ORDER OF BISHOPS,
 Per V. A. REESE, Secretary.

Moved to adopt.

Moved as an amendment that the Far West Stake have an appropriation of \$3,000.

Bishop J. A. Koehler made statement to the effect that he was of the opinion that the amount named in the report (\$1,000) was sufficient.

Moved to lay amendment on the table. Motion prevailed.

Bishop Urges Frugality

Bishop B. R. McGuire said the report meant that the church and all its departments must be frugal the coming year. \$49,000 more is budgeted than the anticipated revenue, and since this has to be raised or saved, those in charge of collecting and expending the money must be supported by the confidence of the people.

"When we adjourn," said the bishop, "we should say to the membership of the church that we are willing to sustain these men, to sustain their families, that we must preach a gospel of faith and confidence; and if we do not preach the gospel of faith and confidence, we are going to kick the pillars out, and the roof is going to come down upon us, and our wives and children are going to suffer in consequence of there not being sufficient funds in the church treasury."

Let us, if we pass this budget, understand that we are going to stand behind those upon whom rests the responsibility of the collection and payment of this money."

Elder Lee Quick for More Economy

Elder Lee Quick said that it is well known that nearly every nation is bankrupt. The limit of taxation is reached.

If the statistics are reviewed it will be seen that many people in this church are willing to help, but cannot. The Bishop has kept the missionary families until money has been borrowed and reborrowed.

There are three kinds of people in this church. One has the money and won't pay, another kind would pay if they had it, and the third is willing to pay according to their means. The situation is bad.

Business in the world is shaky. Are we going to go on and on until we are bankrupt? This is a day of sacrifice and it must be practiced by departments in the church as well as by its members.

Elder Burton Says Church Is Safe

Elder P. R. Burton said he would not like to have the delegates go home with the idea that this church is bankrupt. This church is safe.

If a fifth the amount of energy expended in debate in this conference were put upon paying tithing, this church will not go on the rocks.

Elder Putnam for Unified Loyalty

Elder C. F. Putnam said this church must go on. We have differences of opinion but the church will go on. Let us have the conference united, he plead. Elder Putnam told of his experiences in the work and made a touching appeal for loyalty to the cause. If that is given, he feels sure that all will be well.

Apostle J. A. Gillen Pleads for Unity

Apostle James A. Gillen said that few men have agonized more than he has the past year. He asked, Have we the spirit that was the Master's? He has no fear for the outcome of the work if we are characterized by Christ's Spirit. Let division rise and death will take the organization. He plead for unity under Christ's leadership.

President Elbert Hopeful

President Elbert A. Smith, laboring under visible emotion, made the following statement, and following Elder Putnam's and Brother Elbert's talks there were many in the audience with moist eyes, and a feeling of spiritual emotion swept over the entire assembly. President Elbert's statement follows:

"During the heat of debate, we see only one side of the opposition. The people here to-day see another side to you Seventies; and we hope you will see another side to the rest of us.

"I was in despair this morning, but I hope God will lead this people on into peace and unity.

"During the past year I have endeavored to make my work entirely constructive and affirmative. That was the reason I didn't want my conference speech to go out in the *Herald*. It may go out in the minutes; you have ordered it to, but I propose during this year to forget all about conference troubles. I did that last year, and in the pulpit, the press, in private conversation tried to uphold my brethren. No man was undermined by me during the past year; no man will be during the coming year.

"Some one coming here to this conference had a vision, in which he saw, standing in front of this audience, an individual, perfect in form—Christ—and from Him went a power that solved all the problems of this church, and that Power was the spirit of love. May God help us to have that love.

"If during the heat of conference, I have said anything that may have hurt anybody I would wish to be forgiven. I have approached this conference with prayer and with concern and I have tried to stand on principle, and I do not fear but that which is right will prevail."

Elder Jenkins Testifies

Elder George Jenkins said he knew God would straighten out the troubles of the church. If sacrifice is needed, the people can do it. He related the early sacrifices of the church and the great responsibility resting upon the leaders. The Bishop cannot pay out money that does not come in. He needs our support.

Brother Jenkins pledged his defense of the church in the future. He appealed for a spirit of meekness and love as we go from the conference.

If the missionaries go out and sacrifice they will be examples to the people. Let us rejoice in sacrifice.

Apostle Griffiths Strong in the Faith

Apostle G. T. Griffiths said he knew months before he was relieved from duty on the Twelve, what his future was. His evidence was that Zion will be redeemed.

Relating a dream he had, he said the ship was nearly disabled but the good pilot, Christ, brought her through. Part of that dream is being fulfilled. The church is not to go on the rocks. She is above the water.

He warned that we go on and do our duty. If anything will kill this church it is malice and hatred. What we need is love. When this is the condition then Christ can come. If God is with us, all hell cannot prevail against us. This church will not go wrong. This is God's work and Zion will be redeemed.

The Conference Sings

At this point, the speeches having taken on the character of a testimony meeting, Elder Daniel Macgregor suggested that we have a song.

When Chorister Hoxie asked Brother Macgregor what song, he said, "Watch, fight, and pray." This was followed by "Let us all be brothers," and "Pray, men, pray."

Statement of President F. M. Smith

At this moment, President Frederick M. Smith arose to make the following statement:

"Maybe I may be permitted a short word here. I don't expect to take very much of your time.

"Compared to what I would like to have done, what I have been able to do for this church is small.

"Perhaps some of you may realize that even the President of the church has his troubles, and has obstacles to overcome.

It may be little that I can yet do, but with God's help, I am going to try to do it.

"Perhaps that is enough at this time."

Budget Adopted

The report of the Order of Bishops (the budget) was voted upon and unanimously carried.

The following was moved and seconded:

Order of Bishops submit the following recommendation:

"That the appropriation committee of General Conference be enlarged to include two members of the First Presidency and two members of the Quorum of Twelve.

"Inasmuch as there will be no General Conference until April 6, 1925, this conference should make some provision to provide for the approval of the budgets for the fiscal year beginning July 1, 1924, and ending June 30, 1925.

"That until further notice the Christmas offering become a part of the general funds for missionary purposes.

"ORDER OF BISHOPS, "Per VERNON A. REESE, *Secretary.*"

The report carried without dissent.

Interconference Budgets to Budget Committee

Moved by Bishop J. F. Keir that the appropriations for 1924 and 1925 be passed upon by the budget committee.

The motion carried.

Resolution on Stewardship

The following on the question of stewardships was read and regularly moved:

"The Order of Bishops submits, for the consideration and action of the conference, the following recommendation as to stewardship procedure which has the indorsement of the First Presidency and Quorum of Twelve:

"Stewardships

"Whereas the law of God teaches that the earth is the Lord's and the fullness thereof; therefore:

"(a) All men are of necessity stewards

"(b) That the law of stewardships applies individually to each and every member of the church.—Doctrine and Covenants 42: 9; 70: 3; 101: 2; 118: 4.)

"Therefore, be it resolved:

"That the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the scriptures:

"(a) Filing his inventory.

"(b) Paying his tithe.

"(c) Paying his surplus.

"(d) Making his offerings.

"(e) And thereafter giving an account of his stewardship annually as required by the law of God.

"In accordance with the foregoing the members of the church 'who are willing and desirous,' (Doctrine and Covenants 128:1) under the general supervision of the officers ordained of God for this purpose, may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

"In order to accomplish these purposes, we deem it the duty of each individual to endeavor so far as it is consistent with wholesome standards of living to establish a plane of living that will make possible an annual increase.

"ORDER OF BISHOPS,

"Per VERNON A. REESE, *Secretary.*"

Elder F. A. Rowe spoke at length favoring the document and stating that he considered it the big thing of the conference.

Elder Yates Sees Forward Step

Elder J. E. Yates stated that the paper just read represents much thought and study. It is a basis of procedure that is safe and sound. All can go forth in support of such a report. It is the culmination of years of work in the church. He appealed for its support.

Report Adopted Unanimously

Previous question was ordered.

The report was adopted unanimously.

The visitors were given a chance to vote on the question, and they also voted unanimously in its favor.

Resolution Asking for Memoirs of Joseph Smith Tabled

The following was moved:

"Resolved, that the Historical Department, the Board of Publication, and such expert help as they may need prepare and publish a biography of the late President Joseph Smith and the work to be done in such a manner to be of special value to the young people, and that it be published at the earliest opportunity consistent with good, careful work."

(Signed by Edward Rannie and H. A. Higgins.)

Elder Rannie, maker of the above motion, said that the lives of our members tell the story of the church, and that perhaps no man better represented the spirit and genius of the work than did the late President Joseph Smith. He thought it would be of great value to have the biography of Joseph Smith available for all.

Bishop M. H. Siegfried moved the following:

"Inasmuch as the Memoirs of this man referred to in this resolution, are in the hands of his sons, and will probably be published at an early date, or at least as soon as advisable. I move that this resolution lie on the table."

Motion to lie on the table prevailed.

Book of Mormon Concordance

The following was moved:

"Resolved, that we reaffirm the resolution of Tuesday, April 10, 1917, as found in the General Conference Minutes of that year, on page 2442, in reference to the publication of the concordance to the Book of Mormon."

(Signed by Edward Rannie and H. A. Higgins.)

Moved to refer to Board of Publication with power to act. Previous question was ordered.

Motion to refer carried.

Moved to take up matter contained in report of Church Physician (Conference reports) but on motion it was lost.

Reports were read from the Mass Quorum of Elders, Second Quorum of Seventy, Third Quorum of Seventy, Meetings of Branch and District Presidents, High Priests Quorum, First Quorum of Seventy.

Releases From Seventy Concurred In

Following was read:

"By concurrent action the Quorum of Twelve, Presidents of Seventy, and Joint Quorums of Seventy wish to recommend the release of the following from responsibility as Seventies. This release, if effected, to be made with full appreciation of the years of service of these brethren, and with no reflection whatever upon their character or moral standing:

"Lyman W. Fike, L. E. Hills, A. J. Layland, Samuel Reiste, F. L. Sawley, S. W. L. Scott, S. K. Sorensen, L. G. Wood, S. D. Condit, J. H. Hansen, G. M. Shippy, C. H. Burr, W. M. Self, J. W. Smith, W. P. Robinson, J. F. Grimes, James M. Smith, John Davis, A. L. Whiteaker, J. M. Stubbart."

Moved and carried to adopt.

Report was heard from the committee on administration.

Question of sustaining the church officials was taken up.

The following were sustained by the conference:

President Frederick M. Smith, his counselors Elbert A. Smith and Floyd M. McDowell.

The Quorum of Twelve.

Just before the vote was taken on sustaining the Quorum of Twelve, Apostle Paul M. Hanson asked the privilege of making the following statement:

Apostle Paul M. Hanson Makes Statement

There may be some who have misunderstood his motive, said Brother Hanson, in the things he had said on the conference floor. He has great confidence in the majority when it acts, however, and was ready to give whole-hearted support to whatever the judgment of the conference may be as expressed by a majority vote.

When the conference decided that it had no jurisdiction in the question of the article published in the *Herald* of January 10 regarding loyalty, he had acquiesced in the decision and bowed to their judgment. That his part in the matter was based on principle and not on personality; that he did not know if or not he was the one referred to in the article and did not care as to that—the principle was involved that where one is wronged all are injured and that everyone should champion a just cause whether directly affected or not.

As an apostle of Christ Brother Hanson said he did not feel as though he could call on the lesser ministry of the church to observe a rule that the leading officers were free to ignore. If the logical sequence were followed, he said, then every officer down to the president of the smallest branch could make attack from the pulpit and by circular letter on the orthodoxy of others, and just so they left out all names, the thing would get by unchallenged.

Brother Hanson thought it would be difficult to debate with a blanket charge over the 1922 opposition as he felt a charge had been made.

The last year, said Brother Hanson, had been the saddest of his ministry; that unconsciously, perhaps, people held aloof from those on whom suspicion had been cast. He felt that even though the conference were to sustain him that he would be tremendously handicapped until the President withdrew his statement as quoted in the *Herald* of above date.

He had hoped when the President's statement was made on the question before the conference that it would be of such a nature that he would have the opportunity of taking the President by the hand, that the past could be forever ended. But to his mind the statement made did not offer that ground.

In concluding, Brother Hanson thought General Conference should straighten the matter out even as a branch president under similar circumstances would be called on to act. He asked that his name be voted on separately in the sustaining of the Twelve and that the people in voting should fully understand his views.

Apostle John W. Rushton made the following statement on personal privilege:

Apostle John W. Rushton Makes Statement

Apostle Rushton called attention to the fact that he had been a member of the Twelve for 21 years and had upheld the cause of Christ as represented by our church in all parts of America and Canada and in many lands abroad. That he had served under many conditions but always to the best of his ability, honorably and straightforwardly.

He said he had always tried to observe the Christian ethics and deal with men according to the golden rule.

It had been his misfortune, he said, that as secretary in years past of the Quorum of Twelve, he had had to enter actively into debate over church questions. He had done his best in that capacity but perhaps had been misunderstood, particularly by those higher in authority than himself.

Brother Rushton said he thought the General Conference was a place where opposing views should be freely expressed in an effort to arrive at unity of thought and that no man should be branded for his positions taken on the floor, even though in opposition to the established order.

He thinks if any one man or set of men get too far out of line, they should be dealt with directly and according to law, never a blanket charge made to cover an entire opposition.

Brother Rushton said his all, his life, had been invested in the work and that he did not intend to throw it away. That his labor this year had been carried on under great difficulty owing to the fact that he had been under an imputed charge, but that in all his preaching he had not once raised his voice in self-defense.

He thought the time had come to reach an understanding. That all wanted peace and that the experience of the afternoon when the spirit of conciliation had come over the assembly, made an understanding possible if only some injustices were made right.

Brother Rushton asked that if he were guilty of any offense that he be directly charged and given a chance to defend himself. He said that in these days of crumbling institutions we cannot afford to have suspicion from within but must re-establish confidence in each other.

Confidence is based on personal friendship, said Brother Rushton, and he plead for a return of fellowship, that would stand as a firm foundation in any crisis.

As a conclusion Brother Rushton said he was willing to go on if the conference so desired. That he was willing to give his all for the advancement of the work.

The vote was then taken and the Quorum of Twelve were sustained.

The following were then voted upon and sustained:

- The Seventy.
- The Presiding Bishopric.
- The Order of Bishops.
- The Presiding Patriarch.
- The Order of Evangelists.
- The Standing High Council.
- The Quorum of High Priests.
- The Eldership.
- The Aaronic Priesthood.
- The Church Architect.
- The Church Auditor.
- The Church Chorister.

When it came to the office of Church Historian, President F. M. Smith made the following statement:

"During the year it seemed advisable to accept the resignation of Walter W. Smith as historian and temporarily appoint Brother Samuel A. Burgess. We place his name in nomination."

The historian as named was sustained, as were the following:

- The Church Librarian.
- The Church Physician.
- The Church Secretary and Assistant.
- The Church Statistician.
- The Transportation Manager.

Bishop McGuire presented the following for membership on the Board of Publication: Bishop B. R. McGuire, Bishop

F. B. Blair, Arthur E. McKim, Bishop M. H. Siegfried, and T. J. Watkins. The conference sustained the board as named.

Then were sustained the—
Children's Home Trustees.
Graceland College Board.
Graphic Arts Bureau.
Sanitarium Trustees.
Order of Enoch.

The question of the departments came up for consideration and President F. M. Smith made the following statement:

"I felt a great relief when Brother Floyd McDowell came into the Presidency to take this departmental work off my hands, and I do believe that you all have confidence enough in Brother McDowell and his administration of these departments to realize that he is going to do the very best thing it is possible to do. I do not think it is wise to make any changes just at present. It may be necessary in the future. We don't know, but if Brother Floyd has any statement to make in regard to the departments we would like to hear from him."

Statement of President F. M. McDowell

President F. M. McDowell made the following statement:

"Personally, I am glad to see the day dawning when we are taking much more interest in our departments as a church, and as far as I am concerned I am going to express myself as absolutely willing that all matters concerning the departments be brought to you for approval as far as such is possible and consistent with an efficient administration.

"I have no desire to conceal or keep from you in any way the administrative plans of these departments. I desire above all things that we shall be united and working towards the same goal, which goal, as I conceive it, is Christlike character.

"It shall be my policy, if I may be said to have a policy, to work to remove anything from our departments either in method, content, or administration that does not work toward the bringing of men and women, boys and girls to a fullness of the measure of the stature of Christ. I am going to ask your cooperation, assistance, and criticism to the end that we may eliminate anything that does not function in bringing us to this worthy end.

"We have confidence in the men and women who are assigned to work in these departments. I have enjoyed working with them and feel sure that they are in the process of working out a plan that is going to mean wonderful things to this church. They are consecrated to the life of childhood. They are striving to work out such a program of religious education as shall result in the development of a group of men and women who are ready and willing to live together in peace and harmony. The supervision of the work of caring for our young is one of the most sacred trusts that can be given any men in the church. We shall desire to know frequently that you are sustaining us in this most important work."

The following departments were then sustained by the conference:

The Sunday School Department.
Department of Women.
Department of Recreation and Expression.
Publicity Department.

The list of appointments was then read, which appears herewith.

General Conference closed with the following prayer by President Elbert A. Smith:

Closing Prayer of Conference by President Elbert A. Smith

"O God, now we pray thee to let thy servants go in peace. We thank thee for the all-prevailing Spirit of grace that doth so forgive our follies, our quarrels, our shortcomings, our every weakness, and we pray that that Spirit of grace may never depart from us; that as we receive it so bounteously from thee, we may pass it on to others, and under the mantle of our charity they may find our forgiveness, even though they may not ask it.

"Bless these missionaries who go into many fields, and in hours of loneliness may they feel that they have one friend in thee, the Son of God. Be with those who are pastors to feed thy sheep. May they be wise and careful, we pray, in their stewardship. Bless those whose duty it is to disperse the funds of the church. Guide them wisely, that they may always do the things that shall please thee. Be with those who preside, O Lord; forget us not, we pray. Take these, thy people, and lead them this coming year until we meet again, we pray, in Jesus' name. Amen."

Theme of Sermons Is Salvation

(Continued from last week.)

Salvation is the theme of sermons preached at the sixty-ninth General Conference. Each day a sermon was delivered at 11 a. m. upon some subject of this theme. These were published in the *Conference Daily* and are now being used in the *HERALD*.

"What Must the World Do to Be Saved?"

"What must the world do to be saved?" was the question John Blackmore was to answer on Thursday, October 4, at eleven o'clock. He took for his texts: "I am the way, the truth, and the life: no man cometh unto the Father, but by me," and "Where there is no vision, the people perish."

The world is a complexity of complex groups, said Brother Blackmore, and each of the complex groups is made up of intricate groupings with different interests and standards. These complexities are continually changing. The world is not what it was a hundred years ago; ten years hence it will be different from what it is to-day. The same trees may exist, but even they will be changed; and humanity will have found new ways to express itself. All this complexity, all this changing is baffling. It is taxing the great minds who to-day are trying to solve the problem.

Brother Blackmore defined the term "saved" as a deliverance from spiritual death, or as a state of being in harmony with God. The world to be saved must be in harmony with God's will.

Basis of Trouble

Behind the world's differences are international jealousies, distrusting, and rivalries. These three evils are the basis of all the national troubles. They are a dangerous combination, yet they have always existed. If the world is any worse to-day because of them, it is because the evils are backed up with greater intellectual power than has ever existed.

Back of the national life of America, England, and all other nations is the group jealousy, distrust, and rivalry. In these units is the further complication of individual jealousy, distrust, and rivalry. The cause of these rival units is the different interests and standards, first of the nation, then of the groups, and lastly of the individuals. These causes, he said, like the evils, have always existed. A few hundred years back different standards were found among the lords and

peasants of England. At an earlier date they were seen in Rome under the names of patricians and peasants.

Reasons for Differences

He named three reasons for these differences: environment, ignorance, and heredity. A country surrounded by water has not the same problems to meet as the people in the desert. Difference in educational developments raise and lower the standards of groups. Many are born into levels of life from which they cannot escape. Even in free America it is the exceptional child who, born in the slums, rises above it.

So the great social problem is, after all, a community problem. Every approach to the problem comes up through the channels of the community. And the communities are made up of individuals.

"Back to Christ," has been a trite saying the last few years. "The world for Christ" means every individual for Christ, beginning with yourself first. To teach this to the world, it must begin first with the child, then the home, then the adult; but by all means stress the child first. To save the next generation the children of to-day must be instructed in social consciousness. Social consciousness must take the place of individualism. Nations must be taught to live, not on the basis of narrow nationalism, but the world as a brotherhood of men and God as their Father.

Favors World Brotherhood

This teaching should be in the educational institutions of the world. Under present conditions America studies history from an American viewpoint; England and France each from their own viewpoint. The National Educational Association, which met in San Francisco last July, favored that world brotherhood be placed in the textbooks of the schools in every nation. Ministers alone cannot bring the message to the world. It must be heard in the universities, colleges, grade schools, churches, Sunday schools, homes, and playgrounds, all the world coordinating in the one great activity.

"Ignorance of good is evil," Brother Blackmore said, "and the source of all other evils." It is impossible to legislate good; the world must educate it. Christianity is the love of God in the heart of the individual; and social forms, which would redeem the world, must be based on individual reformation.

"What Must the Saint Do to Be Saved?"

The speaker who had been chosen to discourse on the sixth theme of the series of gospel sermons was Elder Arthur E. Stoft, president of First Philadelphia Branch last year. He spoke Friday morning, October 5, at the eleven o'clock hour on the theme: "What must the Saint do to be saved?"

The first thing to which he called attention was the definition of the term "saved." This he interpreted to mean eternal life or celestial glory, that is, meaning eternal life starting right now, not waiting necessarily for the hereafter.

He said the question called for some very plain and definite statements, and he would attempt to answer it in just two words, "Go forward."

Condition of Church

Elder Stoft likened the condition of the church at the present time to the children of Israel when they made their exodus from Egypt and reached the borders of the Red Sea, where they were confronted by the sea, and behind them Pharaoh's great army. At this time the command came from God, through Moses, the leader, to "Go forward." He

said that while there was no Red Sea before us, there was a sea just as deadly, and might prove just as disastrous—the sea of division, of distrust, and of disloyalty. The principle involved in the stewardship idea, he said, was our rod of safety.

One of the ways in which he said we could "go forward," is by paying our tithing. Tithing, he said, was not a gift; it was only our honest debt, and all honest people pay their debts. It was one of the essential things we could do as individuals, and it was one thing we must do if we would be saved. It was one of the ways which would help to eliminate selfishness.

Another thing we as individuals can do, is to give, give our offerings to our local branches and elsewhere when needed, and the consecration of our lives and our talents and our possessions to the work of God.

We must be loyal to the covenant we have made with God. This covenant, the speaker stated, was the most sacred of all covenants possible for man to make. Other covenants he makes are between man and man, but the covenant of baptism is made between man and his God.

Faith was another requisite mentioned, and we must not only have faith in God, but it is also necessary that we have faith in our fellow men. Our salvation, in a degree, he said, depends upon each other. Faith in God will enable us to have faith in our fellow men.

Salvation of the Soul

If we join this church that we might be saved, the speaker said, we would be making a mistake. We do not join this church to save ourselves. We join this church in order that we may work out our soul's salvation. This church only brings us an opportunity to work. And work is necessary, and as a natural consequence because of our work we are saved.

He spoke of the everyday duties of local priests, of elders, of Sunday-school teachers, and the necessity of their performing these duties as an essential part of the labor to be done, suggesting practical things which might be done by individuals in their branches, in which they could be "workers together with God." We need volunteers, he said, willing workers to perform these things.

Questions Asked

Near the conclusion of his effort Elder Stoft asked a few personal, pertinent questions of his audience:

"Has God ever helped you?"

"Has he ever extended his mercy toward you?"

"Have you ever received blessings that you were not worthy of?"

"Has he ever asked you to do something that was out of harmony with reason?"

"Has he ever extorted from you things that were too hard to do?"

"Has he been slow to hear and answer your prayers?"

"Has he ever forgotten you?"

Offers Practical Suggestion

If he has been slow to answer your prayers, the fault has been yours, the speaker stated. God has been good to us. Can we not see that he has, and can we not feel individually to bless our privilege and our duty to be good to him?

He enumerated again some of the things necessary for us to do—to pay our tithing, to offer ourselves as a living sacrifice before God, to have faith in God and in the ultimate triumph of his work, to hold fast to the rod of iron, to move on and occupy as we should occupy, and ultimately we should be saved in the kingdom of God.

Orchestra Gives Concert

The Auditorium Orchestra presented their conference program in a concert given in the tabernacle tent Wednesday evening, October 10, at 8 o'clock.

The concert was attended by a large audience, although the huge tent was not filled to capacity. The musical numbers were interesting and greatly appreciated by many present. The selections were well chosen, lending versatility to the music played, while the orchestral numbers were interspersed with solo work which gave the program diversity.

Opening the concert with an overture, "The bridal rose," by C. La Vellee, the orchestra pleased the audience by its splendid work at the outset. This was followed by the famous march and chorus from "Tannhäuser," by R. Wagner. This rendition thrilled the music lovers present as it always does when produced with telling effect, as it was at this time. A third number, "Pomp and circumstance," by Edward Elgar, was then played.

Mr. Gomer Watson followed with a violin solo, "Last rose of summer," by Vieuxtemps, this plaintive melody singing itself into the hearts of the listeners.

A bassoon solo, "Serenade comique," by Koenigsberger, was played by Mr. Clarence Erickson. This number was well rendered, Mr. Erickson being an accomplished player. The audience evidenced great pleasure over this selection.

The feature number of the evening was a cornet duet, "Ida and Dottie polka," by F. H. Losey. Mr. Walter A. Davis and Mr. Glenn W. Sinclair were the duetists, accompanied by Mrs. Pauline Etzenhouser.

The two closing numbers were by the orchestra, a sacred overture, "Abide with me," by George D. Barnard, and the "Unfinished symphony," by F. Schubert.

The orchestral work was good, and the numbers were well received by the audience.

Courtesy was extended General Chorister Albert N. Hoxie, as guest conductor. Mr. R. T. Cooper was conductor; Mr. Gomer Watson, concert master; Mrs. Pauline Etzenhouser, pianist; and Mr. George Miller, assistant pianist.

Mr. Hoxie expressed his delight at the progress being made by the orchestra. He believes it is truly an institution of Zion and that it is doing a splendid piece of work.

The concert began at 8.00 o'clock, the usual 7.30 song service being omitted.

Nurses Give Entertainment

The nurses of the training school, Independence Sanitarium, gave a program at the Stone Church, Saturday night, October 13.

It was an interesting bit of work and exceptionally entertaining. The papers and tableaux were good and the play was well presented.

A great work is being done by these nurses at the Sanitarium and anything extra in the way of entertainments given takes much work and overtime. Especially are their efforts appreciated. Miss Gertrude Copeland, in charge of the nurses, is to be commended for her part in the success of the entertainment. Her able conduct of the training school was carried over to the program which was delightful and much appreciated.

The numbers on the program were as follows: Hymn; paper, Jane Delano; tableau, Jane Delano; paper, "The lady of the lamp"; tableau, "The lady of the lamp"; paper, "Red Cross nursing"; tableau, "Red Cross nursing"; solo, Mrs. S. A. Burgess; paper, "Public health nursing"; tableau, "Public health nursing"; solo, Miss Brewster; play, senior nurses.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

MISCELLANEOUS

CONTENTS

CONFERENCE NEWS	973
MISCELLANEOUS	995

Conference Notices

Eastern Maine, at Jonesport, October 27 and 28. H. A. Chelline, president. M. L. Crowley, secretary.

Eastern Montana, at Glasgow, November 16 to 18. We want to call your attention to your coming semiannual conference. It will open Friday evening with a program under the auspices of the Department of Recreation and Expression. We solicit your cooperation for the success of these meetings and feel sure it will be given if conditions permit. Our district president, Brother Page, is making an effort to have some of the general church officials with us and plans on an excellent program throughout the conference. A good number of converts have been baptized in the district the last six months, and some at least will experience their first meetings with the Saints. Will you come and make it the best conference the district has yet held? Earl Wilcox, secretary, Glasgow, Montana.

Clinton, at Taberville, Missouri, November 16 to 18. First meeting at 9 a. m. Those coming by rail, get off at Rockville, Missouri, Kansas and Texas Railway, notifying Ira W. Roberts beforehand. Conveyances will be at the station. H. E. Moler, president.

Nauvoo, at Fort Madison, Iowa, November 10 to 11. There will be election of district officers for the coming year and other matters which will be taken care of. D. J. Williams, president.

Holden stake conference will convene at Lexington, Missouri, Friday evening, November 9, at 7.30, continuing over Sunday. D. J. Krahl, president.

K F I X

Radio Program for Sunday, October 21, 1923

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

Violin solo: "To autumn," by Storms.
Miss Emma Snead.

Cornet solo: "The Holy City."
Mr. Walter Davis.

Soprano solo: "On eagles' wings," by Hamblin.
Mrs. Israel A. Smith.

Violin solo: "Melody," by Dawes.
Miss Emma Snead.

Cornet and violin duet: "Angel's serenade."
Miss Emma Snead, violin.
Mr. Walter Davis, cornet.

Mixed quartet: Gospel hymn.

Prayer.

Soprano solo: "Thy will be done," by Oley Speaks.
Mrs. Israel A. Smith.

Sermon by Elder F. J. Lewis.
Subject: "I know that my Father's commandments are life everlasting."

Mixed quartet: Gospel hymn.

Oxford Bibles
only are printed
on Oxford India
paper.

OXFORD BIBLES

The Oxford int-
print assures ac-
curacy and good
workmanship.

Oxford Teacher's Bibles

These widely used editions contain the famous Oxford teachers' helps arranged under one alphabet like a dictionary. The helps have been thoroughly revised by English and American scholars, so as to embody the most recent researches. They take the place of many books about the Bible and are a mine of information for any student. Many full-page illustrations of scenes in Bible lands are included. Also contain an indexed atlas to the Bible with fifteen richly colored maps.

These new helps doubly strengthen the position which the OXFORD TEACHERS' BIBLE has always held as "The Bible par excellence of the World."

A Harmony of the Life of Christ from His birth to the Ascension, giving in chronological order every event of His life, every parable and miracle, showing in parallel columns where the account may be found in the Bible.

A Dictionary of Scripture Proper Names. Gives the meaning and pronunciation of every Scripture proper name and tells where found.

Chronology of the Old Testament. Gives in consecutive order the history of God's people from Adam to the Fall of Jerusalem.

A Concordance to Thousands of Bible Verses. This enables you to find instantly thousands of Scripture verses if only one important word in a verse is remembered.

Paul's Missionary Journeys. Shows in chronological order where the great missionary traveled and what happened at each place.

Photographs of Bible Scenes. Reproductions from photographs of places in the Holy Land.

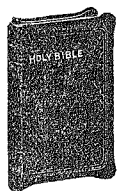
Also Weights, Measures, Money, Animals, Rivers, Metals, Birds, Insects, Mountains, etc., mentioned in the Bible.

BLACK-FACED TYPE EDITION

Size 7¼x5x1¼ inches.

—Specimen of Type—

15 And I call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith, What hast thou to do to declare my



No. 04451—Morocco Grained Keratol, overlapping covers, round corners and red under gold edges.\$3.50

No. 04453—French Morocco Leather, overlapping covers, round corners and red under gold edges.\$4.35

(Weight 1 lb. 14 oz.)

Oxford India Paper Edition

Same as above, but printed on Oxford India paper and only one inch thick.

No. 0773x—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and book-mark.\$7.65

(Weight 18 oz.)

SELF-PRONOUNCING EDITION

All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Sizes 8½x5½x1½ inches.

—Specimen of Type—

35 And Jê-hôî'-â-kim gave th silver and the gold to Phâr'-aoh

No. 04521—Morocco Grained Keratol, overlapping covers, round corners and red under gold edges.\$4.50

No. 04523—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and book-mark.\$5.50

(Weight 3 lbs.)

Oxford India Paper Edition

Same as above, but printed on the famous Oxford India paper and only 1¼ inches thick.

No. 0923x—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and book-mark.\$9.65

(Weight 1 lb. 10 oz.)

Oxford Red Letter Bibles

The Old Testament prophecies concerning Jesus Christ and His words in the New Testament, printed in red letters. Old Testament passages cited by Jesus indicated by an * in red. All printed with clear black-face type, like No. 04451 listed above.

REFERENCE EDITION

With centre column references and 12 colored maps. Size 7¼x5x1 inches.

No. 03453—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and bookmark. (Weight 1 lb. 8 oz.) \$5.50

Oxford India Paper Edition

Same as above, but printed on Oxford India paper and only ¾ of an inch thick.

No. 03453x—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and bookmark.\$7.50

No. 03454x—Same as No. 03453x, silk sewed, leather lined.\$9.00

(Weight 13 oz.)

S. S. TEACHERS' EDITION

A complete students' edition, containing the famous teachers' helps. The ideal Bible for Sunday school teachers or anyone who wishes to study the Bible. Size 7¼x5x1½ inches.

No. 05453—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and bookmark.\$6.25

(Weight 1 lb. 14 oz.)

Oxford India Paper Edition

1½ inches thick.

No. 05453x—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and bookmark.\$8.75

No. 05454x—Same as No. 05453x, silk sewed, leather lined.\$10.25

(Weight 18 oz.)

Oxford Bibles for Children

Beautifully illustrated Oxford editions that any child would be glad to own. Durably bound and clearly printed. Instructive as well as interesting.

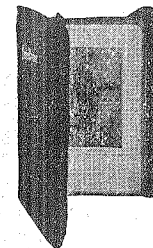
OXFORD PICTORIAL BIBLE

Containing vivid and true pictures of scenes and customs in Bible Lands. They instruct as well as interest. Clear minion type like specimen shown. Size 5¼x3¼x1½ inches.

—Specimen of Type—

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

No. 02325—Morocco Grained Keratol, overlapping covers, round corners, red under gold edges, with 32 engravings.\$2.25



No. 02327—French Morocco Leather, overlapping covers, round corners, red under gold edges, with 32 beautifully colored illustrations.\$3.00

(Weight 1 lb.)

SELF-PRONOUNCING PICTORIAL BIBLE

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 32 beautiful full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as these styles are self-pronouncing editions. Size 7¼x5x1 inches.

—Specimen of Type—

23 Of the sons of Is'sa-char after 4 families: of Tô'la, the family of the

No. 4181—French Morocco Leather, overlapping covers, round corners, red under gold edges.\$3.10

No. 5181—Same as 4181, with 16 beautifully colored and 15 black illustrations. Make some child happy with one of these fine Bibles.\$3.25

(Weight 1 lb. 8 oz.)

OXFORD S. S. SCHOLARS' BIBLE

With specially selected Bible study helps prepared by the well-known Rev. F. N. Peloubet, D.D., 32 beautiful engravings, 6 colored maps and a Presentation Page. Every Sunday school scholar needs one. Size 5¼x3¼ inches. Same type as Oxford Pictorial Bible above.



No. 03310—Cloth, Silk Pattern, round corners, red edges.\$1.45

No. 03325—Morocco Grained Keratol, overlapping covers, round corners, red under gold edges.\$2.40

No. 03327—French Morocco Leather, overlapping covers, round corners, red under gold edges.\$3.00

(Weight 15 oz.)

Improved Thumb Index on any style at 50 cents extra

www.LetterDayTruth.org

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70 .

Independence, Missouri, October 24, 1923

Number 43

EDITORIAL

Education Week

The President of the United States has issued a proclamation, setting aside the week of November 18 as American Education Week. Its purpose is to encourage thought along educational lines.

Just as Fire Week aims to lessen the danger of fire because people are thinking about avoiding fires, and Clean-up Week starts people to thinking about civic pride, so Education Week should cause people to think seriously about education, its opportunities, and at the same time stimulate an interest in its pursuit.

Quoting from the proclamation, it runs in part:

From its earliest beginnings, America has been devoted to the cause of education. This country was founded on the ideal of ministering to the individual. It was realized that this must be done by the institutions of religion and government. In order that there might be a properly educated clergy and well trained civil magistrates, one of the first thoughts of the early settlers was to provide for a college of liberal culture, while for the general diffusion of knowledge primary schools were established. This course was taken as the necessary requirement of enlightened society. . . .

We have observed the evidence of a broadening vision of the whole educational system. This has included a recognition that education must not end with the period of school attendance, but must be given every encouragement thereafter. To this end the night schools of the cities, the moonlight schools of the southern Appalachian countries, the extension work of the colleges and universities, the provision for teaching technical, agricultural, and mechanical arts, have marked out the path to a broader and more widely diffused national culture. To insure the permanence and continuing improvement of such an educational policy there must be the fullest public realization of its absolute necessity. Every American citizen is entitled to a liberal education. Without this there is no guarantee for the permanence of free institutions, no hope for perpetuating self-government. Despotism finds its chief support in ignorance. Knowledge and freedom go hand in hand.

In order that the people of the Nation may think on these things it is desirable that there should be an annual observance of Educational Week.

Now, therefore, I, Calvin Coolidge, President of the United States, do hereby proclaim the week beginning on the eighteenth of November, next, as National Educational Week, and urge its observance throughout the country. I recommend that the state and local authorities cooperate with the civic and religious bodies to secure its most general and helpful

observance, for the purpose of more liberally supporting and more effectively improving the educational facilities of our country.

Especially is our church interested in this movement. As a religious body we have always stood for education and for better means for bringing it to the people. We continue to urge upon our members the necessity for knowledge and its application to the solving of our problems.

With a social program far in advance of the rest of the world, with a spiritual insight deeper than our neighbors, we are confronted with the task of reaching the goal. As a means to rapid progress, intensive education on the part of all becomes imperative.

Branches should seize the opportunity of Education Week to have special programs, sermons, and lectures with the idea of stimulating interest in the educational program of the church as well as the Nation.

It is fitting that our church cooperate with similar bodies in observing the proclamation of the President of the United States.

A Formula for Good

Our attention has been called to an article in the *North American Review* under head of "The five dimensions," by Dudley H. Wiggins. In a quaint but interesting style it sets forth a philosophy that is sound in principle and strikingly similar to our own. An excerpt appears as follows:

Now the Bible, though containing other things, be principally the book of the knowledge of Good and Evil. Now Good and Evil be terms most broad, for Good means primarily moral righteousness; secondarily wisdom; and thirdly practicality. And Evil, likewise, meaneth moral unrighteousness, then folly, and finally impracticality. But there be such perfect coordination between righteousness, wisdom, and practicality that they well-nigh amount to the selfsame thing, for nothing may be morally righteous that be either unwise or impractical. But there be no such coordination between moral evil and its lesser phases of folly and impracticality, for one may do foolish and impractical things merely because he be ignorant, and he may have the utmost of good intentions; therefore if a contemplated action doth not yield itself to coordination, one should at least be suspicious that it be evil, for it be most certain that a thing to be truly good must be the conjunction of moral righteousness, wisdom, and practicality, and it be a way of conjunctivities that they only

conjunct at certain times and places; therefore the knowledge of Good and Evil be the knowledge of real Time and Space.

The formula for good may be taken as moral *righteousness plus wisdom plus practicality*. This means that only in conjunction with one another can good result. An act must partake of all three qualities to be good; lacking one it is on the negative side.

On the other hand evil has no formula, for all acts, which do not coordinate with the scheme of life to complete the formula for good, lead to the reverse.

When daily actions are tested with the good formula, they appear in a different light. Whatever does not contribute to the result of good may be looked upon with suspicion, as the article says, as evil.

It would probably be appalling to many if a true test were made of one's daily doings for a week and classified in two columns: One headed good, the other headed evil, or to lessen the conscience strain, shall we say, doubtful?

But with Isaiah may we acclaim, "Woe unto them that call evil good, and good evil."

Work is a God-given heritage, the importance of which is indicated by the edict that the idler shall have no place in Zion. Work is our passport to Zion—intelligent, purposeful, consecrated work.

Work without an ideal will have no place in Zion, and that ideal must be socialized—it must not be selfish in its tendency.

F. M. S.

In a letter to President Smith a brother writes: "I was pleased indeed to read of the investment of stewards at Cameron, and wish I could have been present at the ceremony. Certainly the church is moving forward, and you are certainly entitled to the loyal support of the members in the work which you are doing. It makes my heart rejoice, as I have been looking forward for years to a movement of this kind, and again I congratulate you upon the work that you are accomplishing in this direction."

Blue Pencil Notes

Sometimes we dream by night. Sometimes we dream by day. A day dream published by us in Blue Pencil Notes, SAINTS' HERALD, April 25, 1923, had at least a partial fulfillment at the close of the late conference. You who were in attendance at the closing session please reread the dream in the light of what you saw. In part the dream ran as follows:

"The wielder of the Blue Pencil had a dream in the daytime. He fancied that the Angel of Clear Vision moved among the Saints with the magic wand that dissipates notes and beams. The Angel

(Continued on page 1020.)

Death of Francis M. Sheehy

Brother Frank Sheehy is dead. Thousands of his friends, for he was known and loved throughout the church, will be saddened to know that General Conference and the assemblies of the Saints will know his presence no more. But his passing out was as promised in the Scriptures, and he went to sleep as peacefully as a child.

Brother Sheehy had been failing for some three years. His cheerful, jocular way had not changed, but his body had gradually been weakening. This last summer he went back to his old home for a final visit and spent several weeks among the friends in the East to whom he had ministered for so many years. He came back to his home in Independence just before conference time and was present almost every afternoon at the business sessions.

On Saturday, the closing day of conference, he was present but was unable to stay the session out. He was taken home and by that evening had developed pneumonia, and it was thought wise to take him to the Sanitarium. His condition remained much the same until Wednesday, but about 10 o'clock that evening, October 17, he went to sleep and failed to waken again.

Surviving Brother Sheehy are his wife, Sister Emily B. Sheehy; a daughter, Sister C. O. Leeka, of Independence; and a son, Randall D. Sheehy, of Kansas City.

The funeral was held in the beautiful Sheehy home in Independence, and a wealth of flowers paid visible tribute to the esteem in which he was held. The house was crowded with friends, and the service was beautifully impressive. Bishop B. R. McGuire offered the prayer, and Doctor Joseph Luff preached the sermon. Sister I. A. Smith sang a solo, "Leave it with Him," and a quartet sang, "Beautiful home."

The active pallbearers were Doctor A. L. Murphy, H. E. Cudworth, Thomas Crick, William Erickson, A. H. Knowlton, and B. L. McKim. Honorary pallbearers were John W. Rushton, Paul M. Hanson, J. F. Curtis, T. W. Williams, F. A. Smith, E. E. Corthell, C. E. Guinand, and Ralph W. Farrell.

Interment was in the Mound Grove Cemetery, Independence, Missouri.

The death of Francis M. Sheehy on the night of October 17 at the Independence Sanitarium marked the close of a life full of service to the church and humanity. He was born the first of June, 1851, at Norwich, Connecticut, but did not become associated with the church until January 29, 1871. His father and mother were from Catholic families. He was given a good general education and continued as a careful student all his life.

Ordinations

Shortly after his baptism he returned from Santa Cruz, California, to Providence, Rhode Island, where with characteristic zeal he assisted to strengthen a small branch struggling for existence. He was ordained a deacon in December, 1872, then the following April, 1873, a teacher; in May, 1874, a priest; April 16, 1876, an elder. In 1873 he attended the General Conference and with John Gilbert reported on the work in New England.



FRANCIS M. SHEEHY
JUNE 1, 1851
OCTOBER 17, 1923

In 1883 he was appointed on a mission to New England and labored there and in the Maritime Provinces by conference appointment continuously until 1898. He also served for many years as president of the Massachusetts District (now the Southern New England District). In the past forty years he has attended every General Conference with the exception of two. In 1886 he was ordained a seventy and in 1897 was chosen and ordained one of the presidents of seventy.

He was much interested in the departments of the church and made the motion in General Conference April, 1890, to organize a Sunday school department.

Up to that time the work had been carried on in General Conference. The purpose of this organization was not to take the Sunday school from the

church, but rather to secure a better organization of that work so that it might give better support to the work of the church. He was appointed by the conference one of the committee of five to secure this better organization of Sunday school work.

Interested in Young People

Also in 1892 and 1893 he was instrumental in the organization of the Zion's Religio-Literary Society. The request was first presented to the conference and referred back to the young people with power to act. Elder Sheehy presided over the first convention and proposed the name as representing at once its literary and also its religious character, and its greater purpose, to prepare the young people of the church as builders of Zion. The social and recreational work was also strongly emphasized in its organization and early work.

Returning to New England he established the first young people's societies under the supervision of the General Zion's Religio-Literary Society in that field. In fact, he always felt a keen interest in the young people and in the work of both of these departments.

In 1887, and again in 1889, he acted as assistant secretary at General Conference. In 1898 he was appointed to California, but in 1900 was again returned to the East to New York and Pennsylvania. In that year Elder Sheehy was selected and ordained as a high priest, then in 1901 sent to preside in Chicago. But on April 16, 1902, he was called and ordained an apostle, in which office he continued for eighteen years. He frequently commented on the fact that he was probably the only man in the church who had held in turn each office of the Aaronic and Melchisedec priesthoods to that of apostle.

Work As an Apostle

As an apostle he was associated first with Ulysses W. Greene in charge of the northeast section of the United States from Ohio to the Maritime Provinces, from Virginia to Canada. He continued in that field until 1907 when he was associated with F. A. Smith in charge of the Pacific slope. Later he was associated with John W. Rushton in the same field, and in 1912 was continued alone. In 1915 he was appointed to Kansas, Missouri, and Central and Southern Illinois. His work since has been principally in the central section, though it has included several trips to visit his friends in Southern New England.

While in charge of the Pacific slope he accompanied President Joseph Smith to the dedication of the church in Honolulu on October 13, 1907. Then early in 1910 he opened up the work in Mexico, calling to his assistance William S. Pender, Charles J. Cady, and William H. Mannering. This work continued

until conditions in Mexico made missionary work impracticable for the time.

He was interested in all departments of church work, and by request presided over the first session of the Daughters of Zion and assisted in its organization. He was much interested in the later development of the Department of Women, and in calling its work to the attention of his brethren in the missionary department of the church.

He was one of the first to take a deep interest in American archæology and was a member of the archæological committee from the date of its first appointment April 11, 1894. When the committee was disorganized in 1917 he still continued for a few years in charge of that work. He read more than a hundred works on American archæology, prepared the Book of Mormon maps, and was always ready to give the best results of his research to the church. He was for several years one of a committee to prepare articles for encyclopedias and school histories and met with much success in correcting such errors.

Representative at Washington

At the time of the Reed Smoot investigation he spent parts of three winters in Washington looking after the interests of the church. He was a close friend of Senator Burroughs and also of Senator Dollinger and had a seat reserved for him at all sittings of the committee.

In 1915 as representative of his quorum he made the formal motion placing Frederick M. Smith in nomination for president of the church. He was not content to make a simple motion but spent some time in research setting forth the reasons and principles governing.

During his ministerial work he held many debates from 1880 on, and many of them with agnostics and infidels. As he himself said in 1910, when thus standing in the defense of Christ he had never known lack.

Nor was his work and interest limited to the church. He was a wide reader and careful student, a deep thinker, deliberate in his delivery, and of a logical turn of mind. He was deeply concerned in the cause of temperance, and at the death of Francis Willard prepared the resolution which was presented to General Conference on that sad event. While he had very positive characteristics and opinions, his uniform courtesy and kindness prevented any offense.

For several years prior to his release from the Quorum of Twelve in 1920, his health was failing, but the splendid work of some fifty years of active ministry stands as a perpetual memorial.

Nemo's Noddings

It often has been observed that an idle officer is frequently a severe critic of those who are at work. It is probably a result of a conscience smarting under a sense of duty, and a "defense" is built up by finding fault with what is being done.

If you find yourself disposed to find fault with what others are doing, it is well to introspect to discover from whence the inclination arises, and to analyze your own activity.

A fair appreciation of your own activities in an effort at self-analysis may make you very charitable towards other workers.

Neglect of duty is frequently followed by mischief. The inclination of idle hands is in that direction.

Jealousy of the success of other men's successful endeavor is an effective tool in Satan's hands.

Attempts to work in an office for which one is unfitted is an open door to disorder and confusion. It is well, therefore, to know one's own limitations.

A man who knows accurately his own limitations is an educated man. For one end or aim of education is to know one's limitations.

Experience is a severe educator, and when we have by observation and learning failed to comprehend our limitations we are in for some sad experience.

Zion as an ultimate social ideal made practical will be the result of evolution. We have no reason to believe it will in its perfection spring into sudden existence like Minerva, full panoplied from the brain of Jove.

Social and economic evolution into Zionie conditions denies the philosophy of "Whatever is, is right." On the basis of what is of value in present institutions we must build better ones.

To appropriate what is good in present conditions we must first be able to appreciate them; and to mold them into better ones demands a clear conception of the goal, the desideratum.

Some people's idea of loyalty is closely akin to self-interests. In a dining car recently a husband and wife were overheard discussing some governmental activities as recounted in the morning paper, and the wife finally remarked: "Well, I'm strong for this government as long as it is looking out for me."

CONFERENCE NEWS

Theme of Sermons Is Salvation

(Continued from last week.)

Salvation is the theme of sermons preached at the sixtieth General Conference. Each day a sermon was delivered at 11 a. m. upon some subject of this theme. These were published in the *Conference Daily* and are now being used in the *HERALD*.

"What Shall We Do for Financial Salvation?"

"What shall we do for financial salvation?" was the subject of the eleven o'clock sermon Saturday, October 6. John Zimmermann, jr., of Philadelphia, was the speaker.

He took for his text the nineteenth verse of Mark 3, wherein the Master said that the house divided against itself cannot stand. The financial salvation of any business institution, he said, depends upon its credit standing, and a business house divided against itself has no credit standing. The first thing credit appraisers look for is solidarity of its constituency. If that constituency is "*E Puribus Unum*" then everything is all right, but if it is not then the whole becomes "*Ne Plus Ultra*."

"Salvation is a process, not a mere act," said Brother Zimmermann. Obedience to the elementary principles of the gospel are not sufficient to bring one up to that higher standard of life which makes one a candidate for Zion and ultimately a citizen of Christ's kingdom. This growth continues in our individual and social life so long as growth of any kind is possible. In our social salvation this growth means the practical application of the teachings of Jesus Christ in our everyday lives, even in those things which pertain to our financial affairs.

Money Alone Cannot Build Zion

The possession of wealth carries with it the possession of power, but there are certain things which money can do and which it cannot. Wealth if properly acquired and manipulated has tremendous potentialities. Money alone cannot build Zion, yet it will play an important part. It can be made to assist in building churches, schools, colleges, industrial establishments, homes, parks, and playgrounds. It will take money to build the temple. Every project we undertake will require money.

In order, said Brother Zimmermann, properly to comprehend the subject of financial salvation, it is first necessary that we lay down certain fundamental principles. He names these principles as personality, brotherhood, and service.

God, he said, values the human soul above everything else, and the purpose of our existence is the growth and development of the soul. The Master asked the question "What does it profit a man to gain the whole world, and lose his own soul?" The soul of man is one of the things which money should not be able to buy.

Personality can fulfill its mission only in a social setting. Its value can only be realized in fellowship, in universal brotherhood. Brotherhood expresses itself in service such as feeding of the hungry, visiting the sick, clothing the naked, and visiting the prison.

Wealth which is held with reference to power and advantages which accrue to the owner rather than to social usefulness violates a spiritual principle.

Money is unquestionably a means to an end; as an end in

itself it is reactionary and will finally bring nothing but dissatisfaction, spiritual disintegration, and death.

Wealth Needed

Our church must acquire money, lots of it, if this gospel is to be preached to all the world. Our elders may travel without purse or scrip, but there are the families to support, the printing house to maintain, education to be provided for, and preparation of trained workers to be considered. There are some of our numbers who seem to have special talents along industrial and manufacturing lines, others are bankers, still others are farmers. These men will eventually become leaders in their lines when group stewardships are established.

Brother Zimmermann quoted one *Saints' Herald* contributor as saying that production for profit must be abolished. Any manufactured article, says Brother Zimmermann, represents not only the raw material and labor that has been expended upon it, but represents to some extent a created value due to the new uses to which it may be put and which did not exist before. It is our privilege to make profit; the trouble arises when the profit is not properly used.

In the parable of the talents as found in Matthew 25, God clearly indicates that he expects us to bring forth increase. This can apply to financial talent as well as to any other talent. Tithing, consecration, freewill offerings, and stewardships play an important part in financial salvation.

We were all greatly thrilled with the news of certain brethren who recently entered into a stewardship agreement, Brother Zimmermann stated. It is hoped that these local movements along the line of individual and group stewardship are only forerunners of the general movement in the church.

Threefold Function of Church

In relation to financial matters the church performs a threefold function. It becomes the teacher of the principles of conduct; it is the voice of moral judgment; it is the herald of a new order. It can succeed in this only according to the readiness of its members to follow its leadership. We need not turn our eyes to a future state of Zionic conditions which exist in imagination. We must begin now.

There is one rule which in our business house has always held good and will always hold good: "Don't load a leaky ship." The ship of Zion seems to have some leaks. It will be necessary to put her in dry dock to be overhauled and made tight before she can sail again. When this is done, I believe we will move forward in a solid phalanx as a people. But first we must bury the hatchet.

Some one has said that this church cannot be saved on sentiment. It will be saved on sentiment. That sentiment is the *love of God*. When we have that sentiment in our hearts we can go forward. "My father," said Brother Zimmermann, "bade me bring this message to you, 'Stop your scrapping and get to work!'" Unity is what will bring about our financial salvation.

"What Shall We Do to Save the Church?"

At three o'clock on Sunday afternoon, October 7, President Elbert A. Smith addressed an audience that filled the great tabernacle to its capacity.

"What shall we do to save the church?" was the theme of the discourse which he presented at this time, beginning it with the reading of a portion of scripture from the 4th chapter of Ephesians, Inspired Version:

"And he gave some, apostles; and some, prophets; and

some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The speaker stated at the beginning that while he considered conference discussion important, and legislation valuable, when wisely taken, he did not believe these played the major role in the salvation of the church or the world. The things which will save this church, he said, will be three hundred and sixty-five days annually (including the two weeks of conference) of Christian living, of determined effort to learn how to live together, how to work together, and of determined effort to grow into the likeness of Jesus Christ.

Church Bought at Great Price

The church means a great deal to us, he declared. The church was bought with a great price—"the church of God which he has purchased with his own blood." And not only did Jesus give his blood for the church; but many of his disciples in the early days gave up their lives for the sake of the church. They purchased it with their own blood. And our fathers in this later dispensation also purchased the church with their blood. They were shot to death; they were cut down and hacked to pieces with corn knives, and buried in the well of Hawn's Mill; they were murdered at Carthage; they were driven and scattered. And so we can see that with a great price they purchased the church—even with their own blood.

The speaker said he felt that the church meant just as much to us to-day as it did to our fathers, and said that if by laying down his life unity and peace and forward progress of the church could be secured, he would be willing and glad to do it. He knew, too, that many others felt just as he did and would be glad to do it.

But we cannot do it that way, he said. We cannot save the church by lying down in death. We can save it only by standing up and living for it, and doing whatever God wants us to do. We may be willing to die for it, but Jesus commanded us to live for it.

Church Must Function to Live

Can the church be lost? he asked. The church is to save others. Can the church be lost? The purpose of the church is to save men, and if it lapses into the condition where it cannot save men, it will itself be lost, not being worthy of salvation, even as salt that has lost its power to save. How, then, shall we save the church? Any institution is saved so long as it functions as it is intended to function; but the institution or organization that ceases to function the way it is intended to function soon dies.

Illustrative of this thought, the speaker called the attention of his audience to the fact that when the heart ceases to beat, the lungs to breathe, the brain to think, the body dies. Likewise when the church ceases to fulfill the functions that it was intended to fulfill, we may conclude that it will die.

"How Can We Save the Religious Life of the Child?"

A. Max Carmichael, general Sunday school superintendent, continued the series on "Salvation," Monday morning, October 8, at 11 o'clock, by speaking on the subject, "How can we save the religious life of the child?"

This he said was a most timely question. The youth has problems to meet which we did not have. As the world brings to him richer experiences than we had, it also brings greater problems. The question of recreation looms up before him

and is apt to assume an undue proportion of his time. But recreation is but one phase; he hears various sides of great moral questions discussed, he is given a greater knowledge of the sex question. There is an inclination with some to keep him ignorant, but to keep the youth ignorant is to keep him from thinking, and that is not what we want.

The problem of the morning discourse, said Brother Carmichael, was to talk on *growing life*, and he based many of his remarks on the address of yesterday morning. He recalled the fact that the mother must direct the child's infant days with autocratic government, and also of the necessity of her *gradually* relinquishing to his own self-government. He emphasized again the necessity of building up within the child correct knowledges and attitudes.

The time of thinking and doing should come simultaneously. This he said is the problem which confronts the sermon preached to a mixed congregation of children, youth, and adults. None of these three groups are doing or thinking along the same line.

We have a tendency too, he said, to start at the wrong end of our teaching. We should start with the life of the child to-day. The whole of his life should be interpreted religiously, not just the hour when he is at Sunday school. There is an inclination with some to look upon religion as a Bible story told to a child. Every act of the child should be his religion.

Re-Interpret Experiences

The child in school meets many new experiences, which need a re-interpretation to him religiously. He paused here to draw an illustration of the girl in high school whose textbooks assumed evolution. He gave this as one of the many phases of experiences which need to be interpreted again for the child. An illustration drawn at this point was that even the simple act of the child such as helping mother shell peas could be a religious act by explaining to the child his helpfulness to mother, helping prepare the food for father, and the father of the household in turn expressing in his prayer thankfulness that the child was helpful. Thus by everyday acts can the child understand true religion.

No child wants to confess his problems to a Sunday-school teacher at 9.30 on Sunday morning that the teacher may have something to talk about. Yet the Sunday-school teacher should have the child's confidence and so should the mothers. Some mothers have failed in the confidences of their children because they have not kept abreast with the changes so that they can appreciate the child's viewpoint. Some other mothers have forgotten their youth.

In order for the parents, the teachers, the priests to know the problems of the children or those with whom they labor there must first be confidence between them. Confidence begets confidence. The parents, teachers, leaders should take the first steps in confidences.

The next point is working, or playing together, participating together in a point of common interest. The five-year-old child should not be assigned a task to herself; it is the togetherness with mother, where they are confidential, that produces the tie.

The religious teacher or the parent should participate first in that which the child wants to do, then lead the child on into more worth-while activities.

Grow Into Salvation

People cannot be talked into salvation; they grow into it. It is our purpose to find the ways to assist and direct this growth. We have various ways of doing it. We talk to the child, sermonize, give experiences of our own, use biographies of others who met the like problem, and use Biblical illustrations.

We should find our stories to fit the present moral problem of the child. Create the stories if you have none in mind that fit. Christ created his stories from incidents direct in the lives of his listeners. He did not recall old Bible stories to overcome their failing morals. The quarterly, he said in this connection, is not an end. It is a means to an end. They are written primarily for the teacher who has nothing else to talk about.

"What Must We Do to Save the Women?"

Miss Blanche Edwards of Heathfield Road, Handworth, Birmingham, England, first assistant superintendent of Sunday school and leader of the young women's organizations of the church, spoke Thursday morning, October 11, on the subject, "What must our women do to be saved?"

She took for her text a part of the poem "Endymion," by John Keats,

"A thing of beauty is a joy forever:
Its loveliness increases."

The beauty of the flowers, the sky, and beautiful pictures prove it to us. One would suppose then the reverse would be true and an ugly thing would be a grief forever, its ugliness increasing. With wrongdoing it is not always true, for one becomes so accustomed to it that sin loses its dreadfulness and ceases to shock to such an extent that our delicate sense of right and wrong is in danger of getting very much blunted.

Women to be saved? Even though we are church members there are many ugly things from which we hope to be protected; around us on every hand are temptations and evil from which we pray to be spared.

Keeping Up Appearances

It has been said that women are more artificial than men, that they will put up a stronger fight to keep up appearances. The statement is a very debatable one. Men and women are both capable of being tempted to pose as being better than they are.

It is laudable to show the best there is in us, but we should not ape positions we are not capable of filling, or dress beyond our income, or infer that our social standing is better than it is. Dress and speech are trivial things to mention, yet in them can lie the root of insincerity. To be insincere in little things, leads on to be insincere in all things.

There is an old saying, "There are tricks in every trade." Women, as homekeepers, have a trade or profession. They can allow insincerity to creep into their work, and can cheapen it by trying to cover up imperfections and hide weaknesses.

In the community of her home in England, Miss Edwards said that Wedgewood china is produced. Nothing ever enters into it that would lessen the sincerity of its perfection. Josiah Wedgewood had an artistic soul that was unsatisfied with an ugly article. He found a process by which the clay could be made thin, painted, varnished, and glazed. Then daily he turned out hundreds of these articles. He insisted that each piece which bore his name should be as perfect as he could create it. It is said that he sometimes raised his cane and smashed faulty pieces to atoms.

C. H. Fiske says, "Fraudulent workmanship cheats two people: Both the person paying good money for poor work, and the workman who is undermining his own character by his bad workmanship." From insincerity in every form—speech, friendship, work, worship—may we have the courage to deliver ourselves.

"Never until I read that passage," said Miss Edwards, "had I thought to offer my day's work to the Carpenter of Nazareth. Since then in offering the day's work for Christ's

scrutiny, I sometimes recognize that he sees flaws; on other days, it is a joy to look up and hear him say, 'Well done.' That is the great reward that we can claim when our work is sincere to the core."

The Search for Happiness

Again she quoted from Fiske: "The world says, 'Happy are the proud and the rich. Happy are the ambitious pushers. Happy are the voluptuous pleasure seekers. Happy are the quarrelsome who fight for their honor.'" On every hand ambitious pushers are willing to sacrifice home, friends, all for the sake of a name. By their actions we discover their motto, "Happy are the proud and rich." Contrast the statement of Jesus, "Blessed are the meek, for they shall inherit the earth."

The world is rushing after applause, and does not find the way to happiness. That thing which it thinks would bring happiness proves but an empty bubble. We should pray that we may be saved from our temptations in whatever form they may assail us.

Closely associated with insincerity are unworthy ideals. These are often not worth a quarter of the time spent upon them. Unworthy ambitions attract in an adroit way. They say to the business man, "I will make you a magnate; you shall control great industries." To the capable woman it says, "You shall be the power behind great concerns; your mind shall control great undertakings; your voice shall sway great multitudes; to you shall be given the satisfaction of hearing men constantly sing your praises; your name shall be on men's tongues." Unworthy ambition cunningly offers itself in whatever form we desire to excel. It shows but one side of itself and we follow until we realize that we have drifted too far.

Nations have been facing terrible crises in every line. Men and women know not what to do. The late war shook the morals of the world from center to circumference. Beliefs were put to test and found wanting. Men's lives were sacrificed by the thousands and human life came to be regarded as cheap. From this cheapening of life, the unrest, the unsubstantial creeds, it became easy to slip into wickedness, and for morality to ebb low. From these conditions we have not yet recovered. But the war was not entirely responsible, it only gave a greater emphasis to that which already existed.

Human nature has sunk to deplorable depths. Sacred vows and wrecked lives are treated with light-heartedness. We women are living in the world and cannot escape these things. Directly or indirectly they touch us.

The Tyranny of Housework

Many legitimate means of recreation are barred to us because they have become contaminated with evil. We should be able to enjoy wholesome dramas, moving pictures, and novels. Since these things indiscriminately indulged in are not safe for adults, what about our young? We must do our utmost to save ourselves and others from contamination. We endeavor to draw into our own homes for security. A degree of spirituality can be so obtained, even as in years ago the monasteries supplied it.

When we do this however there is a danger that we become absorbed in the material side of life and neglect the spiritual. Woman's life is so crowded that there is a danger of her being tyrannized over by her housework. Christ has said: "Man cannot live by bread alone." We must be able to hear the whisper of God's heart from any direction. Let us call our housework, home work, for some one has said that home work is a privilege not a drudgery.

"I did not realize," said Miss Edwards, "what home could

mean, until I left mine five thousand miles away. I have been happy at Graceland, it is to me a wonderful experience, but it is not home. When I return home, I think I shall be able to find a greater joy than ever in home work."

The mother sometimes thinks her work narrow and restricted. There is no work greater or more noble. To mothers is given the opportunity of opening the minds and souls of little children, flooding their beings with God's light. To do this she must have knowledge, skill, consecration. It is impossible to say how far her training of them will reach. All her own hopes and dreams grow and develop in the children; in them is realized the things she longed for and couldn't accomplish. In the Biblical story of Hannah, the giving of her son was only a part fulfillment of her prayer. The big fulfillment was in his life as a prayerful judge over Israel.

Influence of Parental Stalwartness

Sister Edwards said her own parents had been in the church over forty years. They had been seriously handicapped to do for the church what they desired to do, so they did the next best thing, gave their children the training to do what they had hoped to do. "Activity in the church," said Sister Edwards, "is not a bed of roses. There have been times when I have determined to throw church work aside, but the memory of my parent's uphill fight for forty years makes it impossible for me to turn them down."

Latter Day Saints should be the happiest people in the world, with a vision of God's purpose and an opportunity to fulfill that purpose. In the busy rush of the day, we forget that we are called to be workers with God. By the channel of prayer we can come in close contact with God and link our puny strength to his might. We can take to him both our joys and sorrows.

Jesus went out on the hillside alone to talk to his Father, to renew his vision, to partake of his strength. He has bequeathed us this example. The close communion with God is infinitely worth while.

We should also study God's word from the three books, we should read other good books, we should know current events. Of course we have far too little time, but to be a wise judge in the home, how can you correctly do so without a knowledge of the world in which you live? You must adjust yourselves to the present day.

An essential result which must accompany communion and study is active service to humanity. We can realize the value Jesus put upon unselfish kindness in his command to feed the hungry and clothe the naked. If we neglect to translate our life into service, we are under great condemnation. Our service must be accompanied with love, for though we speak with the tongues of angels and have not charity, it will be as naught.

The Great Teacher said to the self-sufficient Pharisee, "Blessed are the meek." In latter days, God repeats that we must be humble and full of love. Only the humble have time to help others. The proud put too much value on their hours except in great affairs.

There is much to be saved from, much to be saved to. It will take a whole life intelligently planned, lived in close communion with God, and flowing out in service to our fellows in order that we may be saved from evil to the glory of God, and at last merit a place in his kingdom.

There are two kinds of people in this world, the "I'll-try-anything-once" kind of people and the "never-took-a-chance" people. But we are also privileged to announce that there are a few more who use a little brains on one hand and a little spinal cord on the other.

Speaks on Promotion of Religious Life

The address in the tabernacle at 9.30 a. m. Sunday, October 7, was by A. Max Carmichael, general Sunday school superintendent, on the subject of the promotion of religious life.

The task of the ministry, he said, is the promotion of religious life in the people. By this we mean to inculcate within them the essentials of Christianity such as brotherly love, kindness, prayer. For this same reason the family exists and the Sunday-school teacher has her place.

That we, as a people, may have a full self-realization in Zion, we need a larger emphasis upon our social scheme; we need a change of emphasis in our sermons and class discussions; we need to increase our effort that the democracy of God may find place on earth. Parents, pastors, Sunday school workers should be putting every ounce of energy upon teaching the democracy of God on earth.

We are, more or less, tied to the morals of the people about us. Only by a great effort will we be able to bring ourselves above our neighbors. Even granted one generation has succeeded in rising above, the next generation will have a tendency to drift back to the average of those who surround them.

Purpose of Gathering

The gathering is intended to give us an opportunity to raise ourselves above the average. The gathering is not going to solve the problem, for isolating ourselves is apt to give us an intolerant attitude. Intolerant, thought Brother Carmichael, was one of the main reasons why the people were driven from Jackson County before. As Latter Day Saints, he said, we must get in contact with our neighbors; we must have a world-wide religion. Either extreme, gathering or diffusion, is dangerous to our goal. It is only by continuous vigilance that we shall be able to lift ourselves to a higher plane. Yet we must have this vigilance, we must do the rising, for the world asks of us, "What have you that we have not?"

A glance at our present methods of religious promotion will be beneficial to us. The ideal method would, of course, be one student to one tutor. This is a costly method, so we early learned to economize with one teacher to a group of students. There are many variations of this grouping from the family with the most personal touch to scout groups, Sunday schools, churches, etc.

With these we use the rhetorical method under which we list sermons, stories, dramatizations, pictures, prayer, songs, and statuary. We use also the ritual methods, the blessing of little children, the administration to the sick, baptism, ordinations, sacrament, prayer service, and many others. The danger of these ritual forms is that they become stereotyped and formal, thus losing their stimulating power, and we come to think of the method as being an end in itself rather than the means to an end.

Expression of Talents

In God's democracy, every individual will give the fullest expression of his talents, consistent with the rights of others, and he will do this of his own free will. God will not be there to issue edicts. We will of our own accord observe to do the right thing, then will we have common consent and see eye to eye.

The child's first actions come from instinct, and his actions are soon accompanied by thought. Religion comes by action. We can increase our religion by thinking about the act, asking ourselves if that was the best act we could have performed in that place. The most intense religious moments have been when people are thinking. Christ was intensely religious because he dared to stand out and look at the

Pharisees and criticize their methods. Martin Luther had the courage to look at the supposed religious acts of his time. Joseph Smith was brave enough to assist in bringing forth the Book of Mormon which struck at infant damnation and other teachings of the religious world of his day.

In our Sunday schools we do not start with the act and teach the child to think. We start with the story and try to make an application to life. Sometimes the application drawn is a thing the child never experienced; or, if he has the story, is six months away from the act.

A Perfect Society

Our goal is to so guide the child that when he has reached the adult life, he can live in harmony with perfect society. The child should be brought to this point gradually. First the mother deals with him, using autocratic government. He soon learns that a cry gets him what he wants.

There comes a time when we cease autocratic government. His adulthood must be governed from within, not from without. Men in jail are there because they could not of themselves make the moral choice. Our job is to build in the child a power which will help him choose rightly. We would not give the child of five years old the power to choose for himself between a dish of strawberries and a dish of strychnine. In such a case you use autocratic methods. Yet the same child at fifteen years of age should be able to make his choice between the church and the brothel house. He must be able to walk past it and never look that way.

The theory is easy to talk about; the practice is harder. Within the child must first be built up knowledge, which is essential in the right choice. It is truth that makes us free. And after knowledge, must come correct attitudes.

If you hold over the child always your right to dictate, he never will be able to do without you. If you succeed in getting him to make his own choice, it must be begun with simple things in which he first exercises his right of choice. If, however, when you have tried him out and he fails in the simple things to make the correct choice, about the third time he chooses wrong it is necessary to back down and begin again with autocratic methods until you have built up within him the knowledge and attitudes he should acquire. On the other hand, there is a type of parents which says to the child, "Do as you please, only keep out of my way." The better parent builds up the knowledge and attitudes of the child.

The pastor or Sunday-school teacher should seek to carry out these same principles with their respective groups. They try to educate the people so they can make the correct choice.

Ritualism in the Church

Ritualism was instituted in the church to promote religion. The sacrament, baptism, blessing of children, and administration for the sick are not an end in themselves, but a means to an end. In the administration of the sick, five per cent of the blessing received is physical, the other ninety-five per cent is spiritual. The blessing of little children is the best time in the world to get hold of the young parents to promote their religion. "I used to feel," said Brother Carmichael, "away with ritualism. I see now that ritualism has its place."

So taking these things as an end instead of a means to an end, we establish rules, and attempt to live by rules instead of principle.

To the very young child we say, "Don't put paper on the floor." To the older person we say, "Keep clean." It would do no good to talk cleanliness to the child until he has the knowledge of how to keep clean.

Religion is expressed in acts. The man who can debate in a conference discussion and guard his tongue has learned a

religious principle which is of more value to him than the ability to conquer a city.

Recently a visit to a certain community caused the pastor to apologize because the congregation was so small. He had sent his congregation to another church to hear what a lecturer had to say about the Book of Mormon. That pastor did right. Our people will be saved through their own thinking. So will our youth. We must let them learn the other side that they may be converted of their own brains even as the convert we make among the outsiders.

Pageant "Revelation" Presented

Revelation passed before the eyes of four thousand spectators Saturday night, October 6, at 8 o'clock in the tabernacle tent, on the Campus.

Under the auspices of the "White Masque," formerly known as the Independence Dramatic Club, a beautiful pageant entitled, "Revelation," written by Mr. and Mrs. S. A. Burgess, was presented in all the gorgeousness of costumes and lights. The theme as set forth in the synopsis of the pageant appearing on the programs, was revelation in history, from the time of Adam to the present day, when Joseph Smith received the restored gospel from the hands of an angel. The synopsis states that world-wide tradition, age-old lore, and the Holy Scriptures of the Christian faith all continually and consistently present the story of a God who has spoken in every age to those who were willing to hear his voice. Particularly in the ancient traditions and sacred records of India, Egypt, Chaldea, Babylon, Persia, and ancient America is found the confirmation of this story of a primeval revelation from God to man at a time when man talked the language of God and of the angels. From this first great revelation came all the religions of the world. The Bible is replete with passages which proclaim a pristine revelation of the gospel of Christ.

Purpose of Pageant

The purpose of the pageant was to vivify in the hearts of the people this truth of the revelation of God to every age. From the beginning down to the present time God has spoken to man and directed him on his way.

This theme represents the rock upon which this church is built, revelation.

In the first scene Adam and Eve are seen gathering stubble outside the gates of the Garden of Eden. Having transgressed the law, they must work by the sweat of the brow, henceforth shut out from the garden by these gates guarded by a fiery sword. The beautiful setting was impressive, with the fiery sword, electrically represented, swinging back and forth before the gates. The part of Adam was taken by Kenneth Fligg, and Eve by Vera Adams.

During the scene, the voice of God spoke to Adam. A shaft of light fell upon the characters while the Voice, spoken by George Anway from behind the curtains, said, "I am God."

Scene two showed a meadow near the city of Zion. An angel appeared to Enoch and showed him in vision the sufferings of the world, led by the Devil. Across the back of the stage passed the misery of the world depicted by characters in pantomime, while Enoch watch the vision. Ronald Carmichael characterized Enoch and Pearl Gardner the angel.

An inclosed garden in Chaldea was the setting for scene three. Abraham was seen addressing a crowd of men, trying to teach them the way. One by one the crowd left, bowing at the feet of an idol as they went out. Abraham was left alone, when the power of God rested upon him. The divine

light, falling upon the idol, caused it to rock, and too much for the thing of stone, it fell to the ground and was broken to pieces. Mr. F. A. Russell represented Abraham.

Near Mount Sinai, in an open space, scene four opened upon the daughters of Israel in a song and phantasy. Thunderings from the mount caused the people to shrink with fear until Moses appeared and calmed the crowd. James L. Gray played the part of Moses, John A. Gardner that of Aaron, and Marcine Smith the part of Miriam.

Best Scene Presented

In scene five the pageant reached its biggest and best presentation. The council chamber of Ahaz, King of Judah, was arrayed with colorful costumes, with many fantastically garbed couriers, dusky maidens about the foot of the throne and the guards of the king. Isaiah appeared and told the king to fear not, that Judah and her armies would be protected from the enemy. Isaiah, characterized by Kenneth Fligg, also prophesied at this time the coming of Christ. Other leading characters in this scene were Doctor Frank Criley as Ahaz; Theodore Ellidge, captain; Kenneth Morford, messenger; Francis Faunce, as Isaiah's son; and Cedric Siegfried as the page.

At the end of the scene a chorus off stage sang the "Hallelujah chorus," closing the effect with great impressiveness.

The annunciation in scene six was a quietly beautiful affair. The angel, taken by Alice Burgess, told Mary, played by Nina Smith, that Mary would be the mother of Christ.

Scene seven was a Roman road near the city of Damascus where an ancient well occupied the center of the stage. People came and went, women carrying jugs and baskets, wealthy Hebrews who threw coins to the street beggars, all were there. Saul, accompanied by his priests, appeared on the scene and were heard berating the teachings of Jesus. Saul was struck blind by a light from heaven and fell to the ground while the voice of God spoke to him.

The part of Saul was taken by C. B. Hartshorn, priests by Jack Gardner and E. C. Hamilton, the Hebrew by Clarke Buckley.

The Climax

The final and eighth scene was the chamber of Joseph Smith. Young Joseph entered with his mother to whom he related a spiritual experience. After his mother left the room a vision appeared, and the Angel Moroni spoke to Joseph, telling him of the coming forth of the Book of Mormon. Following Moroni's address to Joseph, he stepped forward, and facing the audience, plead with the people, repeating the admonition:

"Oh, my people, saith the Spirit,
Hear the word of God to-day;
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show."

The second verse was taken up in song behind the scenes, sung by George Anway.

The epilogue, written by Mrs. Viola Short in verse, was given by George Anway, closing the pageant.

The part of Joseph Smith was carried by Wallace Smith, grandson of the first prophet of the church. Lucy, the mother of Joseph, was taken by Mrs. Bertha Burgess, while Moroni was characterized by Maurice Filson.

The congregation arose and sang, "We thank thee, O God,

CONFERENCE REPORTS

DEPARTMENT OF STATISTICS

To the First Presidency and General Conference; Greeting: The following is the brief summary of gains, losses, etc., drawn from reports received during the year 1922:

Net enrollment December 31, 1921	95,496
Gains:	
Baptisms	3,640
Unreported baptisms and "restored" ..	735
Total gain	4,375
Losses:	
Death	1,338
Expelled	91
"Unknown"	2,859
Correction	218
Total loss	4,506
Net loss	131
Net enrollment December 31, 1922	95,365

During the first half of the year 1923, 1,402 baptisms have been reported. For the same period in the year 1922 we received 1,490, in 1921, 2,503, and in 1920, 1,806. Our total loss for the period, January 1, 1923, to June 30, 1923, is 2,274, revealing a net loss for the first six months of 1923, of 872, and showing a net enrollment June 30, 1923, 94,592.

Our priesthood record December 31, 1922, which includes 483 ordinations entered during the year, is viz: Melchisedec, 2,101; Aaronic, 3,878; total, 5,979, divided, viz: Apostles, 11; bishops, 27; elders, 1,680; evangelists, 25; high priests, 205; seventies, 153; priests, 1,778; teachers, 1,075; deacons, 1,025. During the first six months of 1923 various ordinations were reported, making the priesthood record on June 30, 1923, to show a net gain of 61, a total of 6,040. With a net enrollment of 94,592 we discover that we have one ordained person for each fifteen members.

On December 31, 1922, we had enrolled with 672 branches in United States and Canada, 78,540. On June 30, 1923, enrolled with 679 branches, 78,931.

NONRESIDENT

In the past great numbers have been lost to the church because of being located far from branches. Names of these

for a prophet," assisted by the entire cast ensemble upon the stage.

President Frederick M. Smith, grandson of Joseph the Martyr, and God's prophet on earth to-day pronounced the benediction.

Divine Theme

The finale brought revelation down to the present day, even to the minute of closing. The wonderful vision of the pageant, the divineness of the theme, and the splendid execution by the cast and directors, gave to the great audience a novelty in production and a deepness of spirit heretofore never attempted on such a scale.

Great credit is due the producers of the pageant. Mrs. Zella Harder was manager; Gladys Newton, director; Nina Smith, assistant director; costumes and properties executed by Louise Newton; music director, Paul N. Craig; lights, Vance Eastwood; carpenter, Francis Holm; business manager, John Gardner.

The musical scores were arranged by Mr. Craig, lending the proper atmosphere to each scene and its time. The chant given by the daughters of Israel in scene four was written by Mr. Craig.

Antiques used in the performance were from the curiosity shop in Kansas City and kindly loaned for the pageant.

The work of the extras in mobs and others in mass scenes was splendid. Without this fine support the pageant could never have been presented.

persons were carried on branch records but no contact was had with the branch. As a result of urging the various branches to locate those enrolled upon their local records we have carried to the "unknown" account a total of 7,481 names up to December 31, 1922. On June 30, 1923, this number had reached 9,141 with many of the branches yet to report. In an attempt to avoid some of this loss we have for some time been enrolling the names of Saints remote from branches as "Nonresident" of the district in which they are located. Such persons are thereby placed under the direct supervision of the district officers. If the latter utilize the opportunity offered we are confident that loss from that source will be diminished very materially. Some districts have over three hundred, several over two hundred, and many over one hundred nonresident enrollments. On June 30, 1923, there was a total of 6,677 enrolled as above provided, in United States and Canada exclusive of the stakes; and about 650 outside of any organized field.

Through the splendid efforts of Brother J. W. Foster, London, England, who serves the branches in that field as this department serves the branches in United States and Canada, and those who have assisted him, we believe the records of the British Mission to be in a splendid condition. For December 31, 1922, he reports a total of 1,298 known members. Adjustments in the general record are made from monthly reports submitted by Brother Foster. Likewise, Brother E. B. Hull is doing splendid work in maintaining the record in Hawaii. On December 31, 1922, our enrollment with that mission was 408.

We are disappointed because of being unable to advise the conference of the numerical strength of the church in the Australasian and Society Islands Missions. We have received no reports from either of those fields for 1922.

We are pleased to report that a splendid spirit of cooperation is manifested by ministers and others who are expected to forward data for record. Greater care may still be exhibited in preparation of reports. All names should be printed, using the simplest style of capital letters. For many years this office has been urging branch and district to use care in selection of secretaries. There is yet room for improvement.

It might interest some to know that from the reports for 1922 showing the former church connection of the person baptized we learn that the churches from which we receive the largest numbers are in the following order: Methodists, Baptists, Christians, Catholics, Presbyterians, Mormons, Episcopalians, United Brethren, Congregational, Salvation Army, Evangelical, etc. Also that we find a total of fifty-five trades or professions represented by those baptized.

Net enrollment August 31, 1923, 95,267.

Respectfully submitted,

DEPARTMENT OF STATISTICS,

F. A. RUSSELL.

INDEPENDENCE, MISSOURI, September 1, 1923.

CHURCH SECRETARY

To the First Presidency and the General Conference: The work of this department has been given required attention. The general routine has been previously reported in detail. Minutes and other matter have been recorded. General correspondence and other features incident to the detailed work have been cared for. Statistical and other information has been compiled and forwarded to departments of the United States Government, to publishers, and to others, in answer to requests for statements concerning the church.

As secretary I have personally examined the past General Conference Resolutions and have compiled them to date. I am prepared, after thorough investigation, to act with the committee appointed to consider said resolutions and to bring them up to date.

Appointments of 1922. The General Conference of 1922 made a total of 242 general appointments. The list included: The First Presidency, 3; Quorum of Twelve, 11; evangelists, 17; bishops, 4 (including stake bishops, 9); missionaries, 67; unordained missionaries, 18; missionary supervisors, 55; local, 41; stake presidents and counselors and bishops and counselors, 16; architect; auditor; historian; physician; publicity agent; secretary; assistant secretary; statistician; transportation manager.

Changes in Appointments. During the year there were 16 additional appointments, 6 transfers, 2 superannuated, 1 released.

1. Business Deferred and Referred by the Session of 1922: Committee on General Conference Resolutions, Minutes page 3278; on Representation, page 3279; Resolutions on Calling and Ordaining, page 3284; on Religious Education, 3288; to provide for representation of the Seventy on Joint Council, 3288; Concerning the American Indian, page 3294.

2. Routine Business, etc.—Reports of general officers, quorums, boards, committees, departments, organizations, etc., including: The First Presidency, Quorum of Twelve, Presidents and Quorums of Seventy, Presiding Bishopric, Order of Bishops, Order of Evangelists, General High Council, Quorum of High Priests, Mass Quorum of Elders—quorums of Elders and quorums of the Aaronic priesthood report to their respective stake or district conferences; Architect, Auditor, Chorister, Historian, Librarian, Physician, Secretary, Statistician, Transportation Manager, Board of Publication, Children's Home Trustees, Bureau of Graphic Arts, Graceland College Trustees, Sanitarium Trustees, Order of Enoch, L. D. S. Sales Association, Departments of Education, of Publication, of Publicity, of Remedial and Corrective Agencies, of Recreation and Expression, of Sunday School, of Women's Work.

3. Time Limit on New Business. Time of adjournment. Sustaining of officers, boards, committees, departments, etc.

4. Appointments of Ministers.

5. Personnel of Boards, Officers, Standing Committees, etc.: Memorial to Martyrs, B. R. McGuire, J. F. Keir, M. H. Siegfried, G. P. Lambert. Board of Trustees Children's Home, A. Carmichael, A. J. Yarrington, Mrs. M. B. Nicholson, Martha A. Young, Mrs. Ida Monroe, C. B. Hartshorn, Doctor G. L. Harrington. Board of Publication, B. R. McGuire, A. Carmichael, F. B. Blair, A. E. McKim, R. J. Lambert. On Church of Christ, F. M. Smith, B. R. McGuire, I. A. Smith, E. L. Kelley, W. W. Smith, M. H. Siegfried, F. M. Sheehy. Graceland College Trustees, A. Carmichael, G. N. Briggs, J. F. Garver, W. E. Hayer, C. E. Wight, F. M. McDowell, A. Max Carmichael. On Revision of Book of Rules, F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas; subcommittee, F. M. Smith, S. A. Burgess, J. A. Becker. On General Conference Resolutions, F. M. McDowell, F. H. Edwards, E. E. Long, W. W. Smith, R. S. Salyards. On Rules of Representation, one each of Presidency, Bishopric, and Quorum of Twelve. Department of Transportation, G. S. Trowbridge, Manager. Department of Publicity, A. E. McKim, in charge.

Respectfully submitted,

R. S. SALYARDS, Church Secretary.

INDEPENDENCE, MISSOURI, September 19, 1923.

PUBLICITY DEPARTMENT

President F. M. Smith; Dear Brother: I am pleased to report for the Publicity Department that the work has gone forward very satisfactorily and the publicity organization among the branches is gradually extending and developing in efficiency.

Our ideal is to have a local publicity agent in each branch of the church, and on these agents rests the responsibility of seeing that the branch activities are properly advertised; that the church is accurately represented in all published statements and that every opportunity for favorable publicity is developed and used.

In addition to these advertising duties the local agents are the business representatives of the Herald Publishing House and are expected to be on the alert to obtain new and renewal subscriptions and to promote the sale of church books and other church literature.

We are now seeking to employ the local publicity agents as regular staff correspondents to the church papers and have regular scheduled reporting dates for many of them. Our ideal is to ultimately have a publicity organization coextensive with branch organization and that all publicity work shall be handled in a regular manner through this department.

In addition to directing the work of my department I have handled the publicity on the Campus activities and given much time to executive work there. On your recommendation I have also assumed the duties of managing editor of the various church publications, and have given considerable attention to the getting out of new tracts and propaganda literature. All free tracts are distributed through the Publicity Department and our budget covers all of this expense.

I am asking for \$3,000 additional this year to extend trans-

lation work. This last year we have put the "Busy Man's" series into two foreign languages, Spanish and Norwegian. It costs about \$2,000 to translate and publish five thousand each of this series of tracts into one foreign language and the Herald is willing to bear half the expense, so for \$3,000 we can translate and publish the "Busy Man's" series in three languages and have a stock of sixty thousand tracts to distribute. If this program were followed consistently for several years, adding three languages a year, we would soon be able to present our message to every nation in its own tongue and would be prepared to give our missionaries effective backing no matter where they might be sent. We use the "Busy Man's" series for this work because each number is concise, exceptionally well written, and interesting. The series complete gives a comprehensive view of our faith and history and is a most successful introduction for our missionaries.

Nearly everyone nowadays sees the advantage of church advertising and the branches are cooperating very nicely. It is a work that will have to develop, of course, and new workers will have to be trained in this particular field, but some splendid helpers are coming to the front and the opportunities of constructive publicity are manifold.

Very sincerely, ARTHUR E. MCKIM.

INDEPENDENCE, MISSOURI, September 21, 1923.

PRESIDING BISHOPRIC

BALANCE SHEET

July 1, 1923

Assets

Current:

Cash	\$		\$	1,161.32
Certificates of deposit				464.80
Notes receivable	*	99,625.50		
Less allowance for uncollectible notes		9,127.00		90,498.50
Contracts receivable—real estate				55,530.37
Accounts receivable		123,248.62		
Less allowance for uncollectible accounts		9,597.23		113,651.39
Cash retained by bishops and agents				15,643.51
Total current assets			\$	276,949.89

Other:

Real estate—subject to sale..			\$	124,585.88
Investments—general funds \$		78,907.31		
Less allowance for loss on general fund investments..		15,000.00		63,907.31
Total other assets			\$	188,493.19

Special Funds:

Cash in bank	\$	3,564.76		
Liberty bonds and war savings stamps		111,138.30		
Certificates of deposit		1,856.24		
Expense account		2,317.61		
Investments		188,892.69		
Total special fund assets	**		\$	307,769.60

Permanent:

Land and buildings	\$2,023,073.05			
Automobiles	2,049.00			
Machinery and equipment	24,210.94			
Libraries	16,634.18			
Furniture and fixtures	31,309.39			

Total permanent assets. \$2,097,276.56

Deferred:

Funds retained by foreign bishops and agents				6,329.08
--	--	--	--	----------

Total assets \$2,876,818.32

Liabilities and Net Worth

Current:

Notes payable	***\$	216,483.67
Accounts payable		45,211.35

Receipts from sale of church edifices—subject to refund 6,460.68

Total current liabilities \$ 268,155.70

Other Liabilities:

Special fund loans to general fund \$ 211,331.98

Net Worth:

Surplus\$2,089,561.04
Special fund reserve 307,769.60

*Total net worth \$2,397,330.64

Total liabilities and net worth\$2,876,818.32

*Of this amount notes receivable aggregating \$15,000 are fully secured.

**In order to ascertain the total of special funds there should be added to this figure the special fund loans to general fund, or \$211,331.98.

***The larger portion of notes and accounts payable represent deposits and advances from church members, some of which the church may never be required to pay.

The church is contingently liable as indorser of consecration contracts, notes receivable, and investments amounting to approximately \$100,000.

The balance sheet as of June 30, 1923, and the income and expenditure statement for the year ended on this date are subject to such adjustments as the general church auditor may find necessary.

OPERATING TREND

The operating deficit for the year ended June 30 was \$8,930.35 as compared with \$109,354.02 the previous year. The improved operating trend was due to the fact that the past year's Christmas offering of over \$70,000 was used as operating funds and the total operating expenses were curtailed to the extent of \$88,000 over the previous year. Had we not been permitted to use the Christmas offering for operating purposes, nor carried out a policy of retrenchment wherever possible, our operating deficit for the year just ended would have exceeded \$160,000.

From the following figures the reader will get some idea as to the trend of total operating income and expenses. To make the figures comparable we have omitted the Christmas Offering receipts as income for the year ended June 30, 1923.

Year ended	Total Income	Percent. of Decrease Over Prev. Year	Total Expend.	Percent. of Decrease Over Prev. Year.
June 30, 1920.....	\$694,697.23		\$600,340.91	
June 30, 1921.....	603,418.22	13%	712,772.24	Inc. 19%
June 30, 1922.....	480,904.92	20	593,475.48	Dec. 17%
June 30, 1923.....	421,227.54	14	501,003.06	18%

Upon analyzing these figures, it will be noticed that for the year ended June 30, 1920 the income exceeded the expenditures approximately \$94,000, whereas during the following years the expenditures exceeded the income as shown in detail in the comparative statement on pages 24, 25. Had it been possible for us to reduce the expenditures approximately 30 per cent during the years 1922 and 1923 we would have operated within our income, excluding Christmas offering.

An analysis of our receipts for the past year shows that 59.2 per cent of every dollar received was tithing; 14.4 per cent, Christmas offering; 13.5 per cent, freewill offering and oblation; 6.9 per cent, real estate income; and 6 per cent, other income. The chart illustrates how the dollar was received.

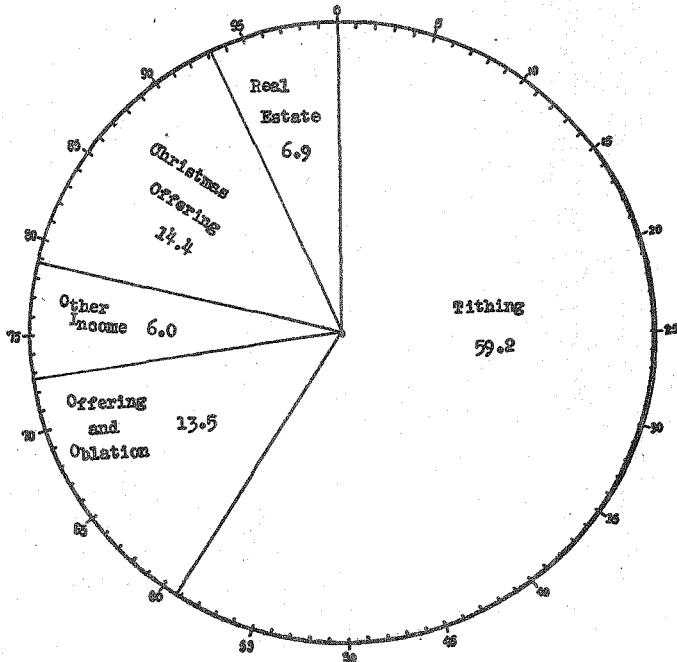
It should not be overlooked that the bulk of our revenue is tithes and offerings and the amount of tithing paid is largely determined by the annual increase in membership wealth, which to a certain extent is controlled by general business conditions.

A detailed analysis of receipts from tithes, offerings, and consecration, by districts, shows that the agricultural communities were perhaps most affected during the past year by business conditions. In comparing the receipts of the twelve principal agricultural districts we find that during the year ended June 30, 1923 the receipts were approximately \$17,000 less than the previous year. During the year 1921-22 the

receipts for these districts aggregated \$61,600 as compared with \$44,600 for the year 1922-23.

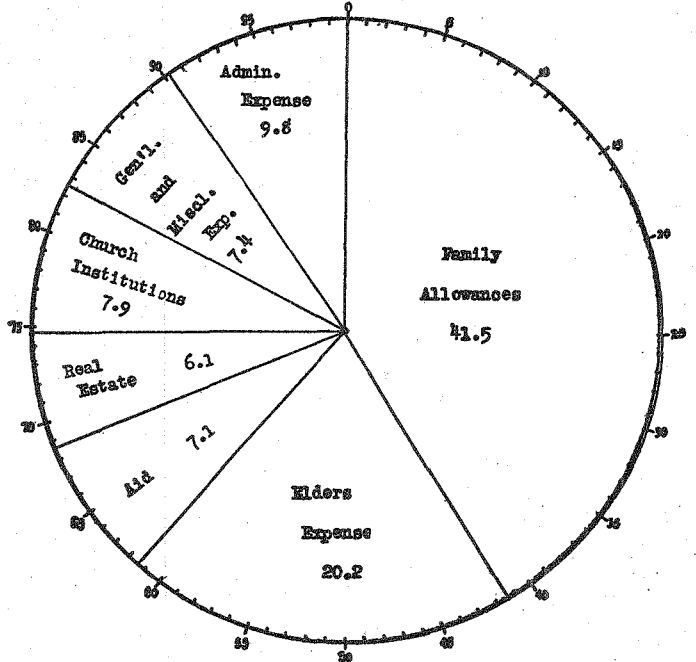
that 41.5 per cent of every dollar received was expended for family allowance; 20.2 per cent for elders' expense; 7.1 per

HOW THE 1922-23 DOLLAR WAS RECEIVED
Total Receipts for Year: \$492,072.71



Tithing, \$291,539.42; offering and oblation, \$66,246.11; consecration, \$12,462.16; bequests, \$10,178.61; Christmas offering, \$70,845.17; miscellaneous, \$6,751.34; real estate, \$34,049.90.

HOW THE 1922-23 DOLLAR WAS SPENT
Total Expenditures for year: \$501,003.06



Family allowance, \$207,934.97; elders' expense, \$101,354.49; aid, \$35,759.92; foreign missions, \$5,138.29; consecration contracts, \$6,193.21; administration expense, \$49,246.70; general and miscellaneous expense, \$10,343.52; interest and exchange, \$15,265.64; real estate, \$30,346.28; church institutions, \$39,420.04.

A similar comparison made of the twelve principal industrial communities reveals a very slight difference in the receipts. For the year 1921-22 the receipts totaled \$75,400; whereas, during 1922-23 the receipts amounted to \$74,300—a decrease during the past year of only \$1,100.

There has been a marked decline in tithes and offerings, exclusive of Christmas offering, during the past three years. The receipts from this source in round numbers were as follows:

Year ended June 30, 1920	\$581,000
Year ended June 30, 1921	509,000
Year ended June 30, 1922	397,000
Year ended June 30, 1923	357,000

The principal items of expense, namely, family allowances, elders' expense, aid, and institutional expense for the past four years, are tabulated below.

Year ended June 30, 1920	\$418,000
Year ended June 30, 1921	500,000
Year ended June 30, 1922	436,000
Year ended June 30, 1923	384,000

Judging from the tithes and offerings received during the first two months of this fiscal year, providing there is not marked improvement in business conditions, the total for the year may not exceed \$300,000 or a little over 50 per cent of the amount received during the year ended June 30, 1920 from this source. This will bring the income from tithes and offerings for 1923-24 on a level with the year 1916-17.

Since our receipts are largely determined by the same factors that measure business prosperity, general business conditions should furnish us a fair index as to further undertakings and commitments involving expenditures of funds. Should the time arise in our experience when it becomes necessary for the church to seek financial aid from outside sources, proof that our financial policies have been consistent with generally accepted business methods would in all probability resolve a disposition to decline a loan, into one favorable to its acceptance.

Upon analyzing our expenditures for the past year we find

cent for aid; 9.8 per cent for administrative expense—church offices, stakes and districts; 7.9 per cent for church institutions; 6.1 per cent for real estate; 3.1 per cent for interest and exchange; and 4.3 per cent, for other miscellaneous expense. The chart above shows how the dollar was spent.

In our report to conference last year we emphasized the fact that retrenchment was necessary. From all indications our total income for the current year will be less than it was for the year just ended, which means that our retrenchment policy must be continued; and while the best interests of the church should be conserved, maintaining our missionary force, even at the expense of some less productive activities, our budget expenditures ought to be consistent with the anticipated income.

AUDITORIUM

The total pledges to the auditorium fund amount to over \$840,000. Of this sum over \$420,000 has been paid. The auditorium fund and the income earned through investment of this fund consisted of the following, on June 30, 1923:

Cash on hand	\$ 2,326.59
Liberty Bonds and War Savings Stamps	114,511.60
Certificates of deposit	1,800.00
Investments	183,903.16
Loans to general fund	154,102.30
Auditorium expense	2,295.07

Total\$458,938.72

HOMES FOR THE AGED

During the year forty-five applications for admission to the homes for aged have been received and investigated. Twenty of these were accepted. Two of the applicants have not yet arrived. Acting in accordance with the policy adopted by last conference, the homes have been operated with the utmost frugality consistent with the health and comfort of the inmates, and the protection of our property. While the requests this year were 30 per cent less than last, yet the applications far exceeded our capacity to serve, and necessi-

tated a close investigation upon our part to determine those who were most needy and worthy of this care, and to see that they got the preference. Thus we have been able to care for urgent demands at all times.

There were seventy-four inmates in the three homes at the beginning of the year. Eighteen were received during the year, while seven left and twelve died, leaving the present number at seventy-three. The number of inmate-days for the year is 26,456 and the per capita cost 70 cents, which includes a charge for depreciation on buildings and equipment. This means that the total cost of maintenance per person per year is \$255, or about \$21 per month.

Sister Alice P. Dancer is Matron at the Saints' Home; Elizabeth Williams at Liberty Home; and Edith Carr at Holden Home, where they have done a very laudable service for the church. Our heartfelt appreciation for their patient, faithful, and devoted labors in the interests of these homes and the members thereof, is hereby acknowledged and expressed.

We also acknowledge with gratefulness the splendid co-operation of all those who have labored in this arm of the Lord's work. Should further detailed information be desired respecting any phase of the work of the Bishopric, we will be pleased to furnish the same upon request.

Sincerely yours,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

Comparative Statement of
 INCOME AND EXPENDITURES

for years ended June 30, 1921-22-23

Years ending June 30,	1923	1922	1921
GENERAL INCOME:			
Tithing	\$291,539.42	\$309,085.44	\$417,049.99
Offering and oblation	66,246.11	87,848.86	108,840.32
Christmas offering	70,845.17		
Consecration	12,462.16	11,819.74	6,760.39
Bequests	10,178.61	17,429.41	
Church funds held in suspense		459.00	
Miscellaneous income—bishops and agents		761.18	30,081.89
Contributions for:			
Church departments	1,164.68		
Foreign missions	1,987.32		100.00
Musical education	527.95	500.00	
Child. Home—Society Islands	21.23		
Interest earned	2,855.75	11,846.90	10,391.49
Dividends earned	120.00	275.00	30.00
Commission earned	69.50	20.00	352.40
General Conference	4.41		
Total	\$458,022.81	\$440,830.05	\$568,606.48
LESS EXPENDITURES—GENERAL:			
Family allowances	\$207,934.97	\$247,277.29	\$289,756.74
Elders' expense	101,854.49	104,850.55	115,140.72
Aid extended	35,759.92	28,509.34	33,405.26
Miscellaneous expense—bishops and agents		585.02	71,755.32
Foreign mission expense	5,138.29	9,917.73	4,687.76
Payments on consecration contracts	6,193.21	5,610.39	4,672.02
Administration expense:			
Church offices	36,003.16	48,824.22	63,534.33
Stakes	12,092.27	15,576.44	15,812.50
Bishops and agents	1,151.27	1,246.26	4,009.20
General expense—church offices	7,127.71	8,413.78	4,676.09
General church expense	3,215.81	4,408.13	1,187.97
Int., exchange, soc. serv. exp., etc.	15,265.64	28,522.57	9,474.37
Total	\$481,236.74	\$508,741.72	\$618,112.28
Excess of expense over income		\$ 68,411.67	\$ 49,505.80
Excess of income over expense	\$ 26,786.07		
REAL ESTATE INCOME:			
Rents earned:			
Reserved	\$ 22,666.68	\$ 21,011.14	
Houses and lots	3,501.79	4,408.93	
Farm lands	584.30	4,321.92	
Church edifices	150.00	456.00	26,164.91
Sale of real estate:			
Reserved		50.00	3,030.58
Houses and lots		3,906.09	
Farm lands		1,406.15	
Church edifices	4,669.00	2,345.60	
Interest earned—real estate contracts	2,208.74	2,199.80	1,206.49
Farm machinery income	269.39		
Total	\$ 34,049.90	\$ 35,414.43	\$ 30,401.98
LESS EXPENDITURES—REAL ESTATE:			
Reserved property—repairs, tax, etc.	\$ 19,328.05	\$ 16,935.32	\$ 3,366.82
Houses and lots	5,488.87	11,160.14	3,793.36
Farm lands	902.31	477.50	19,401.16
Repairs and maintenance of farm implements		620.89	
Life estate expense	30.71	16.79	
Church edifice expense	174.31	329.74	1,565.33
Cost of real estate sold	4,421.53		
Total	\$ 30,346.23	\$ 29,540.33	\$ 28,126.67
Excess of income over expense	\$ 3,703.62	\$ 5,874.05	\$ 2,275.31

CHURCH INSTITUTIONS—CONTRIBUTIONS:

Graceland College	\$ 2,628.59	\$ 3,195.95	\$ 2,305.48
Children's Home—Lamoni	645.26	565.41	364.36
Children's Home—Society Islands			237.21
Holden Home	833.00	402.25	410.21
Saints' Home	555.13	156.31	139.00
Sanitarium	1,508.51	842.52	753.50
Kirtland Temple			200.00
Total	\$ 6,170.49	\$ 5,160.44	\$ 4,409.76

LESS EXPENDITURES—CHURCH INSTITUTIONS:

Graceland College	\$ 16,128.50	\$ 23,511.40	\$ 31,097.36
Religious education	4,982.06	7,938.54	
Children's Home—Lamoni	4,200.00	4,700.00	12,164.93
Children's Home—Society Islands		764.92	
Holden Home	8,700.18	9,761.12	8,681.36
Saints' Home	7,928.55	8,469.75	12,428.25
Saints' Home Farm	650.00		
Sanitarium	3,001.24	5,047.65	2,160.39
Total	\$ 46,590.53	\$ 60,193.38	\$ 66,533.29
Excess of expense over income	\$ 39,420.04	\$ 55,032.94	\$ 62,123.53
Operating deficit for year	\$ 8,930.35	\$ 112,570.56	\$ 109,354.02

*Includes bequests—estimated at \$12,000.

²Detail not available.

³Classified as reserved property expense for 1921-1922.

⁴Administration expense—real estate department included with administration expense church offices—1920-1921, \$1,799.23; 1921-1922, \$4,026.33.

⁵Includes expense of religious education class.

No accrued income or expense has been considered in the preparation of this statement.

THE SAINTS' AND LIBERTY HOMES, LAMONI, IOWA

Balance Sheet as of June 30, 1923

Assets	
Cash on hand and in banks	\$ 122.80
Bank certificates of deposit	70.00
Accounts receivable	6.00
Inventories:	
Food and provisions	\$ 293.95
Fuel	30.40
Office supplies	8.35
Live stock	30.00
Buildings—homes	\$21,853.70
Real estate—homes	2,966.00
Farm and farm equipment	53,629.15
Furniture and fixtures—homes	2,430.05
Liabilities and Present Worth	
Notes payable	\$ 1,630.00
Present worth:	
Balance at June 30, 1922 per our report	\$85,030.00
Add: transfers of equipment from Children's Home	1,242.70
Less: transfer of cemetery lots to general church	500.00
Less: excess of expense over income present net worth	962.30
	\$85,772.70
	\$86,440.40

THE SAINTS' AND LIBERTY HOMES, LAMONI, IOWA

Statement of Income and Expenditures for year ended

June 30, 1923

Income:	
Board of occupants	\$ 2,415.27
Donations from miscellaneous friends	565.88
Farm revenue	\$10,696.67
Less: cost of farm operation	8,174.87
Net income of homes	\$ 5,502.95
Expense:	
Wages of help at homes	\$ 2,722.55

Food and provisions:			
Eggs	\$ 310.92		
Fruits and vegetables	411.55		
Groceries	901.21		
Meats	533.34		
Butter, milk and miscellaneous farm products..	3,824.33	5,981.85	
Fuel		1,893.41	
Lights and ice		490.63	
Medical attention		260.72	
Drugs		14.67	
Interest paid		34.95	
Funeral expense		519.25	
Laundry		614.86	
Office supplies and salaries		157.25	
Repairs		611.74	
Traveling expense		25.78	
Miscellaneous expense		400.73	
Bad accounts charged off		15.00	
Clothing supplied		177.81	
		<u>\$13,921.20</u>	
Depreciation			
Buildings—home only	\$396.15		
Furniture and fixtures	142.77	538.92	14,460.12
Excess of operating expense over income.....	\$ 8,957.17		
Supplied by the general church funds of Presiding Bishopric		7,994.87	
Excess of expense over all receipts	\$ 962.30		

HOLDEN HOME FOR AGED
Balance Sheet as of June 30, 1923

Assets			
Cash on hand and in bank	\$ 57.95		
Inventories—supplies	813.45		
Real estate	\$ 2,025.00		
Buildings	17,125.59	19,150.59	
Furniture and fixtures	4,578.78		
Machinery and equipment	791.90	5,370.68	
Farm equipment	417.33		
Live stock	561.00	978.33	
		<u>\$26,371.00</u>	
Liabilities and Net Worth			
Accounts payable, Independence Storehouse	\$ 11.45		
Net worth—July 1, 1922	\$23,061.87		
Adjustment, omitted credits 1921-22	1,182.10		
Inventory appreciation	1,255.55		
Increase of income over expense for year ended June 30, 1923	860.03	26,359.55	
		<u>\$26,371.00</u>	

HOLDEN HOME FOR AGED

Statement of Income and Expense for year ended June 30, 1923

Home Operation:			
Income:			
Donations miscellaneous cash	\$ 988.55		
Board received	254.15		
Office rent	165.00		
Interest	4.56		
Miscellaneous	12.10	\$1,424.36	
Expense:			
Wages	\$2,210.82		
Light and heat	1,669.28		
Groceries and vegetables	1,592.65		
Milk and butter	1,734.91		
Poultry, eggs, meat, and fish	755.28		
Ice	118.40		
Miscellaneous supplies	159.50		
Laundry	150.54		
Clothing	55.14		
Medical expense	245.55		
Taxes and water	190.88		

Office expense	186.29		
Repairs and maintenance—building	470.04		
Funerals	93.00	9,632.28	
		<u>\$8,207.92</u>	

Farm Operation:

Income:			
Butter and milk	\$1,330.25		
Produce	627.55		
Poultry and eggs	107.88		
Miscellaneous farm income	33.00		
	<u>\$2,098.68</u>		
Cost of Operation:			
Wages	\$660.00		
Stock feed	506.29		
Seeds and plants	80.89		
Repairs and maintenance of implements	70.30		
Miscellaneous expense	124.85	1,442.33	
Profit from farm operation		656.35	
		<u>\$7,551.57</u>	
Add: adjustment of cash items		34.60	
		<u>\$7,516.97</u>	
Supplied by general church		8,377.00	
Excess of income over expense		\$ 860.03	

ORDER OF ENOCH

THE UNITED ORDER OF ENOCH, INDEPENDENCE DIVISION

Balance Sheet at June 30, 1923

Exhibit "A"

Assets

Current:			
Cash on hand and in banks	\$ 238.85		
Notes receivable—Schedule 1	5,280.61		
Real estate contracts receivable—Schedule 2	25,021.09		
Accounts receivable—Schedule 3	67.00		
Real estate for sale—Schedule 4			
Summit Addition	\$ 612.73		
Gudgell Park—Schedule 5	33,670.26		
Gudgell Park House No. 1—Schedule 5	3,567.15		
Commercial property—Schedule 6	800.00	\$88,650.14	
Total Current Assets		<u>\$69,257.69</u>	

Fixed Assets:

Real estate and buildings reserved—Schedule 7			
Summit Addition—real estate	\$ 1,692.87		
Commercial property—real estate and buildings	5,925.52		
United Order of Enoch House, estate and buildings	4,959.87		
	<u>\$12,578.26</u>		
Less depreciation reserve on buildings	976.80	\$11,601.46	
Furniture and fixtures:			
United Order of Enoch House	\$ 813.85		
Office of corporation	248.65		
	<u>\$ 1,062.50</u>		
Less depreciation reserve	287.09	\$ 775.41	
		<u>\$81,634.56</u>	

Liabilities and Net Worth

Current:			
Notes payable—Schedule 8		\$32,362.00	
Accounts payable—Schedule 9	\$ 2,072.50		
Accounts payable—Independence Storehouse	44.73	2,117.23	
		<u>\$34,479.23</u>	

Net Worth:

Balance on hand June 30, 1922, per our report	\$42,948.01	
Adjustments—net	100.84	
		\$42,847.17
Profit for year ended June 30, 1923, per statement of profit and loss—Exhibit "B"	4,308.16	\$47,155.33
		\$81,634.56

INDEPENDENCE, MISSOURI, August 31, 1923.

I have examined the books and records of the United Order of Enoch for the year ended June 30, 1923, and in my opinion the above statement Exhibit "A" and the attached statement of profit and loss Exhibit "B" represent the affairs of the order at June 30, 1923, and the operations for the year ended at the same date.

ALBERT H. KNOWLTON, Auditor.

Statement of Profit and Loss for year ended June 30, 1923

Exhibit "B"

Sales of real estate less returns—		
Schedule 9		\$18,071.66
Less cost of real estate sold—		
Schedule 10		10,567.95
		\$ 7,503.71
Profits from real estate sales		\$ 1,874.02
Interest earned on real estate contracts.		
Rentals earned—house and vacant property	496.75	
Donations received	16.10	
Sales of rock	1.00	
		\$ 9,891.58
Deduct:		
Expense:		
Interest paid	\$2,116.95	
Real estate expense—Schedule 11	3,105.84	
Books	5.00	
Postage	10.00	
Bad accounts, less recoveries	140.00	
General expense	18.00	\$ 5,395.79
		\$ 4,495.79
Deduct:		
Depreciation—Order of Enoch House,		
Furniture and fixtures	\$ 162.76	
Office furniture and fixtures	24.87	\$ 187.63
Profit for the year to Exhibit "A"		\$ 4,308.16

Detailed information will be gladly furnished; and the Order will be glad to have you personally inspect Gudgeon Park, the beautiful new residence subdivision, just south of the Walnut Park Church.

R. T. COOPER,
Secretary-Treasurer.

CHURCH AUDITOR

To the Presidency and General Conference; Greetings: I have continued the work of this office during the current year to the best of my ability and have given all the time possible to the attention of the accounts of the various church departments and organizations.

Since our last report we have made examinations on 22 organizations and departments in the interest of the church, submitting 34 reports thereon. In addition to actual reports made we have secured statements from a number of other organizations in which the church is or has been interested financially, and prepared therefrom such data as would be of interest to the executives of the church.

In several instances we have kept in constant touch with the preparation of financial records throughout the year, in order to secure records that would be of value to the organizations referred to.

It has been our experience that the service of an auditing department is of value to the church, and the work in our opinion should be continued and extended regardless of the personality of the one in direct charge. We have found lax-

ity in the collection of accounts in a number of organizations and we think this department can be of service to the church in general if permitted to require proper attention be given this feature.

In a general way the financial records of the church and its associate organizations are satisfactory to your auditor; there are of course some instances where we hope to see better records and methods used, but this will no doubt be accomplished in due time.

At the time of preparation of this report our work had covered final examination of accounts of all organizations and departments excepting the Far West Stake and the office of the Presiding Bishopric, on these we expect to render report to your body during the course of its sessions.

Respectfully,
ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, September 22, 1923.

SUPPLEMENTARY REPORT OF AUDITOR

Frederick M. Smith: The present management of the Saints' and Liberty Homes at Lamoni, Iowa, and the Home for the Aged, is assumed by the Presiding Bishopric, and the accounts of those institutions are merged with those of that office.

I think the present method of organization and management of the Independence Sanitarium or the Children's Home could be applied to the homes to good advantage, and would recommend that it be done.

For your information I would say that both the Sanitarium and the Children's Home are under the corporate form of organization. The Sanitarium is managed by an ex officio board and the Children's Home by a board selected in the past by various organizations and approved by the General Conference.

Respectfully,
ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, September 21, 1923.

THE GRAPHIC ARTS BUREAU

To the First Presidency: The activities of the bureau are in a limited way, largely devoted to supplying the demand in the church for lantern slides dealing with travel, art, science, and in defense of the church.

To be of service to the elders in the field and congregations throughout the church is the leading objective of the bureau. It is trying to meet a demand no other organization in the church attempts to supply.

There is an ever-increasing demand in the church for slides of the character referred to. To meet this demand, there should be a much larger supply on hand, and the central supply depot located at Independence, should be supplemented by eastern and western depots.

It is not always practicable for an elder to carry around a heavy outfit, but if he has the ability to use slides in his work, they should be available.

There is an ever-increasing field for the use of the lantern. Many of the sectarian Sunday schools no longer use the hymn book but the songs are thrown on the screen.

As a church we have a special use for the lantern in illustrating our unusually interesting history, and in defending the Inspired Translation, the Book of Mormon, etc.

As soon as the finances of the church permit, the bureau should be properly equipped, as there is a growing demand for it. When we once have the proper stock of slides on hand the bureau will be largely self-supporting.

To Elder Albert H. Knowlton belongs the credit of building up the bureau to its present equipment. He has had to do a lot of discouraging pioneer work to get it properly started. He will report the condition of the bureau.

C. EDWARD MILLER.

REPORT OF THE SECRETARY OF THE GRAPHIC ARTS BUREAU AS REFERRED TO IN THE ABOVE REPORT OF THE PRESIDENT OF THE BUREAU

We have at the present time upwards of one hundred sets of slides in course of completion and in use. This number we hope to increase during the year.

The demand for slides for church missionary and auxiliary use has been greater than the bureau could meet with the

LETTERS AND NEWS

Cleveland Has Home-Coming

CLEVELAND, OHIO, October 18.—A successful all-day rally was enjoyed by the Cleveland Saints recently. Illustrated folders were mailed by the publicity department to members who have moved not more than fifty miles away. The folder set forth the program for the day.

The pastor or father of the home branch spoke in the morning giving a stirring exhortation about how the eagle at the opportune time stirs up its nest, that the little eaglets may be induced to try out their own wings, and how the wise parent, having induced them in their own initiative, watches their effort to assert themselves, aids and helps them back to safety, and then tries again and again.

Following the sermon was a branch social service. Early reminiscences of the work in Cleveland was started by Elder Joseph Biggs. Those who followed were in the home branch when the present building was obtained, telling how Brothers O. B. Thomas, Miller, Webbe, Warnick, Smith, Gillespie, Hayne, and others were instrumental in obtaining the building, how the branch home has been improved, redecorated, new seats provided, frosted glass windows, electric light fixtures, etc. Brother Haynes said the last time he was present the place was dull and there was a broken window with a newspaper stuck in it while now everything looks so cheerful he was glad he had come. "Home, beautiful home," was sung and announcement was made that the next service would be in the basement and that there was plenty to eat for everyone.

The kitchen was supervised by the Department of Women with Oricles waiting tables.

The Department of Education had for its subject "The relation of the school to the church." Brother Joseph Biggs was the speaker, giving a history of Sunday schools in general. He said that our school is now the Department of Education.

The Department of Women held forth in the afternoon with

limited means at its command, but we have tried to make the greatest use of the completed sets we have.

Our plan is to provide a depository where slides may be had by any who are in a position to use them to advantage. We think the present custom of providing a few missionaries with one or two sets of slides charging the cost to the expense of the individual, is not productive of the best results for the money expended. Why not have the funds thus expended placed in the hands of the bureau and make the slides available to all?

We have received from the general church during the past year \$39.91. With this amount we have purchased one lantern for missionary use. Slides added to sets during the year have been supplied from the funds of friends and by gift direct.

We have request for the establishment of slide depositories in the British and Australian Missions, and in our opinion any funds expended in this manner would be well spent.

In order that this feature of the church work might receive proper attention during the coming year we would recommend that the bureau be permitted to use not less than \$500 of general church funds.

The bureau has undertaken as its special work for the coming year the establishment of a photographic department with the church publishing offices for the benefit of the *Herald*, *Ensign*, etc. This work will be in connection with and supplemental to the publishing department. This work will in no way supplant the work of the department along the slide and lecture work.

The bureau maintains membership with photographic societies and associations in America and Great Britain.

Respectfully,

ALBERT H. KNOWLTON, *Secretary*.

Sister Foster in the chair as mother of Home Day. They made a step forward by conducting their own meeting. Heretofore they have put some man in charge of opening the meeting. They announced that Elder John Campbell, the pastor, would speak for them.

Sister Haynes conducted a round table talk, this being the only opportunity for questions through the day. She said that children need home instruction, that a child has a mind that needs direction, that many children ask their parents questions and instead of proper instruction the parents give them a nickel to get rid of them. Suggestion was given that the woman bring first aid to the children. It was also suggested that supervisors of the kitchen study the Word of Wisdom and raise up a generation pleasing to the Lord.

The Department of Recreation and Expression had part next in the program with Brother Campbell in the chair. Brother R. Miller spoke on the work of this department. He told of what he considered an ideal Religio and told what it used to be in this city. Brother Gintz was the next speaker.

There was music or entertainment at all services and a good time prevailed. Some said they were glad to see the "old faces." There was a juvenile choir in addition to the other choir, and Sister Haynes sang a beautiful solo. The Boy and Girl Departments will be represented some other time.

Ogden Plans Winter Activities

OGDEN, UTAH, October 18.—Activities in the Ogden Branch have been almost at a standstill, due to the absence from Ogden of Branch President A. W. Bogue who has been attending General Conference and visiting with relatives in and around Zion. Elder G. P. Levitt, whom we expect to return soon has also been missed.

On Wednesday evening, October 10, the wedding of Rhoda Blakeman and Otho Sevy took place in the little chapel in the presence of many friends and relatives. The church was very prettily decorated with flowers and plants. A bower of flowers was made under which the bridal party stood while the ceremony was performed. Elder Roy F. Hewes performed the ceremony.

The Department of Recreation and Expression has entered upon its winter program of study and indoor recreation and has in view for the coming winter months many enjoyable evenings.

Kansas City Stake News

KANSAS CITY, MISSOURI, October 2.—The preconference meetings held at Central, Grandview, and Malvern by Apostles Gleazer, Ellis, and McConley were most interesting and resulted in spiritual uplift to the church members and a better understanding on the part of our friends who are not members. The three brethren are nearly strangers to most of the people of the stake, having spoken but few times at any of the churches. However, they waived formalities and entered upon the task imposed, at once winning a place in the hearts of their hearers. Each speaker enjoyed good liberty, so the effort proved to be beneficial to all who participated.

The attendance was representative but not so good as had been hoped for, probably on account of the fall festivities held in the city which will cover a period of about thirty days. The meetings were planned to prepare the minds of the people for a keener perception of the duty each one owed to the welfare of the General Conference. The series closed September 30.

The speaker at Central at 11 a. m. on September 30 was

Apostle J. A. Gillen, and at the same hour at Grandview Patriarch Ammon White held forth.

Stake Missionary Amos T. Higdon closed a week's series of meetings at the northeast mission, Sunday, September 23. A splendid interest was aroused, and he probably will continue there after General Conference adjourns.

Sunday meetings at the various churches are being held during conference, though they are not so well attended, as many attend the conference meetings.

The usual priesthood and department meetings were canceled Sunday, September 23, on account of other activities.

Sister Caroline White and family, of the Malvern church, are spending the winter at Los Angeles, California.

"Intensive Preparation" Is Theme for Winter

PLYMOUTH, MASSACHUSETTS, October 3.—The activities in the Plymouth Branch are in full swing and are as follows: Services on Sunday are held in a hall in the center of the town and prayer meeting on Thursday evening at the home of a brother. All are attended regularly by a good percentage of the membership.

On Tuesday evening the senior members meet, the first hour being devoted to study of the current Religio Quarterlies under the auspices of the Department of Recreation and Expression, followed by meetings of the priesthood and Department of Women or a social hour with the young people. At present the Department of Women are studying first aid under the capable direction of Sister Doris Giovanetti, R. N.

Wednesday evening the young people meet together, the first hour being spent in studies supplementing the Sunday school lessons, followed by a social hour. Once each month the young people meet with the others, Tuesday instead of Wednesday, and enjoy the social hour together. October 2 a meeting of this character was held, toasting marshmallows and outdoor games being the special features.

The aim, as expressed by Pastor Benjamin W. Leland, is "intensive preparation." A busy and successful winter is anticipated.

W. A. Sinclair, M. D., president of the Southern New England District, was the speaker Sunday morning, September 30. His sermon was unusually instructive and helpful.

Westerly Branch Changes Program

WESTERLY, RHODE ISLAND, October 2.—Several changes in the program here have been made since the last report.

Elder H. B. Johnson, of Providence, visits Westerly every Saturday afternoon, and has opened a mission in a home at Potter Hill, a small village four miles north of Westerly. A good interest is shown here, and results are looked for in due time.

Brother Johnson spends the entire day Sunday in Westerly now, thus giving the Saints the privilege of Sunday morning meetings, Sunday school following, and preaching at 7 p. m. The Saints are supporting the change in program loyally. The attendance has been over fifty per cent of the entire membership, with prospects of increasing.

Wednesday evenings have been set apart for Book of Mormon study, in which the Saints are showing a keen interest, with over half of the membership present.

Brother John R. Corrick, of Saint Louis, Michigan, writes that the Saints at Alma held a one-day meeting on September 16, with about ninety in attendance. Quite a number of non-members met with them, and a profitable time was enjoyed by all.

Young People's Rally to Be Held

SAINT THOMAS, ONTARIO, October 4.—Special services were held September 8 and 9, and Saints from the whole London District were present. On Saturday at 8 p. m. Elder H. A. Koehler was the speaker.

On Sunday at 9 a. m. the Saints met for prayer service, followed by preaching at 11 a. m., 2.30 p. m., and 7 p. m., each one instructive to all.

At 2 p. m. a special meeting for all young people of the district was held and arrangements made for a young people's rally to be held in London after General Conference. Saint Thomas young people are busily engaged preparing to assist in the line of sports.

Now that holidays are a thing of the past, except for pleasant memories, the Department of Women is busier than ever. It was decided to meet on Thursday afternoons at the church for sewing and Thursday evenings at the homes for educational work. It was thought by meeting in the homes, the men and young people could meet and study with them if they so desired.

The branch is in good condition, and all services are well attended.

President Visits Haverhill Branch

HAVERRILL, MASSACHUSETTS, September 26.—The Haverhill Branch, which consists of fifty members, has a full priesthood that is doing its full share of work. There are two elders, three priests, one teacher, and deacon.

The Sunday school and Department of Women are both in fine shape and doing excellent work among the members.

A goodly number of the membership were enabled to attend the reunion at Onset, and all who attended received much good. Brother Elbert A. Smith stopped over on his way to the reunion in Maine, and though his visit was short, it was much enjoyed.

We are glad to have back with us Brother W. F. Frost, who has been away during the summer. Also Sister Ella Thayer, local chorister, who was obliged to take an extended vacation for her health, has now returned.

Windsor Choir to Give Cantata

WINDSOR, ONTARIO, October 6.—The Windsor choir is enjoying a very busy fall and winter season. They rendered the program at the Recreation and Expression meeting on September 21, and are now preparing for the anniversary services to be held in Windsor on November 18 and 19. For the Christmas week they intend to give Petric's cantata, "Eternal light," and hope to surpass their success of last Easter. With this end in view their leader, Sister Edith A. Moore, is holding special practices at the homes of members on Tuesday evenings in addition to the regular Thursday night rehearsal. At the Tuesday evening gatherings, each hostess in turn serves refreshments, and the social hour is an enjoyable feature. Elder H. A. Koehler has kindly offered his assistance as a soloist for the cantata. The choir is composed of thirty-five voices, has several talented soloists, and a ladies' and men's quartet.

The Sunday school is quite a live wire. Elder Gordon Brown and J. A. W. Kettlewell, supervisors, are continually preparing some surprise in the way of programs. On Sunday, September 23, they had a group of young brothers in the teen age take charge. "Balancing the Christmas ledger" is to be the Christmas program which is now in the hands of the committee for preparation.

The departments are all working under the supervision of the pastor, Elder Leslie Brown, according to form four as printed in the SAINTS' HERALD of November 8, 1922.

Elder David Johnstone, of Kimball, Ontario, was a recent visitor at this branch. Although he is eighty-two years of age he assisted at prayer meeting September 19 and admonished the Saints to live the gospel. Brother Johnstone's testimony was firm and devoted.

At the morning service on October 6 the sacrament was served to a good attendance.

Brother J. A. W. Kettlewell is representing the Windsor Branch at the General Conference.

Kewanee Young People Attend Graceland

BUFFALO PRAIRIE, ILLINOIS, October 3.—Five young people from the Kewanee District have entered Graceland College this fall, one young man, Herbert Ziegenhorn, being from the Buffalo Prairie Branch. We believe this is the largest delegation this district has ever had for Graceland. We are proud of all of these young people and believe the year will be profitably spent. Though their presence will be greatly missed here, it is hoped that our loss will prove to be their gain.

Sister Beula Ziegenhorn left on September 3 for Fisher, Arkansas, in company with her brother and family. She will spend the school year with her brother and attend school at that place.

Oakland Sunday School Receives Flag

OAKLAND, CALIFORNIA, September 26.—The Sunday School Department has been greatly built up the last year under the direction of Miss Helen Ingham, superintendent. She gives a great deal of the credit to the teachers, as she has a fine corps of teachers who are kept busy.

Almost every Sunday morning there is a short program of music or recitation by the little folks, and they like it.

About three weeks ago, through the efforts of Sister Parker, a beautiful American flag was presented to the Sunday school. John B. Wyman of the G. A. R. made the presentation speech which was followed by talks by several of the veterans. It was a beautiful service.

All these added features help to boost the Sunday school and create a live interest in it.

The Young People's Department held a surprise party Friday evening, September 19, in honor of the eighty-seventh birthday of Brother Ferris. Brother Ferris reads the finest print without the aid of glasses, and as proof of his very active mind he preached the Sunday evening sermon on September 21.

The church building here, which was remodeled about three years ago, is slated for more repairs. More room is needed, although extensive improvements were made at that time.

Series of Five Weeks' Meetings Closes

CRESTON, IOWA, October 3.—Sunday, September 23, closed a five weeks' series of meetings in Creston in charge of Elders Ward L. Christy and Gomer R. Wells. These men won the respect and confidence of a large number of people in the community, thereby getting the gospel before outsiders in a most successful way. Many of the outsiders manifested a willingness to help all they could.

Conditions were favorable for continuing the meetings, but the approach of General Conference made it inadvisable at

this time. However, it is expected that other efforts will be made in the future as many are interested and investigating the work.

Brother Christy, in his characteristic "peppy" way, kept the meetings well advertised by means of signboards on the grounds where the tent was pitched and one on one of the main business corners in town.

Sister Lena Wells, who was present during the first of the series, was a great help with the music and endeared herself to all.

The last Friday night of the meetings, Brother Christy accepted an invitation to address the Parent-Teacher Association of the Irving School.

The closing Sunday the Saints brought basket dinners and spent the day in their regular meeting place in the I. O. O. F. Hall, just leaving in time for the men to catch the 10 o'clock train.

Publicity Agent Distributes Tracts

ALLIANCE, OHIO, October 4.—The publicity agent for the Alliance Branch, Sister Leafey M. Gordon, has set aside one afternoon of every week, or more if possible, to go out with tracts, putting them into every home in her neighborhood. In this way she hopes to remove misunderstanding regarding our faith, and perhaps to reach some honest souls. She is using the tracts, "The Church of Jesus Christ," also "Is water baptism essential to salvation?" The work has proved pleasant and profitable, though it was with fear and trembling that she started out.

On Sunday, September 16, the orchestra of the church at Barberton, Ohio, met with the Alliance Saints. This is the second time these people have visited here, and it is hoped that many more visits will be possible. Elder L. G. Hammond, pastor of the Akron church, and family; also Brother Sherman and family, of Akron, accompanied the Barberton Saints, making a goodly delegation. Elder Sherman spoke in the morning on "A double-minded man is unstable in all his ways."

After the morning service all went to a small park where a basket dinner was enjoyed, following which Brother Hammond gave an excellent sermon from the band stand. The proprietor of the park showed every courtesy, giving us the use of the park for the day and stopping all amusements during the services.

Department Work at Modesto Progresses

MODESTO, CALIFORNIA, September 25.—The Modesto Branch is small, consisting of about fifty members, including children and nonresident members. The building is suitable for the needs of the branch, as it was built about two years ago. The only young lady in the branch went to Graceland. The Lord surely was with her in getting ready, for everything turned out just right.

Sunday school is held in the basement of the church with Sister Anna Howe in charge of the primaries. The Department of Women is working on a bazaar to be held early in December. Also the Department of Recreation and Expression is progressing nicely under the leadership of Earl Phelps. The teacher training class will begin its fall study in about two weeks, although the fact that the members are so scattered is a handicap to the success of such an undertaking. Some live as far as six miles in the country.

The prayer meetings are of the best.

This is a growing town of about 15,000 population and ripe for missionary activities.

Branch Organized at Springwater

SPRINGWATER, SASKATCHEWAN, September 19.—The Daisy Hill Branch was organized here on August 3, with twenty-two members.

Apostle John W. Rushton and Elder James Pycok were in charge of the organizing.

The following were ordained: Robert Day, elder; Robert Ferguson, priest; Albert Lockyer, teacher; John Kingswell, deacon.

Brother J. J. Cornish has been instrumental in getting together the work started at this place. The future of the branch is promising, and all are encouraged over what has already been accomplished.

BELLA THOMSON.

Church at Philadelphia Redecorated

PHILADELPHIA, PENNSYLVANIA, October 2.—Upon entering the First Philadelphia church, one cannot help noticing the spick and span walls and the general atmosphere of cleanliness, the result of recent redecoration. The Saints here have always been found to be extremely liberal whenever called upon for funds, and in this instance they were especially quick to act.

The choir has been reorganized and placed under the direction of Brother John Zimmermann, jr., and the outlook is encouraging. Musical topics are to be discussed and papers read occasionally. On September 29, the choir hired a large motor boat, and at 2 o'clock in the afternoon about thirty-five people went up the Delaware River as far as Burlington, New Jersey, stopping on the way at Pleasant Hill for a swim, and arriving home at 9 o'clock in the evening. Although it may seem late in the season for a water trip, the weather conditions were ideal in every way, though the chorister, who is attending General Conference, was missed.

The Department of Women resumed activities on the evening of September 12, and the program for the ensuing winter was laid out.

College Day was observed on September 23 with Bishop C. E. Irwin and Brother William Hartley occupying in the forenoon and Elder A. E. Stoft in the evening. Purse strings were opened up with excellent results, and the audiences of the day felt like packing up and heading for Graceland without delay.

Brother Irwin and family arrived on September 16. He expects to attend the University of Pennsylvania for the winter. Brother Irwin will take charge of the church work at the Second Philadelphia Branch while he is here.

Elder F. G. Pitt and wife passed through Philadelphia en route to Kirtland on September 19, and told many interesting experiences about their residence at Kirtland.

Young Married Women's Club Organized

OAKLAND, CALIFORNIA, October 10.—The Department of Women of the Oakland branch has organized a young married women's club. The club meets every Wednesday afternoon and works in conjunction with the department. At present preparation is being made for the annual bazaar. A regular course of study is also to be taken up.

The choir has added to its numbers and is steadily improving. Several soloists are now at the disposal of the chorister, making the work of the choir still more efficient. Choir practice is held every Sunday following the morning meeting. This is necessary because the Saints are scattered over three cities and it is difficult to hold practice during the week.

The Department of Recreation and Expression has out-

lined a fine winter's program. The new superintendent, Mr. Dale Aldrich, is attacking the task with vim, and the outlook is promising.

The spiritual side of the branch has not been neglected. Testimony meetings have brought to light many blessings through the past year. Outstanding among these is the recent healing of a sister who was said to have cancer. The physicians refused to operate because the case had gone too far. Faith, prayer, and administration brought absolute cure within a few hours. Another sister who has been near death's door for months is once more attending meetings. She is near seventy years of age and bears a strong testimony to the wonderful blessings of the gospel.

Weather Prevents Services at Persia

PERSIA, IOWA, October 10.—No services were held on September 16, as it rained the whole day, so the Saints were left to worship in their homes.

On September 23 an especially good meeting was enjoyed when Elder John Jones, of Logan, and Elder Joseph Lane, of Pisgah, district president, visited the branch. The Saints felt strengthened and encouraged.

Sacrament service was held on October 7 with Branch President Frederick Hansen and Elder Sidney Pitt in charge. The members seemed to realize the importance of the meeting and expressed their willingness to continue in the Master's work, affirming their hopes in singing, praying, and testifying of the great things God has done for them.

Sunday school is doing fairly well under the leadership of Brother W. J. Chambers.

Meetings Held at Hibbard, Indiana

HIBBARD, INDIANA, October 8.—The Hibbard Branch had the pleasure of a visit from Brother S. W. L. Scott of Coldwater, Michigan. Beginning Sunday, September 23, he held meetings for three evenings, after which he held services in the Gleaner's Hall at Burr Oak about two miles distant.

These services consisted of a series of lectures such as "Americanism," "The Apostasy," "The Restoration," "Reconstruction," and "Does the grave end all?"

Burr Oak is quite a town of lodges, and it seemed there was something doing nearly every night, so attendance at our services was not what we had hoped for, but the last night, Sunday, September 30, the hall was well filled. After the services a member of the Gleaner lodge expressed himself as having listened to the best sermon he had ever heard.

We trust that the seed sown in Burr Oak will yet bring forth an abundant harvest.

CARRIE M. REED.

East Saint Louis Plans Publicity Day

EAST SAINT LOUIS, ILLINOIS, October 9.—The publicity agent in this branch is making an effort to get the HERALD in every home. In general, the Saints are becoming more interested in the church publications. They are contemplating having a publicity day later in the season.

Principally through the efforts of the Department of Women, the interior of the church has been visibly improved with green velvet hangings for the rostrum and runners of green carpeting for the floor. Also the branch helped to buy a good paper for the wall. Further improvements on the immediate surroundings of the church will be made in the spring.

Brother Prosper Carl has announced a musical for Sunday evening, October 21. This young brother has done good work.

The gift of youthful hearts and voices and their willingness to serve is surely acceptable.

Elder Henry Brunkhorst, branch president, returned from conference Saturday, October 6, confident that things were moving forward. He was impressed with the attendance and with the work of Brother Hoxie in leading the congregational singing.

Recreation and Expression Department Holds Debate

WATERLOO, IOWA, October 10.—The Department of Recreation and Expression organized a class in public speaking recently. A debate was held in this department recently on the proposition, Resolved that an organized class is of more benefit to the church work than an unorganized class. Both sides spoke well, but the affirmative won the decision. Debates are to be held occasionally on points of doctrine and policies for advancement.

Independence

The missionary field has sent its representation to the Independence Sanitarium, for at this time there are no less than five missionaries there for treatment. They are: C. E. Jones, of Seattle, Washington; F. T. Mussell, of Des Moines, Iowa; Thomas Newton, Independence, Missouri, whose field was recently in Virginia; R. D. Weaver, Cameron, Missouri; D. J. Williams, Burlington, Iowa.

The wives of three missionaries are also patients at the Sanitarium. They are: Mrs. Alma Booker, Mobile, Alabama; Mrs. W. P. Bootman, Deer Lodge, Montana; and Mrs. Blanche Finken, Michigan.

One of the long-time residents of Independence, who is a member of the church, celebrated his seventy-sixth birthday on September 24. Brother H. H. Robinson has lived in this city since 1833. He was born at Elwell, Bradford County, Pennsylvania.

He is also a Civil War veteran, having enlisted in Company H, Fifty-Seventh Pennsylvania Volunteers, in the fall of 1863, under the command of General W. S. Hancock. He was wounded in the Battle of the Wilderness, and upon recovery was assigned to duty in the Washington camp guard.

Brother Robinson was one of the special guards over the body of President Lincoln after the assassination, while it lay in state at the Capitol. He was mustered out in Washington following the review of the Union forces.

Sister Elmer A. Rowe died at the Independence Sanitarium on October 18, following eight weeks of illness with bronchial pneumonia. Sister Rowe was born in Independence and educated in this city. She was married five months ago to Elmer A. Rowe. Surviving her besides her husband, are her parents, Mr. and Mrs. Enoch Cox, and a sister, Mrs. Earl D. Roberts also of Independence. Mrs. Rowe was twenty-four years of age at her death. Burial was in the Mound Grove Cemetery.

The death of Sister Nancy Williams occurred Wednesday, October 17, at the home of her son, Mansel T. Williams, in this city. Sister Williams, formerly of Brady, Montana, came to Independence in June, and since then has been declining in health. She is survived by her husband, Mortimer B. Williams; two daughters, Nettie B. Williams and Nellie E. Williams, all of Brady, Montana; and by a son, Mansel T. Williams, of Independence; four granddaughters, all of Independence; a brother, William B. Root, Oakland, California; and a niece, Mrs. E. G. Hampton, of Omaha, Nebraska.

Sister Williams was seventy-nine years old when she died. She was born in Vernon, Vermont. Burial was in the Mound Grove Cemetery.

Holden Stake News

HOLDEN STAKE, October 20.—Though quite a number of Warrensburg Saints have moved to other places, they still have a good attendance at Sunday school. Several of the college students attend our services there. Sister Raschke and family have moved to Warrensburg from Butler. The Raschke family are all young people. Also Brother Leroy Colbert, of Chetek, Wisconsin, who is visiting his sister, has preached some very fine sermons. Brother Frank Ball attended the special meetings for the priesthood at Independence. Warrensburg is a good school town where educational facilities are continually increasing.

Elder William Anderson of California, visited in Holden this week. He addressed the Saints at the Home Tuesday night and at the church Wednesday evening.

Chinese Branch Organized at Honolulu

INDEPENDENCE, MISSOURI, October 9.—Word comes to us from Brother G. J. Waller that the Honolulu Chinese Branch has recently been organized under the direction of Apostle M. A. McConley and Elders Prescott Foo and G. J. Waller.

Though there is not as yet a large number of members, it is the belief of Brother Waller that there is good material among those we do have, and the prospects are good for progress to be made in the near future. This is the first branch, according to Brother Waller, to be organized among the Chinese members, and they seem very much elated and encouraged over it.

Social Worker Lectures at Vinal Haven

VINAL HAVEN, MAINE, October 15.—Sister Grace M. Walker, social worker and teacher, visited the Vinal Haven Branch and held a series of meetings September 20 to 25. Her subjects were interesting and educational, especially to the mothers. The attendance was good at each service, and the Saints were blessed in the effort. Sister Walker was one of several baptized at the Brooksville, Maine, reunion.

The Department of Recreation and Expression has been wide awake of late. Interesting games of volley ball were played on October 5 and 12. These games seem to be quite an attraction for outsiders, and many who had not been to regular services came and had a good time with the Saints. Brother Ralph Candage, president of this department, has great things planned for the future in cooperation with the Mothers' Club.

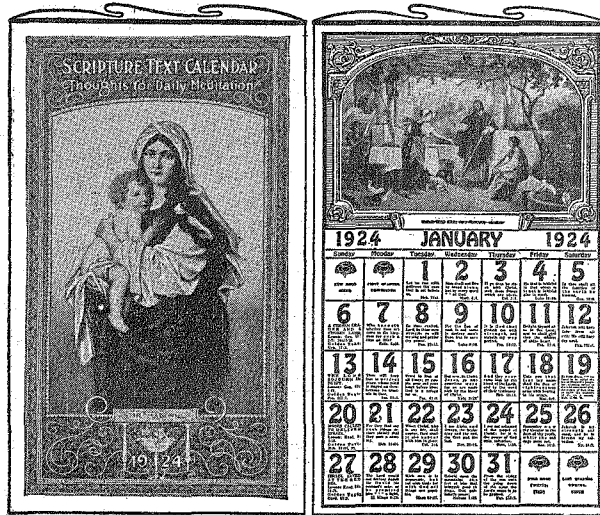
Brother Jesse Barton, superintendent of the Sunday school, is doing his best to build up interest in that work. There is now an average attendance of about thirty.

Branch President Archie Beggs has been doing the preaching every Sunday night and Priest Floyd E. Young occupies on Sunday afternoon. There has been a good spirit present and the Saints have been giving their hearty support to the meetings.

Sperry Saints Building New Church

SPERRY, OKLAHOMA, September 29.—The Saints at Sperry are at present engaged in building their new church, and they are hoping to have it completed soon if all goes well.

Now Is the Time to Order Scripture Text Calendars for 1924



They Sell Themselves--You Simply Show Samples

The Christmas season will soon be here. It is the right time to help people choose their gifts, and the service you render in showing these calendars will be greatly appreciated. It is the sort of calendar that will appeal to all classes of people, and those who have bought them in the past will be glad to get another.

The price is reasonable and the character of the calendar such that all inclined toward religion or even good morality will like the suggestion of a Scripture calendar.

Classes as well as individuals should order these in quantities and thoroughly cover the immediate territory. The profits are satisfactory and the patrons pleased. Order at once.

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 "	32.00	60.00	28.00
250 "	40.00	75.00	35.00
300 "	46.50	90.00	43.50

Prices to points outside United States on application.

The retail price is 30c each. Terms, cash. Calendars are not returnable.

To those who desire a quantity for personal use as gifts, we herewith quote smaller quantity rates:

Single Copies, 30c; 5—\$1.40;
12—\$3.00; 25—\$5.75; 50—\$10.00.

Herald Publishing House Independence, Mo.

MISCELLANEOUS

THE SAINTS' HERALD

Conference Notices

Western Maine, at Little Deer Isle, November 24 and 25. All reports and communications should be sent to the secretary, Mrs. Louise J. Eaton, Mountainville, Maine, five days beforehand. Business session at 2.30 p. m., Saturday. We request the prayers of the Saints of the district for the conference and its attendance. A. Begg, president.

Northern Wisconsin, at Wyeville, Wisconsin, November 2 and 3. All members of the priesthood report to Mrs. Mary Mair, Chetek, Wisconsin, or to E. J. Lenox, Chetek, Wisconsin. E. J. Lenox, president.

Saint Louis, at Saint Louis, Missouri, October 27 and 28, at Grand and Carter Avenues. Charles J. Remington, secretary.

Pastoral Notices

To the Saints of Chatham, Ontario, District; Greetings: Having been appointed to labor as missionary in your district, I am ready to go wherever my services are needed. I will be pleased to hear from any branch presidents who may desire a series of meetings or from any isolated Saints who may desire meetings in their neighborhood. I hope to be able to labor with all in a way that will be effectual and pleasing to God. May I hear from you at an early date? B. H. Doty, 219 West Ninth Street, Traverse City, Michigan.

Addresses

Elder James E. Yates. Home address, 691 D Street, San Bernardino, California. Mission address, 734 Sixth Avenue, Durango, Colorado.

J. W. Metcalf, Marengo, Indiana, field address.

K F I X

Radio Program for Sunday, October 28, 1923

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- Violin solo: "The deluge," by Saint Saens. Miss Lillian Green.
- Contraalto solo: "The ransom of the Lord," by MacDermid. Mrs. Samuel A. Burgess.
- Soprano solo: "Angels ever bright and fair," by Handel. Mrs. Harold C. Burgess.
- Violin solo: "Minuet," by Hothstein. Miss Lillian Green.
- Vocal duet: "The wondrous love of Christ," by Rockwell. Mrs. H. C. Burgess, soprano. Mrs. S. A. Burgess, contraalto.
- Male quartet: Gospel hymn. Joseph G. Smith, first tenor. George E. Anway, second tenor. Clarence Resch, baritone. Frank A. Russell, bass.
- Prayer.
- Contraalto solo: "Like as the hart desireth," by Frances Allitsen. Mrs. Samuel A. Burgess.
- Sermon.
- Male quartet: Gospel hymn.

The eleven o'clock sermon Sunday at the Stone Church will be broadcasted.

Our Departed Ones

JENKINS.—Columbus E. Jenkins was born at Meridian, Bosque County, Texas, January 3, 1839. Died September 25, 1923, at Gooding, Idaho, after an illness of about nine weeks. Funeral from the city hall, Hager-

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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

CONTENTS

EDITORIAL:	
Education Week	997
A Formula for Good	997
Blue Pencil Notes	998
Death of Francis M. Sheehy	998
Nemo's Noddings	1000
CONFERENCE NEWS	1001
CONFERENCE REPORTS	1006
LETTERS AND NEWS	1013
Bella Thomson—Carrie M. Reed.	
MISCELLANEOUS	1019

man, Idaho, in charge of the Odd Fellows' lodge. Sermon by William Glauner. Leaves wife, seven children, mother, one brother, and one sister.

BEEBE.—George W. Beebe was born in Indiana, September 11, 1840. Married Abigail Puckett, April 1, 1866. Baptized May 26, 1878. Ordained elder soon after baptism. Enlisted in Company E, Volunteer Infantry, 39th Regiment of Iowa, August 15, 1862; discharged June 5, 1865. Was twice a prisoner and twice paroled. Promoted to a corporal, January 2, 1864. Died at Hardy, Nebraska, October 7, 1923. Funeral from the home, sermon by A. H. Parsons. Leaves wife, seven sons, two daughters, forty-one grandchildren, and twenty-eight great-grandchildren. One daughter preceded him.

LINN.—Sylvester J. Linn was born in Gettysburg, Pennsylvania, September 18, 1844. In February, 1869, he married Katie Mather, who died January 30, 1920. Baptized in 1909. Ordained elder in 1910. Died at the home of his daughter, Zayda Hancock, in Syracuse, Nebraska, September 13, 1923. Funeral from the Methodist church in Mondamin, Iowa. Sermon by D. R. Chambers, assisted by Everett Gamet. Interment in Magnolia cemetery. Leaves two sons, Sylvester and Absalom; and two daughters, Georgia Wallace and Zayda Hancock.

HANCOCK.—Abigail Perdillie Sawley was born at La Forge, Wisconsin, July 8, 1869. Married J. W. Hancock, October 27, 1889. Baptized in January, 1889. Died September 16, 1923, at Mobile, Alabama. Funeral from the Saints' church, sermon by Alma Booker. Leaves husband, four sons and one daughter, Mrs. Malcolm Campbell; also one brother, F. L. Sawley, and one sister, Mrs. William Streeter.

MATTHEWS.—Mary Morris Matthews was born in Lyle, Lancaster County, Pennsylvania, June 11, 1872. Baptized October 1, 1887. Died in September, 1923, at Nottingham, Pennsylvania. Funeral sermon by Henry Carr.

TETERS.—Jessie Pearl Teters was born November 3, 1832, at Iron Hills, Iowa. Married Will Teters about twenty-three years ago. Baptized about twenty-one years ago. Died at her home in Maquoketa, Iowa, September 20, 1923. Funeral sermon in charge of John Heide. Interment at Iron Hills. Leaves husband, and one daughter, Leona; also her father, Elijah Burkey; one brother, Dolf Burkey; and one sister, Gertrude. Her mother and one daughter preceded her.

CURTIS.—Thomas Lloyd, son of Thomas and Edith Ruth Curtis, died September 21, 1923, at their home in Independence, Missouri, at the age of three months and nine days. Funeral services from Carson Undertaking Parlors. Funeral in charge of M. A. Etzenhouser, sermon by J. M. Terry. Leaves father, three brothers, and one sister.

SHEEHAN.—Amy Morgan Sheehan was born in Wales on July 11, 1836. She was identified with the early history of the church in Wales and was baptized into the Reorganization, March 17, 1839. Died September 18, 1923. Funeral from the home of Mrs. George King. Sermon by James E. Bishop. Interment at Midway, Pennsylvania. Leaves one son, Abraham Morgan, of Independence, Missouri; three daughters, Mrs. George King, Youngstown, Ohio; Mrs. William Baugherty, Pittsburgh, Pennsylvania, and Mrs. Perle L. Glassford, of Youngstown, Ohio; also fourteen grandchildren, and seven great-grandchildren.

SMITH.—Franklyn J. Smith was born on the Island of Matinicus, Maine, April 26, 1851. Married Flora Dunham. Baptized November 1, 1903. He was a member of the Reliance Lodge, 195, F. and A. M., also of the Stone Cutters' Union. Died August 17, 1923. Funeral from the Saints' church at Stonington, Maine. Sermon by U. W. Greene. Leaves wife, one child, and a foster daughter.

SHEEHY.—Francis M. Sheehy was born at Norwich, Connecticut, June 1, 1851. Baptized January 29, 1871. Ordained deacon in December, 1872; teacher in April, 1873; priest in May, 1874; elder, April 16, 1876; seventy in 1886; one of the presidents of seventies, in 1897; high priest in 1900; and apostle April 16, 1902. In 1874 he married Orilla Clough, who died in August, 1909. Married Emma Beebe in 1915. Died at the Independence Sanitarium, October 17, 1923. Funeral services from the home. Sermon by Joseph Luff. Interment in Mound Grove Cemetery. Leaves wife and two children, Mrs. Ruth Leeka and Randolph Sheehy.

GROSS.—George Gross was found dead in his boat, August 31, 1923, at Yorks Island, Maine. He was preparing his dinner when stricken. Leaves an aged companion. Funeral from his home at Stonington, Maine. Sermon by U. W. Greene.

JONES.—An infant child of William and Eveline Knowlton Jones was born in Stonington, Maine, June 26, 1923. Died July 22, 1923. Funeral service from the home, conducted by U. W. Greene.

Blue Pencil Notes

(Continued from page 998.)

of Clear Vision soliloquized, 'I perceive that blindness in part hath happened unto Israel.' . . .

"Next, the Angel of Clear Vision touched the eyes of all sincere men with the magic wand that dissipates motes and beams, and scales fell from their eyes. With great surprise they for the first time saw their fellows in true character. And these said two things that seemed to be as logical as they were singular and refreshing. First each one said: How changed the brethren look! How greatly they are improved! I see that they are very fine and lovable, even though they have differed from me in opinion. True, they still have defects of temper and judgment, and some traits that sadly need amending; but now I see that the same is true of me also. And seeing their very evident desire to do right, why should I speak evil of them or quarrel with them? If they can bear with my defects until I can remedy them, shall not I also cheerfully bear with them until they grow in grace and knowledge of the truth unto the likeness of Christ? And secondly, after the Angel of Clear Vision had touched the eyes of all sincere men, with the magic wand that dissipates motes and beams, each one said: It is singular, but now I see certain things as in the white light of God. Why, for example, should we quarrel or bicker one with another? What place has quarreling and bickering in religion, since love is the vital principle of religion? Where there is no love, there is no religion; and where there is love there is no quarreling. There may be a defense of principle and a difference in judgment, but it will be with an even temper and in such spirit as should always clothe men who are gentlemen after the Order of the Son of the Carpenter.

"So then a hush came over the assembly under the big tabernacle and the gavel fell and the presiding officer said, 'The General Conference is now in session.' And a strong breeze passed through the tabernacle over the people, and it was as though a great fresh wind from off the ocean of God's love had blown the mists away. So from that hour the business went on in tranquillity. Men defended their belief with great firmness, but not with pugnacity . . . and no man bemeaned or contemned or insulted any other man; for all saw that religion must begin at headquarters, and that only a congregation in which Christ dwells in fact can send out missionaries to preach Christ to distant peoples. So the Angel of Clear Vision with the magic wand that dissipates motes and beams returned to the Great White Throne to report progress and ask for more time. Brethren, do you believe in dreams?"

True, this dream was not fulfilled at the opening of conference in the big tabernacle; but rather in the Stone Church and at the very close, shortly before the gavel fell and the presiding officer said: "I now declare the conference adjourned."

Hundreds will bear witness that suddenly and unexpectedly an influence like a presence settled down

over the assembly, and without any man's guidance debate took on the tone and spirit of a prayer and testimony meeting—so much so that presently a motion for the previous question was interrupted by a call for singing.

The weapons and armor of forensic combat were quietly laid aside. Features that had been stony-hard with determination softened and seemed to be illuminated by an inner light of exaltation. Tears wet many cheeks. Men of different quorums who had looked narrowly at one another saw with quite different vision. The conference glimpsed the devotion, the courage, the sacrifice of the missionaries who make the supreme sacrifice to leave fireside and home circle, and the fighting spirit that they verily need to fling them against opposition and odds in the world. They saw also the problems of the pastoral forces, who must feed the sheep and educate them and organize them along Zion's lines. But why describe that meeting and its spirit since no one not present and partaking can ever understand an occasion of great spiritual endowment and refreshing from the Lord? But by it we were melted and warmed to the point where we could officially "sustain" all quorums and resolve within our hearts that our "support" shall be more than cold and formal.

One veteran general church officer was heard to say: "I have attended conference for many years. I did not think that anything could happen to surprise me. But this conference was unlike anything that I ever saw." Another said: "I have seen broken bones knit under my hands. I have seen fever depart. I have witnessed and enjoyed the spiritual gifts in power. But that was the most wonderful exhibition of divine power that I ever witnessed."

A high priest testified: "When that spiritual power began to come down upon the closing business session I began to pray that I might be able to forgive certain of the brethren whose attitude had offended me during the conference. But as the spiritual power deepened it came to me suddenly that I had nothing to forgive. They had differed from me. But I had differed from them as much as they from me. And then I began to pray that God would help me to be worthy always of a place with such a fine and fearless set of men."

Was not the Angel of Clear Vision with us? Think you not that he returned to the Great White Throne to report progress and ask for more time? Brethren, do you believe in dreams? I do, if they are good dreams. Then we can conscientiously work to help them come true.

There seems to be no good reason why next conference should not begin where this one left off. To the end that it may, let us put in eighteen months of constructive and affirmative work. If we fight valiantly for our convictions at conference time, let us work graciously and unitedly during the between conference periods. And may all find their work happy and profitable.

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, October 31, 1923

Number 44

EDITORIAL

Stewards All

Unmistakable, clear, and authoritative, has come the call to every member of the church to come into the new society of stewards for God.

Many times has the warning been sent, continually have the people been urged to prepare, always they have awaited a personal call from the heads of the church.

The order has come, the representatives of the people in General Conference assembled have made that call decisive by a unanimous acceptance. "Stewards all" is the slogan of the people for the coming year.

Provision has been made for every member in the church by acceptance of the following resolution:

That

- (a) All men are of necessity stewards.
- (b) The law of stewardships applies individually to each and every member of the church.—Doctrine and Covenants 42: 9; 70: 3; 101: 2; 118: 4.

That the Order of Bishops believes it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the Scriptures:

- (a) Filing his inventory.
- (b) Paying his tithes.
- (c) Paying his surplus.
- (d) Making his offerings.
- (e) And thereafter giving an account of his stewardship annually as required by the law of God.

Furthermore, those desiring to form communities or organizations on the temporal plan of God are encouraged to do so, and provision has also been made for such organization:

In accordance with the foregoing, the members of the church "who are willing and desirous" (Doctrine and Covenants 128: 1) under the general supervision of the officers ordained of God for this purpose, may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

It was also resolved that every member so live during the next year that at the end of that time there would be a surplus. This is the big and wonderful thing that will make possible the material building of Zion.

A small yet consistent surplus will provide in tith-

ing a revenue great enough for the needs of the church as it expands.

No member would hesitate to enlarge his interest in his own business, yet in the greatest of all businesses, that of the establishment of the kingdom of God here on earth, there is hesitancy to take stock.

The old adage holds good: "You get out of a thing only as much as you put into it." Materially this is so; spiritually it is even more true.

God's yoke is not heavy, the burden is light. A simple observance of divine law is all that is asked, and that is but an investment. There are no liabilities in God's business except those of sin, and those belong to another business not of God.

The church has what it has looked for and demanded, a call from the official leaders in the church, a repetition of the commandment God had already given.

In the simplest of terms the order has been issued. It is a challenge to the religion of every member. The members of this church are ready for the demands which reach even to the least, and far exceed the possibilities of the greatest. There is no backing out now. The only road open is ahead.

The coming year should be the greatest year in the history of the church financially. Will it be?

Christianity Outside the Church

Millions have broken with the church, generically speaking, because, they say, it has led them away from the truth. There has been born in Germany a Youth Movement, which has for its purpose the development of moral vigor in the young by athletics and self-determination in education, to replace the old militaristic system.

At a convention of the Youth Movement in Dresden, according to the *Outlook*, the leading speaker said in substance:

The church led us into the war, said it was a holy war, and took the side of the Hohenzollern Government. The church has degraded our ideals, and killed thousands of our best and bravest. We are seeking now our Christianity outside the church.

Here is the same old misunderstanding arising—what is the church? These youthful followers of license believe as do millions of others, that the

church is that superstructure which constitutes a building, which has officers, holds meetings, takes up collections, sings, and reads from the prayer book. This is the type of organization which was controlled in Germany by the militaristic government as were the schools. The people were educated in all public places to hate their enemies, those enemies being distinctly understood to be neighboring countries. With such teaching for half a generation, the war was inevitable, and the present reaction to the old institutions is the natural result.

The church was exploited by the government and made to serve its interests. The superstructure, which is all many people see in a church, was made to bear the royal coat of arms and as in ages past the war cry was blasphemy. God was made to bear the burden of the iniquities wrought by the human mind.

But the church has existed since Christ pointed the way to salvation. It exists in the teachings of the Master and is open to all the world. Its organization was discontinued following the apostasy of the early church, to be restored in the latter days. The church has always existed. Only its organization, which of course is a vital part, has been lacking. Many organizations have attempted to keep alive the church, and to a great extent they have done so, but the false doctrines advocated which were the ruin of Germany were not of the church. They were propagated by the would-be organization which unfortunately fell into ambitious hands.

To seek Christianity outside the church, as the Youth Movement claims to do, is impossible, but to seek Christianity without the aid of a corrupted organization may be a wise course to follow.

The Sacredness of Prayer

Prayers are not all sacred as perhaps is often thought. Prayers, like life, may be either good or bad.

Every wish or desire is a prayer. It is a secret longing for something that has not been attained. It may be upon the lowest or highest level, but always it is a prayer. The child wants a doll for Christmas and prays, "Please God, tell Santa Claus to bring me a doll." The child expresses this in a form taught him by his mother. He says it before he goes to bed. But all day long in that little heart is the longing for that doll. The prayer is unconsciously ever present.

Then the child is taught by mother to think not only of himself but of his sister. The prayer is elevated to a higher plane and selfishness is subordinated one step to include sister: "Please God, tell

Santa Claus to bring sister and me each a doll for Christmas."

So through life, selfishness should be submerged and the social instinct developed. Every wish, desire, ideal, or prayer, should include the other fellow until the highest level of prayer is reached, "Thy kingdom come, thy will be done, on earth as it is in heaven."

Sometimes God answers an insistent prayer and grants the wish, but the gift works only detriment to the supplicant.

"God answers sharp and sudden on some prayers,
And thrusts the thing we have prayed for in our face,
A gauntlet with a gift in't.

—Browning.

Can we but learn to ask not for ourselves but for the strength to do the will of God, then prayers will be of much avail, for we have learned to want the things that God would have us have.

The Christian Spirit at Conference

As long as men are human beings, there will be controversy, and we have even read of a war in heaven, but it is more pertinent to ask, Can there be a Christian spirit in religious controversies?

Doctor John A. Hutton, quoted in the *Christian Century*, says that it is always a very terrible thing to have a matter of long debate decided our own way. There is something shameful about a triumph whether it be of the strong over the weak or the weak over the strong. No one will envy the majority on the morrow of their victory if it has been secured at the cost of alienation or overthrow, in a deep and tender region, of even one old friend.

There is nothing unusual in a difference of opinion. This difference will last until everything has reached perfection and there can be no wrong, so we may as well get used to the idea that men will differ and that there will continue to be controversies. But it is possible to maintain the Christian spirit throughout, and especially in religious controversies.

God recognized the tendency of men to differ when he spoke of the ministry, saying:

Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted. (Doctrine and Covenants 125: 16.)

His work must go on regardless of human weaknesses. His commandments must be obeyed, and these must not be questioned. The action of the

church in matters involving only human wisdom should be decided upon the conference floor, and once decided should be abided by until later changed in due order.

Surely there is a true test of religion when men meet with diverging opinions on the conference floor to settle matters of moment. Argument and debate must necessarily follow, but a Christian spirit should be present. Lacking this, the deliberations of the body sink to the level of other worldly conventions, and men are no better than men wish to be nor than circumstance warrants.

When our conferences become throughout the entire session, as the last one was during a short period on the afternoon of the last day, then can we demonstrate the possibility of a Christian spirit in religious controversy. Could all future conferences close as the last one closed, following the priesthood meeting on Sunday afternoon, October 14, then would we be approaching an ideal. Could every member of the church maintain that spirit of unity, desire for work and sacrifice, that some of our ministers will maintain during the coming year, then would contention cease.

May the time come when religious controversies, without the spirit of Christianity being present, are but a memory, an echo from the past, a landmark left behind in the onward march to God.

Two Out of Five in the Church

Doctor Charles F. Aked, once Rockefeller's pastor, in visiting London recently made the statement that spiritually America has progressed no further than England.

Doctor Aked has spoken in nearly every large city in the United States, resided in New York eight years, in San Francisco four years, and during the past four years in Kansas City. He is in a position to observe the conditions in this country and therefore his statements are not to be considered lightly.

Doctor Aked continued, saying:

Do you know any village or any city where two in five of the population are in full communion with the church? No? Then why go on repeating, Forty millions in the church?

The question should be a challenge to our church, for Doctor Aked has lived next door to our church community in Independence for four years. Has he seen nothing that would cause him to hesitate in making such an indictment of religious communities?

We will not attempt to make an answer. Suffice it to stimulate thought on the matter.

If a community in which one half the population belongs to a single church, and the other half divided up between nonchurch members and those of

DEPARTMENTAL

Christmas Offering "100% Schools"

The Bishop's office is sending out to all organized schools a pledge list which reads: "The 1923 Christmas offering goal of our Sunday school is \$..... Our aim is \$..... higher than last year. We the undersigned members of the Sunday School pledge to do our best to reach the goal we have set, and qualify for the "100 per cent School" honors given by the Presiding Bishopric."

At the bottom of the list this appears:

"After comparing the above list with my record I find that it contains the names of all of our active members, therefore entitling us to display the "100 per cent School" sign.

....., *Secretary.*"

This material is being sent to you through the branch solicitor. Should you fail to receive it promptly, write directly to the Bishop's office about it. We believe that superintendents will find this a help to them in stimulating the Christmas offering. All schools qualifying will get an attractive display sign indicating your earnestness in this good cause.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

many other denominations, cannot claim two out of five in full communion, surely the situation is deplorable. "Full" communion could be taken to mean observance of all church regulations, but we feel certain that Doctor Aked did not intend so strict an interpretation.

The challenge cannot remain unanswered, but it must be answered in deed and not in word. The cunning manipulation of language is ineffective in the face of action. That action must be so positive in its message that misinterpretation is not possible. It must herald to the world the answer to Doctor Aked's challenge and emblazon upon the hearts of a reluctant world the fact that at least one community has two out of five in full communion with the church.

We think that equality means the full self-expression without hurting the other fellow. If everyone worked and played to the extent of his capacity, we would not be worrying about how much somebody else is getting out of life.

"Why was I born?" is the great question of the universe. It is the opinion of some people that a more pertinent query would be, "How did he get that way?"

Nemo's Noddings

Friendship, however envisaged, implies altruism. To seek a friend merely to use him means ultimately to lose him; but to find a friend whom you can help while he is helping you means to establish an enduring friendship.

Beware the man who talks loudly and glibly of "my friend," for such a man is likely to know little of the real value of friendship; for to him "be my friend" means "help me."

The ever ready willingness to help the other fellow, the real basis of friendship is rare, even in the church, though it is the essence of Christianity.

Friendship and loyalty are closely akin, and perhaps the rarest friendship is that towards the fellow "higher up," for envy and jealousy find no refuge in friendship, and relative official positions are likely to arouse both.

Attitude, especially mental attitude, is a prime factor of character, and another factor in character is what we do. How we habitually spend our "spare" time is a true index to our character.

Attitude is also a powerful factor in success. An attitude of certainty towards the job in hand is more than half the task accomplished, while to start the effort with dubiety places a heavy handicap.

"Choose ye this day whom ye will serve," applies in more directions than in religion. Choice is the first essential step towards success. We must choose our work with regard to our capacity.

We get ready for a big job by finishing well many smaller ones.

Even recreation plays an important part in success. Sustained effort is possible only for short periods. To work to the best possible advantage we must know how to rest. The power to concentrate is accompanied by the power to relax.

Rest is not idleness; it is change. How we seek relaxation is of prime importance in character building. A change of work may even be restful, but it must be pleasurable to be so.

Zion, when fully established, will abolish the working class, for all will become *workers*. And then recreation becomes a problem of grave importance. What will Zion's play be?

Recreation to be of highest value must be purposive. Better work is the goal for adults, education that for youths.

How a people plays will evidence how they can work. "By their fruits ye shall know them" may be paraphrased, "In their play may be seen their possibilities."

Speaking of loyalty in business concerns, and after comparing "big business" to a steamship bound for the port of success, Elbert Hubbard spoke quite to the point when he said:

"I am inclined to think that no man was ever discharged from a successful concern—he discharges himself. When a man quits his work, say oiling the engine or scrubbing the deck, and leans over the side calling to outsiders, explaining what a bum boat he is aboard of, how bad the food is, and what a fool there is for a captain, he generally loosens his hold until he falls into the yeasty deep. There is no one to blame but himself, yet probably you will have hard work to make him understand this little point.

"When a man is told to do a certain thing and there leaps to his lips, or even to his heart, the formula, 'I wasn't hired to do that,' he is standing upon a greased plank that inclines toward the sea. When the plank is tilted to a proper angle, he goes to Davy Jones's locker, and nobody tilts the plank but the man himself. And the way the plank is tilted is this: the man takes more interest in passing craft and what is going on on land than in doing his work on board ship.

"So I repeat: no man employed by a successful concern was ever discharged. Those who fall overboard get on the greased plank and then give it a tilt to starboard. If you are on a greased plank, you better get off from it, and quickly, too. Loyalty is the thing!"

And on the subject of neutrality he adds: "The only real neutral in this game of life is a dead one. Eternal vigilance is not only the price of liberty, but of every other good thing. A business that is not safeguarded on every side by active, alert, attentive, vigilant men is gone. . . . If enough employees in a business house are neutral the whole concern will eventually come tumbling about their ears."

Order Your Christmas Play Now

We have a complete popular Christmas program which will be sure to please. It has a worthy theme and not only furnishes entertainment but conveys a good lesson at the same time to those who participate as well as to those who listen.

Adapted to the average mixed school. Children represent those who are willing to help the Christmas spirit make the world better.

Balancing the Christmas Ledger

Price 15 cents; per dozen, \$1.20

(About a dozen will be needed for production.)

HERALD PUBLISHING HOUSE

Independence, Missouri

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Mileposts in the Life of Christ

Sermon by Elbert A. Smith at the Stone Church, Independence, Missouri, during Young People's Meetings, December 17, 1922.

Mileposts—Not Turning Points

In the ordinary life there are turning points. In fact in some lives there are many turning points, or, to get the meaning literally, points of turning—of turning about from a course that has been pursued, from old habits to new habits, from old friends to new friends. It may be that this point of turning marks a turning from that which is bad to that which is good, from that which is dishonorable to that which is admirable; or the point of turning may be the reverse, from that which is good to that which is bad. Some individuals seem to oscillate between the two so they are impelled to confess in prayer meetings that they have "made many crooked paths," as they have turned from one service to the other.

When I come to examine the life of Christ, one thing that impresses me greatly is that I find no point of turning anywhere in his career. His life was a continuous forward going—a constant, logical, symmetrical growth and development. We do not find anywhere such a cataclysmic conversion as often figures in the lives of other individuals. His life itself was a conversion. If he is to be our pattern, I suppose that we would find here a strong argument in favor of the idea a great many have of religious education early in life.

The common concept seems to be that it is necessary, or at least inevitable, that individuals shall fall into sin, sow their wild oats, stray far from God, reach maturity, perhaps go far along in life, and then under a sudden and violent process of repentance and conversion amounting to a cataclysmic change in life, turn from that which is bad to that which is good and take up the service of God. They must wrench themselves away from all the habits they have industriously formed for years, tear themselves loose from the friends with whom they have consorted, and devote themselves to the formation of new habits, new associations, a new life. There are two difficulties encountered in that experience. One is that it requires a very courageous and determined man to pass through it successfully (perhaps seventy-five per cent become "backsliders"); and the second is that even though one be courageous and determined, he is under a tremendous handicap to

start life over at thirty, forty, fifty, or sixty years of age.

The concept does not seem to be in harmony with the pattern set up by Christ. It may indeed be true that when a ship is going on a wrong course and towards the rocks it is necessary to turn it about squarely in the midst of the storm in order to save it, even though the process be a very great strain on the ship. But how much better if the ship should from the beginning of its voyage pursue a consistent course towards a predetermined goal and not need to pass through that experience.

Wonderful was the conversion of Alma, son of Alma. He had been wild and wicked. He had fought the church. Suddenly converted by divine power he turned squarely about, and two days later was preaching the gospel, and continued to preach it throughout all the country. But more in keeping with the life of Christ was the experience of Samuel. He was given to God before he was born. When he was weaned a pious mother gave him to the service of her lord. At twelve years of age he heard the voice of Jehovah calling him, and answered, "Speak, Lord, thy servant heareth."

The big fuss was made over the prodigal. Yet if you will read the parable closely you will discover that the real satisfaction of the father was in the son who did not run away to eat husks with hogs. "Son, thou art ever with me, and all that I have is thine." Those words were worth more than a gold ring and a fatted calf. Certainly there is a chance for the prodigal, and joy at his return. The church should go out after him. But the first care of the church should be to see that he does not become a prodigal, if by any good means it may be prevented.

Teach the Child to Be Religious

I am greatly in sympathy with the idea that some of our men are advocating, men like A. Max Carmichael, and others, who believe that religion should be early taught in the life of the child, and that we should work for a consistent development, and by a proper environment and teaching endeavor to at least minimize the necessity for a violent conversion later on, such as came to Paul, who was thrown into the dust and stricken blind before he would yield. I think there will be plenty of room left for evangelizing among adults, because our efforts will often fail, and moreover the world is wide and full of people who have had no opportunity for religious education in childhood days. But for the church, certainly the idea of saving her own who are born to her should not be less important and fascinating than the idea of reaching out to save adults who have never heard the gospel message.

You may wonder why I mention this in preaching

a sermon to young people. I will tell you. When you are playing a game of checkers or chess you must look ahead of your adversary several moves or you will lose the game; and in the great game of chess that the church is playing with the Devil for the souls of men, if we do not look ahead several jumps we are going to lose. I mean by that we must look ahead several generations.

It is a fact that quite a number of you who are still numbered with the young people in these services have already established homes, and those homes are tuneful with the prattle of little children, and, must I say it, sometimes discordant with other notes when things do not go right. There are others who are still enjoying the felicity of single blessedness; but, young man, time moves swiftly and, before you realize it, the day will come when you will be the very dignified head of a household. That is, you will *think* you are the head of the house, and perhaps that lovely girl who may be sitting so demurely by your side to-night when that day comes will be just shrewd enough to let you think so. It won't hurt her and it will make you happy.

The church wants you to be ready to give to the generations to come that which the generations past may have failed to give to you, so that there may be developed, more nearly in harmony with the pattern Christ set in his life, a continuous, uninterrupted growth in righteousness from the cradle to the grave, that the ideal set forth in one scriptural passage may be more nearly approximated, that children shall be born and "grow up without sin unto salvation."

I say we do not find points of turning in the life of Christ. We do, however, find those monumental experiences, those great times of crises that shine forth above all other experiences and mark the progress of his development. To-night we may examine some of them.

The Childhood of Christ

We have first, of course, the beautiful story of his birth. He was born in a stable, not, as one writer says, in one of the clean and beautiful parlor stables we see on Christmas night at entertainments, but in a filthy Jewish stable where perhaps the only clean thing was the hay upon which he lay. And this writer says that it was not improper that he should thus have been born in a stable, since man has made of the whole world a rather vile stable.

We do not often see him during the development of his childhood. At eight days of age he was brought to the priest and was christened, and the name of Jesus was placed upon him. Some thirty-three days later his mother brought him to the temple with a pair of turtle doves as her offering. Evidently being

too poor to bring the lamb prescribed in the law, she brought the turtle doves that the poor were permitted to bring instead. And the righteous Simeon took the child in his arms and blessed him. We have also a picture of the flight into Egypt. In all these scenes Jesus was passive.

The Incident in the Temple

The first time we see him as a reasoning being old enough to make decisions, is at twelve years of age in the temple in the scene that is brought before us in our scripture reading. (Luke 2: 41-52, Inspired Translation.) His parents had come up to Jerusalem, as was the custom of the Jews annually to attend the Passover, and they may have remained during the week. They then started home, but Jesus stayed behind and was not missed the first day because they thought he was somewhere in the caravan; but when his people did miss him, they hastened back to the city. After three days they found him in the temple talking with the doctors of the law. Mary, much like other mothers, found her anxiety tinged with vexation as soon as the danger seemed past, and in terms of reproof said to Jesus, "Son, why hast thou thus dealt with us?" He returned this wonderful answer, "Know ye not that I must be about my Father's business?"

That seems a remarkable answer for a boy of twelve to make, but there are some things we must consider in that connection, bearing in mind always the divine guidance that was his. In that climate and among that people, children matured earlier in life than they do with us. According to Farrar a boy at twelve years of age was expected to learn a trade; he was considered old enough to marry, and became known as a "son of the law." Jesus no doubt began to feel stirring within him the uprising of nascent manhood, though he was but twelve years of age; and he began to look forward to his life's work.

Laying aside all of these considerations, you must know that almost any boy, even very young in life, is quite likely to begin to look forward to the things of manhood. You who have not forgotten your own boyhood can confirm that by your recollections. A boy may be one minute a boy, engrossed with his toys and his companions, and the next minute a man—that is, he has cast forward into the future and is thinking about the work that he will do when he is a man. Perhaps the next moment he is a boy again. You may see a boy ten or twelve years old sitting in abstract meditation, dreamy, with a far-off, almost angelic look in his eyes. No man knows what that boy is thinking about. You perhaps cannot even imagine what he is thinking about. True, he may be merely speculating as to where mother hid the custard pie; he may be contemplating enter-

tainment for his big sister's company; or he may be thinking about the work he is going to do twenty years from now.

The boy is trifling idly with a stick and piece of string,
But you can't tell what he's dreaming all the while.
His boyish fancy soars upon a strong and fearless wing,
And you can't tell what he's dreaming all the while.

He whistles tunelessly and shrill and swings upon the gate,
But you can't tell what he's dreaming as he swings.
His thinking's culmination may decide a nation's fate,
For we can't tell what he's dreaming while he swings.

He may lay the dream away until some unborn, crucial year;
He may hide it till the dawning of another era's here;
But 'tis living, strength'ning, growing, and its fruitage must
appear—
No, we know not what he's dreaming as he swings.

—Gilliland.

And if you cannot tell what the boy is thinking about, neither can you tell what he is potentially. He may be a potential Roosevelt charging up San Juan hill; he may be a future Abraham Lincoln, signing another emancipation proclamation; he may be a Gladstone, towering in the House of Parliament; or he may be a John the Baptist, crying in the wilderness. Or, alas, he may be a Judas Iscariot, selling his Lord for thirty pieces of silver.

My neighbor two doors west of me, Brother Higdon, a missionary, has a little boy. One day I heard the little fellow conducting a religious service in the back yard. The children had sung a song and prayed and the sermon was over—and I do not know but what the song was just as sweet to the angels, and the prayer just as good, and perhaps the sermon better than we have here to-night—then I heard the little boy pipe up, "Is there anybody else here who wants to be baptized?" That boy was a man out in the missionary field twenty years from now.

I have a theory that Jesus had an experience such as I have mentioned, stirred as he no doubt was by his visit to the holy city; fired by his view of the great temple. On that day and on that occasion he was a man and took his place in his Father's house among the representatives of his people's religion; and so replied to his mother's inquiry, "Know ye not that I must be about my Father's business?" But the next day he was a boy again. The record says that he returned home and was obedient to his parents in all things. I do not think now, either, as I used to think, that he was there to heckle and confound the doctors of the law by an arrogant display of superior wisdom that he had received from on high, as I have sometimes seen our elders seek to confound other ministers in conversation, and as I have seen other ministers seek to confound our elders; I believe he was there in the house of his Father

in a reverent attitude, respectful and courteous to the aged senior representatives of the established church, and that he was there because there had sprung up in his heart a profound interest in the things of religion and he desired to exchange ideas.

Another thing that may perhaps account for the rather remarkable answer that he gave was that he had made twelve years of preparation for that answer. He came from a very religious people. Religion meant more than politics and business to them, and that is saying a great deal when you are speaking about Jews. He came from a good family. Joseph was a good man. You can tell that when you read how he treated Mary under the circumstances confronting him. And Mary is the traditional type of pious womanhood. Jesus had breathed the atmosphere of religious life from the cradle. And so he was prepared at twelve years of age to make an answer of that kind.

Impressions in Early Life

It is the impressions we receive very early in life that remain with us. If they are good impressions they are a help all our lives—if wrong they are a hindrance. All the time when I went to school as a boy I sat at a desk facing south. I studied geography, and of course all the maps were laid out with the top to the North, so I acquired a picture of the geography of the world, and particularly of America, that was upside down and wrong side to. It was indelibly fixed in my mind, so that to this day Canada is always thought of as lying to the south; the Atlantic Ocean to the west, the Pacific Ocean to the east, and Mexico to the north. Every time I want to get a correct mental picture I have to reverse. How happy is the man who learns right morals from the cradle! How unfortunate is the one who grew up in an atmosphere of perverted ideals, false philosophy, and corrupt notions that have made their impressions in his early childhood so that all through his manhood whenever he comes face to face with a religious or moral question he has got to wrench himself about, figuratively speaking, in order to get the right idea in place of the wrong one!

Some people fail to realize how soon children can be reached and perceive questions of duty and the importance of a promise given. I have heard people scoff at the Book of Covenants doctrine that children should be taught so that they may make a religious covenant and be baptized at eight years of age. But I know that they can make a promise and recognize its sanctity long before that time. When I was about three years of age, one day I was disporting myself on the walk with a stick in my mouth. My aged and pious grandmother wanted to know what I was doing. I told her I was smoking. She

then and there read me a lecture on the use of tobacco and extracted from me a promise that I would never, never use it as long as I lived. She gave me a toy watch to bind the covenant. I have the watch yet. And I kept the promise, too. Although as a boy I had to buy tobacco hundreds of times for my Grandfather Hartshorn, the promise given always came to mind and I never tasted tobacco in any form. I know that if a boy three or four years old can make a promise and keep it that a boy eight years of age ought to be able to enter into covenant relationship with God and keep the covenant made. In fact, children may do better than we who are older. They covenant in the simplicity of their childish hearts—we make promises with our fingers crossed. I am no authority on psychology, but I believe that our students of psychology will bear me out in the statement that the Book of Covenants is absolutely right in the position taken on that point.

Such was the kind of atmosphere Jesus Christ grew up in. He was in preparation during all the years of childhood, so that when he reached twelve years of age, a turning point in the life of the Jewish boy, he was ready to make an answer.

The Import of Jesus' Answer

Several things shine forth from that answer. One is that he had made a definite choice. No matter what others might do, he must be about his Father's business. Young people, here is our pattern. He did not propose to serve the world, or himself, or pleasure; he proposed to be about his Father's business. He made that decision at twelve years of age. He regarded life as something serious. He said, "I must be about my Father's *business*." Life for him was not to be a picnic, something to be gone through easily; it was to be a serious under-taking, a business, something to be thought about and prayed over, deliberately planned, and lived according to the plan. The trouble in the world to-day is that many people are living without any plan or serious philosophy of life.

The next thought is that Jesus was engaged in making a preparation. The statement is made that he returned home and was subject to his parents, and yet he had said, "I must be about my Father's business." What was his business for the next eighteen years? What business did God have for Jesus at twelve years of age? What business for him at fifteen years of age? What business at eighteen years of age? What business does God have for you at twelve? At fifteen? At eighteen? The Father's business for Jesus during those years was one of preparation, a getting ready so that when his ministry opened he would be prepared for it. And the record says that he grew in *body* and in *mind*, and

in *grace* and *favor* with *God* and *man*. That was his business at that period of life.

Some young people have a contempt for public opinion. They do not seem to care what people think about them. But it is worth while to have a good reputation in the community. Jesus not only grew in favor with God—he also grew in favor with man. Men spoke well of him. They observed him. They saw that his conduct was admirable. It is worth while for a young man or young woman to have a reputation for industry and honesty and sobriety. The time will come when that sort of reputation will be worth more to them than inherited capital without those qualifications. The opportunities for service and for promotion in this community and in this church in a few years will go to the young men and women who to-day are establishing reputations for honesty, integrity, industry, and studious application. If Jesus is to be your pattern, remember that in the time of his boyhood he grew in body and in mind and in favor with God and with his fellow men.

On the Banks of the Jordan

After that event in the temple I do not recall that we get another glimpse of him at all for many years. We see him next on the banks of the Jordan ready for his baptism, another milepost in his life, another memorable occasion; not a turning point, but a point in his forward going. Certainly if anyone desires the final, unanswerable argument in favor of baptism he has it here. Jesus, our Lord and Master, our leader and our commander, went down into the water and was baptized, and when he came up out of the water God said, "This is my beloved son, in whom I am well pleased. Hear ye him." That is the unanswerable argument—Jesus accepting baptism and God saying, "I am well pleased."

The Temptation

Immediately thereafter there came another milestone in his life, the period of his great temptation. Immediately when he went into the wilderness and fasted and prayed and got ready for his work during a period of forty days and forty nights, the adversary was there at the first opportunity and endeavored to turn him aside from his duties. He said to Jesus, "If indeed you be the son of God, command these stones that they shall be made bread." That, of course, is a symbolical occurrence. Satan wanted to appeal to the sensual side of Christ. And it is perhaps typical of the material philosophy that prevails in the world where men and women so often strive to be satisfied with material things—food, clothing, houses, riches, physical pleasures. Jesus was hungry. Certainly bread appealed to him. But

he made answer: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He still held the things of the spirit higher than the things of the body, and spiritual demands were still higher than physical demands, even though he was confronted by this temptation. Later on he said, "Is not the life more than meat?" Food is essential but not the all important thing. If we eat to live and then merely live that we may eat again we are in a vicious and meaningless circle. Life must have an objective. Religion, i. e., living by every word that proceedeth forth from the mouth of God, puts meaning into life and into the use of bread and meat and all material things.

Almost immediately, apparently, or a little later at least, he was on a mountain and Satan pointed out to him the kingdoms of this world and said to him, "If you will bow down and worship me, all these things shall be yours." Some people have a theory that Christ knew that his people were looking for a deliverer who would free them by force of arms, a man who would rise up and marshal them and overthrow the Roman yoke and set them free and make them the ruling power in the world, and that Jesus was tempted at that time to go thus about his mission of liberating his people. He saw the chance that might come to him. The people were ready for revolution. I do not know whether that be true or not. Certainly it is apparent from history that from time to time men have been tempted with the thought that they might obtain universal dominion. Evidently the Kaiser Wilhelm had some such thought. Napoleon had such an ambition. Tiberius was at that moment ruler of practically the whole world. It may be that it was suggested to Christ that he could pursue such a course; but immediately it must have entered into his mind that to do so he must turn from his legitimate service of God, so his answer was, "It is written, Thou shalt worship the Lord, thy God, with *all* thy heart, and him only shalt thou *serve*."

It is not likely that many men are tempted with the thought that they may get universal dominion. Perhaps most of us do not need any such temptation—we go for a much smaller price. But no doubt it is true that at some time there comes into the minds of most men and women the thought that there is an opportunity to win something of value by questionable methods, by turning from the calling that God has given and entering into another service that is not consistent with the worship of God.

Whenever you, young people, see an opportunity to make wealth by methods consistent with the service of God I hope you will do it, because the Book of Mormon says it is perfectly proper to desire to

make great wealth with the object to feed the hungry and clothe the naked and build up the kingdom; but whenever you see an opportunity to get gain, great or small, by methods that are not consistent with the worship of God and his service, take Jesus as your pattern and give this answer, "Thou shalt worship the Lord, thy God, and him only shalt thou serve."

I am glad to know that when Jesus had met all these temptations and resisted them and put them away, the statement is made that the Devil left him and that the angels came and ministered unto him. That will be the experience of those who make Christ their pattern. Luke has a significant statement: "And when the Devil had ended all the temptation, he departed, and Jesus returned in the power of the Spirit unto Galilee." Any young man who makes Christ his pattern and resists all these temptations and puts them away is bound to go out in the power of the Spirit of God; but if he yields to one or all of them he cannot help feeling that spiritually he is unfortified, and he will not have spiritual power.

In the Garden of Gethsemane

So we might pass from milestone to milestone in the history of our Lord. We see him next in the Garden of Gethsemane. Years have passed. Now comes the culmination. They have eaten the pass-over; they have sung their hymns; they have gone into the garden; his friends are asleep, and face to face in the hard hours of night he comes to the dark hours of his trial, racked in body and soul until the record says he sweat great drops of blood. He was very human then. Certainly he knew what his duty was, because he had told his disciples that he must go up to Jerusalem and be slain. He knew what was before him, and yet he tried to avoid it. He prayed, "Father, if it be possible, permit this cup to pass from me," just as you and I would pray. But he came clean and free and finished the prayer, "Nevertheless, not my will, but thine be done." Christ is our pattern.

On the Cross

Finally, last of all, we see him hanging on the cross. It was not yet too late for him to spoil his mission work by some last weakness. He had taught the divine doctrine of love and forgiveness: Love your enemies; pray for those that curse you; love those who spitefully use you; forgive not seven times, but seventy times seven. (Saints, get you a tally board and chalk and keep tally. When you have forgiven seventy times seven, then begin to talk about reprisals, call for an elders' court, seek redress.) Now he has come to the test. Nails are through his hands and feet. He has been scourged,

and worse than the physical torment, he has been spit upon and humiliated in soul; he has been sold by a friend; and yet we hear these words, "Father, forgive them, for they know not what they do."

I heard a brother say that as he grew older he reached the conclusion that most men who do injury to others do it from lack of knowledge under misapprehension. That seemed to be the attitude of Jesus; he preferred to believe that. There may be some who maliciously do harm and destroy, but the great mass of men do harm because they know not otherwise. These difficulties in the church, these quarrels between families—very often they spring up through misunderstanding; and if one or both parties could only have the courage to say, "Father, forgive them; they know not what they do," how much trouble we might avoid. Those who have Christ as their pattern can make that their plan in their lives, and when they are despitefully used and have been injured, have the grace to say, "Perhaps they know not what they do. Father, forgive them."

Finally, last of all, yielding up his spirit, he said, "It is finished." The one who at twelve years of age said, "I must be about my Father's business," now has come to the end of the road, and can say, "It is finished!" Some lives seem not to be finished. They just dwindle out, or they come to some mishap, and there is not a well-rounded out completion of the work begun in boyhood and carried on through manhood. Those who are older (and those who are younger, too) should prayer for grace divine that when the last summons shall come, with Christ as their pattern, they may look back over the past and with a clear conscience say, "It is finished. My work is done. I can conscientiously say that I have completed it honorably according to the design. I can with a free heart commend my soul to God."

Throughout the world aviation is rapidly progressing. Russia has voted 300 new planes, the program calling for 5,000,000 airplanes. Germany is also rapidly developing her airplane service. France, in the first eleven months of 1922, built 3,300 and left orders for 1,200 additional machines. The program for 1923 calls for 2,200 machines with one hundred per cent reserves. They are operating air lines to Africa, London, Brussels, Tunis, Constantinople, and other points. Some fourteen distinct air lines operated in 1922, carrying over 14,000 passengers, over 1,000,000 pounds of parcels, and 90,000 pounds of mail. They plan to link all their years.

Great Britain has 3,000,000 officers, 26,500,000 air men, with 33 squadrons throughout the empire. Even the smaller countries of the world are also developing this arm of commercial service.

CONFERENCE REPORTS

BOARD OF PUBLICATION

To the Presidency and General Conference; Greetings: At the first meeting of the Board of Publication this year the following officers were elected: President of the board, Bishop B. R. McGuire; vice president, Bishop Albert Carmichael; secretary, Arthur E. McKim; treasurer and general manager, Granville S. Trowbridge.

The following resolution was adopted regarding the editors: "Resolved, that whereas the *Saints' Herald* is the official organ of the church, that the First Presidency be elected as editors of the *Herald* to serve until the next annual meeting of this board and that they constitute a board of editors to nominate the editors of the other church publications, subject to ratification by this board."

Following the recommendations of the board of editors on April 12, Alfred E. White was elected to the editorial staff of the *Herald* and Edward D. Moore was released from the *Herald* staff. At a meeting of the Board of Publication on September 14, on recommendation of the board of editors, S. A. Burgess was released from the *Herald* staff and made editor of the *Journal of History*. Walter W. Smith was released from the editorship of the *Journal of History* to take up educational work. Arthur E. McKim was elected as managing editor of the various church publications.

On recommendation of the First Presidency, the *Priesthood Journal* was merged with the *Herald* and separate publication of it was suspended with the March issue.

Following is the detailed report of the treasurer and business manager, G. S. Trowbridge, to the Board of Publication:

"During the past year the price of paper and other supplies has increased over those prevailing at the close of the previous year and particularly during the last few months has there been an upward tendency in the paper market. We believe, however, that the peak has been reached although we do not look for a very marked break in prices in the immediate future.

"The cost of labor in the printing industry generally during the last year has shown an inclination upward but in the main it has continued about the same as at the close of the last fiscal year. In our plant the payroll has been reduced slightly over ten per cent, mostly by reduction in force, although some of the employees who have left us have been replaced by lower priced help.

"In addition to the ordinary minor changes and improvements, we have during the last twelve months renewed the roof of our building; installed a new Cross automatic feeder on our Dexter folder; installed new spiral gears on our largest printing press; rebuilt our book sewing machine, also our wire stitcher, thus greatly increasing the efficiency of all of these machines. We strive at all times to keep our equipment at the highest point of efficiency, and the plant to-day is in first-class running order.

"For comparative purposes we show below the total sales of books and merchandise; periodical, and commercial printing for the last three fiscal years, ending with June 30 of each year as indicated:

	1921	1922	1923
Books and merchandise	\$55,845	\$25,947	\$34,787
Periodicals	35,562	30,742	32,135
Commercial printing	26,871	30,577	26,038

Current Year's Sales Compared With

	1921	1922
Decrease	\$21,058	Increase \$8,840
Decrease	3,427	Increase 1,393
Decrease	733	Decrease 4,539

"From the above it is evident that our greatest need still is quantity. If we could double the amount of books sold, subscriptions, and commercial printing, we could show a very nice profit to be applied toward a reduction in the prices of our goods. We are glad to say there has been a slight increase in the subscription lists to the papers and in the sale of books and merchandise, but the figures shown below will indicate what the results of a material increase would be.

Cost of 1,000 copies, based on present subscription lists:

Saints' Herald	\$ 54.25
Zion's Ensign	17.20
Autumn Leaves	125.70

Cost of additional 1,000 copies if our subscription lists were doubled

Saints' Herald	\$22.40
Zion's Ensign	7.15
Autumn Leaves	41.15

"The same principle would apply in connection with the printing of our books. We submit below our yearly balance sheet which you will note has been audited and is certified to by the general auditor of the church.

"This report shows a net operating loss for the year of \$1,839.01, but from the assets you will note have been deducted the following amounts as reserves:

For depreciation for the year	\$7,498.97
For uncollectible notes and accounts	1,716.90

Total reserve taken from the results of the year's operation	\$9,215.87
--	------------

"We feel that these reserves are high, perhaps higher than need be, but they are made so that in future years, when new machinery need be purchased to replace the present machines, or if any of the notes or accounts now credited as assets should prove worthless, these reserve accounts would take care of such items without causing an undue burden upon the operations of that particular year. At the same time, these reserves which are taken out of the earnings of this year should not be overlooked in considering the result of the present year's operations as it is the setting aside of these amounts which causes a net operating loss for the year.

"We are constantly adding to the catalogue of our goods such articles as we find are being largely used by the church membership and which are not foreign to our line of business, such as typewriters, adding machines, and other office supplies, with the idea in view that the profits from the handling of these articles will assist in taking care of our necessary overhead and thus reduce the cost of production of our own goods."

Yours very sincerely,
 BENJAMIN R. MCGUIRE,
 President Board of Publication.

September 24, 1923.

HERALD PUBLISHING HOUSE BALANCE SHEET AT JUNE 30, 1923

Exhibit "A"

Assets

Current:	
Cash on hand and in bank	\$ 2,172.80
Notes receivable—Schedule 1	26,822.19
Less reserve for losses in collection	1,433.80
	\$ 25,388.39
Accounts receivable	\$ 18,510.57
Less reserve for loss in collection	2,117.79
Public utility deposits	89.00
	16,392.78
Total current assets	\$ 44,042.97
Working Assets:	
Stores at cost	\$ 4,241.89
Incomplete merchandise at cost	19,054.41
Goods in process at cost	4,245.45
Revision committee expense (Inspired Translation)	4,228.79
Merchandise for sale—at cost	22,350.88
	54,121.42
Total of current and working assets	\$ 98,164.39
Fixed Assets:	
Buildings	\$ 50,503.50
Less reserve for depreciation	1,410.00
	\$ 49,093.50
Machinery	\$ 34,926.53
Less reserve for depreciation	3,492.65
	31,433.88
Type, plates, and cuts	9,387.77

Less reserve for depreciation	2,346.94	7,040.83
Furniture and fixtures	16,070.92	14,463.83
Less reserve for depreciation	1,607.09	
Automobiles and trucks	261.45	209.16
Less reserve for depreciation	52.29	
Power wiring, tools, and effects—net		2,016.23
		\$104,257.43
Deferred Charges to Operation:		
Unexpired insurance premiums—Schedule 2		1,085.42
		\$203,507.24

Liabilities and Present Worth

Current:	
Notes payable—Schedule 3	\$ 2,259.00
Accounts payable:	
Trade	\$ 2,320.11
Refund checks	484.27
Religio. Quarterly account	306.87
Sunday School quarterly account	13,612.83
Accrued taxes	1,182.00
	17,906.08
Unexpired subscription account—Schedule 4	17,467.76
	\$ 37,632.84
Deferred Credits to Operation:	
Unearned interest—Lamoni Electric Company note	\$ 114.07
Net Worth:	
Balance at June 30, 1922, per our report	\$169,908.33
Adjustments net—Schedule 5	2,447.90
	\$167,460.43
Less: loss from operations for year ended June 30, 1923, per statement of profit and loss, Exhibit "B"	1,839.01
	\$165,621.42
Birth offering fund	31.55
Free subscription fund	107.36
	\$165,760.33
	\$203,507.24

INDEPENDENCE, MISSOURI, August 31, 1923.

I have examined the books and records of the Herald Publishing House for the year ended June 30, 1923, and in my opinion the above statement together with statement of profit and loss Exhibit "B" attached represent the standing of that corporation at the date shown.

ALBERT H. KNOWLTON,
 General Church Auditor.

HERALD PUBLISHING HOUSE STATEMENT OF PROFIT AND LOSS FOR THE YEAR ENDED JUNE 30, 1923

Exhibit "B"

Sales, net—Schedule 6	\$ 91,576.92
Deduct:	
Cost of goods sold—Schedule 7.	
Inventories, June 30, 1922	\$ 41,472.35
Deduct: Inventories June 30, 1923	49,892.63
	\$ 8,420.28
Increase in inventories	\$ 8,420.28
Less: Purchasing and manufacturing costs, less wear and tear on machinery and buildings	80,312.03
	71,891.75
	\$19,685.17
Deduct:	
Selling expense—Schedule 8	\$ 2,550.63
General administrative expense	

—Schedule 8	9,263.25	11,813.88
Interest paid	614.95	\$ 7,871.29
Exchange on foreign remittances..	189.83	804.78
		\$ 7,066.51
Other income:		
Interest earned	\$ 1,717.04	
Recoveries on bad accounts	3.31	1,720.35
		\$ 8,786.86
Less:		
Reserves for uncollectible ac- counts and notes		1,716.90
		\$ 7,069.96
Reserves for depreciation of build- ings, fixtures, and machinery		8,908.97
Net loss for the year to Exhibit "A"		\$ 1,839.01

THE STANDARD PUBLISHING HOUSE BALANCE SHEET AT
JUNE 30, 1923
Exhibit "A"

Assets		
Cash in Bank of New South Wales		\$ 889.00
Accounts receivable		
In sales ledger	\$3,126.68	
In Standard ledger	253.25	
In private ledger	9.73	
Prepayments	94.42	
	\$3,484.08	
Less bad debt reserve	183.67	\$ 3,300.41
Work in progress		1,558.67
Stock		3,248.97
Linotype metal stores		71.99
Typewriters	\$ 175.18	
Less depreciation reserve	17.37	\$ 157.81
Furnishings		34.37
Furniture	\$ 331.77	
Less depreciation reserve	33.14	\$ 298.63
Buildings	\$1,440.47	
Less depreciation reserve	36.06	\$ 1,404.41
Lanterns		\$ 18.34
Plant and machinery	\$7,283.94	
Less depreciation reserve	1,356.80	\$ 5,927.14
		\$16,909.74
Liabilities and Net Worth		
Notes payable		\$ 164.66
Accounts payable:		
On bought ledger	\$2,124.53	
Outstandings	30.57	
Miscellaneous trust receipts	27.23	\$ 2,182.33
Herald periodicals suspense account		\$ 140.85
Capital:		
Reserved for extensions	\$1,276.51	
Appreciation of assets by appraisal	2,399.49	
Free earned capital		
June 30, 1922	\$10,006.56	
Net profit for the year per Exhibit "B"....	739.34	\$10,745.90
		14,421.90
		\$16,909.74

NOTE: The above, compiled from report of Walter J. Har-
worth, auditor of the Australian Mission, dated August 23,
1923.
ALBERT H. KNOWLTON,
General Church Auditor.

THE STANDARD PUBLISHING HOUSE STATEMENT OF PROFIT
AND LOSS FOR THE YEAR ENDED JUNE 30, 1923

Exhibit "B"

TOTAL SALES:	Printing	Shop	Standard	Total
Total sales	\$9,968.77	\$1,504.13	\$ 436.74	\$11,909.64
Less returns	73.66	81.36	11.23	166.25
Total sales	\$9,895.11	\$1,422.77	\$ 425.51	\$11,743.39
COST OF SALES:				
Stock on hand June 30, 1922..	\$ 530.00	\$2,700.26	\$ 638.23	\$ 3,230.26
Purchase	2,074.60	1,096.87		3,809.70
	\$2,604.60	\$3,797.13	\$ 638.23	\$ 7,039.96
Less returns	21.06	54.80		75.86
	\$2,583.54	\$3,742.33	\$ 638.23	\$ 6,964.10
Deduct stock June 30, 1923	536.05	2,713.80		3,249.85
Cost of goods sold	\$2,047.49	\$1,028.53	\$ 638.23	\$ 3,714.25
Wages	\$3,379.31			\$ 3,379.31
Lino. composing	704.22			704.22
Outside work	338.97			338.97
Light	121.28			121.28
Depreciation of plant	488.53			488.53
Cost of goods sold	\$7,079.80	\$1,028.53	\$ 638.23	\$ 8,746.56
Deduct from net sales.				
Profit from sales	\$2,815.31	394.24	*\$ 212.72	\$ 2,996.33
ADD OTHER INCOME:				
Discounts received				\$ 69.51
Lino. metal bought and sold ...				82.48
Interest received				65.10
Bad debts recovered				2.25
				\$ 3,216.17
DEDUCT OTHER EXPENSE:				
Advertising			\$ 52.04	
Bad debts			165.24	
Commissions			35.51	
Discounts allowed			18.10	
Depreciation of typewriters, furniture and fixtures and buildings			86.70	
Freight and cartage outwards ..			247.72	
Fire insurance			109.88	
General expense			236.49	
Printing and stationery			109.21	
Postage and telegrams			153.46	
Rates and taxes			29.24	
Salaries			1,084.00	
Telephone charges			103.70	
Traveling expense			63.34	
Wrapping materials			12.20	
			2,476.33	
Net profit to Exhibit "A".				\$ 739.34

*Italic figures indicate loss item.

INDEPENDENCE SANITARIUM

Balance sheet at June 30, 1923

Exhibit "A"

Assets	
Cash on hand and in banks	\$ 357.27
United States War Savings Stamps	25.00
Notes receivable—Schedule 1	2,809.09
Accounts receivable:	
Patients' accounts	\$13,894.90
Less: reserve for uncollectible accounts	2,803.00
	\$11,091.90
Presiding Bishopric	2,309.55
	13,401.45
Inventories of supplies—Schedule 2	4,348.62
Real estate—Schedule 3	\$ 7,924.44
Buildings—Schedule 3	46,845.98
	\$54,770.42
Furniture and fixtures—Schedule 4.....	15,046.49
	\$69,816.91
Less: reserve for depreciation on buildings and furniture and fixtures	5,471.74
Automobiles—Schedule 5	64,345.17
Live stock—Schedule 6	641.00
Investments—Independence Drug Company at cost	231.50
Deferred charges:	4,992.12

Insurance premiums unexpired	\$ 171.21	
Interest prepaid	93.40	264.61
		<u>\$91,415.83</u>

Liabilities and Net Worth

Notes Payable—Schedule 7:		
Banks	\$ 7,700.00	
Others—Schedule 7	2,000.00	\$ 9,700.00

Accounts payable:		
Trade accounts	\$ 2,688.88	
Presiding Bishopric	316.00	
Herald Publishing House	88.95	
Independence Drug Co.	91.10	
Independence Storehouse	30.07	
Independence-Center Place	15.00	3,230.00

Funds in Trust:		
A. O. Y. P. Z.	\$ 19.80	
Library	64.27	
Tennis court	5.80	
Free bed	609.00	698.87

Present worth:		
At June 30, 1922 per our report	\$73,773.80	
Adjustments (notes receivable and petty cash)	319.02	
	<u>\$74,092.82</u>	
Increase of receipts and income over expense per exhibit "B"	1,772.64	
	<u>\$75,865.46</u>	
Donations for repairs to buildings (drive account)	1,921.50	
Present net worth		<u>77,786.96</u>

\$91,415.83

In my opinion the above statement Exhibit A and the attached statement Exhibit B correctly represent affairs of the Independence Sanitarium at June 30, 1923.

ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, August 31, 1923.

INDEPENDENCE SANITARIUM

Statement of Income and Expense for the year ended June 30, 1923

Exhibit "B"

Income—hospital operation:		
Room service; Room rentals:		
Private	\$20,068.95	
Wards	15,036.36	
Nursery	545.16	\$35,650.47
Hospital service:		
Operating room income....	6,414.87	
Laboratory	4,378.75	
X-Ray room	3,744.05	
Obstetric room	402.50	
Stewards department	2,190.41	
Clinic	162.75	
Electric fan rentals	5.80	17,299.13
Gross operating income.....		<u>\$52,949.60</u>
Less: special rates:		
To the poor	\$ 174.64	
To nurses	1,035.56	
To alumni	229.56	
To doctors	31.84	
To other hospital assistants	721.57	2,193.17
Net hospital operating income		<u>\$50,756.43</u>
Expense—hospital operation:		
Groceries—stewards department	\$ 8,363.36	
Administrative expense and salaries	4,240.00	
Boiler room expense and salaries.....	1,770.74	
Fuel	2,095.87	
Freight and drayage	51.13	
Gas	828.12	
Housekeeping labor	3,127.49	
Ice	455.00	

Laundry	3,725.94	
Light	1,072.40	
Medical expense	577.93	
Professional care of patients	1,000.16	
Steward's labor	3,447.06	
Water	332.28	
Laboratory expense	1,815.07	
Obstetric room expense	19.78	
Operating room expense	1,932.66	
X-Ray room expense	2,021.15	
Repairs and maintenance:		
Ordinary	\$ 977.43	
New doors, etc.	1,200.00	
	<u>\$2,177.43</u>	
Less: special drive funds applied	1,200.00	977.43
Training school salaries.....	\$5,512.76	
Training school maintenance	1,915.76	7,428.52
Bad accounts charged to loss, less recoveries	105.44	45,388.33
		<u>\$ 5,368.10</u>

Special Department Operation:

Health Department:		
Income	\$ 442.31	
Expense	455.16	
Loss		12.85
Occupational Department:		
Income	22.78	
Expense	27.50	
Loss		4.72
		<u>\$5,350.53</u>

Outside Operations:

Garden:		
Income	\$ 217.47	
Expense	21.40	\$ 196.07
Trees sold		15.00
Cows, chickens, etc.:		
Income	494.50	
Expense	\$ 438.48	
Losses, died, etc.	206.50	644.98
		<u>149.52</u>
		<u>\$5,711.12</u>

Deduct:

Insurance premiums earned	\$ 187.60	
Interest paid	668.51	856.11
		<u>\$4,855.01</u>
Depreciation on buildings and furniture and fixtures	\$4,773.24	
Bad accounts reserve	2,803.00	7,576.24
		<u>\$2,721.23</u>

Donations:

From miscellaneous persons		\$3,001.14
Net result of operation of Independence Sanitarium		\$ 279.91
Supplied by the General Church		<u>\$1,492.73</u>

Excess of income and receipts over expense to Exhibit "A"

\$1,772.64

CHURCH OF CHRIST

To the Presidency and General Conference: I beg leave to report on behalf of the Committee of the Church of Christ, that friendship and fellowship between the brethren of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints have continued as heretofore. No joint sessions of the committee have been held since last conference. We trust that harmony and fraternal relations may continue.

Respectfully, on behalf of the Committee,
WALTER W. SMITH, Secretary.

INDEPENDENCE, MISSOURI, September 15, 1923.

OF GENERAL INTEREST

The Science of Charity

Since sociology has been elevated to the ranks of a science, doling out of soup and bread as a sole function of charity has ceased to be, says the *Literary Digest*.

After charity had supplied the needs of a family for a day or so and the charity basket was empty, the same old trouble came back again and hunger gnawed as usual upon the stomachs of the family.

What is needed in the charity line is not only to relieve immediate wants but to place the needy family or persons upon a self supporting basis.

An interesting feature of one of the sociological courses as taught in a certain girls' college in the East, is what is known as "Junior Month." The New York Charity Organization Society, through the support of an anonymous member, pays the expenses of the girls of the junior class qualifying in social work for a four weeks' trip to New York to study social conditions.

This four weeks' program under the direction of Miss Clare Tousley covers the main fields of social work.

"These include such branches as family social work, medical social service, industrial personnel work, parole and probation, child welfare, immigration, delinquency and others. The students visit Ellis Island, Bedford Reformatory, the Children's Court, and other institutions of similar character as a follow-up on particular lectures. Two generations ago, comments the New York *Evening Post*, it would have been the desire of these young women to ladle out soup at a bread-line, or to establish an orphan asylum to remedy the conditions they had observed. One generation ago they would have wished to help the anti-tuberculosis movement or to enter a statistical bureau for the determination of a living wage for workers. To-day, however, the desire of these college girls is 'to give the individual the right outlook on life,' and 'to fit him into the place where he can do the best work and be happiest and most useful.' It is the cry of opportunity—opportunity for families to supply their own soup, to bring up their own children, to keep their health, to be worth a saving wage. It is suggested that the idea might be good for others as well as juniors."

Movies in Education

Moving pictures as teachers need thorough scientific investigation, declares Doctor Raymond Dodge of the National Research Council, in an article reviewed by the *Literary Digest*.

The educational value is recognized, and as such needs the result of an investigation. For, Doctor Dodge notes, the eye becomes fatigued after watching a picture and all precautions should be taken to eliminate this. The investigation should include fatigue tests of the eyes after ordinary school work and after seeing movie films of various lengths, as well as examinations to determine the accuracy and amount learned from the picture screen in comparison with results from the best oral instruction.

"Doctor Dodge explains that the human eye in viewing the movies is commonly subjected to three sources of fatigue. There is, first, a pursuit motion of the eye as a whole in which it follows the moving objects on the screen. This is the most fatiguing type of eye-movement. In addition, there are likely to be gross changes in illumination in the occasional use of moving pictures in schools, due to the turning on and

off of lights. Such illumination changes, if they are numerous, are fatiguing to the muscles of the iris. They force the pupil of the eye to expand and contract to adapt itself to the alternate changes. Finally, nonprofessional projection is apt to be blurred. The slightest blur in the picture may produce very fatiguing activity of the ciliary muscles that control the curvature of the lens. Blurred retinal images are the stimulus for refocusing the eye. When the object itself is blurred the eye can never correct it. But it keeps trying. This is one of the main reasons why projection pictures, both still and moving, tend to produce eyestrain. While all of these movements induce eye fatigue, he said, the human eyes in normal condition can stand a good deal.

"'Before moving pictures are conceded any important educational role,' said Doctor Dodge, 'we need to know just how this fatigue compares with that experienced by the eyes in ordinary school work, and just what length and quality of film is best for the eyes, and how often it is advisable to have movie lessons. All three kinds of fatigue of the eyes can be measured.'"

Are Schools Undemocratic?

Charles M. Schwab attacks the educational system in a pointed and forceful statement reviewed in the *Literary Digest*:

"The system of education in America to-day is undemocratic. It tends to mold the young manhood of the country into a set type. That type is peculiar to a certain environment of books, of music, of art. It is a type which cannot comprehend the dynamics of the workingman's situation; which fails to recognize the importance of the workingman; which even overlooks the distinct entity of the workingman in the molding of a nation.

"The educational system is, in this sense, narrowing. It creates an undeniable atmosphere that men become rooted in. Once set in this atmosphere, it is impossible to make them comprehend any problems save those of their immediate surroundings and personal thoughts. That is why we seldom find a college man who is a fit executive for thousands of steel workers.

"American colleges need to broaden their outlook. They need to mold men that can see across distances—not into themselves. They need to cover more territory, and this territory needs to engulf the average citizen. For what good is education unless it makes for racial progress, unless it produces a class of men that can bear the burdens of the nation rather than live their own selfish lives?"

New View of Drug Habit

That the drug habit is not a vice but a disease is the attitude taken by Clyde L. Eddy, vice president of the American Pharmaceutical Association. In an article in the *Literary Digest*, it is stated that there are now a million drug addicts in the United States and that most of them became so innocently.

The use of opium and other drugs results in a poisoning which does not show itself appreciably until the drug is taken away, then its effects are so severe that the person often dies. Dope fiends do not indulge for pleasure but to save themselves from torture.

Not more than half of our physicians realize the use of drugs is a disease, thinks Mr. Eddy. They still believe it is a vice, as is still largely taught in schools of medicine. He continues:

"Addiction to the use of opium and the drugs obtained from

it—morphine, heroin and codeine principally—is not a wicked habit that may be controlled at will. Opiate addiction is a disease, and a very terrible one, from which upward of a million persons in the United States are suffering at the present time.

Difference in Drugs.

"That there is a difference between addiction to cocaine and addiction to the opiates should be clearly understood at the outset. Every jailer of long experience knows, for instance, that the cocaine addict can safely be locked in a cell, deprived suddenly and completely of his drug of addiction and left to 'kick it out' as best he can. The deprivation will cause him to suffer almost unbearable mental torture, but that is all. Nothing but beneficial effects need result from the treatment.

"But in treating the person addicted to the use of morphin or the other opiates, other curative measures must be resorted to. When suddenly deprived of his drug, the opium addict becomes at first restless, worried and depressed. Then his hands tremble uncontrollably and, as time passes, his eyes water, he sneezes, snuffles and yawns prodigiously. He coughs and chokes and suffers excruciating pains in his feet and legs. He becomes so weak presently that he cannot stand. He falls on the floor and writhes in convulsions. He doubles up with abdominal pain. His face becomes pinched and drawn. Perspiration rolls from his tortured body. He may die suddenly in complete collapse. Suicide sometimes terminates the unendurable agony.

"Perhaps the most remarkable thing about the whole process of narcotic drug addiction is the fact that all of the withdrawal signs are almost instantly and completely relieved by the administration of any one of the opiate drugs, and by no other drug or chemical known to medical science.

"The relief afforded by the opiates is so prompt, certain and complete that a person suffering withdrawal agonies will go to almost any length to obtain the required drugs. And, because his diseased condition has not been fully understood, because he has been compelled to lie and steal to obtain sufficient quantities of the drugs without which his life is unendurable, the addict has been variously branded as weak-willed, untruthful, shifty and altogether unreliable and lacking in moral sense.

Habit Formation

"Contrary to popular belief, the average European or American, as opposed to the Asiatic, derives almost no pleasurable sensation from the use of opium or its derivatives. Why, then, have a million persons in the United States become addicted to their use? Most persons become addicted as the result of having opiates administered to them by family physicians. A patient suffering from the after-effects of an operation is given morphine over a period of a few weeks or months, and addiction results. Hundreds of addicts can trace their addiction directly to unfortunate efforts to relieve themselves of headaches or nervousness by the use of nostrums. Not a few veterans of the recent war are confirmed opiate addicts as the result of having morphine administered to them while recovering from wounds.

"The Treasury Department is authority for the statement that 'anyone repeatedly taking a narcotic drug over a period of thirty days, in the case of a very susceptible individual for ten days, is in grave danger of becoming an addict.'"

The solution of the problem lies in education, thinks Mr. Eddy. He would begin with the doctors and the medical schools and then the public. They must be taught that the opium habit is not a vice but a disease. To stop illicit distribution of drugs suddenly would only add to the suffering of

thousands of innocent addicts who are forced by our laws to depend upon smugglers and peddlers for their narcotic supply. The drug habit must be treated as a disease, not as a vice.

Anti-Mormon Party Revived

The so-called American party, a political organization which functioned in Utah years ago, has been revived, according to a news item in the *Ogden Standard-Examiner*. Its purpose is "to prevent religious interference in politics and to prevent the union of church and state."

The "Committee of 125" called a mass meeting recently in Salt Lake City for the purpose of reorganization. A ticket for the forthcoming election has been selected. The "Committee of 125" came into existence a short time ago to oppose the legislation designed to prohibit the sale of cigarets in Utah.

H. C. Allen, Salt Lake attorney, declared that a new "Liberty" was born upon the occasion of the revival of the American party. The platform advanced, consists of the following items:

The Platform

"We insist upon the strict compliance with the following provisions of the constitution of the state of Utah:

"'There shall be no union of church and state, nor shall any church dominate the state or interfere with its functions.' (Article 1, Section 4.)

"The wise principle announced in this provision of our constitution is born of centuries of experience. Its observance will bring us peace and a deserved prosperity—its violation means continued strife and ultimate disaster.

"We charge that the violation of this provision of our constitution is a breach of faith with the United States of America and denies to a large portion of the citizens of this state rights innate in every American. In a material way our state has been hampered in its normal growth and our city denied that progress which it deserves and which otherwise could come to it. Men and women who ought most to interest themselves in civic affairs have shunned their civic duties because of the fact eligibility to political service has not been based upon fitness, but upon ability to control influences which should be extraneous to and divorced from politics.

"While other western cities have shown unusual growth, ours has lagged because those resident here have not been permitted to enjoy that full measure of citizenship which belongs of right to every American.

"We charge that our entire civic structure, including the different municipal organizations and our public schools, is being dominated and controlled by leaders of the Mormon church.

"Realizing that it is vital to the growth and prosperity of our city that the burdens of taxation be reduced to the lowest possible minimum, consistent with efficient business administration, we pledge our candidates to bring about such reduction.

"With a full realization of the fiduciary position of public servants, we strongly advocate and pledge our candidates to the installation of an approved budget system, to the end that the administration of the finances of the city be put upon a business basis."

Grievances Set Forth

At the mass meeting protests were made and grievances set forth against the Latter Day Saint officials who are charged with controlling politics in Utah. Mr. Allen as
(Continued on page 1036.)

LETTERS AND NEWS

Portland Saints Remodel Church

PORTLAND, OREGON, October 3.—The church building at Portland looks at least one hundred per cent better with a new roof, fresh paint, and newly calcimined interior.

At the business session of the branch held on October 2, little business came before the house except the usual reports of officers and committees, among which was that of the building committee which has had charge of the work of repairing and refinishing the church building. This committee has been continued to complete the work of refinishing floors and woodwork and grading and seeding the church lot.

The Department of Women donated \$35 to the building fund.

New London Branch Recently Organized

NEW LONDON, CONNECTICUT, October 15.—Twenty-three miles west of New London is the town of Lyme, and it was here that a child was born, about 1776, who was destined to be the mother of a great prophet. Several apostles of the church were also born in Connecticut so this State is really the cradle of the church.

Abbie E. Merritt, of Noank, was one of the first to accept the gospel in this vicinity. Through her instrumentality Brothers Frank Sheehy and George Gates came to this State thirty-one years ago, in December, 1891, and held services at a quiet place known as Quakertown. Thomas G. Whipple, A. B. Phillips, and Palmer G. Whipple attended these services. At first Thomas Whipple honestly opposed the work, but upon further investigation became deeply interested, as did also the other two men.

A few months later, Brother George W. Robley came to their home, and not knowing the extent of their interest in the gospel, became somewhat discouraged and wondered if it was wisdom to stay any longer with them. After praying about the matter it was revealed to him that A. B. Phillips would

(Continued from page 1035.)

speaker said, "As school children we all learned how our grandparents left Europe because of religious oppression. However, we of Utah find the government controlled, not by the people, but by one man who rules because of his ecclesiastical power." A recital of political conditions brought forth the statement: "I do not know how this impressed you, but having recently come to Utah 'from the United States of America' I felt the humiliation of it."

Mr. Macmillan, another speaker, attacked the church leaders saying,

"I have no quarrel with the Mormon religion or those who worship as Mormons. If a Methodist thinks it a sin to dance and play cards, or a Baptist believes in immersion, even though the water is cold, that is all right with me. We have no quarrel with a religion, but we have a quarrel with those heads of the Mormon church who claim the right to mix religion with the politics of the state."

In closing the speaker said that a former church president received a revelation from God to abolish polygamy; that the present head recently received a revelation regarding the dress of church members and that now it is high time for the president to receive a revelation from the Almighty to cease dabbling in politics.

obey the gospel and also preach it. A short time after this experience the three men were baptized, and later Lillian and Fenella Whipple were baptized.

For years these pioneers fought the good fight with but an occasional opportunity to hear a minister of the gospel. Thomas G. Whipple and his family moved to Providence, Rhode Island, and though they remained only a short time, they received spiritual strength.

An effort was made in Norwich, in Center Groton, by Ralph Farrell and A. B. Phillips where they were promised the use of the chapel. One service was held and the following night, upon their arrival at the chapel, they found the door barred against them.

Brother Phillips was promised the use of a chapel in New London and went there to hold services, but the first night the door was locked and the key withheld. Since, this building has been used for an ice cream manufacturing plant. Brother Phillips was invited to speak in a well-established mission in this city, but was not permitted to continue, although the attendance decidedly increased.

In the fall of 1920 Brother E. J. Gleazer took charge of the missionary work in New London and Groton, holding services for some time continuously at David Tourtellot's home. After a few months the work was continued by Herman Chelline, and later H. B. Johnson took charge, holding services at Groton and New London alternately. As a result the New London Branch was organized on August 26, 1923, at the home of Charles Alves.

Apostle E. J. Gleazer, assisted by W. A. Sinclair, H. B. Johnson, and E. L. Traver, organized the branch. Charles Alves was ordained to the office of deacon and Alma Whipple to the office of priest. The New London Branch has a membership of thirty-nine people.

Bell to Be Installed in Church

LUCASVILLE, OHIO, October 9.—Preparations are on foot to have the church building equipped with a bell in the building. A bookcase will also probably be installed, which will make it much more convenient.

The Sunday school and Bible class here is one of the best in this district, with an average attendance of seventy-five. Many who are not of the faith seem very much delighted in the spiritual progress enjoyed.

A very spiritual meeting was enjoyed Sunday, October 7, when Brother Clarence Current, of McDermott, was present and spoke in exhortation. People not of the faith were much impressed with the service.

Church Properly Represented in Directory

COUNCIL BLUFFS, IOWA, October 19.—The representative of the City Directory under the R. L. Polk Company, of Sioux City, Iowa, has been very kind in seeking information that will give the church a proper representation in the forthcoming issue. This is something that has never been obtained before.

The advanced study class of religious research began their regular work in the study of authorship, chronology, and contents of the books of the Bible under the instruction of J. F. Mintun, Thursday, October 18.

The Department of Women and Temple Builders hold regular meetings. Interest is active in both these organizations.

So far as we can learn, all those attending conference have returned. All are pleased with the results of conference, more especially because of the excellent spirit prevailing on the last day. It is hoped that a forward movement will follow.

Several are passing through quite severe trials. Many of

the Saints suffered loss because of the storm and flood following previous losses, which has left some without furniture or clothes.

Elder Daniel Macgregor made a short visit in Council Bluffs on his way home.

Marshall Supports Revival Service

MARSHALL, MISSOURI, October 17.—Evangelist Torry closed a series of union revival meetings here Sunday night, October 14, after four weeks of continuous meetings. Many good Christian truths were brought out, and a general revival was effected in all classes, so some good was done.

A goodly number of our people attended the General Conference at Independence.

Recently ordained Priest Ralph M. Ridge, preached his maiden sermon on September 30.

Temple Builders Entertain Older Chatham Saints

CHATHAM, ONTARIO, October 8.—On Tuesday evening, October 2, the Temple Builders entertained the old members of the branch. A supper was served in the basement of the church which was followed by a program. A pleasing part of the evening's activities was the presentation to Sister Fannie Hoyles of a beautifully bound booklet in the Temple Builder colors containing a picture of all the Temple Builders. Sister Hoyles is the oldest member of the branch and is over eighty years of age. The Temple Builders are very active in the branch. Their supervisor is Sister A. R. Hewitt and Miss Cora Cudney is monitor.

The Sunday school officers are preparing a fine program to celebrate Thanksgiving which is to be given during the Sunday school hour on November 11. The Sunday school has tried this year to celebrate all the main holidays of the year.

Preparations are also being made for the annual anniversary services which fall on the nearest Sunday to October 25. They will probably be held this year on October 28, and possibly the services will be followed by an anniversary supper on the Monday following.

Detroit District Holds Quarterly Young People's Convention

PONTIAC, MICHIGAN, October 11.—The young people's convention of the Detroit District convened Saturday, September 29, at 7.30 p. m., in Pontiac with District Director Carlisle Whitehead in charge. The assembly consisted of young people from Windsor, Ontario; Detroit, Flint, Orion, Port Huron, Pontiac, and Grand Rapids, Michigan.

A short program was furnished by Highland Park and Detroit locals which was followed by games under the supervision of Brother Floyd Moore, of Detroit. These were played with interest on the recreational grounds of the Pontiac Branch. The grounds were neatly supplied with Edison specials so that we indeed walked and played in the light. After the games a wiener and marshmallow roast was much enjoyed by all, especially those who had gone without their supper in order to give service. The entertainment of the evening and a hearty community sing which closed the evening's program, were also enjoyed.

Early Sunday morning, September 30, a number of young people from Lansing motored to Pontiac to participate in the Sunday services.

The theme for Sunday was Zion. Sunday school was held at 9 a. m. which was followed by a prayer service at 10 with Elders Robert Coats, Jesse Shelly, of Detroit, and Elder Paul Belleisle of Grand Rapids in charge. The people, through

the gifts of the Spirit, were admonished to be more diligent in service. Surely those present will long remember the spiritual feast there enjoyed. The service closed at 12.35 p. m.

Following dinner, preaching service was held at 2.30 with Alma Grant, of Detroit, as the speaker, who used as his text "Choose your port and lay your course."

An expression meeting was held at 4 p. m. with Elders Kenneth Green, M. W. Liston, and Carlisle Whitehead in charge. The import of this meeting was to present to the assembly the aims and purpose of the Young People's Organization which are 100 per cent tithepayers, and 100 per cent department workers, or in other words, 100 per cent Latter Day Saints whatever the cost may be. Elder Green presented his subject in a very interesting and convincing talk which we hope sank deeply into the hearts of all.

At 7.30 preaching was by Elder Charles Mottashed on "Zion, the hope of the young man." Elder Mottashed's sermon pointed out clearly the present and future need of trained men and women in various vocations for the establishment of Zion.

A district young people's convention is held every three months, and a great deal of interest is being manifest in the meetings.

CARLISLE WHITEHEAD.

Boys' Band Started at Fort Madison

FORT MADISON, IOWA, October 10.—The work in this branch is moving along nicely although it has been greatly handicapped by the railroad strike of last year which made it necessary for a number of the members to move to other places. However the Saints are rejoicing to have with them again Brother Walter E. Sanford who is acting as Boy Scout leader. He has started a boys' band.

The Sunday school is progressing nicely under Superintendent Cecil Davis. Also the Department of Recreation and Expression is doing well.

Fort Madison Saints have a church building of which they can be proud. It has a fine basement where prayer meeting is held. The boys also meet here to read and have band practice.

The local priesthood has been doing much to keep the Saints together. Some of the brethren go to Rock Creek, Nauvoo, and Montrose occasionally to help them out.

The Ladies' Aid has been doing good work in helping to pay for the new church. They hold bake sales once a month besides having bazaars, rummage sales, etc.

Brother Richard Herrick was seriously injured recently while braking on the railroad. It is hoped that he may recover soon, though no word has yet been received from him.

Sacrament and social service on Sunday, October 7, was a spiritual feast. Admonition was given to two of the young men to prepare for active work in the priesthood. It is good to see the young people preparing and consecrating their lives for service.

One-Day Meeting at Port Hope

PORT HOPE, MICHIGAN, October 4.—The Huron Center Branch held a one-day meeting Sunday, October 21. The branch is located several miles from Kinde, Michigan.

Years ago it was a large and flourishing branch, but the work has since died out. So to-day efforts are being made to revive it.

Opposition has been met with in the locality, but it is hoped this may be overcome, and that eventually the branch will be built up to what it was many years ago.

VERA RICHARDS.

Department of Women Raises Funds for Church Improvements

DETROIT, MICHIGAN, October 10.—The young people of Detroit are awakening to a sense of their responsibilities and their voices are being heard more often in the assemblies of the Saints. On September 29 and 30 a convention of the young people was held at Pontiac. A goodly number of Detroit young folks were in attendance and returned home with a greater desire for service.

On September 27 the Department of Women of Pontiac gave a supper in the Central church building of Detroit. The Detroit Saints turned out in large numbers, and \$130 was realized for the benefit of the Pontiac Saints.

Plans have been made to remodel the East Side church building. A basement will be put under the present structure, thus making more room for Sunday school work. The Department of Women is raising funds for the improvements.

On October 7, Elder V. D. Schaar, of Orion, Michigan, district superintendent of the Sunday school, visited the East Side church. His talks on "Zion, the pure in heart," were wonderful, and proved encouraging to all who heard.

Radio Party Enjoys Program Given by Omaha Saints

PISGAH, IOWA, October 10.—The radio program broadcasted from Omaha at 9 o'clock Sunday evening, September 9, was enjoyed by about eighty Saints and friends at the home of Brother and Sister C. S. Van Eaton who have a very fine radio set.

Elder Charles Hield, of Moorhead, Iowa, delivered the evening address on September 23, and again visited us on October 7. Elder C. B. Woodstock preached both morning and evening on October 14.

The Temple Builders met with their new leader, Sister George Meggers, on Tuesday evening, October 9, and made plans for future meetings. This organization has been active in the past under the direction of Sister C. S. Van Eaton.

Branch President Joseph Lane attended the General Conference at Independence, Missouri.

The recent rainy weather has given place to some bright warm days. To date there has been very little frost and the farmers say the corn is now safe.

Special Events Celebrated by Omaha Saints

OMAHA, NEBRASKA, October 16.—A record attendance at the new church was made on the evening of September 21, when services in commemoration of the angel's visit to Joseph Smith were held. It was impressive to reflect that precisely one hundred years had passed away since that memorable night, and the relation of the story by one who had, a few months ago, trod the same ground, stood in the identical grove, wandered through the country home, and offered up a silent prayer on the sacred hill, brought the sights and scenes vividly before the attentive audience. Sister Anderson related the incidents of her recent visit to Palmyra, the old home place of her grandfather, and the Hill Cumorah. She read from that grandfather's own writings, a description of the experiences of the night of September 21, 1823, and those of the day following.

Following Sister Anderson's address, Brother Carl Self described the plates of the Book of Mormon, and gave a brief history of their origin, nature, and final return to the custody of the angelic messenger. He told of the dissensions of the ancient inhabitants of America, the final extermination of the

Nephites, and the experiences of the lonely custodian of the sacred Record.

Brother P. R. Burton, who spent two and a half years in Nauvoo, described the closing scenes of the life of the Prophet and his brother, and the tragedy at Carthage. He bore an impressive testimony to the esteem in which Emma Smith was held by the older citizens of Nauvoo. His brief address was full of feeling, and carried earnest conviction of deep sincerity and loyalty towards the principles of the gospel restored a hundred years ago.

The audience seemed to enjoy thoroughly singing the hymns, "When earth in bondage long had lain," and "Book of Mormon, hid for ages."

Brother Carl Self, who is one of Omaha's well-known attorneys, gave a splendid address on "Is the Constitution of the United States obsolete?" on the morning of Sunday, September 23. He stressed the inspirational origin of the Constitution, pointed out the fundamental principles which mark it as a document unique in the world's history, and called attention to what he considers a growing menace to the people's interest, as sight of those fundamentals are becoming dimmer in this materialistic age. Brother Jay Leeka, who was recently admitted to the bar of Nebraska, presided at the meeting, and the congregation sang patriotic songs with fervor and appreciation of their meanings. Old Glory held a prominent place in the setting of the pulpit, and a sister sang, "I'm a pilgrim, and I'm a stranger," peculiarly fitting to the thought that all earthly homes, even national ones, are but temporary to the pilgrims who are striving for an eternal, heavenly one. This was in observance of the national "Constitution Week."

Sunday evening, October 14, District President T. J. Elliott, presented very successfully the church's idea of stewardships, using as a basis for his sermon, the matter recently given out by the president of the church. He made it clear that no one who has taken the name of Christ, by baptism into his church, is exempt from consecrating to God every power, talent, and property with which he is blessed.

Welcome Meeting Held at Runnells

RUNNELS, IOWA, September 9.—One day during the first week of September the branch president was impressed to hold a "Welcome" service for the teachers of the Runnells consolidated schools; that they might gain a knowledge of our work and not confuse us with the Utah Mormons.

After consultation with Brother Castings, arrangements were made for such a meeting, Brother C. E. Wight being chosen for the speaker. The time was set for the evening of September 9.

Brother Will Evans and orchestra of Des Moines gave a splendid entertainment. The local choir rendered an anthem beautifully. Brother J. M. Park, president of the school board made a short address of welcome and Brother Wight was introduced as the speaker for the occasion. His address was clear-cut and forceful. His explanation of the doctrine and belief of the church was plain and to the point. The difference between the two organizations was made very plain.

Three of the laws that were introduced in 1830; which were "new" were shown to be, tithing, stewardships, and the conservation of energy. The superintendent of schools and coach expressed themselves as having learned much from the address, as well as some of the teachers. Brother and Sister Wight drove overland, both being welcomed heartily by the Saints. Brother Wight spoke to the Saints in the morning from the text, "For why will ye die, O house of Israel?"

We feel that good will result for the church from this day's service.

C. E. McDONALD.

Old Member Enjoys Church Paper

THUNDER HAWK, SOUTH DAKOTA, October 4.—As I am renewing my subscription for the HERALD I want to tell the Saints how I appreciate hearing from them through the HERALD. We who are isolated enjoy reading about the reunions so much, and it brings joy and courage to go on and try to be faithful and set a good example before all we associate with.

Two months from this date I have been with the church for fifty-one years. I have had a great many experiences, yet it seems I am only a babe in the gospel.

We are looking forward to a visit from Brother J. E. Wildermuth who will preach for us for a short time. We hope much good may be done besides encouraging the few Saints here.

ELLEN HARR.

Boomer Branch Saints Widely Scattered

WESTON, IOWA, October 15.—Though the Saints of the Boomer Branch are widely scattered, there are always a few who come to church, though seldom is the church filled.

During the past month a good sacrament service was held with District President J. A. Hansen in charge. One Sunday the old warrior for God, Elder J. Carlisle, spoke to us. Of young men who have spoken, Brother Floyd Graybill should be mentioned. He is not alone growing bigger in a physical way, but he is also developing spiritually as well.

There are fifty-four names recorded on the Sunday school record, but the average attendance is about thirty.

The last meeting of the ladies' aid was postponed on account of rain. The same night it rained seven inches and many bridges were washed out. This has made it impossible for some of the members to attend church.

Salt Lake Branch Has Lectures

SALT LAKE CITY, UTAH, October 12.—Elder Roscoe Davey, the branch president, is giving a series of Sunday evening lectures on various interesting subjects.

On September 14 the Department of Recreation and Expression commenced its winter session with the election of officers. Elder Roscoe Davey gave some very helpful talks at this meeting.

On Sunday, September 16 Elders R. W. Fulk and Guy Levitt were the speakers and some good advice was given the Saints, such as to avoid making excuses for not attending the house of the Lord.

Brother and Sister J. Eggen entertained the Saints at their home on September 19, and a pleasant evening was spent.

Priesthood meeting is held once a month under the direction of the branch president.

Salt Lake City has had its thousands of visitors the past month owing to the Mormon conference and the State Fair.

Proceeds From Play Help Expand Library

NIAGARA FALLS, NEW YORK, October 22.—Fine work is being done by the young people's organizations, the Temple Builders, Orioles, and Erodelphians, a sport organization. The Oriole Girls, under the leadership of Sister Marie Landes, have been working quietly but industriously for the Christmas offering. Also the Orioles and Brother Lloyd Goulding's Sunday school class are expecting to give a Halloween masquerade box social October 30, the proceeds to go to the Christmas offering.

Early in the year the Department of Recreation and Expression gave the play "The pleasures of the world," later

repeating it in Howard Hall under the auspices of the Woodmen of the World. The proceeds were divided equally. The money raised from this play was used to purchase books for a library which was presented to the branch.

The Department of Recreation and Expression, with Brother Victor Joy as superintendent, has three classes organized: one in Doctrine and Covenants, one in Book of Mormon, and one in Church History. Plans are under way for another class. A special rally is planned for the first of November.

The young people's prayer meeting has evidently come to stay. The first one was held in May, 1921. They have averaged at least one meeting a month. When the weather is favorable they meet quite frequently and take an early hike into the country, returning in time for Sunday school. They are always accompanied by an elder and either the monitor of the Orioles or the superintendent of the girls' department.

Elder George Landes is cherishing the idea of an orchestra. Though he has had a good many difficulties so far, he is confident that the project will succeed.

Sister Anna Landes is doing good work with the choir.

Brother Alfred Fletcher, of the Toronto Branch, is visiting here, contemplating a move to this place. He would be a welcome addition to the branch.

Spokane Makes Special Effort to Increase Attendance at Meetings

SPOKANE, WASHINGTON, October 18.—Elder Daniel Macgregor visited the branch for a week preceding his departure for General Conference. Although his stay was short, much good was accomplished. Reports are that while he held meetings in Idaho, especially at Clarks Fork, the pool rooms and card rooms were closed during services.

District President Oscar Case has been making special effort to reach the scattered members. The priesthood of the Spokane Branch has been responding well, which shows a good degree of interest. In these efforts the membership is encouraged and the youth of the church are kept within the fold. Attendance at meetings is being increased.

Work is being done on plans for the winter activities of the Department of Recreation and Expression.

The testimony of the faithful in Spokane District is "that the gospel is true."

Vacancies in District Made by Transfer

LITTLETON, COLORADO, October 22.—While rainy weather prevailed at the General Conference, Colorado had a light snow fall. The weather since then, however, has been fine.

Sunday, October 14, Pastor E. J. Williams spoke at the church to an attentive congregation on "Save the child and you save the nation." He emphasized that the preaching of the gospel to the child is the only way to bring about a higher and better civilization. Calling attention to the amount of religious instruction a child is given, he said a child receives thirty minutes of religious education in the Sunday school a week. Nine out of ten receive no instruction in the home during the week preparatory to the thirty minutes on Sunday. With only twenty-six hours of religious instruction in the year by the church there must be given more in the home or the government and civilization is in danger.

On Sunday, October 21, preaching at both services was by Elder Frank B. Almond.

Elder G. H. Wixom, who has been district president, will leave soon for California to take up work in his new field. One of his counselors, Elder C. H. Rich, is going to Maine,

so only one of the presidency remains, Elder E. J. Williams. It is hoped the work of the district will soon be taken care of by filling the vacancies caused by the transfer. The work of the officers now leaving has been greatly appreciated by members in the district.

All visiting members to General Conference have returned, and plans are under way for another season of work.

Holden Stake News

HOLDEN STAKE, October 25.—Apostle James A. Gillen was the speaker at the church at Holden Sunday, the 21st, occupying at 11 a. m. and 2.15 p. m. His message was very highly appreciated and encouraging. Brother Gillen also spoke to the Holden Home family at 1.30 p. m.

Bishop James F. Keir, Brother Benson, of Idaho, and Brother and Sister F. M. Cooper and granddaughter, Sister Wright, drove down from Independence and visited with the Holden Home family Monday.

Elder I. M. Ross was with the Sedalia Saints Sunday, the 21st. The Sedalia Saints are expecting to begin the erection of their church building in a few weeks. Elder W. S. Macrae joined Brother Ross on Monday in arranging matters pertaining to the dining hall at the fair grounds.

Bishop C. J. Hunt preached at Leeton Saturday evening at the home of Brother Baker and at the Post Oak church on Sunday. The Post Oak Saints regret very much the departure of Brother and Sister Earl Raveill. They move to about two miles northwest of Raytown and will attend services in Kansas City. Brother and Sister Raveill have been actively connected with church work there.

The attendance was good at all services at Lexington Sunday, the 21st. Elder G. W. Talley, who has been pastor for the past year, delivered his farewell sermon. He and family are moving to Ohio to care for Sister Talley's aged parents. Brother Talley had much to do with the building up of the work there and the organization which was in 1911. He moved to Lexington in 1907. He and Sister Talley will be greatly missed by the Lexington Saints, as they were both consecrated workers. Brother James A. Brendel is pastor until the election in December. The Saints are looking forward with keen anticipation to the coming stake conference, which convenes there Friday, November 9, at 7.30 p. m., and continues over Sunday.

The funeral of Sister Anna Niebrook was held in Saints' church at Grandview October 4. Her death occurred at the Independence Sanitarium October 1. She leaves husband, Brother John Niebrook, three small children, and numerous relatives and friends. This was the first funeral service held in the new chapel. The pastor and wife, Brother and Sister C. V. Hopkins, and Brother and Sister Chipley attended a reception, October 5, given by the Methodist people honoring their new pastor, Reverend Farstone and wife. Brother Hopkins was called upon to give a talk welcoming Reverend Farstone to our community. The junior choir are making rapid progress under the supervision of Sister Margaret Cairnes. The choir is composed of children between the ages of ten and fifteen. They have taken up the study of anthems and expect to render the first one next Sunday, October 28, during the Sunday school hour. Brother Keith Rogers preached both morning and evening, October 21, the sermons being very interesting and instructive. At twelve o'clock baptismal services were held in the font in the basement, at which time three candidates entered the waters. Confirmation services were held in the evening. On October 14, Elder and Sister A. M. Chase and daughter, Sister S. A. Burgess,

visited Grandview during the evening service. Brother Chase preached, and Sister Burgess sang a beautiful solo.

Bishop Charles Fry and Sister Fry, of Independence, visited with Pastor Frank Goode and wife at Knobnoster Sunday, the 21st. Brother Fry preached in the morning and evening. He made his home with Brother Goode for a number of years while living at Tabor, Iowa.

Elder Thomas Leitch, of North Dakota, delivered the sermon on Sunday evening, the 21st, at Warrensburg. Brother Leitch accompanied Brother Kennicutt, who is visiting his family who have located here on account of the splendid school advantages. Brother Kennicutt spends the greater part of his time in North Dakota where he has business interests. The Saints surprised Sister Raschke and family Tuesday night, the 23d, by calling on her in a body to welcome them to Warrensburg. The Department of Women met Thursday afternoon the 25th, at Sister States's to arrange for their rummage sale. Elder J. E. Bozarth was chosen pastor at Warrensburg at a business meeting Wednesday evening the 24th to fill out the unexpired time of Brother G. Scott Daniel who has been appointed to Burlington, Iowa.

Lamoni Stake Items

LAMONI, IOWA, October 27.—The work here seems to have taken a new impetus since conference, and the majority of people are very hopeful for a bright and eventful year.

Attendance at church services has materially increased this fall. Last Sunday evening seats on the main floor of the auditorium were at a premium. The increase at the morning session may be attributed partly to the change in Sunday school. The seniors are permitted this year to attend the regular service instead of having a special sermon hour at the same time. This is found to be much more satisfactory.

Two especially fine sermons were delivered at the Brick Church Sunday, October 21. Stake President C. E. Wight spoke on the subject, "Love," which, while as old as the world itself, was presented in such a pleasing, forceful manner, and with an application so timely that it proved to be not in the least stale or disinteresting. Apostle D. T. Williams took for his text in the evening, "Not by might nor by power, but by my Spirit, saith the Lord." The application to present-day problems in the church and the proof of the assertion as witnessed by the outpouring of God's Spirit at the close of the late conference, welding the people together with one ideal, were the lines on which he developed the subject.

The Lamoni-Graceland Oratorio Society is proving one of the most successful undertakings ever launched in Lamoni. It has close to one hundred members who, under the efficient direction of Miss Mabel Carlile, are doing splendid work. They furnish music at church services and expect to furnish a concert as a special number of the Lyceum Course. They also expect to give the "Elijah" in the spring. The music at the morning service is especially appreciated since there was no morning choir service last year on account of the young people attending the special service in connection with the Sunday school at the schoolhouse.

The Graceland College football team met its first defeat October 15, when they met Simpson College at Indianola. Simpson has a team of very high calibre, and Graceland was simply outclassed. They played Tabor College at Tabor on October 26, winning by a score of 40 to 0. Tabor plays a return game here Thanksgiving Day, the closing game of the season.

The Department of Women is divided into two groups this year, the East Group and the West Group. The East Group are studying "Successful family life on a moderate income,"

the study work being in charge of their leader, Mrs. Oliver Hayer. The West Group is studying "Stewardship," with Bishop A. Carmichael as teacher. Mrs. F. M. McDowell is the leader of this group.

President F. M. McDowell thinks he is about the most abused man in Lamoni. Having been away from his family most of the summer and fall, he returned from conference to find a diphtheria quarantine barring entrance to his home. His little daughter Marian Louise was the victim of a light case. He hopes to join them again in a few days.

Independence

Rally day was held for the Sunday school, Sunday, October 28, at the Stone Church. About seven hundred rally buttons were given out to the boys and girls, announcing the occasion.

Each member of the Sunday school was urged to invite parents and friends for the 11 o'clock service. The regular preaching services were withdrawn, and special exercises were held.

The purpose of the rally day was to put before the parents the kind of work being done by the Sunday school and to urge the cooperation of each mother and father.

The 11 o'clock program consisted of four short addresses on conditions and ideals. The speakers were O. C. White, superintendent junior department; S. A. Thiel, assistant superintendent; Mrs. W. W. Smith, superintendent of beginner department; and C. B. Hartshorn, general superintendent.

The junior department was seated on the platform, and a miniature Sunday school was held. It opened with prayer and song as is usually done. Two numbers were sung under the direction of Mrs. Bertha Burgess. Miss Juanita Resch sang a solo.

It was announced that report cards were to go into effect, whereby parents would be informed of the progress being made by their children at Sunday school. Three types of certificates of promotion will be awarded, the gold star, blue star, and plain. These denote the amount of effort put forth and progress made by the child.

A school of music, which is to function as part of the Independence Institute of Arts and Sciences, has just been organized.

Its studios are on the second floor of the Harrington Building at Lexington and Spring Streets. They will consist of studios, classrooms, and a small auditorium for recitals.

The instructors of the school and subjects they will teach are: Pauline Becker Etzenhouser, piano, musical history, and appreciation; Arthur H. Mills, piano, harmony, and counterpoint; Eugene Christy, singing; Paul N. Craig, singing; Jeanette Kelley Craig, piano; Zella Harder, piano and kindergarten music.

The Independence Music Club will give the opening exercises in the studio by having its session there on November 6. The building was to be ready for occupation on November 1.

A get-together party for the officers, teachers, and pupils of the intermediate department of the Reorganized Latter Day Saint Sunday school was held in the dining hall of the Stone Church at 7.30 p. m., Tuesday, October 23. A short time ago more than fifty juniors were promoted to the intermediate department, and several new teachers have been added. The reception was planned that these new members might become better acquainted with each other and also with those who have been in the department for a longer

period. Refreshments were served and a jolly good time had.

By telegram to the Bishop's office, the death of O. E. Sade, formerly a missionary, is made known.

The Patronesses of the Independence Sanitarium held their first meeting since the summer vacation at 2.30 o'clock Friday afternoon, October 26, at the home of Mrs. Benjamin R. McGuire. Plans were laid for the winter activities.

Vacancies Filled in Providence Branch

PROVIDENCE, RHODE ISLAND, October 17.—The loyalty in the priesthood is reflected in the members, as is evidenced in the increase in attendance at all services. On September 30 the speaker at the morning hour was Pastor E. M. Brown, whose subject was "Wanted, big men." The evening hour was occupied by Elder F. W. Roberts whose theme was "Spirit in man."

Quarterly business meeting was held Thursday evening, October 4. Officers were elected to fill vacancies in the several departments as follows: Department of Recreation and Expression, Brother Paul H. Haynes; Department of Women, Sister Edith E. Yerrington; Department of Young Men, Brother J. Duncan Suttill; Department of Young Women, Sister Eva Toombs.

On Sunday, October 7, the priesthood met in the lower auditorium for special prayer service one half hour before communion service. The speaker at the evening service was Patriarch J. D. Suttill, who spoke on the calling and duties of a patriarch. Brother Suttill is well known in the church, and his wise counsel is sought by all.

October 14 was observed as rally day for church and school. The speaker for the morning hour was Pastor E. M. Brown, who took for his subject, "Rally your ideal." Brother Brown's talk was very inspiring to the young people. A special program followed the lesson period of the Sunday school. The evening sermon was by Elder F. W. Roberts. Brother Roberts took for his text Song of Solomon 5: 16, from which he preached an inspiring sermon on "the graces of Christ."

Meetings Soon to Be Held at Mapleton

MAPLETON, KANSAS, October 23.—The work at this place was first started by Elder Lee Quick and family. By their faithfulness they had converted some of their neighbors and were holding Sunday school and other services in a country schoolhouse located near Brother Quick's farm. Other Saints began to move in until it was necessary to find a more convenient place in which to hold services. A building was rented and fitted up, and Apostle I. N. White came and organized a branch on July 16, 1911, with thirty-four members. The branch has continued to grow until at present it numbers over a hundred.

The sisters in early days organized a women's society known as the Willing Workers which began to work to earn money to build a church. After the work had begun the brethren came to their aid, and all worked together with the result that a nice little church was built. A new room is now being added so as to meet the demands of a larger branch.

The Saints are scattered throughout the country on farms. Because of their scattered condition it is impossible to get them together oftener than once a week, so no meetings are held during the week except on special occasions.

The members of the branch usually work together in all social gatherings and programs, and they are always well received by those not of our faith.

The expenses of the branch are met by each member giving the deacon what he feels he can give. Then if funds fall

short the sisters' organization comes to the rescue and furnishes what is needed.

Elders Lee Quick and W. E. Haden expect to begin a series of meetings soon, and it is hoped that much good may be accomplished.

Visiting Missionaries Contribute to Services

PUEBLO, COLORADO, October 2.—On October 7 the Pueblo Branch was visited by Brothers Hubert Yates and McIndoo, of Phoenix, Arizona, who took a very active part in the day's services. They gave two very amusing monologues during the program period of the Department of Recreation and Expression and sang a duet during the preaching service, "I need Thee every hour."

Brother Yates, who is the son of Brother James E. Yates, and a young minister of the gospel, talked Sunday evening. He gave some fine points to those who want to be "The winners."

Brother Reuben Ard, a member of the branch who is working out of town at present, has been very ill with rheumatism at a hospital in Salida, Colorado. Through the faith and prayers of the Saints he is recovering. He and his family are missed from branch circles.

The Department of Women is announcing the sale of Scripture Text Calendars, a bazaar and serve-self supper, as the work to be done before Christmas. The department is working hard for a church building which will be owned by the branch.

The Saints enjoy the Spirit of God in their gatherings and are happy even though many have hard trials.

Special Meetings Held at Sacramento

SACRAMENTO, CALIFORNIA, October 18.—Sunday evening, October 14, brought to a close a week's special meetings here, with Elder E. B. Hull as the interesting speaker, who with Sister Hull has recently returned from two years in Honolulu. The attendance averaged forty-five, including over ten visitors each evening. Brother Ralph Ensley and family drove by automobile, a sixty-mile round trip, for each service. Mrs. Ensley and her young brother were baptized on Sunday evening.

District President J. D. White, accompanied by Brother and Sister Hull, visited here on Sunday, the 7th, arriving in time for sacrament service. Each bore an encouraging testimony.

Sister Hull met with the Department of Women at the regular meeting on Thursday afternoon, the 11th, giving an interesting talk on her work with the sisters in Hawaii.

The Sunday school and Department of Recreation and Expression, with Elder W. H. Dawson superintendent of each, are having good attendance. The latter meets at 6.30 p. m. Sundays, with twenty minutes each devoted to opening, lesson, and an interesting program, which is followed promptly at 7.30 by a speaker previously appointed. A sermonet is given on gospel themes. The meeting closes at 8 o'clock. This has proven successful here, for all remain for the complete combined meeting.

First Chicago Launching Christmas Drive

CHICAGO, ILLINOIS, October 22.—Coming events cast their shadows before. First Chicago Branch was agreeably surprised to learn of the magnificent missionary force that is assigned to the district. All are with President F. M. McDowell in his slogan, "Go forward," and the desire of this

branch is to make the coming conference year the banner year of the church's existence.

The Sunday school is putting on a special drive for Christmas offering through the able efforts of Superintendent J. W. Pettersson. The school intends to go "over the top."

The Department of Recreation and Expression is anticipating a big night on Halloween. Visitors on this night must be careful, or the goblins will get them. This promises to be the big event of the month.

There have been most excellent sermons from the following local men lately: J. W. Pettersson, C. A. Edstrom, Clyde Bullard, F. E. Bone, L. V. Butterworth, and John Tenos. Brother O. A. McDowell, vice president of the district, was a visitor on October 14. He gave a good talk on "The standard of living."

Brother Zimmermann and family made a short stop over on their way home from conference.

The union sacrament service held at First Chicago Branch on October 21 was refreshing. The theme carried through from the morning sermon by Elder F. F. Wipper, was from 1 Corinthians 12:13. It seems natural to have Brother and Sister Wipper here again.

Visiting Saints are invited to meet with First Chicago Branch at 4416 Gladys Avenue.

Photographs of Church Workers

We are glad to offer through cooperation of the Graphic Arts Bureau the following new pictures which will meet a popular demand. They are clear and large, suitable for framing, or may be used as they come, most of them artistically mounted on the usual photographic mats.

The 1923 General Conference is one of the large panoramic scenes required to include so large a gathering. The size given is outside measurements of the mounting.

Titles and Prices

President Frederick M. Smith (11½ by 14).....	\$1.00
Joseph Smith (the late president), (11½ by 14)	1.00
Joseph Smith (the Martyr), (11½ by 14).....	1.00
The First Presidency (as now constituted) (11½ by 14).....	1.00
The Presiding Bishopric (as now constituted) (11½ by 14).....	1.00
Bishop Benjamin R. McGuire (11½ by 14).....	1.00
Patriarch Frederick A. Smith (10 by 13).....	1.00
Emma Smith (11½ by 14).....	1.00
Quorum of Twelve (as at present) (8 by 10) group view.....	.65
Quorum of Twelve (as at present) (8 by 10) at council table.....	.65
General Conference of 1923 (8 by 36).....	1.00

HERALD PUBLISHING HOUSE

Independence, Missouri

MISCELLANEOUS

Change in Bishop's Agent for North Dakota

On account of the change of field of Brother Jerome E. Wildermuth, who for a number of years has been acting as Bishop's agent, we hereby appoint Doctor C. F. Young, La Moure, North Dakota.

We feel that as a district you are to be congratulated in having one so eminently qualified for this service, and we feel confident that the Saints of North Dakota will give to Doctor Young that same loyal support that they have to Brother Wildermuth.

The slogan for this year will be "Double the tithing in every branch." It can be done. The work which the General Conference has put upon the shoulders of the Bishopric for the next eighteen months makes necessary the doubling of the tithing in order to insure the accomplishment of this work.

We trust that God's richest blessings may be upon the membership of the church and that in their business affairs and their daily toil there may be evidence of divine favor.

We acknowledge with gratefulness the splendid cooperation and labors of Brother Wildermuth. Few men have served in the interest of this department with a greater degree of satisfaction to the Presiding Bishop.

Sincerely yours,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

Appointment of District Presidents

In view of appointments by the late conference making certain changes necessary, the Presidency has received resignations from the following district presidents and hereby appoints successors to fill the unexpired terms of office, subject, of course, to the approval of the district conferences concerned:

- Nauvoo District, Amos Berve appointed vice D. J. Williams, resigned.
- Eastern Colorado District, Bruce E. Brown appointed vice George H. Wixom, resigned.
- Kewanee District, E. R. Davis appointed vice R. W. Farrell, resigned.
- Western Colorado District, J. Arthur Davis appointed vice W. B. Farley, resigned.
- Gallands Grove District, F. T. Mussell appointed vice E. R. Butterworth, resigned.
- Southern Nebraska District, G. R. Wells appointed vice H. A. Higgins, resigned.
- Northeastern Missouri District, E. F. Robertson appointed vice B. S. Tanner, resigned.

THE FIRST PRESIDENCY.

October 22, 1923.

For Sale

Eighty acres, one half mile from Bates City, near high school, on main road. All tillable; well improved; nine-room house, modern. Write for price and terms.

B. R. MCGUIRE.

INDEPENDENCE, MISSOURI, Box 256.

Requests for Prayers

A heartbroken sister requests the prayers of the Saints that her son may be saved from the temptations of the world.

Addresses

A. M. Chase, Box 224, Tabor, Iowa.

Conference Notices

Spring River, at Arma, Kansas, November 9 to 11. John C. Virgin, secretary.

Detroit, at Flint, Michigan, November 10 and 11. Conference opens at 10 a. m., Saturday. All are invited to attend. The church is on Newall Street, opposite the Dort School. Missionaries passing through are invited to attend. Stanley Parrish.

Northeastern Missouri, at Higbee, November 24, at 10 a. m. Apostle F. Henry Edwards has promised to be with us. We also expect Brethren Robertson and Bailey, our new missionaries, to be in attendance. Send all reports to William C. Chapman, Route 3, Higbee, Missouri. William C. Chapman.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:	
Stewards All	1021
Christianity Outside the Church	1021
The Sacredness of Prayer	1022
The Christian Spirit at Conference	1022
Two Out of Five in the Church	1023
Nemo's Noddings	1024
Blue Pencil Notes	1044
DEPARTMENTAL:	
Christmas Offering "100 per cent Schools," by B. R. McGuire	1023
ORIGINAL ARTICLES:	
Mileposts in the Life of Christ, by Elbert A. Smith	1025
CONFERENCE REPORTS	
OF GENERAL INTEREST:	
The Science of Charity	1034
Movies in Education	1034
Are Schools Undemocratic	1034
New View of Drug Habit	1034
Anti-Mormon Party Revived	1035
LETTERS AND NEWS	
Carlisle Whitehead—Vera Richards—C. E. McDonald—Ellen Horr	1036
MISCELLANEOUS	1043

Convention Notices

At Lakewood Branch, Corner of Detroit and Belle Avenues, West Cleveland, Ohio, a convention of Department of Women and Department of Recreation and Expression, November 10 and 11. Opening session, Saturday, 10.30 a. m. Caskey Hall. We expect L. F. P. Curry and other good lecturers. Joseph Biggs, superintendent, Route 2, Willoughby, Ohio.

Addresses of District Superintendents of Department of Women

- Spring River: Mrs. Martha E. Evans, 611 South Broadway, Pittsburg, Kansas.
- Arkansas: Laura Emde, Bald Knob, Arkansas.
- Northern California: Mrs. R. W. Clegg, 1436 Taylor Street, San Francisco, California.
- Seattle and British Columbia: Mrs. Ida E. Jones, 3625 1/2 Second Avenue North West, Seattle, Washington.
- Spokane: Mrs. Clara McDole, Sagle, Idaho.
- Minnesota: Mrs. R. C. Zuelsdorf, Morgan Park, 510 North Eightieth Avenue West, Duluth, Minnesota.

K F I X

Radio Program for Sunday, November 4, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- Sousaphone solo: "Pomposo," by Hayes.
Mr. Philip Turner, sr.
- Soprano solo: "On eagles' wings," by Hamblin.
Mrs. Israel A. Smith.
- Violin solo: To be selected.
Miss Emma Snead.
- Contralto solo: "Trusting," by Lieurance.
Mrs. T. C. Lentell.
- Baritone solo: "Sweet Spirit, hear my prayer," by Wallace.
Mr. Philip Turner, jr.
- Soprano solo: "Thy will be done," by Oley Speaks.
Mrs. Israel A. Smith.
- Prayer.
- Violin solo: "Holy, holy, holy."
Miss Emma Snead.
- Sermon.
- Contralto solo: "How beautiful upon the mountain," by Harker.
Mrs. T. C. Lentell.

We are glad to announce that the program for next Sunday evening, November 11, will be rendered by the L. D. S. Band of Independence. This band is under the direction of Brother Roy F. Turner, and their very fine work of the past promises an enjoyable program for our radio audience. The detailed program will appear in this column next week.

Blue Pencil Notes

The church has little to fear from external opposition or persecution. Blows from without but drive us closer together. The most that our opponents can do is to make it more difficult for us to reach the ears and hearts of others with our message, and perhaps to rid us of unstable members who are little gain to others and even less loss to us.

Internal disagreements are possibly more dangerous. Against them the late President Joseph Smith often warned us. They seemed to be his chief anxiety as he looked into the future. He said: "I do not wish to lie down in death . . . with the consciousness upon me that when I pass off there will arise contending hosts and divided bands through the body, and scatter it."—Address to Conference, 1909.

But even against this danger the church has often enough demonstrated her ability to meet the situation, and reach a conclusion to which the majority can give the sanction of their vote and their conscience and to which the minority can cheerfully subscribe under the rule of common consent. Our faith is increased in the power of our people, with the help of God, to find their way through to safe conclusions on any question that is likely to arise and vex us.

Those who have feared early dissolution because of differences of opinion strenuously defended should let the conclusion above stated assuage their grief and fear; while those of our enemies who might welcome such an event, if they look forward annually to our General Conference hoping to come with smiles and flowers to attend the last sad rites, must by now feel that the crepe, too early ordered, had best be reserved for their own fond hopes.

There are three great factors to be considered in connection with our work: God, the truth, humanity. The truth affords a common ground on which humanity may meet God. We cannot meet him on other ground; he cannot meet us on other ground.

Two of these factors are stable and unchangeable. God does not change. He may adapt his message to conditions. The law of Moses was a schoolmaster to a primitive people leading them to a higher law. The Lord himself changed not. Their vision of him changed.

The truth does not change. When Peter said, "Thou art the Christ," he stated a truth in religion that is still true and will always be true. When Galileo saw the swinging candelabra in the cathedral and said, "The earth moves," he perceived a scientific truth that is still true.

Our trouble begins with the third factor, the unstable factor, humanity. Here religion has its great work, to change, to develop. We have difficulty to adjust ourselves to the truth. Our perception is blurred and mixed with error. We do the thing and say the thing we think right. Possibly the bystander

sees it to be wrong—later we make the same discovery. Also we have difficulty to adjust ourselves to others. We are not always willing to meet them at the point demanded by truth, or we do not perceive just where that point lies.

On the other hand others are unable or unwilling to adjust themselves to us and our ways and thoughts. They, too, see truth in part. So with a people including men and women in all stages of development, from the convert of yesterday's baptizing to the aged patriarch wise in experience and well rounded out in character, there is abundant opportunity for friction.

So likewise there is always abundant opportunity for mistakes in every line of church work, missionary, financial, judicial, executive. We may as well expect a certain percentage of error and with equanimity charge it to humanity's "profit and loss account." One man observing the work of a certain missionary said, "If they keep that man in the field, I will pay no more tithing." When that missionary was dropped from the list some time later, another said, "If they drop a man like that I will pay no more tithing." One said, "If they build an auditorium, I am through." Another said, "I am through until they do build the auditorium." And so on. The greatest mistake of all is made by the man who quits because another makes a mistake, or that which is thought to be a mistake. With a group of very human beings, mistakes are bound to occur in any line of endeavor. The thing to do is to keep the percentage of wrong moves as low as possible, try to avoid repeating errors, and go on. The road to perfection is traveled by imperfect beings. Others do not need it. Why quarrel with our company?

Patience is needed. And it may help us to reflect that often people are not so far apart as they think. A veteran of many years, speaking to the late conference, recounted one of the controversies that occurred years ago. He said, "And we were not so far apart after all—not nearly so far apart as we thought." Then he was a contestant—but now with the lapse of time clearer vision comes, and he says, "We were not nearly so far apart as we thought."

Yes, patience is needed. We need it—and if we need it, we therefore owe it to others. John Doe sat at his desk musing on the needs of the work and particularly on his own errors and shortcomings. Suddenly he fancied that an unseen hand placed a bill upon the desk before him. It read, "John Doe, debtor to the Reorganized Church of Jesus Christ of Latter Day Saints to twenty-five years of patience. Please pay in kind, with interest, to your brethren."

For twenty-five years the church had borne with John Doe. God had been patient with him. The bill was due—it is always due. He was to pay in kind, with interest, to his fellow men—those about him—the men and women with whom he worked. Every day God lays such a bill before each one of us. It mounts as the years go by. The only safe way is to "pay as we go."
ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, November 7, 1923

Number 45

EDITORIAL

Appointments of the Twelve by First Presidency

In making assignment of fields to the members of the Quorum of Twelve, the Presidency has had in view the provisions of the law for workers to be sent two and two, and that the primary work of the Twelve is missionary. We know better supervision of missionary work can be had where local work and troubles are not obtruded.

It is understood, however, that where emergencies are encountered in local conditions demanding prompt action, the members of the Twelve are supposed to act according to their judgment and the exigencies of the case and report promptly to the Presidency. In other cases where it seems necessary for the Twelve to take cognizance of local conditions, they are to report to the Presidency for advice and instruction.

It is hoped that a better working understanding between local and missionary workers will be developed.

The assignments of the Twelve are as follows: Myron A. McConley and Clyde F. Ellis, Australasia, Territory of Hawaii, South Sea Islands; J. F. Garver and E. J. Gleazer, Mississippi Valley States, Dakotas, Colorado, Minnesota, Wisconsin, Iowa, Nebraska, Kansas, Illinois, Michigan, Indiana, Oklahoma; J. A. Gillen and F. Henry Edwards, headquarters and regions round about; J. F. Curtis and Paul M. Hanson, British Isles, Europe, and Palestine; John W. Rushton and T. W. Williams, Southern States, Florida, Georgia, Carolinas, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Texas, and Arkansas; R. S. Budd and D. T. Williams, Pacific Slope States and Alberta.

It is understood that these assignments are subject to such changes as conditions and wisdom indicate.

THE FIRST PRESIDENCY,

By FREDERICK M. SMITH.

Let us keep the mind clear and bright, fill it with wholesome thoughts of life, and be kindly in our feelings towards others.—Charles Brodie Patterson.

Cures That Cure

"Why should not human nature have its delusions when they add to the happiness of men?" asks Doctor James J. Walsh, author of a new book, *Cures*, in which he discusses the history of medical charlatanry. And *Current Opinion* adds its comment on this curious work by reviewing it under the title, "Famous 'Cures' that have failed."

All of this points to the heart of the discussion: What constitutes a cure?

The word *cure* meant originally "care," but during the evolution of its meaning it has now come to mean a course of treatment whereby a person is restored to health. Doctor Walsh interprets the physician's function in the original sense of the word (care), while he ascribes to "healers" and "quacks" the second meaning of the word.

It would seem, then, that a physician can only care for the patient, and claims to do no more. We are satisfied with this claim. But is there no other hope held out to suffering humanity? Must recourse be made to "quacks" and so-called "healers" that we may be cured?

The book recites many of the various methods used in past times for curing ailments. Some of these are familiar to our readers who have passed through just such experiences. In early times curious things were given by the mouth, such as moss scraped from the skull of a culprit hanged in chains, or the roots of plants plucked in a graveyard in the dark of the moon. Magnets have cured people, as well as many electrical devices which produced not an ion of electricity. Electricity supposedly passed from one person to another, is another common form of cure. More recently cheap whisky, properly diluted, flavored and colored, but not labeled whisky, has been the family household article in thousands of homes. Such names as tonic bitters, neurilla, nervina, herb tonic, or mother's medicine, are suggestive of some of the bottles we have often seen and perhaps used.

All of these and numerous others have had their effect in curing people. It shows that almost anything will cure a patient (when really nothing is the matter with him). With these "medicines" Doctor Walsh also classes the cures accomplished by heal-

ers. Among these he mentions the Irish healer, Valentine Greatrakes, who claimed to cure tuberculosis of the glands of the neck by the laying on of hands; Doctor Elisha Perkins, of Norwich, Connecticut, who stroked patients with a pair of short rods known as "tractors"; Andrew Jackson Davis, "the Seer of Poughkeepsie," who practiced magnetism; and Phineas Parkhurst Quimby, of Portland, Maine, who believed in changing the mental attitude of the ailing. Among this class of healers is classed Mary Baker Eddy.

Doctor Walsh is convinced that these cures have failed. They have accomplished things where the mental state of the patient had much to do with the condition of the patient, but he asserts that serious organic diseases cannot be cured by them.

His book points out the absurdity of placing faith in "quack" cures, and tells what can be expected from the physician. So much so good!

Now we come in and thank the Almighty for his gospel and his promises and the blessings enjoyed by his people who keep his commandments. Where physicians fail, the Lord holds forth hope.

And whoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—Doctrine and Covenants 42: 12.

And again it shall come to pass that he that has faith in me to be healed, and is not appointed unto death, shall be healed; he who has faith to see shall see; he who has faith to hear shall hear, the lame who have faith to leap shall leap.—Doctrine and Covenants 42: 13.

Here is the divine law. The Lord himself will cure the ills of humanity if humanity but has the faith to be healed. We are not lacking evidence of the trueness of this promise, for time and time again have we witnessed its fulfillment.

"Cures that cure" could well be made the subject of a book, and the wealth of material is limitless, for such are the promises of God.

Bible in Modern English

A version of the New Testament in everyday language has just been announced. It is by Professor Edgar J. Goodspeed, of the University of Chicago, a Greek scholar of high reputation. He has taught New Testament Greek at the university for twenty-five years and is accorded the distinction of knowing probably more about the Greek papyri than any other living being.

In opposition to a recent statement by a newspaper writer that the New Testament was put into jazz form, listen to the explanation of Doctor Goodspeed himself.

"My translation is not intended as an attack upon traditional versions of the New Testament, nor is it an effort to 'write down' the New Testament into vulgar English, as some have hastily inferred. By the English of America, I mean the English of Abraham Lincoln and Woodrow Wilson. Such English seems to me as worthy a vehicle for the New Testament as any English that was ever written. My constant effort has been to make the *meaning* of the New Testament clear. I feel that while it has a beauty to be enjoyed, it has an even more important meaning to be understood, and this I have done my utmost to express. I have undertaken to determine what each writer of the New Testament meant to say and then I have tried to express this in the simplest and most vigorous modern English."

Doctor Goodspeed has put in place of the verse arrangement, to which we are accustomed in the King James Version, modern paragraphing, punctuation and quotation marks. All the "thees" and "thous" have disappeared. Money weights have been translated into modern terms, as have other obsolete terms.

Most noticeable, at least to Latter Day Saints, is the change appearing in the Lord's prayer. Doctor Goodspeed's version is strangely similar to the one appearing in the Inspired Version, and differs decidedly from the one in the King James translation. The prayer appears as follows in its three forms:

King James Translation

Our Father *which* art in heaven,
Hallowed be Thy name.
Thy kingdom come,
Thy will be done *in* earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our *debts*, as we forgive *our debtors*.
And lead us not into temptation, but deliver us from evil:
For Thine is the kingdom, and the power, and the glory,
for ever. Amen.

Inspired Version

Our Father *who* art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done *on* earth, as it is *done* in heaven.
Give us this day, our daily bread.
And forgive us our *trespasses*, as we forgive *those who trespass against us*.
And suffer us not to be led into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever and ever, Amen.

Doctor Goodspeed's Version

Our Father in heaven,
Your name be reverend!
Your kingdom come!
Your will be done on earth as it is done in heaven!
Give us to-day bread for the day,
And forgive us our debts, as we have forgiven our debtors.
And do not subject us to temptation,
But save us from the evil one.

Doctor Goodspeed has seen the obvious error in asking God not to lead us into temptation, but he has overlooked, as would be expected, the broader term, *trespass*, in place of debt. The Goodspeed version of the Lord's prayer is, however, an improvement over the one in the King James Translation.

Doctor Goodspeed's work is an interesting attempt to place the Bible before the people in simple yet classical modern English. In this he has succeeded. But, as one writer suggests, it detracts somewhat from the quaint dignity of the present King James Version."

Four similar attempts to modernize the Bible have been made during the last quarter century. They are, as is stated in *Current Opinion*, the Twentieth-Century New Testament, the Weymouth, the Moffat, and the New Riverside Testament, by William G. Ballentine.

We look with interest upon the publication of this fifth modern English version. If it accomplished nothing else, it at least arouses an interest in the Bible again and may bring to many people who are "bored" by the biblical style, a knowledge of the teachings set forth in that classic of classics.

Home Building

Starting with this issue of the HERALD is a series of articles on home building, written by some of the leading writers of the church. These writers are representative of the phase of the subject upon which each has written, many of them being experts in their field.

Home building is a subject that is not only of great reading interest, but it is a subject that is being lived day by day by every member of this church. An orderly home is one of the aims for a Zion condition and for which we should be ever striving.

This series of articles was designed to invite study on this important subject and so written as to be interesting even to the casual reader. But we feel sure that casual reading of the church papers is not to be recommended, therefore we commend your special attention to this splendid course of lecture-articles.

Much interest has already been aroused over this feature in the HERALD, and classes of women have been formed in Zion and elsewhere for special study. To meet such a demand, a textbook has been suggested and an outline course of study presented. This makes it possible for class work or fireside discussion to be systematically followed.

No better pastime can be spent of an evening than for father, mother, and children to spend half an hour in reading and discussing home building. No

father is too busy to ignore his home, for, after all, what is life? No mother is too tired each evening to reflect upon her day's work and say, "Could I have done it better?" No child is too small to be helped by at least some points raised in the study.

We are highly indebted to the splendid writers who have so generously contributed to this course. We furthermore take pleasure in presenting the first article appearing in another column in this issue on home building.

Additions to Conference Reports

It will be remembered that the Presidency, because of certain conditions existing in the last General Conference, submitted no report. Various matters were, however, brought to the conference from the Presidency in the course of the conference. Among other things omitted because of our failure to put in report was the report of the Transportation Bureau which we usually include in our annual report. Under date of October 10 the manager of the Transportation Bureau has submitted to the Presidency a report which will be of interest to the Saints at large, and to which we therefore give space in another column.

We also give space in another column to a report from the Order of Bishops which was dated October 17 and was handed to the Presidency for insertion in the Conference Minutes. Not feeling we could put in the minutes what was not officially presented to the conference, we give it space in the HERALD.

Golden Rule Sunday

Special efforts are being put forth by the Near East Relief in a drive for more funds to feed the 50,000 orphans under its care.

By way of a world-wide appeal, December 2 has been set aside as Golden Rule Sunday for observance by Christians in all parts of the world. On this date, all persons who are disposed to make a practical demonstration of the accepted theory of "Do unto others as you would be done by," are given an opportunity by accepting the following plan:

The menu for dinner on Sunday, December 2, shall be selected from the menu which is served the orphans every day in the year, and the difference in the cost of this meal and the cost of the usual Sunday dinner shall be contributed to the Near East Relief for support of orphans.

(Food list for seven days at Beirut Orphanages to assist housewives in preparing menus for Golden Rule Sunday):

Breakfasts

All bread (10 to 25% corngrits) desired.
 Tea four times a week.
 Tea with condensed milk once.
 Soup twice.

Dinners

Rice Pilaff once.
 Pilaff bulgour once.
 Potato with meat once.
 String beans with meat once.
 Peas with meat once.
 White beans with olive oil once.
 Lentils and bulgour once.
 All bread (10 to 25% corngrits) desired.

Suppers

Olives once.
 Helva once.
 Rice with condensed milk once.
 Cheese with bread.
 Tomatoes with bread twice.
 Helva, olives, and cucumbers once.
 All bread (10 to 25% corngrits) desired.

Sunday has been chosen because it is a day when a larger number of the family partakes of the same meal, and because a more elaborate dinner is usually served on Sunday than other days. This will aid in swelling the amount of contribution. It will also bring to the attention of more people the desperate needs of the little orphans because of the contrast shown by the menu.

If rightly observed, the sacrifice made at this one meal should be of spiritual value to people all over the world. The fact that millions of others are doing the same thing and making the same sacrifice will lend dignity and solemnity to the occasion.

The Near East Relief workers feel that they are not asking too much when but one meal during the year is set aside for limiting the menu and contributing the difference in cost to the work they are carrying on.

They ask, Would not our lives be richer spiritually, our churches stronger, and our nation a greater force for international righteousness if we lived as we profess the Golden Rule?

President Coolidge has made the following statement regarding the Golden Rule Sunday:

It is with a good deal of satisfaction that I commend your proposal to observe an International Golden Rule Dinner Sunday, on the second of December, 1923. I feel sure that this suggestion will meet with very widespread approval and will bring more closely to mind the charitable requirements of those who are prosperous to those who are in adversity. It suggests not only a practical method for help, but the highest expression of sympathy, by sharing for a time the privations of others.

Cordially yours,

CALVIN COOLIDGE.

In accordance with the General Conference Resolution at the last conference to support the cause of the Near East Relief, observance of Golden Rule Sunday would not be inappropriate to our stand as a church. It is a request which can be observed, not as a church, but as individual Christians.

Help Me, Dear Lord

Help me, dear Lord, in all the things I do,
 That they be just and honorable and true,
 In all the things I speak and think, I pray,
 That they be beautiful and pure this day.

Help me, dear Lord, my every step attend;
 Keep thou my feet to-day, to-morrow, till the end.
 And if the path be thorny that I tread
 Give me for strength this day my daily bread.

Help me, dear Lord, watch o'er my life, I pray,
 That I may keep forever in the narrow way;
 And if the precious things of life thou dost bestow
 My prayer is that I may not selfish grow.

Help me, dear Lord, to say, "Thy will be done,"
 When love and peace and happiness seem gone.
 Help me to bear thy chastening rod and yet
 Pray while I pay, for sin, its dreary debt.

Help me, dear Lord, that I may worthy be
 Of some good gift to use for love of thee,
 Keep thou my lips unstained from sin and shame
 Keep thou my soul unwarp'd by pride or fame.

Help me, dear Lord, humility to learn
 That in my heart the love of truth may burn
 And keep me free from all the evil things
 That do prevent the hope thy Spirit brings.

Help me, dear Lord, thy temple pure to be
 I'm not mine own, for I belong to thee,
 And keep my members sacred as thine own
 Until my soul from man to God has grown.

Help me, dear Lord, to be a friend to all
 Who seeking truth and wisdom on thee call.
 Teach me to aid the sick, the maimed, the poor,
 And do the works which thou didst here before.

Help me, dear Lord, that I may courage gain
 To speak to all the proud, the great, the vain,
 That truth may all the worldly-wise confound,
 For kings may list to wisdom from the ground.

Help me, dear Lord, oh, give me strength and then
 Help me to guard thy kingdom among men
 The church to which thou gavest thy life and love
 Until thou comest to claim it from above.

Help me, dear Lord, to keep my garments clean
 And free from all the blood of sinful men
 To so perform my duty day by day
 That they may be all white at judgment day.

Help me, dear Lord, to keep in duty's path
 That I may turn the evil from his wrath.
 Help me to bear my cross as pleaseth thee
 And give me strength when in Gethsemane.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Why Religion At All?

Sermon by Elbert A. Smith at Young People's Convention, Lamoni, Iowa, June 8, 1923.

I feel very happy to-day. It is a very true saying, I think, that a dying organization cannot hold its young people. It may hold the old people who in their youth, while it was yet alive, fell in love with it, but young people are not putting their splendid youth and energy into a dying organization. I am happy because we have here one more very visible evidence that this is a living church and that the angel's message is still carried forward by a going concern. I feel like singing the old Methodist hymn, "We'll roll the old chariot along, and we'll hang on behind."

I am asked the question, Why religion at all? Since my paternal grandfather was a Vermont Yankee and my maternal grandfather a New Hampshire Yankee, I might answer that question by asking others: Why eat? Why breathe? Why drink? Why fall in love? You answer me that we eat and breathe and drink in order to live, and so great a physician as Doctor Cabot of Boston, a man of international repute, a physician who has studied not only the body but the soul of man, has written a book entitled, *What Men Live By*, and religion is one of the things he enumerates. He names four things: work, play, love, and worship.

Why eat? We do not study out reasons for eating and then eat; we eat first, instinctively, when we are hungry, three or four or five times a day. Some-time later when we study physiology we find excellent reasons for eating.

Hungering for God

So there has been a hungering and thirsting after righteousness and seeking after God that has been called instinctive in the human race. Those people who most earnestly have hungered and sought after God have been the greatest people. Roger Babson, who was quoted this morning, says that when he was in South America the president of the Argentine Republic said to him, "Why is it that South America, with all her splendid natural resources never has been so great as North America?" And Babson, being a guest, said, "What do you think is the reason?" "I think," said the president, "the reason is because South America was settled by Spaniards who came seeking gold, while North America was settled by the Puritans who came seeking God."

Why fall in love? We don't study out reasons for falling in love. We fall in love and afterwards analyze the reasons. We like it so well we want everybody else to fall in love. From the day when Adam awoke from his deep slumber and found that the rib that had nestled next to his heart had become a beautiful woman nestling in his arms, until now, every man who falls in love thinks he has only waked up to life. And he is quite right. Young men, wake up. Pardon me. I see all are awake.

Similarly Doctor Snowden tells us that humanity does not study out reasons for being religious or for believing, but believes instinctively and afterwards studies out reasons. So Lodge tells us that religion has its roots deep down in the heart of humanity, away down below reason. Religion goes deeper than intellect. It goes into the emotions—into the innermost parts of the human soul; but it is associated with reason and is justified by reason. Isn't this a singular thing that among all the multiform creatures there is not one living creature except man that has any perception of the supernatural or any desire to seek after God? Certainly not, others do not have sufficient intellect. Is faith, then, something associated with intellect? Take the reverse then, man, the only thinking, reasoning creature on earth—the human race in all its subdivisions, tribes, and peoples instinctively believes and reaches out after the divine. Reason and faith go hand in hand and supplement each other. That may be why the proverb states, "The fool has said in his heart, there is no God." We study out reasons for believing after we believe, and it is perfectly proper for us, believing, to seek the rational basis for our belief, because all great fundamental instincts do have their justification in reason.

Four Reasons for Religion

Why religion at all? I will give you four reasons for religion, as I understand them. First, religion puts meaning into the universe and into human life which otherwise would be a senseless riddle. Second, having put meaning into the universe and into life, it reveals a basis for a sane and wholesome and happy philosophy of life and an incentive to the living out of that kind of a philosophy. Third, having put meaning into the universe and into life and having furnished a basis for a philosophy of life, it devotes itself to the task of redeeming and developing the individual human soul, or perhaps I might say of saving the individual human soul by development, for the only salvation that I know anything about is the kind that a man grows into. Fourth, having put meaning into life and into the universe, having furnished a basis for a philosophy of life, having addressed itself to the task of de-

veloping the individual, it next devotes itself to the task of developing and saving the collective soul or human society.

There you have my four reasons for religion. I am referring now to the religion of Jesus Christ.

Putting Meaning Into Existence

Returning to the first of these reasons and analyzing it briefly: Religion puts meaning into the universe and into the human life. The human race quite literally finds itself here. We find ourselves here, and we are as confused as a man who has fallen through a skylight and lost his memory at the same time. When we are able to sit up and think, we realize that we do not know where we came from, where we are going, or why we are here. By and by some one taps us on the shoulder and says, "You are here briefly; you don't come from anywhere; you are not going anywhere; and the thing for you to do is to have a good time while you are here." Some say that is the only philosophy you can have without religion.

But presently religion taps us on the shoulder and says, "You have a heavenly Father. You have an elderly Brother in the great past from whence you came. You have an immortal soul. You will live forever. While you are here I wish to teach you certain simple words. The first of these is *duty*. When you have learned to spell *duty*, I will ask you to pronounce it, and when you have learned that word I wish you to learn another word of four letters, *love*. When you have learned love, you can then forget all about duty, because as soon as you have learned love, duty will take care of itself."

Philosophy has wrestled with the question of existence for thousands of years and never has found an answer. Science has wrestled with the problem for a shorter period and has addressed to it all the intelligence and the resources and the courage and devotion that humanity is capable of. Far be it from me to join in any foolish or carping criticism of the great achievements of science, the benefits bestowed upon humanity, the wonderful things in the starry heavens revealed to us by the telescope, the marvelous worlds revealed by the microscope, the great fundamental lessons that science has taught us. These things I do not decry, but for all that it is a fact that science has turned little light on the problem of existence and never yet has answered any one of these three questions: whence? why? where? Concerning the origin and purpose and destiny of man it is silent.

The fact that anything whatever—even a stone—exists, raises unanswerable questions of whence and why. . . . The nature of life and, consequently, death is unknown.—Lodge, in *The Substance of Faith*, p. 10.

Let us admit, as scientific men, that of real origin, even

of the simplest thing we know nothing; not even of a pebble.—Lodge, in *Science and Immortality*, p. 26.

Science throws little light on the question of origin, destiny, and purpose, but religion comes to our aid, bringing the voice of one who knows the answer to that riddle, and while many things are not revealed, many things are revealed that help us to attack the problem. We see first the work of the creation of man under the hands of God. God is introduced as a Creator. Next, we see man's development towards a certain goal and stature, in the likeness of Christ. God appears as guide, friend, Father.

A Basis for a Philosophy of Life

Having put meaning into life and into the universe, religion reveals a basis for a philosophy—a sane and happy and wholesome philosophy of life. Religion does this, chiefly, I think, through its three great fundamental principles: the personality of God, the immortality of the human soul, and the free agency of man.

The first, the personality of God, brings to our attention a personal Creator, with whom we, as individuals, may hold communion and form relationship, one to whom we can look up, with Jesus Christ, though in the utmost humility and bowed down with a sense of our littleness, and say, "Our Father who art in heaven."

And the second of these, the great doctrine of the immortality of the human soul, assures us time, not only to perfect our communion with the Creator and establish our relationship, but also to develop those great resources and aspirations within us which mean absolutely nothing if we have but a short while to exist.

The third principle is the free agency of man, and it assures every man sometime, somewhere, opportunity and the right to purposefully and intelligently choose between that which is right and that which is wrong and become the Baptism of his own destiny.

These three furnish a basis for a philosophy of life, and without them there can be none that is worth the name. Take away religion, and what have you left? Nothing but materialism. Everything then is conceived as having come by chance—the world and mankind is a "cosmic accident." Man just happened—a very "interesting accident," but just an accident, a mechanical contrivance, coming into existence at birth, passing out forever at death. And if with the individual, so with the human race, sometime, somewhere coming to an end, the world to be left a sepulcher. What sort of philosophy of life can you build on that? You can build none worthy of man, and a natural reaction to material-

ism is the blackest and deepest despair of pessimism.

I will read you three extracts to-night from different writers who were materialistic and had not the faith in religion that furnishes a basis for a philosophy of life.

Despair of the Materialist

Huxley wrote: "It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell."

Darwin said: "It is an intolerable thought that man and all other sentient beings are doomed to complete annihilation after such long-continued, slow progress."

The third of these declarations is made in the language of the man of the street and is the most striking of them all. There came to Kansas City this past winter Clarence Darrow, a man of international fame as a criminal lawyer. He held a debate there with Doctor Durant in the Academy of Science Building on the question: "Is life worth living?" Darrow said it was not. These are the words that he uttered, the most sad and hopeless confession that has escaped the lips of man in this generation: "Can a man be happy in a madhouse? That is what the world is. I take life as it comes, because it is a senseless, fool thing that must be lived out, because I have too much sense to do such a messy thing as put a bullet through my brain." That was all that remained for him in the creed of materialism. You will find that strain of pessimism running through all the school of materialism in all ages. It may be stated in more cultured terms—the results are the same.

Can you build a sane philosophy of life on that? You cannot. The only escape materialism offers humanity is to make the most of the brief moment of consciousness and to go out and get the most of pleasure out of life. In other words, eat, drink, and be merry under the impression that to-morrow we shall die forever—the old philosophy of Epicureanism at its worst.

I think that even some of the materialists have perceived very clearly that without these three great principles of religion, the personality of God, immortality of the soul, and free agency, there cannot be conceived any adequate philosophy of morality or anything upon which the individual and society can build. No more striking confession was ever made, perhaps, than that made by Haeckel in his lecture delivered before the University of Berlin in 1905. He named these three principles and said that science has demonstrated that they are all false, and must be relegated from the realm of truth. But then he went on to make this most remarkable pro-

posal: "As imaginative creations, they retain a certain value in the world of poetry. Here they will . . . still have a high ethical and social value in the education of the young and in the organization of society."

A more striking confession of the impotency and poverty of materialism could scarcely be imagined. Having no ideals of its own, it must still have recourse to truths that it would fain destroy in order to find spiritual values for young people in particular and society in general. Haeckel would deny the truth of those three great doctrines and at the same time seek to retain their spiritual values. Why? Because he well knew that without them no admirable society could be developed, and that individually, young people in particular, in process of character development, would have no incentive to, or reason for, moral growth.

But these doctrines are either true or false; they are not mere poetry. Truth alone saves. These are true and great doctrines. They furnish a sound basis for a sane and wholesome philosophy of life and growth.

In the face of the black pessimism that Darrow voiced, comes the sublime declaration of the angel, "Fear not; for behold, I bring you good tidings of great joy, which shall be to *all* people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord." That is my text. That is one reason for religion. It puts meaning into the universe. It gives us a basis for a philosophy of life, of morality, of righteousness, of constructive living, individually and socially.

The Development of the Individual

Next, religion addresses itself to the task of redeeming and developing the individual soul. In past ages in many countries the individual did not amount to much. Kings and priests were sacred, but to be a man of itself did not amount to anything. The individual was lost in the mass, but Jesus Christ in his religion primarily addressed himself to the individual soul, "*You must be born again.*" He begins his work right there; he brings to light and to our attention the dignity and value of the individual soul.

Let me remind you of only two of Christ's parables—the parable of the lost sheep, for instance. There was a shepherd who had one hundred sheep. Ninety-nine were safe, but *one* sheep was lost, and the shepherd could not rest until he had found it. There was also a woman who had ten pieces of silver. Nine of them were safe, but *one*—not two, not three, not six—*one* of them was lost, and she could not rest until she had called in the neighbors and lighted the candle and searched and found it; and

so Jesus would have us understand that if there had been but one man in the world lost and all the rest safe, he would have to come and live and die in order to save that one. He addressed himself to the development of the individual human soul.

As an introduction I tried to remind you this morning that religion is a matter of growth and development. Jesus said to the individual, "You must be born again," and from there begins your religious growth. God said in the first chapter of Genesis, "Let us make man," or as the Inspired Version has it, "I, God, said unto mine only begotten Son, who was with me from the beginning, Let us make man." And the complement of that is found in the Ephesian letter, "Unto a perfect man, unto the measure of the stature of the fullness of Christ." That is the work of religion. It addresses itself to the development of the human soul.

The Development of the Collective Soul

In the fourth place religion undertakes the development of the collective soul or society. Man is naturally social or, as is sometimes said, gregarious. The statement is made in the Bible, "It is not good for man to be alone." That truth was written in nature first, later in the Bible. The most severe penalty is solitary confinement. The soul of man hungers and thirsts after social contact, and the old conception of religion, which was that to be religious one must retire and be a hermit and live in seclusion in the desert or the monastery or on the mountain and spend his time in prayer and meditation and fasting, was all wrong. That was thought to be a surrender to God. It was not. It was a surrender to the Devil. It was a surrender in this thing, that it was a retreat from life and the demands of life. It was a confession that they did not believe that religion was equal to the task of entering into all the affairs of life and meeting every one of them. They did not believe that it was strong enough to enter into business between two men and into the relationship between two brothers and between husband and wife; that the only thing it was good for was for the man who lived alone. It was a surrender and a retreat from the battlefield of life.

I am sure that our idea of the gathering does not contemplate any such surrender. It means a gathering out of the world of a people to live together in an organized society, a community, a people who carry religion into all the affairs of life. If religion is not equal to the strain of all the demands of life, it is not worth our while. Paul seemed to think that it was not quite equal to the strain of marriage. He said one had better not get married. He did make one concession, however; he said it was better to be married than to burn.

We believe that religion should be carried into all the affairs of life, into the home, that it should function between a man and his wife. I do not care to hear the testimony of the man or woman when religion does not function in their home. It should function between father and son, between mother and daughter, between brother and sister, between you and your neighbor, between you and the man you are doing business with. Religion addresses itself to the problem first of building up and saving the individual and afterwards the redemption of society or the group.

Justification of Religion

Religion, then, is justified on these four points: that it puts meaning into that which Haeckel termed "the riddle of the universe," which he said came by chance and had neither design nor purpose in it. It puts meaning into the universe and into the individual human life. It furnishes a basis for and an incentive to a sane and happy philosophy of life: "I bring you good tidings of great joy, which shall be to all people." It addresses itself to the redemption and development of the individual human soul. It addresses itself to the development of the collective soul or society.

And in this work of development I am reminded of a group of statuary by David Edstrom, called "Man Triumphant." It has four pieces in it representing that which the artist terms the four steps which man takes into life. First, "Thou must"; second, "I must"; third, "I desire"; and fourth, "I am." Did you ever when you were small have father or mother stand over you with a stick and say to you, "You *must* tell the truth about this thing?" And out of compulsion and fear of external force you told the truth when you wanted to lie. But a little later on in the course of your development, did there not come a time when something within you rose up and said, "I *must* tell the truth." You wanted to lie, but something in you would not let you. And a little later perhaps there came a time when you abhorred deceit and you came to love the truth. Then you could say, "I *desire* to tell the truth." Happily there will come a time when you can stand up and say, "I *am* the truth."

A primitive people may be driven by force of circumstances. They must exert themselves because of cold or hunger or because of arbitrary law. A little later something rises up within them which is superior to the external force and says, *I must*. And a little later there is a perception of truth and duty and desire and they say, *I desire*. But finally when truth and beauty become part of us and righteousness is habitual, when to do the right thing is grounded and drilled by discipline into every cell of

EDUCATIONAL

Home Building

[We present herewith a series of articles on home building, designed especially for those who are mothers or those who may sometime become mothers, but it is also adapted to fathers and to boys who may sometime become fathers.]

These may be made the basis for a course of study to be followed by the individual reader or in a class conducted by any of the organizations in connection with the church.

The articles appearing may be read separately or in connection with the outline course of study accompanying each article. However, we recommend a systematic purusal of the entire course as the method best adapted for a thorough appreciation of the course.—EDITORS.]

References

Following each article will appear an outline of study adapted to a textbook. If the course is to be pursued as a study course, the textbook should be purchased from the Herald Publishing House, Independence, Missouri. Order *Mothercraft Manual*, by Mary L. Read, price \$2.10 postpaid. Other references will be cited at the end of each chapter of the outline.

The Meaning of Parenthood

By Walter W. Smith

Perhaps no problem confronts the church, or the whole of society for that matter, with more serious consequence than the neglect of parental care over the childhood of our day. This evil has arisen very largely out of the changed conditions under which the American people now live. Time was when the father and mother could gather the children about the fireplace and spend the evening in converse calculated to make the children feel that father and mother were very wise and quite considerate. Family worship was then a simple thing. After the evening conversation and news review of local or general character, and time for rest came, father or

the brain and fiber of bone and muscle, then men can say, *I am*. And in the day when the people themselves become the incarnation and expression of duty and truth, they will be Godlike to the extent that they can say, *I am*. May religion function in our lives and do all that we wish it to do for us, is my prayer.

mother introduced a scripture reading followed by a word of good-night prayer.

But with our changed way of living, when families of more than three members usually are compelled to arise at various times to meet the industrial pressure of society, and return to the home at uncertain hours, gathering about the hearthstone, figuratively or literally, is not an easy matter. Because of the spread of news by the newspaper, the multiplied diversity of interests where in one family are found sometimes as many as four or five different lines of endeavor, the home solidarity is not easily preserved.

When America arose to first place among the great nations of the world in politics, in science and industry, the home was the chief seat of activity. It was the center of industry. It was the point from which education, culture, and religion radiated. If we are to preserve our place as a nation, if we are to fulfill our mission as a church, we must preserve the home. It has been well said, and we might adopt it as a slogan: "The home is the foundation of Zion, and the child the chief asset." Of course we are all agreed that the child is the chief asset, not only of the home but of society. All progress is made in childhood. If we could but save one generation and leave it equipped properly in knowledge, in attitudes, and habits, we should indeed regenerate the world and bring in the millennium.

Scope of the Work

The scope of work here undertaken, viz, training for better parenthood, is indeed very large. Miss Read has stated it so concisely in the *Mothercraft Manual* that I can do no better than quote her words: "Mothercraft is the skillful, practical doing of all that is involved in the nourishing and training of children, in a sympathetic, happy, religious spirit." It is, and must ever continue to be, the mother's job to care for the young child, and nurture and bring him up. However, in this connection it must not be forgotten that there are two parents, and it is very important that the father have a sympathetic and understanding attitude. Many of the difficulties that confront the mother of small children could be instantly removed by the proper attitude on the part of the father and chief provider.

God has endowed parents with certain instincts. These instincts are the result of the past experiences of the race. They simply determine what general activities are given pressure. It is very painful to any mother to be separated from her child. It brings excruciating torture to the father to see the child unprovided for, to see it without shelter, food, and protection. These instincts, however, are not sufficient. They must be supplemented, in an intel-

ligent being like man, with fundamental knowledge regarding the activities involved in the nurture and development of the child. This is the problem of mothercraft and parent teaching.

Importance of the Child

We have already mentioned the importance of the child. We ought to say further that just as clay when soft and plastic is easily molded and made into the diverse forms of useful articles which when dried or baked become infinitely more difficult of changing—and certainly the general use to which the article was intended to be put is well determined before it is burned in the kiln—so is the child. The long period of infancy and the plasticity of childhood mean precisely the same. This is the period in which the child may easily and freely be molded and fashioned into the kind of implement of which society will surely be in need. This is not to say that when a man or woman is thirty or forty years old they may not improve their lives, but it is to say that it is very difficult to change the general trend of life without breaking or ruining the life after one is mature in thought and habit. This means, of course, that whatever great change and definite equipment we have in mind or believe ought to be done must be done in the childhood of the generation.

Opportunity of the Parents

Much of this work has been left to the school because parents have been unequipped for the task. I think it is a well-known fact that the school is an enlargement of one of the natural family duties. It is the operation of a family activity which can better be done in the school with specialized help than in the home under our present system and situation. But the child is six years old before he enters the school, and even if we include in the school the kindergarten which is not yet common among us, the child would be four or five years old before he came under the influence of specially equipped teachers. These first three or four years are the most important period of childhood from the standpoint of direction in life equipment and attitudes. Do you know that a child at three years of age has well-formed habits of life, reacts to his environment already in quite a definite fashion, has a working knowledge of one or more languages (among us in English-speaking communities, one; in some borderlands or in mixed families where two languages are spoken, he may know two quite well), and all this before the child has gone out of the home? You can see, therefore, the grave importance of parent-teaching, for in most instances by four or five years the child is quite fixed in his attitudes and habits of life. The regard he has for the rights of others, the re-

gard he has for the truth, the regard he has for decency, the regard he has for the things that are beautiful as compared with things that are ugly, and so on, most of the sentiments and attitudes towards life are well-established before the child goes out of the home; and even then when the child does go out to kindergarten for a half day or to school for a half day or a whole session, he is still under the care of the parents more than half his waking time and all his other time. So that even if the school were perfect and the change in living conditions as fixed as they are, even after school life begins, the influence of the home would far outweigh the school.

Preparation and Responsibility of Parenthood

It is an accepted fact that those who would teach school must make preparation. They are going to teach English, mathematics, physiology, history, and what not. For this they are required to pass examinations on the matter they are going to teach as well as pass certain tests on morals and citizenship. All this preparation to care for the child less than half his waking time, while the parent, up until the child is four or five years of age, cares for him all the time and after this period more than half his waking time, and all this without consideration of preparation. It would seem that the church and society in general would demand that some consideration be given to the most important function performed by man. If the ideals of the church, or society in general, are to persist, it must be by the equipment, preparation, and training of the young to enter into, take part in, and eventually become the church and society itself.

Better-Parent Teaching

This leads to the problem before us, the problem of better-parent teaching. By this we mean the equipment from any and all sources which may in any way qualify the mother and father of the young child to mold and shape and fix his destiny so as to leave a better generation than the one now occupying. It means in fact the definite equipment of those who are now parents for the nurture and shaping of these young plastic creatures for the activities that will certainly fall upon them. This better-parent teaching means more than this. It means that young men and women who are the prospective fathers and mothers of the next generation should be acquainted with the grave responsibility, as well as the joy and happiness of parenthood. It means that we ought to take into consideration the most vital function of society and intelligently prepare for the same instead of trusting to blind instinct to raise generation after generation of human beings on the basis of animal selection. This is putting it very bluntly, but it is meeting a very great need in

a very plain and frank manner. If men are to rise towards God as the result of there being resident within them the power of reason and spiritual guidance, they must make better equipment for parenthood than do the animals.

Brighter Prospect

The Mothercraft Manual is a brief and concise statement of the various problems that confront us in childhood. It deals with the home, the family, the child—its care, physical, mental, and spiritual. It deals with the problem of what a mother should do in caring for her child in all these ways. It takes up in a plain and straightforward manner, the question of marriage, of parenthood, of the care and nurture of the infant. It opens the way to a further and deeper discussion to those who care to go further and makes plain to those who will carefully study this text the vital importance of the child. Certainly if we discover the importance of the child, since it is the business of the parent imposed by nature to care for the child, parenthood becomes very much enhanced. It is not an accidental act thrust upon us unknowingly, but a part of God's divine institution for peopling the earth with a better race with enlarged opportunities and with brighter prospects of a realization of our hopes.

Outline of Course of Study

(Questions have been selected from manuals, Mothercraft, by Etta Hunt, 10 cents, and Mothercraft for Girls, by Alice Mae Burgess, 15 cents. Both manuals may be obtained at the Herald Publishing House, Independence, Missouri, if desired.)

CHAPTER I

Mothercraft; Its Meaning, Scope, and Spirit

1. What is the thought expressed in the quotations at the beginning of the chapter?
2. Define mothercraft.
3. Many in the past have claimed that mothering is an instinct. How would you disprove this statement?
4. Why is there a need for qualified motherhood and fatherhood?
5. Compare the training in mothercraft with that in other vocations.
6. What does mothercraft require? What is meant by each of these terms?
7. What are some of the things a father should know?
8. Would you talk with the boy and girl about parenthood and homes of their own? Why?
9. Give the statistics on the following: percentage of women in America who are married and have care of children; number of children under six years of age that are under the care of women; number between ages of five and fifteen.
10. What is the new ideal in education?

A recent article is entitled "Music, 'Youngest of the Arts,' is going to the dogs."

Since jazz has become so popular we wonder who are the dogs?

CONFERENCE REPORTS

REPORTS OF QUORUM OF TWELVE

D. T. WILLIAMS

To the Presidency: Having been appointed to the British Isles Mission at the close of last General Conference, I left home on December 26 for my field of labor. Taking boat from New York January 2, I landed in Southampton the 10th of the same month.

I entered upon my activities without any previous experience in this character of work, and for a time I progressed slowly and cautiously. As the time passed, however, and I became more certain of my standing and more fully acquainted with my task, I attained to a greater surety of mind and positiveness of action.

My experiences in this mission—some pleasant and some otherwise—I feel have given me a more wholesome vision of the tremendous task that lies before us as a church as well as a clear insight into the dire need of the race for the social program that we as a church possess at least in theory. May God hasten the day when the theory shall have been materialized.

I find that our people, being partakers of the common lot of the common people, are affected in the ordinary course of events as are their neighbors. The present status of the masses of Great Britain from the standpoint of industrial conditions is not favorable. This has its reflex action in our church work in more ways than one.

At the present there are about 2,000,000 unemployed in Great Britain; 1,700,000 of these are receiving government dole. This is affecting directly from 6,000,000 to 8,000,000 people who under ordinary conditions are dependent upon these workless workers. Indirectly millions of others are affected. In fact, the whole nation feels the weight of this terrible burden. The people of this great nation are to be congratulated upon the fortitude with which they undertake the vast post-war tasks that have come to them.

There are many hindrances to missionary work in the mission. That which hinders more directly, however, is the deeply ingrained prejudice. Periodically campaigns are put on against what the propagators are pleased to call "Mormonism," which in the popular minds means any who call themselves Latter Day Saints. Every medium of publicity is used in spreading this propaganda—newspapers, magazines, books, platform, pulpit, and screen. This has been so successfully carried on that to-day to advertise our services is to invite the public to stay away rather than to attend. Such are the results that newspaper notices, door-to-door advertising, and tract distribution seem to be altogether without favorable results—money, time, and effort spent in vain.

The only avenue through which we seem to be able to affect this wall of adamant is personal work with friends and relatives. This of itself I need not say is a slow way to travel, but being the only course left open, we must learn to follow it with the greatest degree of efficiency if we are to accomplish anything in the way of proselytizing in the mission.

To do any real missionary work, then, in this land, I am of the opinion that we must train our people in the art of approaching their neighbors, friends, and relatives to the end of inducing them to their church services. This is a great undertaking in itself, one which will require talent, time, and effort to accomplish. Such a training, I am sure, would be a very wholesome experience for our people in any part of the world, but under the conditions existing in Great Britain it becomes an essential to our progress.

I digress just here to call your attention to my position set forth on domestic missionary work in the paper which was distributed to the members of the Quorum of Twelve and a copy of which I handed to you just previous to my taking journey to Europe. I have not changed my opinions in this regard; rather I am more fully convinced that such a program is an absolute necessity to our progress. I trust that before the coming conference shall have become history that something will be done looking toward accomplishment in this direction.

If missionary work is to be prosecuted with a greater degree of success in the British Isles, I am convinced that we must make more use of our British brethren in the effort. The

British missionary having the same national sympathies and ideals as the people whom we would be seeking to serve, would have a greater power of approach than a foreigner.

My association with the Saints and ministry of the British Isles, has been very congenial. They are indeed a hospitable people; I was made to feel very welcome in their homes. I pray that conditions may be so effected as to make the gospel of more power in the nation.

MYRON A. MCCONLEY

To the First Presidency: During the conference year, it has been my privilege to assist in advancing the cause in Australia and New Zealand. And while I cannot report any phenomenal developments, yet there has been a healthy growth. The spirit of the Master is working among the people in those lands, even as elsewhere.

In packing my trunks to return to America, my diary for the latter part of 1922 has been mislaid so I cannot give total statistics of my personal labors, except during the period from January 1 to August 20, which are as follows:

Sermons preached	85
In charge	28
Assisted	7
Other services	56
Total services	176
Baptisms	5
Ordained	4
Administered to sick	26
Pastoral visits	40
Conferences presided over	3

As Australia is about the same size as the United States, and New Zealand is 1,200 miles from it, vast distances have been covered in traveling, which though expensive and tiresome, seemed unavoidable. Since October 1, 1922, I have traveled about 100 miles by stage, 2,400 miles steerage by water and over 6,000 miles by rail, not including the return trip to America.

Following is a brief survey of the work in the various fields:

Queensland

Thus far the work has only been introduced into the southern part of this vast state. Elder A. J. Corbett, acting as district president and pastor of the Brisbane Branch has cooperated with Elder E. A. H. Peisker, the missionary supervisor, in advancing the cause. And while the results are not all that we wish for, yet progress has been made.

Originally there were three branches, but for some time the Wondai Branch has acted as a group, with only irregular services being held.

Queensland has been undergoing a severe drought which has tended toward a further scattering of our forces, so that now the Inverlaw Branch is but a shadow of its former self by reason of removals. But the pastor, Elder A. L. Loving, a school-teacher, has stuck to his task, and drives eight miles back and forth each Sunday to care for the few Saints still remaining.

The Brisbane Branch is doing much better, and an addition is being made to their church, which will just about double its capacity.

There are many Saints scattered in different parts of this state, whose homes we trust may prove a nucleus from which growth may be effected.

New South Wales

This state still retains the lead in numbers and has two live districts. The Northern District has 6 branches with a membership of about 500, and is presided over by Elder George H. Parker, a school-teacher. The Southern District has 7 branches with a membership of 725 and is presided over by Elder George Stewart, a bootmaker.

In addition to his duties as editor of the *Gospel Standard* Elder W. J. Haworth has acted as missionary supervisor for the state. Either of these is a man's work, and the brother is overtaxed in trying to care for both.

Bishop George Lewis has visited almost every branch in New South Wales, as well as those in Queensland and New Zealand. Recently finances in Australia have fallen behind, but it is hoped they will soon recover.

Evangelist Gresty, accompanied by his noble wife, has done good work among the branches. Elder James W. Davis has

labored successfully in the Newcastle District and also in the southern part of the northern district. In addition to his ministerial work, he has painted most of the churches in his field.

Elder W. J. Vaughan has labored in the Newcastle District since returning from West Australia, and has recently purchased a motorcycle in order more effectively to carry on his work.

Elder A. V. Robinson has his family comfortably located in the mission cottage at Argents Hill, and in company with Elder S. W. Ballard has been assigned about three hundred miles of the north coast. The Argents Hill Branch has provided them a buggy and team of ponies and we expect good returns from their labors.

The new branch at Bowraville has recently purchased a site for a building, and we hope they may have a home for worship in the near future.

Branch organization is near at hand in several places and the work is onward in New South Wales.

Victoria

This state has only one district with 6 branches and 1 organized group, numbering about 400. Elder A. C. Barmore has acted as district president and pastor of the principal branch in Melbourne, while Elder E. H. Davies has supervised the missionary work. The brethren have cooperated in their labors with good results.

At present the work in the city of Melbourne is undergoing a realignment due to the shifting of our scene of operations. The Richmond church is up for sale, and two new churches are contemplated in two of the growing suburbs on sites that have already been purchased. New life and vigor in the work is already manifest.

Hastings Branch, the mother branch of the district, has been quiescent for several years, but under younger officers is taking on new life and moving forward.

Though present conditions are far from ideal, the future prospects of the work are good.

Elder C. A. Butterworth is unable to do much ministerial work on account of his health. He continues to live at Geelong and labor as his health will permit.

South Australia

Our work has not yet been introduced outside of Adelaide, the capital of this state. The membership of the Adelaide Branch is about 125 and under the care of Elder H. I. Velt, it is making considerable progress. During the past year, in addition to a considerable sum of tithing, they paid one hundred pounds on their church debt. We have some good members living in various parts of the state, and with additional missionary help, good results are certain.

West Australia

This state is so far distant from the rest of the mission that it has suffered from isolation. The only branch is in Perth, the capital, with a neat little church and a membership of 63, which is ably presided over by Elder Aub Robinson.

The nearest branch is Adelaide, 1,686 miles away, and to attend mission conference, one must go to Sydney, 3,000 miles away. Only intermittent labor has been given this part of the mission and no general officer of the church had visited it previous to my going there last May, during a period of seven years.

There was formerly a branch at Kalgoorlie in the gold fields, 300 miles from Perth. But as the mines have played out, removals have taken place until only a few members remain there. I sent Elder George Millard there in 1922 to try to rebuild the work, and he conducted a mission Sunday school there for several months with indifferent success.

I also sent Elder W. J. Vaughan to Perth in 1922 to make that point his headquarters and try to extend the work. But he had to return to New South Wales about Christmas time. Elder Millard then proceeded to Perth, where he labored until my visit there, diligently seeking to advance the cause. On account of conditions he has resumed secular labor, so now we have no conference appointee in that part of the mission. A splendid field awaits our development in the agricultural districts of the state.

New Zealand

There are two branches in New Zealand, one at Auckland on the North Island and one at Dunedin on the South Island,

eight hundred miles away. The latter branch is the older, but has almost been depleted by removals. On account of the few left to bear the expense, the public meeting place was given up, and for some time meetings have been held in private homes. Elder Hall, the branch president, has continued faithfully at his task, and in March, 1923, Elder J. R. Taylor was transferred from the Newcastle District and sent to Dunedin where he has been zealously engaged in missionary work. Arrangements are being made for a public hall and an effort will be made to revive the work there.

At Auckland, we had been paying high rent for inadequate mission quarters for five years. Last October, with the concurrence of the Presiding Bishopric, a loan of ten hundred fifty pounds for ten years at five per cent was effected from a brother in New South Wales. Bishop Lewis and I went to Auckland, purchased a building site and erected a mission headquarters building, which provides ample living quarters for two missionaries' families and also provides a meeting place for the branch. Elders Jones, Loving, Robinson, and the writer acted as workmen on the building. Elder Murdoch did the plumbing, and a good building was thus secured at a minimum expense. This has had a beneficial effect upon the Auckland Branch, which continues under the direction of Elder J. H. Jones, who also acts as mission supervisor for New Zealand.

Two tracts have been translated and printed in the Maori language and arrangements for the purchase of a traveling outfit for Elder A. L. Loving have been completed. The brother has secured a stereopticon lantern, and with this added equipment we are hoping for advancement in the Maori work.

Brother Harold Thompson went to Auckland at his own expense last March and expects to spend a few months with Elder Loving in the Maori work next summer (September to December).

The Departments

Sister Barmore has done much, as head of the Women's Department of the mission to advance the cause, visiting extensively in New South Wales and New Zealand.

Sister James W. Davis, as mission Sunday school superintendent, has stimulated the work and increased its efficiency, though her personal labors have been confined to New South Wales. Since January 1, she has also edited the departmental page of the *Gospel Standard*.

Sister M. A. McConley has traveled extensively and sought to increase interest in the Department of Recreation and Expression as well as acting as a field worker for the Women's Department.

I greatly appreciate the faithful labors performed by the local workers, as well as the conference appointees, and in severing my connection with the mission, I do so with regrets. It has been a pleasure for me to be associated with them in the work.

Opportunity is knocking at our door and crying for more workers. Praying that the day may soon come when they may go forth with a greater endowment of power than is now enjoyed, and for the early realization of our Zionistic ideals.

HILO, HAWAII, August 20, 1923.

J. A. GILLEN

First Presidency; Dear Brethren: As a report of my labors for the year I submit the following:

Besides the lectures delivered to the class in religious education at Graceland, I held a short series of meetings in Saint Louis. I cannot say that this meeting was specially of the missionary type as I felt disposed to direct my efforts more particularly to the Saints.

Have labored since conference in western Iowa, particularly Council Bluffs; also held a series of meetings in South Omaha as well as preaching in Omaha at Easter time.

Just before Christmas I spent two weeks in the Far West Stake, holding meetings in Saint Joseph, First Branch; South Saint Joseph; the third branch, and also at the mission which was under the immediate direction of Brother Coventry Archibald. Following this I went to Stewartsville and some near-by places. I attended the conference at Joplin, Spring River District.

Soon after the holidays at the request of the officers of the Stewartsville Branch I returned to that branch where I conducted a series of meetings and was ably supported by not only the officers but a splendid response was given by the membership, particularly the young people. I should like to

give Stewartsville a return engagement some time in the future. Following this meeting I delivered a series of lectures or sermons to the young people in Des Moines; am glad to know that Brother D. E. Dowker is in Des Moines, as there is some splendid talent there.

Next of importance was the Young People's Convention at Lamoni; at this place I was supported in the missionary phase of the work by T. W. Williams and J. F. Garver. Of this I will say but little, as it is known throughout the church what a wonderful time was had; a great gathering with a splendid spirit.

It was now time to enter into the work of reunions as assigned me. I began at Fargo, stopping en route for a day or so at Minneapolis, where I was greeted with a full house every meeting; was loath to leave because of the opportunities for labor. I remained throughout the reunion at Fargo, following which I spent a few days near Burlington, North Dakota. While there I was the guest of Brother and Sister M. D. Graham. From here I passed to Spokane where I found the Saints wrapped in gloom occasioned by the tragic death of the daughter of our Brother Oscar Case, who met her death by drowning in the Columbia River. At their request I remained longer than I had planned, as it was desired that I preach the sermon.

The following reunions were attended in the order named: Portland; Irvington, in Northern California District; Hermosa Beach, in Southern California; and Eastern Colorado, at Colorado Springs.

I have preached about one hundred sixty sermons, baptized six, responded to the usual calls for administration, blessing children, etc.

In conclusion will say that I have enjoyed the reunions because of the splendid spirit prevailing in practically all of these meetings, and the desire on the part of the people to do right and to respond to the particular duties coming to them.

May the Lord bless the church and her Zion.

INDEPENDENCE, MISSOURI, September 10, 1923.

E. J. GLEAZER

First Presidency; Dear Brethren: During the year I have endeavored to keep in close touch with your office, so a lengthy report at this time will not be necessary.

I returned from conference to complete my semester's work at Harvard. During the months of November, December, and January my labors were confined largely to the Southern New England District. I did what I could to direct the missionary work in the Eastern Mission by correspondence. During this period I attempted to enthrone the local forces for missionary work. We could not improve our organization in the Southern New England District because the local forces were carrying both the missionary and local burden. We continued to operate our four missions, two of which have since been organized into branches.

Early in February I went to Eastern Maine because of the urgent calls for assistance. We had planned to conduct several series of meetings and organize the local forces wherever possible for missionary activities. We held several services in Jonesport and then the severe weather forced us to postpone further activities in Maine during the winter.

Returning from Maine I journeyed to the New York and Philadelphia District where I visited every branch. In four branches I conducted a week's meetings. In the other branches I would occupy for several evenings. I found the local work at low ebb and I did what I could to revive the interest. Little was accomplished along missionary lines because of scarcity of qualified material. It was very apparent that the local work was suffering for leaders and under the conditions I could do little organizing for missionary work. I did succeed in securing the services of Elder Mottashed for missionary supervisor. However, it was only a few weeks later that he was transferred to Detroit.

Early in May I returned to Maine. This time I succeeded in visiting every branch and mission now active. I conducted a series of meetings in practically every branch and had nice crowds and fair interest. Maine needs help, and I am satisfied that if we can send them assistance many will be baptized. It is easy to get a hearing in Maine. We have more openings than we can fill. For the present we can expect little assistance from the local brethren. They cannot fill the openings. Possibly in time we can educate a force of local missionaries in Maine, but at present there are none.

Western Maine must have a missionary supervisor; also,

a district president. Elder Newman Wilson has requested to be released from the field because of illness. Western Maine offers a wonderful opportunity for missionary work but we must have a man to direct this department. I suggested in a former letter that if we can send a man to take over the work of the district that he should make his headquarters in Stonington and direct the local work there.

Southern New England District needs a missionary supervisor. Besides it is wisdom that a pastor be sent to Providence to care for that branch.

New York and Philadelphia District should not be neglected. They cannot get along very well without a missionary supervisor. There is plenty of material to be organized there if we can send them a man. I would also recommend that if possible a man be sent either to preside in the district or to care for the work in Brooklyn so that Elder Squire might find it possible to devote more time to the needs of the district.

Attached is a statistical report for the conference year.

I pray that God's blessing may be upon our efforts and that the coming year may be more successful.

WEST SOMERVILLE, MASSACHUSETTS, September 5, 1923.

T. W. WILLIAMS

Following the conference of 1922 I returned to the Pacific Coast in harmony with instructions of the Presidency. I busied myself in making survey of the various local churches, securing data as to available ministerial material which could be enlisted for an intensive local missionary effort.

Several times I was called to Northern California. While in San Francisco, officials and members of the branch united in requesting me to come to their city and hold a special missionary series of meetings. They were quite anxious to advertise our work and to interest nonmembers.

I conferred with the district president. He concurred and urged me to respond to San Francisco's call. I did so. I held several meetings with the local priesthood. The branch appointed a committee to supervise the organization of the publicity campaign. We secured the Native Sons Hall in the heart of the city. We extensively advertised the meetings. We enlisted the services of every available member of the church. The church membership in San Francisco, Oakland, and other places stood loyally by our effort. According to the unanimous verdict of branch officials and members good was accomplished.

On the advice of the Presidency I went east in June to assist in arousing interest in the Young People's Convention. I visited all of the central stakes, preaching in the principal places. I remained for the convention, filling my appointments on the program.

I returned to the coast. I had been away from home almost continuously for five years. Most of this time was spent in foreign lands. My personal affairs demanded attention. I have not been idle, however, but have given attention to my church work as well.

I was asked by the local committee to assume the presidency of the reunion committee and later selected to preside over the Southern California reunion. I tried to do what I could to make the reunion a success. I have been holding a series of meetings in the eastern part of the city since the reunion with varying results. Have visited San Diego twice and assisted the membership in that city to secure a desirable church home.

I have absolute faith in the truth of this latter-day work. I believe that we should do all in our power to retain and uphold the faith of our fathers. I believe the church can do no greater thing than to emphasize those features of church activity which underly our success as a divine institution.

P. M. HANSON

First Presidency; Dear Brethren: The following is submitted in response to your request of August 8:

During the year I have labored chiefly in Illinois and Michigan. A comparison of the present missionary status of these two States with what was accomplished some years ago presents anything but an encouraging picture. I hope that the joy of service of former years may return.

CHICAGO, ILLINOIS, September 3, 1923.

ROY S. BUDD

To the First Presidency: Since November 1, 1922, I have labored as an apostle under the direction of the First Presidency. My labor has taken me into five different States;

however the greater part of my time has been spent in the State of Oklahoma.

I have enjoyed my work very much, though handicapped to some extent because of a failure to thoroughly understand the task before me since the entire field of labor was new. I have spent most of the time in actual missionary efforts with some of the other brethren. Some of my efforts have been purely experimental, hence I have not met with the results obtained from following a tried and true program. Regardless of the fact that a number of my schemes proved fruitless the experience was encouraging, and by the trial and error method I feel myself on a firmer foundation.

During the ten months I have preached two hundred and fifteen sermons and have baptized seventeen persons. When possible I have avoided baptisms, and have found it is encouraging to local men as well as seventies to give them the privilege of doing the baptizing. The people in most places are hungering for something. It is our job to prove to them that we have that something.

In general I have found the Saints very optimistic and anxious to go forward. Zion seems to be the watchword in most places. Wherever I have found the Saints cold and indifferent I have also found a cold, indifferent priesthood. Leadership is what the Saints, and in fact the people at large, are seeking and must find if they reach Zionie conditions.

If those whom I have administered to have been strengthened and their faith and vision increased as I have been strengthened and my faith and vision increased, I feel my efforts have not been in vain.

INDEPENDENCE, MISSOURI, August 29, 1923.

J. F. CURTIS

President F. M. Smith; Dear Brother: As requested by you, I am sending my report for the year ending September 1.

I have labored some in Missouri but most of my work has been performed in the field assigned me, Ohio, Kentucky, and Indiana. I did not get into Kentucky, but by request of the reunion committee, I was present at the Chatham, London, and Toronto reunions in Canada. Besides these I was also at the Port Huron, Michigan, and Kirtland, Ohio, reunions.

In addition to other church work, I have organized the local priesthood for missionary work wherever possible, and have tried to encourage the Saints and especially the priesthood to more active work.

I have preached 212 times, and have assisted and attended many other services. Baptized six persons, confirmed 11, ordained three elders and one priest. Organized two branches, one at Saint Marys, Ohio, the other at Lakewood, Ohio.

I have been blessed of the Master in my labors, and hope to continue faithful unto the end.

INDEPENDENCE, MISSOURI, August 28, 1923.

JOHN F. GARVER

The First Presidency; Brethren of the Presidency: I undertake with appreciation my annual report. I wish I might make it all it ought to be, and no more. This shall be my endeavor.

I Catch a New Vision

The circumstances under which I was required to take up work in the Quorum of Twelve at the last conference were as you know, rather unfortunate. With these things fresh in mind, it was some weeks before I could strike anything like a stride. Receding with time, the things I mention gradually gave place for the new work before me, which has taken on more in the way of definiteness, with a magnitude I had not thought possible. And with the feel of the new work, there has come a vision and a spirit of readiness for the fray which gives promise of a qualification, shall I find the time for the study I feel it necessary to do, and may I remain humble and fill my heart with love.

I shall not enumerate experiences, contenting myself with saying I have, especially the past ninety days, enjoyed a divine leading, a breadth of understanding, and a heavenly communion quite beyond my fondest hopes. Indeed, knowing in the light of certain past experiences something of the feel of the endowment, I am privileged to say, I have at times rested in my work under what I understand to be that great illumination and quickener, which shall in the days of our full preparation and devotion open the windows of heaven for the pouring out of the things we cannot of ourselves attain, that God's work shall not have lack from one infinity.

Supervising in Iowa

You will recall that I was assigned the task of organizing the Iowa local forces for missionary work in connection with the missionaries assigned to this field. After a rather definite understanding with President Smith, which confirmed me in the previous conviction we should undertake this work so far as practicable through the supervising seventy, I took it up along these lines.

Charles F. Putnam was supervising in Little Sioux, Pottawattamie, Gallands Grove, and Fremont. By appointment I met him personally in all four districts, and in each instance presented him as supervisor, the man on the field, urging the men to rally in a cooperative effort for the bearing of the witness which must be ours if the gospel is to be effectually declared to all men. The work has been quickened in Fremont, Pottawattamie, and Little Sioux, though I shall have to say not to the extent it ought to be.

J. R. Lentell, supervising in Lamoni Stake and Des Moines District, I met with the men in each territory, leaving him to carry the work forward with their cooperation. Neither in these districts has the cause been advanced in this regard as we must do if we are to discharge our full obligations.

There is no supervision in Nauvoo. I visited this district, urged upon the men the need of a quickening, and asked C. J. Smith to represent me in the day-to-day effort to get the local men out. He has done what he could willingly, and with some little success.

In Eastern Iowa we have neither supervisor nor missionary. I was to have been in this field in June, but certain interests held me at Independence at the time of their conference at Waterloo, so I was required to send Bishop Carmichael to help in the conference. This was my only endeavor for Eastern Iowa.

The endeavor to work through the supervisor is slower, but I feel in the end will be better since it will develop these men who take to it for a fuller work in this connection.

I have visited in Iowa, Moorhead, Pisgah, Thurman, Shenandoah, Council Bluffs, Sioux City, Dow City, Des Moines three times, Burlington, Woodbine, and Mondamin, and have helped with the work at Lamoni and in surrounding branches. Have attended conferences in Lamoni Stake three times, in Little Sioux twice, and once each in Pottawattamie, Gallands Grove, and Nauvoo.

I Have Been Busy

In my work I have made ten visits to Independence, which has kept me in frequent personal touch with the First Presidency, which I have appreciated very much, and which has been a help to me in my work; and in addition I have been many times in consultation with F. M. McDowell of the First Presidency which I feel has been mutually beneficial.

Since March 10, I have made four trips to Wisconsin, once for the Northern District reunion in July, once for the Southern District reunion in August, twice to represent the church in difficulties in the Northern District. In connection with these visits, I dedicated the church at Madison, March 11, visited the Evansville Branch of the Southern District, and each of the four branches of the Northern District, preaching in each branch, and conducting a series of special meetings at Chetek in March, in company with R. V. Hopkins, who was a very great help in the matter of difficulties above mentioned, and which have been reported to your office. While in the North in May, I visited the Minneapolis Branch, and visited again there in July.

I have preached seventy-eight sermons since the conference, and delivered two series of lectures before the class in religious education at Graceland College, one on the atonement, and one on missionary work. Have attended and assisted in reunions at Lamoni, Iowa, and Galva, Illinois, besides the Wisconsin reunions already referred to.

In all, I have spent in the ten months, November to August inclusive, one hundred sixty actual days in the field, and this in addition to the work done in Lamoni Stake, which has been considerable. I have had, too, quite a heavy correspondence growing out of my apostleship, and have given it careful attention. When it is remembered that on top of this, and the other work I have mentioned, I have looked after the *Ensign*, you will discern I have not been idle.

The *Ensign*

Speaking of the *Ensign*, I may say I have enjoyed it very much. I feel the need, however, of giving it a little closer attention, if I am to be continued, and I hope I may be for

a time at least. If continued, I should do some reading and observation to acquaint me with methods of missionary work in other bodies, and of successful methods in our own ranks. This might entail a bit of travel, but I feel it would be justified both in connection with my *Ensign* work, and in my other missionary work for the church. I have spoken with President Smith of these matters, and have his concurrence in plans only tentatively drawn.

Our First Work

If I might be indulged in a few further suggestions, I would say, my observations among the people, my intelligence, and my heart, all as I believe quickened by the Spirit of God, lead me to say my conviction is our first work as a church at this time is to push to a realization our economic program. Let the call to our people in this thing be continued. Let those who will be established in temporal stewardships. Let organizations multiply. Let us make ready for the gathering. Let us call our people in where it is deemed wise and for the best interest of the work. Let us have faith. Let us make bold. Let us dare and do. It is the hastening time. Let us not fail God nor man. We then must quicken our step in the matter of our Zion program.

Second in importance I would say is the further qualification of our forces, one and all, membership as well as ministry, for the multitudinous and complex obligations our new social order will impose upon us, and our ministry to the world demand. Let our educational program then go on apace, and may God lead us along right lines, as I am sure he will, to our full unfoldment for his great cause among men.

I have put these two first, our Zion program and our educational work, when some might expect me from my appointment to put first the missionary work of the church; for the pushing of our missionary work I name last. To be more exact, the missionary work I seem to name last, for I know beyond a doubt that this is the quickest way to develop a sure and effectual missionary policy—to organize our forces and develop them, not for missionary work, not for local work, not for the new social order, but for all these together, in the midst of which we shall have not only the qualifications for missionary work, but the vision and the disposition and the ability and the means and the demonstration in a people themselves redeemed and working for a mighty corporate witness as well as declaration that will move the world to God as no preaching alone can do.

Oh! may God help us to wisdom, and to zeal, and to efficiency, that his mighty truth may roll forth everywhere to the honest of earth who so sorely need it, and who will accept it gladly, once we are qualified to present it, and ready to assimilate them in that new social order, in the which all shall be for each of them, even as it shall be in their hearts when they come to us to each of them for all of us.

LAMONI, IOWA, September 6, 1923.

F. HENRY EDWARDS

The First Presidency; Dear Brethren: During the conference year 1922-23 I have acted as secretary of the Quorum of Twelve, and as "Office Man." In addition to the attention I have been able to give to the needs of the general missionary force because of my location at the Center Place I have responded to every request made of me by your quorum for work in various centers, attending conferences, reporting on conditions, etc. During the past six weeks I have visited six of the reunions to which I was appointed; Alabama, Florida, Lamoni, Pottawattamie, and Fremont, Gallands Grove, and Little Sioux, and Nauvoo, and have rendered such assistance as was within my power.

At your request I have acted as a member of the committee on the selection of religious education students, had partial direction of the programs broadcasted from the radio station now owned and operated by the church in Independence, have given some attention to our work in the various colleges and universities of the country, and have participated in the work of the reunion committee. Whenever called upon I have conferred with your quorum and other members of the Twelve regarding the general work of the church. During the past few months I have contributed regularly to the *Ensign*, and infrequently to the *Herald*.

In my work I have been blessed of the Lord, and have been grateful for this and for the assistance and counsel of my brethren. I am optimistic regarding the future, anxious to

work where I can be of the greatest service, and willing to go wherever the quorum having jurisdiction is directed to send me.

INDEPENDENCE, MISSOURI, September 1, 1923.

JOHN W. RUSHTON

To the First Presidency; Greetings: Responsive to your request for report of the year's labor contained in your note of the 8th instant, I hasten to supply the particulars.

Owing to not having available the portions of my diary containing the details and statistics, I can only present a summary.

Included in the report is my program extending through the schedule I have prepared until September 11.

Herewith I submit report of my official labors during the conference year ending September 30, 1923.

At the close of the conference of 1922 it was suggested by a member of the First Presidency that I labor in the Eastern States, beginning with the new year and in the interim between conference and the new year do what I could in the Southern California District. Agreeably to this instruction I labored in California, which included a series of special services in Long Beach. However, without any reasons being given, the appointment to the Eastern States was canceled; and I was requested to labor in Eastern Colorado District.

From the district conference held at Fort Collins towards the end of February until the end of May my time was spent in that part of the field preaching and seeking to organize the work in harmony with the accepted policy. Surveys and reports were made out both of branches and the district being forwarded to the office of the Presidency.

At the completion of this work I was instructed to proceed to the Canadian northwest to make survey and report to the office of the Presidency. As soon as arrangements could be made, I responded and worked in that field from about the middle of July, beginning with the conference at Shellbrook in North Saskatchewan until the beginning of September. During that time I visited the districts and most of the branches in the provinces of Manitoba, Saskatchewan, Alberta, British Columbia, and that portion of Washington in the United States which belonged to the Seattle and British Columbia District. Surveys and reports being made out in due course and forwarded to the Presidency's office.

Not having my diary containing statistics at hand, I regret that these cannot be supplied. However, I have perhaps preached as much as usual, likely more frequently owing to the peculiar itineraries and need of concentration involved. I always have responded to requests for the ritualistic needs common to the church ministry. In all my efforts I acknowledge the blessing of God without which human wisdom must ever be inadequate.

Owing to the urgency of the work in the Canadian Northwest as expressed by the Presidency, and the conflicting therewith of the program of reunions which a committee had made out for me, I was obliged to make a choice which meant the cancelling of all reunion appointments. To have attempted to meet the reunions would have involved considerable expense for traveling and would have made it impossible to have reached the points in the Canadian field so much needing attention. The tremendous distances to be covered and the scattered condition of the work in this undeveloped country makes a demand upon the time and energy leaving no opportunity for other engagements.

I regret that as a result of my labors and intimate association with people among whom I have labored that I cannot give an encouraging report. Besides the restlessness and indifference to religion characterizing the present at the present time, justifying the anxiety of all Christian people, I find that in our own church the urgent need for spiritual revival is very evident. The need for spiritual culture, the securing of faith upon intellectual and ethical foundations, the immediate appreciation of the gospel as the revelation of divine righteousness allied with the power of God to save, and the interpretation of the spiritual ideals of Christianity in terms of industrial, economic, and social life are paramount.

In the fervent hope that God will make "bare his arm" in this day of crisis and enrich the church with all grace in Christ Jesus.

TRANSPORTATION DEPARTMENT

October 10, 1923.

President F. M. Smith; Dear Brother: I beg to submit brief report of the activities of the Transportation Depart-

ment for the conference year ending September 15, 1923:

We have assisted in planning many trips for the members as well as the ministry and other church workers, in many cases assisting by the securing of tickets for their accommodation, frequently being able to save them considerable money by choosing the most feasible route.

In addition to examining all applications for clergy permits, I have been successful in securing for the ministry a considerable number of free passes over the railroads where it was possible to secure such courtesy.

In order to be prepared to save the church as much money as possible on steamship transportation for the ministers going abroad and to assist the members in getting favorable accommodations for like journeys, I have secured the agency for the following steamship lines:

Atlantic Ocean

Cunard Steamship Company.

Scandinavian American Line.

Holland-America Line.

Canadian Pacific Steamship Co.

International Mercantile Marine, including the White Star Line, Red Star Line, and several others.

United States Lines (Shipping Board).

Munson Steamship Lines New York to South America.

Pacific Ocean

Canadian Pacific Steamship Co.

Los Angeles Steamship Co.

Matson Navigation Company.

Union Steamship Company (Brokerage arrangement only).

Pacific Mail Steamship Company (Missionaries only).

I would suggest that much more assistance might be rendered both the ministry and the membership if they would consult more freely with this department when they are contemplating any extended trip either via railway or steamship. Frequently reduced rates are available, and the commission allowed us on steamship tickets would result in quite a saving to the church. Where the missionaries are traveling and where the membership are using the steamship lines, the commission allowed would result in carrying the office expenses of the Transportation Department.

We have handled a number of freight matters for members securing some adjustments in freight rates which seemed to have been out of line and believe that more could be accomplished in this line if the members who feel that the freight rates for handling their products which they may have to ship are not in line would get in touch with us. This, we do not believe, should be developed, however, into a claim adjustment bureau.

G. S. TROWBRIDGE,

Transportation Manager.

INDEPENDENCE, MISSOURI, October 10, 1923.

ORDER OF BISHOPS

To the First Presidency; Brethren: The following report is submitted for insertion in the Conference Minutes:

The Order of Bishops have held twelve sessions, beginning October 1 and ending October 15. Nineteen bishops have been in attendance and five bishops' counselors.

Following the action of conference in providing for a committee to select the site and have plans and specifications prepared for the erection of the auditorium, the Order met and selected B. R. McGuire and J. A. Becker as its representatives on the committee.

Other matters of importance to the conference passed upon by the Order have been reported for consideration and action and are included in the conference minutes.

Sincerely yours, ORDER OF BISHOPS,

Per VERNON A. REESE, *Secretary.*

INDEPENDENCE, MISSOURI, October 17, 1923.

LETTERS AND NEWS

Switzerland Missionary Expresses Faith in Future Work

Letter received at church headquarters from Elmer C. Ohlert, missionary to Switzerland.

In Luzern I have rented a hall, and if all goes well we will hold a two days' meeting there. Most of the members from Basel are going; also some friends. We hope to have a time of rejoicing spiritually. The Saints in two places in Switzerland have never before come together for special meetings, and this ought to be a thing for the betterment of the church. We all look forward to it. When we are definitely in the hall in that place, I shall so divide my time that that place will also be well taken care of. Brother Hirsbrunner, a priest who lives in Zurich, will then help me in Luzern. I shall so arrange it that he will be there to preach when I cannot go.

It is too bad that another missionary is not sent here. I have been wishing that you would send another young, unmarried man here to help me out. Two of us could, I believe, do a good work. It isn't exactly wise for one missionary to be alone in a field like this. The work is too strenuous. Sometimes the problems are quite heavy. No! I don't back down and avoid the responsibility I have accepted. I like to know that I am serving and doing my bit. And the blessings are wonderful. It is work that is eternal. But two could do much more efficient work than one. Another Graceland graduate would surely be a fine fit here. They seem to have a good attitude. Here are some reasons as I see them:

Urges Missionary Help

First, the harvest is so dead ripe that if we don't gather it quite soon there is going to be a terrible waste of human souls upon our shoulders as a church. I fear the outcome sometimes, as I live among such times as there are over here. In America people cannot grasp or imagine what a chaos there is over here. But I have an ever-increasing faith in the church. It is God's church. The power of God is ours if we will only take it. I shall say a little more about that later.

Second, the task is too big for me alone here. There come up problems which I ought not to be called upon to solve alone. It is too much of a strain. My work has been nothing but a continual stream of joy since I have taken it over, and I love it. I wouldn't want to do anything else. I have never been so happy before in my life as I am in the work here, but I know it is too much for me alone. It is too much for anyone alone. The Saints are indeed my friends, and I have not been one mite homesick since my arrival. I am grateful. The needs of the work here are too much for one person.

Third, the mission here is too expensive for one person. Everything is expensive here, and financially it is not right to have only one man here. Two men could more than double the missionary and church efforts at a very little more expense. The biggest item of expense is for hall rent and things of that nature. We ought to be able to use those things to their limit. When I go to Luzern, the work in Basel suffers, etc. You see my point, I'm sure. When you get this letter I suppose General Conference will be over. I hope that the Spirit was there in full measure and that the difficulties of the kingdom have passed the crisis and are looking forward. We here in Switzerland have made the con-

ference a part of our prayers for the last two months. We have been there in spirit. I hope that things will justify your sending help, not for my sake, but for God's sake. We will both be pleased (God and I).

Speaks German Language

My German is coming along quite nicely now—much better than I had expected. People do not want to believe me when I tell them I have been here only eight and a half months. God has indeed blessed me. I believe that a young person can take over a language more readily than one older, and that is why I think that a young man ought to be sent. He ought to be single. The police do not bother a single man, but they are pretty particular about the married couples they let in. It is expensive business to be chased about Switzerland when one is married, or unmarried, as Brother Halb would testify. I have had no trouble with the police. I have heard of some who did though.

We have had some evidences of the Spirit in the way of healing here. A member had a disease which the doctors said was incurable. He was administered to about two weeks ago. The next day he said there was an improvement. Today he told me that the ailment is entirely gone. One of our sisters has always had a headache. She was continually bothered with it and suffered with it. She was administered to, and from that time on has had no headache at all. One sister wrenched her wrist out of joint several months back, and it would not go back right. She worked with her husband every day repairing shoes, which is his trade. Sometimes when I would visit them she would have tears in her eyes. She would say that she felt that she must help with the work but that her wrist pained her so much she could hardly do the work. She was administered to and was immediately healed. One day a child of one of the members was sick and had a very high fever, and she called me to administer. Almost immediately the child was well and playing. The next day the child's sister was taken down with the same thing, and also had a very high fever. Her eyes were dull and her cheeks pale. Immediately after the administration the color came back to the cheeks and the eyes were bright again and she was smiling. When the child became sick she asked for brother to come. She is only four or five years old. I wish older people could always have faith like a child. It is indeed gratifying to be able to administer to the needs of these people.

Saints Visit Mission

In August, Sister O. L. James and daughter, Pauline, and Gladys Newton, of Independence, paid me a visit, while they were going through Switzerland. I surely appreciated it. When a Saint goes traveling he should, by all means, look the missionaries up. It means everything to us to be visited by home folks. The visit of these three sisters added very much to my spiritual strength and made me want to work harder and made me feel better in every way. We missionaries on the foreign fields, and especially we who are all alone, surely need encouragement at times. This visit has been a very happy page in my book of remembrances. I turn to it often for strength. The sisters didn't have my address and had to hunt me up. The two girls, after they had found the hall, found that my address was Hauptpostfach 11340. They went down town; then tried to convince a policeman in French that I lived in a lock box in the main post office, which Hauptpostfach 11340 means. Finally they found me, and we spent a happy afternoon and evening together. In the evening we had a sort of party. I called all the Saints together, and our visitors entertained us with singing, at

which they are very adept. The Saints were strengthened and given a wider vision of the work. These three sisters will never realize what good they have done until the day when we shall know as we are known. May God bless them. When, the next morning, the train pulled out for France I waved after them until it turned a corner and could no longer be seen and then, for once, I just let the tears stream. They were not sad ones. They were glad ones. My strength had been renewed and replenished.

I hope that the conference has been one of blessings and that I, here in my corner, can fulfill my duty in an ever-increasingly efficient and righteous manner. The banner of Christ brings everything good.

Spearfish Branch Larger than Formerly Stated

SPEARFISH, SOUTH DAKOTA, October 26.—In a recent letter to the *HERALD* the statement was made that there were only seven members in the Spearfish Branch. The statement should have been that there were seven families living in the city who state preference for the Latter Day Saint Church. There are thirty-nine members in the branch. Since that time the number has been augmented by another family moving in, that of Brother F. E. Fetch. Sister Fetch will be remembered by some as Ella Graham, formerly of Lamoni. Brother Fetch is engaged in the mercantile business in this city.

Brother C. W. Prettyman came on to Spearfish for a week, where he preached on the evening of October 7. He left on the 9th for Shadron, Nebraska, where he expected to hold a series of meetings.

Petrolia Makes Plans to Tract Town

PETROLIA, ONTARIO, October 23.—There are only fifteen members in this branch, but regular meetings are held as follows: Sunday school, prayer service, and preaching every Sunday, while the Department of Recreation and Expression meets every Friday night. The branch does not have a church building, so it is hard to get outsiders to attend the meetings.

Petrolia is a town of four thousand. Some few tracts have been handed out, but plans are now being made to tract the town. Also cards have been printed with the pastor's name, address, and the name of the church he represents on one side, and on the reverse side a brief statement of what we believe.

It is expected that a missionary will be here in the near future to hold meetings. A suitable hall is available for the meetings, so the prospects are bright for a larger number of Saints before long.

Group Meetings Held in Small Branch

LOCK NO. 4, PENNSYLVANIA, October 25.—The priesthood is well represented in this branch, as in a membership of about one hundred sixty-five members there are three elders, four priests, one deacon, and one teacher. About two thirds of the members are young people.

Of the departments, Sunday school is well attended, and the Department of Recreation and Expression is fairly well attended. The Department of Women is doing well and has a live interest in the work. There is also a Temple Builder circle. Two groups hold weekly cottage prayer meetings, besides the service at the church.

Lock No. 4 is located on the banks of the beautiful Monongahela River, one of the most beautiful valleys of the United States, about thirty-five miles from Pittsburgh.

Echoes From Zion

INDEPENDENCE, MISSOURI, October 25.—It was a feast to my soul, when attending the Stewartville reunion for two days this summer, to meet with dear friends of the past. Over thirty years ago we moved from Stewartville and left behind many dear friends. It was pleasing to see how the reunion had grown since its beginning under the care of Brother T. W. Chatburn and myself, amply aided by a few others. The grounds are ideal, and the appointments are next to perfect.

We recently visited Elder J. C. Foss and found him quite feeble in body, but as strong in the gospel faith as ever. He was looking for the happy time when he would meet some or all of the five hundred eighty-six souls he had baptized into the kingdom.

Sister Templeton, one of our Seattle flock, visited friends in our city. She had taken a long visit in the East and took in part of the conference.

The echoes from General Conference are assuring that the good work received a wonderful impetus onward. The missionaries go out with added spiritual strength. "I am going out to preach the work to victory," is quoted from the testimony of one of our strong missionaries.

We visited Brother C. E. Jones, our successor in Seattle, in the Sanitarium, where he has undergone an operation. We found him doing well and hopeful of a speedy recovery. We talked of the good Saints in Seattle.

There are six regular services at the Stone Church each Sunday: Prayer service is held at 8 a. m. for both old and young, though they meet separately. Sunday school is at 9.30, preaching at 11, general prayer service at 2.30, and preaching at night. The music is most excellent. There are six other places where regular services are held. Zion prospers.

J. M. TERRY.

Tract Fund Maintained by Moorhead Branch

MOORHEAD, IOWA, October 23.—The Moorhead Branch consists of some three hundred members, but quite a number live at a distance and cannot attend regularly. It is the only branch in Monona County and is located near the southern line of that county. Regular services are held every Sunday—Sunday school at 10 a. m., preaching at 11, Department of Recreation and Expression and preaching services in the evening. Prayer services are held every Thursday evening. All meetings are usually well attended, and as a rule good interest is manifested.

About half the time allotted to the Department of Recreation and Expression is devoted to a study of the quarterly and the Book of Mormon. The rest of the time is used for a program which is in charge of different families as assigned by the program committee.

The branch maintains a tract fund which supplies the publicity department with the necessary means for its work. This department has installed literature racks in several depots and other public places in the county. Subagents are appointed to have charge of these racks, and they make report of the tracts and other publications distributed. This is a good way to spread the gospel and open the way for missionary work.

Moorhead Branch has been favored with quite a number of missionary visits during the past year. Elders P. T. Ander-

son, Charles Putnam, and Daniel Macgregor, and J. F. McDowell of Magnolia, who formerly did much missionary work among us, all rendered good service to the branch.

College Day was not observed by any special program, but a collection was taken.

Pleasantview Sunday School Struggles to Grow

TRYON, NEBRASKA, October 20.—The Pleasantview Sunday school is a struggling little institution, being made up of only a few families. Four families live only a short distance from the meeting place, three live a greater distance but have cars, and one drives a team. One family goes seven miles to the meetings.

In spite of the difficulties under which Sunday school is held, a splendid effort is being made to keep alive the interest in this phase of the work.

Recently one family was away in another part of the State, the organist was sick, and only one family could attend, so Sunday school was discontinued for two weeks. Things are now moving along nicely again, and it is hoped the little department can be kept alive and working during the winter months.

Missionary Returns From Germany

INDEPENDENCE, MISSOURI, November 1.—Arriving in Independence on October 26, Elder Carl F. Greene returned from his mission field in Germany after being gone three years to the day.

Brother Greene declared he did not arrange this unique occurrence, but that it "just happened." He left for his mission on October 26, 1920, and returned October 26, 1923.

During his three years in Germany, one hundred thirty-two were converted to the gospel, Brother Greene baptizing sixty-three personally.

Nine branches have been established in Germany, the two largest being at Hanover and Great Röschen. Hanover has the largest membership, numbering one hundred twenty-seven.

In Great Röschen the Saints own their own building. It is a neat, one-story affair, with ample room inside for their meetings. Hanover is less fortunate. Meetings are held here in the high school for teachers, which is obtained at a very high rental fee.

The Hanover Branch is well organized, having a ladies' aid, and young people's group. These were organized by Brother Greene on the same day. The ladies' aid assists the mission in many ways. The young people's group is endeavoring to build themselves up spiritually and also help the church in its temporal affairs.

When asked concerning the financial condition of the German Saints, Brother Greene stated that they are hard pressed, but that it is only a reflection of the conditions in Germany as a whole. They desire to come to Zion but cannot get together enough money to come. However, they do not want for necessities while living there. To show this, Brother Greene called attention to the fact that these Saints are observing the temporal law of the church in paying tithing.

Impressions of Conference Given

INDEPENDENCE, MISSOURI, November 1.—Sister E. B. Burton writes of her impressions of conference. She was happy for the privilege of attending, and came away with an even greater feeling of pleasure.

She commends the spirit in which President Elbert Smith

addressed the body, stating that he wished he could gather all around his table and partake of a common social feeling. She believes that the Lord is pressing his army forward and that under his leadership the church will go on.

Sister Burton was pleased with the Campus, where the big tent was pitched. Had the weather been good, the meetings would have been even more enjoyable.

The greeting of old friends is a pleasant memory for the coming year. Sister Burton probably expresses the sentiments of many other conference visitors.

Pontiac Increases Building Fund

PONTIAC, MICHIGAN, October 29.—On September 17 the Department of Women gave a dinner at the First Detroit Church, the proceeds to go to the building fund. These, above expenses, amounted to \$130. Another dinner was given on October 20 in the church basement, and another \$20 was realized.

The Saints expect to hold a rally day program on November 4 to commemorate Armistice Day. Elder Mottashed of Detroit will be the speaker on that day. There will also be a baptism at that time.

Sunday, October 28, was a memorial day in the branch. In a two-hour prayer service the Spirit of God rested like a mantle over all, and words of comfort and direction were given. Little Brother Neil McCloud, who has been in the hospital for several weeks, was again able to attend the services. Brother and Sister George Skinner attended as visitors.

Work is progressing nicely in Pontiac. More new members are moving in, and more vigor is expressed by the Saints in service. All apparently have their eyes turned toward the goal, the building of Zion. The branch officers are: Elder James H. Mead, president, with Elders J. M. Riley and C. Whitehead as counselors; Sister Myrtle Berndt, secretary; Brother Otto Berndt, treasurer and deacon. Also there is a priest, Brother Robert Kenyon; two teachers, Brothers E. Schell and George McCloud; and leader of the Department of Women, Sister Anna McCloud.

The women of the branch have organized a women's prayer circle which meets at 7.30 on Wednesday evening. The object at present is to remember a sister who is very badly afflicted and cannot endure the strain much longer.

Group Meetings Now Held in San Francisco

SAN FRANCISCO, CALIFORNIA, October 28.—The Saints in this city are trying to make a better record for gospel work. Every Wednesday evening the five groups meet in as many parts of the city to study gospel themes, church principles, discuss religious teachings, and learn how to tell what is believed more efficiently. Regular round-table talks are held, and seasons of prayer and testimony are arranged for at some of the meetings. The attendance is not very large as yet, but it is hoped to get neighbors interested and thus add to the numbers.

On Sunday all meet at the church where regular services are held—Sunday school, Recreation and Expression, and preaching. The attendance at church is good, and the meetings are spiritual and instructive. The Saints generally are united and hopeful, with little or no discord.

On October 21 Brother and Sister Ball, and Brother and Sister George Daley from Sacramento, visited the branch. Brother Daley is president of the branch at Sacramento. Also Brother Fletcher, from Boise, Idaho, was a recent visitor.

The Sunday school gave a Halloween party on the 27th in a down-town hall. Games were played, refreshments served, an auction was held, and masked rompers made the time hilarious. Thirty-four dollars was raised for the Christmas offering.

Taylorville Branch Departments Raise Money for Improvements

TAYLORVILLE, ILLINOIS, October 31.—It has been only a year since the church here was remodeled and a basement put in, but through the faithfulness of the Saints this is now all paid for. The next move is to install a furnace and connect with the sewer. The Department of Recreation and Expression is to have a box supper on November 12 to raise money for these improvements on the church.

On Tuesday, October 30, the Department of Recreation and Expression had a Halloween party. Halloween games, such as biting apples, apple races, cracker-eating contest, going through the morgue, and some fortune telling, were played. Prizes were given to the best dressed, and also to the most comically dressed, persons. Apples and homemade candy were served.

Brother Van Hoosier, who has charge of the Department of Recreation and Expression, gives a short lecture on church history every Tuesday night.

The Department of Women, in charge of Sister Beth Williams, must be given much credit for the financial assistance it gave in putting the water and gas in this summer. It also paid much of the church debt. Now it is planning for a big Christmas bazaar.

The Sunday school, under the direction of Brothers Phillips and Ettinger, is progressing rapidly. At present it is having a contest to see what class can get the largest percentage for studying lessons at home.

A few weeks ago all the Sunday schools of the city had an attendance campaign. This Sunday school gave \$2 to the person bringing the most new pupils.

Some time ago the choir gave a cantata which was so greatly appreciated that it is preparing another.

Those who attended conference from Taylorville report a splendid time.

Montana Saints in Church Publicity Campaign

GLASGOW, MONTANA, October 28.—In the way of general publicity in this branch a card has been printed to hand out. The following appears on one side: "Services every Sunday at 2 p. m. and 7.30 p. m. This church extols every virtue, condemns every vice. It teaches the whole doctrine of Christ—Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the Dead, and Eternal Judgment. Has in it all the officers that God set in his church—apostles, prophets, evangelists, etc. Believes in and enjoys to-day the spiritual manifestations promised God's children—healing, visions, miracles, etc."

On the reverse side appears an invitation to "come and hear the restored gospel preached," and an invitation to ask any questions they wish. Sufficient space is left for the questions to be written on the card.

The district conference will meet with the Glasgow Branch on November 17 and 18. A set of slides from the church Graphic Arts Bureau, "The Story of the Book of Mormon," will be shown on Friday, November 16. An effort is being made to have some member of the Twelve or a general church officer present.

Three regular Sunday school attendants, Earl and Myrtle

Rogers and George Wilcox, were baptized Saturday, October 6, by Priest Joseph L. Sandidge.

The Department of Recreation and Expression was given a real treat on October 19, when Charles R. McCalley, a traveling entertainer, gave the full program in readings, violin numbers, and impersonations.

The young people's prayer meetings, started a short time ago, continue with growing interest. They have changed the hour of meeting from 8 to 9 a. m. Sunday morning.

The branch has lost its president, Joseph L. Sandidge, who left on October 23 for Whitefish, Montana, to work. The members of the branch will greatly miss him, as he has been faithful to his work.

Points visited by the ministry outside of Glasgow during October are Nashua, on the 7th and 14th; and Baylor, on the 7th and 21st. On the latter date Brother James C. Page organized a Union Sunday School. Brother Page also visited Gallipin union church, fifteen miles southeast of Glasgow on October 14.

Sister Caroline Sandidge, who was one of the first Saints to live in Glasgow, and who has recently been living at Hill-yard, Washington, is making the branch a short visit.

Visiting Missionary Holds Extra Services

MILWAUKEE, WISCONSIN, October 30.—The branch at Milwaukee meets in a hired hall at the corner of Sixth Avenue and Mineral Street.

Elder J. O. Dutton visited the branch October 21 to 28, holding several preaching services and attending the Wednesday night prayer meeting and the branch business meeting.

Elder N. E. Hield was also an over Sunday visitor, looking after the interests of the Department of Recreation and Expression.

The Department of Women has been organized with Sister Vanderhoof as superintendent. The branch was made glad at the prospect of Brother and Sister W. L. Christy locating in this city.

Elder F. V. Dreyer, 341 Scott Street, is president of the branch. Brother Floyd Krishner, was ordained a priest at the annual business meeting.

Saints Help Support Union Sunday School

PINE RIVER, MINNESOTA, October 26.—In the early spring a union Sunday school was organized at White Fish School-house, about six miles from Pine River, and Brother Freeman preached there when conditions were such that he could go. Brother Case being the only one with a car, there were times when the appointment could not be filled, though the interest was all that could be desired. Brother C. B. Freeman was thrown out of employment in August and had to seek work elsewhere, so Brother Case has had the sole responsibility of the union Sunday school work. Splendid courtesy has been extended him when he could attend, and one woman expressed her desire for baptism. This friend is distributing our literature among her relatives and friends, and hopes to bring others into the church.

Those interested at White Fish often drive to Pine River to attend services. There are also others at this place who are interested in the gospel. At least they are willing to hear the message and search the scriptures.

It is encouraging to see people willing to hear the gospel here, as worshipers in the church are very few. Many efforts have been made to arouse new interest in their work, but they do not seem to be able to reach their people. The Saints, by their faithfulness to their work, are winning the

respect of many. This is a good field for missionary work, and the hope is that a missionary effort can be made here. Brother Kippe's letter from Germany arouses hope that the time is not far distant when such as these can come to a land where they may find peace and comfort.

MRS. C. B. FREEMAN.

Goal Set for Christmas Offering

TERLTON, OKLAHOMA, October 31.—Sunday, October 21, Elder W. E. Shakespeare, of Stillwater, preached his farewell sermons in the morning at 11 a. m., and in the evening at 7.30, as he is appointed to labor elsewhere. The Saints are sorry to have him leave the district.

Brother F. H. McKibban and family, of this branch, left October 29 for their new home near Columbia, Missouri. Their presence will also be greatly missed.

Though the Saints are few in number, they have set their goal for Christmas offering at \$75, and it is hoped that this will be a 100 per cent branch.

Fireside Visits Arouse Interest in Special Meeting

MULBERRY, KANSAS, October 25.—Now that vacations and General Conference are things of the past, except for pleasant memories, the Mulberry Branch is preparing for the winter activities.

All are looking forward to a meeting to be held by Elder Amos T. Higdon. As a result of fireside visits, quite a number are interested.

There is a fine group of Saints at Liberal, Missouri, that has membership in the Mulberry Branch. The work was opened up there two years ago by the efforts of Elder William Bath, who was followed by Elder Lee Quick. Twenty-two were baptized. These Saints are being cared for by Elder Charles A. Dooley, branch president, and Brother Claud Odell, who was ordained a priest in July.

In the way of publicity, the publicity agent is distributing papers and tracts, and is running a weekly notice in the home paper.

Branch of Four Families Carries on Work

HUTCHINSON, KANSAS, October 29.—Though the branch at Hutchinson has been a thriving one, many of the members have moved to other places to work. There are only four families at present in the branch, in charge of Brother E. E. Mettlin. Services are held at the home of Sister Margaret Peters, where one room is set apart for the church. Here they have the piano, benches, and a pulpit.

In spite of their small numbers, the Saints are not discouraged but look forward to the time when they will have more members.

MARGARET PETERS.

Department of Women Active at Sherrill

SHERRILL, NEW YORK, October 30.—The Sherrill Saints regret very much that Elder George W. Robley is to leave for a colder clime, the northeast. He has labored several years in this district and endeared himself to the Saints here.

Brother and Sister Glenn L. Davison moved from Sherrill to Syracuse on October 20. Sister Ada was soloist, branch clerk, organist, and secretary of the Department of Women; and Brother Glenn was a teacher in the branch, a Sunday-school teacher, and chorister. It is impossible for those in larger branches to estimate the loss to this branch.

A lecture on "The American in reality," by Miss Elsie

Elms, was given at the church on October 2, which was enjoyed by a fair-sized audience. A collection was taken to defray her expenses.

On October 24 a chicken dinner was served at the home of Sister Agnes Comfort, under the auspices of the Department of Women. Mr. Comfort furnished the fowl at a low price, and his good wife must have donated a great deal to the dinner, as the tickets were limited to about fifty, and \$25 was turned over to the building fund. Several of the sisters helped faithfully to make it a success.

The church lot has been filled in from excavations for the new Episcopal Church, but has not yet been properly seeded down. The church faces what is to be a boulevard when completed. This is a corner lot which was donated by the Oneida Community, Ltd., for whom the men in this branch work.

Old-Age Contest Won by Church Member

PORT HURON, MICHIGAN, October 18.—Brother William Stocks, age one hundred and two years, of Armada, Michigan, won the old-age contest carried on in six counties by the Port Huron *Times-Herald*.

Curiously, his closest opponent was also a member of the church, being Brother Abram Birtch, but fifty-three days the junior of the winner.

A gold-headed ebony cane was given as a prize to the winner.

Brother Stocks was born May 23, 1821, in England. When he was fifteen years of age his family brought him to Port Stanley, Michigan, where he lived for several years, later moving to Metamora. He became a member of the Methodist Episcopal Church about forty years ago, and a few years later joined the Reorganized Latter Day Saint Church. Since then he has been actively engaged in the ministry until a few years ago.

He now lives with his daughter-in-law, Mrs. William Stocks, jr., and her daughter, Mary, in Armada.

Brother Stocks is a triumph of right living. He claims his temporal reward from walking the straight and narrow path and following the dictates of God.

Brother Abram Birtch, the nearest contestant, was born in Caledonia, Canada, July 15, 1821. He came to Michigan in 1844 and made his home near Lexington. He now lives with his son, Edwin, two miles north of Lexington.

For years Brother Birtch was a Methodist, but the records show his baptism into the Reorganized Latter Day Saint Church on July 4, 1915.

"Early to bed and early to rise," is the reason for his long life, says Brother Birtch. He never formed bad habits, and, like his winning brother, followed the straight and narrow path. He eats fruit and vegetables and little meat, and still has the use of his own teeth.

Despite his defeat in the contest, Brother Birtch claims he is still the oldest young man in the six counties.

Farmington Saints to Renew Services

FARMINGTON, KENTUCKY, October 23.—The Saints of this branch are so few that no meetings are being held at present. Brother T. C. Kelley is expected soon to arrive to hold meetings. He has had charge of this mission for so many years it is like expecting some of the home folks back. It is hoped that when Brother Kelley arrives new interest will be awakened in the work.

Holden Stake News

HOLDEN STAKE, November 3.—The Lees Summit church reports the meeting Sunday evening the 28th as the banner meeting for some time. Elder J. Charles May, son of the pastor, Brother Roderick May, was the speaker. The sermon was well received. Brother Charles had with him his wife and Brother Pataha, a young lad from the South Sea Islands, who accompanied Apostle Clyde F. Ellis on his return. Our young brother and Brother and Sister May sang some songs in the Tahitian language.

The Marshall Saints recently had visits from the stake president and bishop. According to the action of conference, Brothers Ralph and Will Ridge were ordained to the office of priest and deacon respectively by Elders Levi Phelps and D. J. Krahl. Brother Ralph Ridge officiated in his first baptism Sunday the 28th. A Sister Dickerson, who had been attending the mission conducted by Brother Phelps, was the one baptized. This makes a total of four baptized lately.

Elder W. S. Macrae of the stake presidency was busy on church work in Sedalia Sunday and Monday, October 28 and 29. Recently Brother Glauf W. Rodger was ordained to the office of elder, by D. J. Krahl and W. S. Macrae. Brother Rodger is a son of Brother J. B. Rodger of Independence and a grandson of Brother Glauf Rodger at one time one of the foremost missionaries of the church.

The Lexington Saints were cheered by a visit from Bishop Hunt Sunday, the 28th. Much good was received from his sermons. The church gave a Halloween party Wednesday night. The work of Brother Brendel as pastor, in keeping the young people in the church, is greatly appreciated.

Elder R. B. Cook, pastor at Buckner, reports regular services at Buckner and Sibley each Sunday. He has been assisted of late by Elder Charles Green of Independence and J. J. Teeter of East Independence. Sister Gladys Teeter, assistant stake chorister, held special meetings Sunday the 28th at Sibley and Buckner. Joseph Higgins and family of Independence have located here. Brother Higgins is a priest and Sister Higgins has ability in the musical line. Their work as active Saints was appreciated when they lived at Warrensburg.

Independence

INDEPENDENCE, MISSOURI, November 6.—Mrs. Dora Glines, general superintendent of the Department of Women, will spend the month of November in Michigan, where she will attend the Detroit district conference and visit the various locals in the district. Mrs. Glines will represent the Sunday school, Department of Recreation and Expression, and the Department of Women.

Saturday night saw the opening of the winter athletic season for the church teams. Each week for the next five weeks will probably see games of volley ball and basket ball between matched teams.

Last year more than two hundred people of Independence attended the sports. This year additional equipment has allowed for improvement in the gymnasium. The dining hall behind the Stone Church has been turned into a gymnasium and well equipped to care for the winter activities. The season will start November 13, when a picked team from the L. D. S. Athletic Association will meet one from the Kansas City Sunday School Basket Ball League in the Central High School Gymnasium, Kansas City. In the meantime, Coach Frank Curtis is putting the boys through stiff practice to get them in shape for the opening game.

The Independence Institute of Arts and Sciences is well under way with class work. Every day and night of the

week sees crowds of students going and coming from classes on the Campus.

Equipment has been received for the beginning of a gymnasium on the Campus. The apparatus will be set up in available rooms in the building until other arrangements are made. Classes are now being formed for gymnasium work. A club of young men is also being organized for the purpose of fostering athletics on the Campus and placing teams in the various season's contests.

A junior athletic association has been launched among boys from ten to fifteen years of age. It consists of support from all the churches in Zion with privileges to use the Stone Church gymnasium certain times during the week.

The initial meeting was held Monday, October 29, when officers were elected. At least fifty members will be taken into the junior division of the L. D. S. Athletic Association.

The Laurel Club entertained with a Halloween costume party at the Institute. A fine time was reported.

The Seminar, an organization of men and women in Independence holding degrees, met for the first time since last summer, Friday night, November 2, at the home of Walter W. Smith. The schedule for the winter was announced.

Kansas City Stake News

KANSAS CITY, MISSOURI, October 3.—The speakers at Central on October 21 were Apostle Paul M. Hanson at 11 o'clock and Bishop F. B. Blair at 7.45.

On October 28, Pastor J. A. Tanner spoke both morning and evening. His effort was strictly pastoral, speaking to a well-filled house, many of the younger ones occupying the front seats by request. He admonished the young men of the priesthood to become efficient as workers in the Lord's vineyard, and not to seek excuse for carelessness in themselves. The admonition was given, he told the people, because he felt impressed to deliver such a message.

Brother W. I. Fligg, stake missionary, is holding a series of meetings at the Malvern Hill church. They began October 21 and will continue for some time.

Apostles J. Arthur Gillen and Myron A. McConley and former stake president G. E. Harrington spoke recently at appointments in the stake.

Autumn Leaves for November

One of the notable features of the Thanksgiving number of *Autumn Leaves* is the first of a series of stories by a writer whose characters and situations are most realistic. She writes under the name of "Kitty Karson," so she may devote her skill to those phases deserving treatment without any personal embarrassment. The story about "Paul Prescott and the prodigal son," is the first of a series, and will be followed each month by others equally good.

A popular article is one on Alaska by C. H. Rawlins, one of our members who is there searching, as are many others, for the ever-present but elusive gold.

"The 1923 General Conference," is the title of a review of the recent annual gathering of the Saints, being a convenient editorial summary of some of the important items of business.

"The title of the cross," by Mabel K. Smith; "The little white fiends," "How to develop the memory," by T. W. Williams, are some of the leading articles. The poets have an interesting collection of verse. The departments furnish much of value and inspiration.

Autumn Leaves is a magazine of inspiration which informs as well as enthuses. It is a monthly, at \$1.75 a year.

MISCELLANEOUS

Change of Bishop's Agent in Southern Nebraska

On account of Brother H. A. Higgins being appointed to the missionary field, it is necessary for us to appoint his successor. We take pleasure in announcing to the Saints of the district the appointment of Sister Blanche I. Andrews, 1105 L Street, College View, Nebraska. Sister Andrews is a capable woman and well known to the Saints of the district. We feel confident that her effort to double tithes and offerings of the district this year will receive the united support of the membership. It is surprising what we can do when we all help. The amount of tithing paid per capita in your district during 1922-1923 was \$1.59. This ought easily to reach \$8 or \$10 per member. Other districts are going far beyond this, and this should encourage the Nebraska Saints to put forth their best effort.

Brother Higgins has been a faithful and efficient Bishop's agent and we feel confident that these same traits of service will carry over into his missionary work.

Sincerely yours,
BENJAMIN R. MCGUIRE.

Addresses

Guy P. Levitt, 1501 Washington Avenue, Ogden, Utah.

Conference Notices

Kansas City Stake, at Central Branch, November 18 and 19, for quarterly conference. Conference will begin with the preaching service on Sunday at 11 a. m.; followed by social service at 2.30 p. m.; also young people's service at the same hour; priesthood meeting at 4.15, conducted by the stake bishopric; Department of Women meeting at the same hour; song service one half hour before the preaching service at 7.45. Business session will be on Monday night at 7.45. There is much business of importance to come before the conference, and a good attendance is requested. J. A. Tanner, president.

Pastoral Notices

To the Saints of Eastern Oklahoma; Greetings: I have been appointed again as missionary to your district for the coming conference year. The success of the work depends upon all of us. I am here to do my part. Will you help me? I shall be very glad to hear from anyone where meetings are desired. Let us make this the banner year for the Eastern Oklahoma District. Don't wait until next year some time to make an appointment for the missionary to come to your community, but let me hear from you right away, so I can make arrangements to take care of the needs of all. My field address for the year will be, Box 716, Poteau, Oklahoma.

Your brother for service, H. E. WINEGAR.

To the Saints of Southern Indiana; Greetings: Having been appointed to labor as missionary in your district, I am ready to give you my best service. Not being acquainted in your district, I would be pleased to hear from any branch president or isolated Saints who may desire meetings. May I hear from you soon?

SAINT MARYS, OHIO.

O. J. HAWN.

Requests for Prayers

A. J. Crandall, of Los Angeles, California, also his daughter Mrs. Jones, request the prayers of the Saints in behalf of their health.

Radio Program for Sunday, November 11, 1923, 6 P. M.

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

The program for next Sunday, as announced in this column last week, will be given by the L. D. S. Band, of Independence, Missouri, conducted by Brother Roy F. Turner.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:

Appointments of the Twelve by First Presidency	1045
Cures That Cure	1045
Bible in Modern English	1046
Home Building	1047
Additions to Conference Reports	1047
Golden Rule Sunday	1047

ORIGINAL ARTICLES:

Why Religion at All? by Elbert A. Smith	1049
---	------

EDUCATIONAL:

Home Building	1053
The Meaning of Parenthood, by Walter W. Smith	1053

CONFERENCE REPORTS

1055

LETTERS AND NEWS

1061

Elmer C. Ohlert—J. M. Terry—Mrs. C. B. Freeman—Margaret Peters.

MISCELLANEOUS

1067

We regret very much that circumstances prevent giving the detailed program this week. However, we hope that our "listeners in" will be "present" as usual. We would be pleased to hear comments at any time on any of our programs, and suggestions as to what you would like to hear broadcasted would be very welcome. You may address Radio Station KFIX, Independence, Missouri.

Our Departed Ones

LONGDON.—Mary Longdon, wife of George Longdon, was born in England in 1846. Came to America about forty years ago, and settled near Oskaloosa, Iowa. Baptized about thirty-five years ago. Went to Mishawaka, Indiana, to live with her daughter about two years ago. Died at the home of her daughter, Anna Hall, August 14, 1923. Her husband preceded her about ten months. Funeral sermon by Elder Keafer.

DENTON.—Effie Joeania Newberry was born near Griswold, Iowa, August 29, 1883. Married Stephen A. Denton, October 15, 1902. Baptized September 15, 1910. Died at Saint Joseph, Missouri, October 4, 1923. Funeral from the Saints' church at Kingston, Missouri, in charge of Charles Wood. Sermon by A. E. McCord. Leaves husband, seven children, two brothers, and five sisters.

SCAFE.—Charles Scafe was born May 31, 1853, at Burns, Wisconsin. On November 27, 1875, he married Florence Hicks, who died January 31, 1895. On July 21, 1898, he married Gertrude La Rock. The greater part of his life was spent in Burns. The family moved to Montana in 1913, but returned to settle near Black River Falls in 1919. The greater part of his family was baptized about thirteen years ago. While Mr. Scafe never formally united with the church until July 13, 1923, his home has always been open for the benefit of the work and he is entitled to much credit for the success of the gospel in that part of the country at that time. Died at Black River Falls, Wisconsin, September 25, 1923. Funeral from the Saints' church near Black River Falls. Interment in the Burns Cemetery near Bangor. Sermon by B. C. Flint. Leaves wife, eleven children, twenty-eight grandchildren, two great-grandchildren, and two brothers.

WILLIAMS.—John Thomas Williams was born in Glamorganshire, Wales, November 10, 1850. Came to United States at the age of twenty. Located in Topeka, Kansas, in 1910. Married Sarah Ann Green, December 27, 1883. Baptized May 27, 1920. Died in Topeka, October 9, 1923. Leaves wife and one daughter, Mrs. Emma Happe. One son died in infancy. Sermon by A. P. Crooker, assisted by W. L. Chapman. Services from Penwell's Undertaking Parlors. Interment at Netawaka, Kansas, under the auspices of the Odd Fellows.

GROSSMAN.—Hugh J. Grossman, husband of Sister Grace Adair Grossman, died at Claremore, Oklahoma, August 20, 1923. He was married about three years ago. Had never united with the church but was a regular attendant of church, Religio, and Sunday school, and gave liberally of his means for the use of the church. His home was at Denoya. Sermon by W. E. Shakespeare. Interment at Quay Cemetery, near Yale, Oklahoma, under the auspices of the Odd Fellows. Leaves wife and one son who is twenty-seven months old.

GLICK.—Dennis Sylvester Glick was born October 15, 1882, at Jackson Center, Ohio. Baptized more than twenty-seven years ago. Died at Eldorado Springs, Missouri, October 16, 1923. Leaves wife, mother, two sisters, and two brothers. Funeral sermon by W. E. Reynolds. Interment in Blakey Cemetery.

Membership at Battle Lake Depleted

BATTLE LAKE, MINNESOTA, October 31.—The already small Union Branch has been still further depleted the past week. Sister Nettie Tucker, organist, left on October 22 for Independence, Missouri, where she expects to spend the winter. Her father and mother, Brother and Sister Abner Tucker, have gone to Deer Creek, about twenty miles distant, to live with their son during the winter.

Brother J. W. Peak and family also left by auto the 27th of October for Independence where Brother Peak's parents live.

The absence of these Saints from services will be very noticeable, as they were all active members of the Sunday school services.

Department of Women Represented at Celebration

MODESTO, CALIFORNIA, October 30.—A few changes have been made in this branch the past month. Brother R. D. Burch and family, consisting of his wife and son, have returned from Santa Ana, California, where they have been for the past six months. On their way by auto they had a very bad accident when their machine was completely wrecked in a collision. A passer-by at the time said, "The Lord surely was in this wreck or some one would have been killed."

The Department of Recreation and Expression expects to hold a candy pull at the church on Friday, November 2.

The Department of Women is to have a concession on Armistice Day, as Modesto is to have a two-day celebration on Sunday and Monday, October 11 and 12. Homemade pie and cake will be served with hot lunches and coffee.

The summer and fall weather has been ideal. The bean harvest is about over and most of the farmers are ready for rain.

Money Raised in Short Time for Piano

DAVIDSON, OKLAHOMA, October 30.—Since the meetings held here in September by Elders J. E. Vanderwood and H. E. Winegar, the Saints have taken a new hold on the work.

The Sunday school has taken new life. The ladies recognizing the need of a piano for the church, have gone to work. A sock social was held Tuesday, October 23, which was quite a success, the collection being \$60. They served lunch Saturday, October 27, and cleared \$27, and the business men have given \$75, so quite a fund is now started toward buying the piano.

All the Saints are thankful for the good spirit that prevailed following the meetings.

Expresses Faith in Progress of Gospel

INDEPENDENCE, MISSOURI, November 1.—Sister Ellen Adair writes that she is spending the winter at Clara, Texas, ten miles from Burkburnett, at the home of her son.

She misses the association of the Saints, especially after having stayed for some time at Washunda, where Brother A. H. Christensen has gathered about him into one fold whites and Lamanites. The spirit of unity was greatly enjoyed and all rejoiced together.

Sister Ellen was happy at the outcome of the conference, and was pleased to follow the happenings in the *Conference Daily Herald*.

She testifies to the truthfulness of the gospel and, although discouraged at times, feels that nothing can stop its progress.

Christmas Program Material

BALANCING THE CHRISTMAS LEDGER. By Ermina Perkins Kearney. A Christmas play which deals with the Christmas offering theme. It contains songs, recitations, and drills in which the children represent coins who are willing to assist the Christmas Spirit better the world. Uses every department of the Sunday school. About one dozen copies of the program will be needed. 1048P Each 15 cents; per dozen, \$1.20.

WONDROUS NIGHT. A new collection. A mixed program, which contains recitations, an exercise, and drill for the younger children, and a playlet for the young people. May be used entire for the evening, or selections made from it. Price 15 cents each; per dozen, \$1.20.

A CHRISTMAS PROGRAM. By Mary E. Pike. Price 25 cents.

THE VOICES OF THE STARS. A pageant with beautiful music setting. Price 50 cents.

THE LIGHT OF THE WORLD. A Christmas pageant. Price 15 cents.

MEIG'S RECITATION NUMBER I. A collection of suitable program numbers from which an evening entertainment can be arranged, for a school of any size. Price 25 cents each.

Christmas Cantatas

The cantatas listed below are sold at 5 cents each. Ten or more, 4 cents each.

BETHLEHEM ECHOES. A variety of songs, duets, and recitations, and an anthem for the choir.

SHEPHERDS OF LONG AGO. Utilizes the whole school, from primary to choir.

THE KING OF GLORY. A mixed program.

THE COMING OF THE KING. A mixed program.

THE CROWNING OF CHRISTMAS. A popular program.

Herald Publishing House
Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, November 14, 1923

Number 46

EDITORIAL

Conservation Work

Patriarch Frederick A. Smith has been assigned the task of looking after the scattered members to the extent of his time and ability. While engaged in that work, he has corresponded with many Saints who were without the ministrations of district and branch officials. In the past the church has made very strenuous efforts to make converts. The missionaries have made great sacrifices and worked hard that they might bring people into the church; that is as it should be. Too often, however, after converts have been made they have been allowed to languish without proper attention; while in many instances they have moved to points where it is difficult to minister to their needs. The work done by Patriarch F. A. Smith and others in reaching such isolated Saints is a commendable one and brings occasional returns which encourage and warm their hearts. The following letter received from one of Brother Smith's correspondents indicates the trend of these responses:

F. A. SMITH,

Dear Sir:

I have to hand your second letter, dated September 29.

I received your first letter, but I considered it as more of a circular letter than an individual appeal to draw closer to my Maker, so, therefore, I put it on my shelf and straightway forgot it. Your second letter woke me up. I didn't think that you would give so much attention to only one little member of the many thousand who belong to the church.

I have not read my Bible as often as I used to when there was a branch near at hand, but I have given much time to pondering and thinking of the church and life hereafter. The more I think, the more apparent becomes the fact that I belong to the right church, a very unworthy member indeed. But, God granting, I will be worthy some day.

Realizing that faith without works is dead, I have tried in my feeble way to stay on the stormy sea of life in an open boat, and I am by no means discouraged with my small degree of success.

I must once again thank you for the interest that you have taken in me. It encourages one so much to think that those in charge down there do not let even one unworthy member of the church stray far from the fold.

Oblations and the Sacrament

In another column (Departmental) will be found an article from Bishop McGuire which we suggest be carefully read by branch and district presidents. It concerns itself with the question of oblations at sacrament services and the care of the poor.

It is to be hoped that the present conference year will show a marked increase in the total amount of oblations put into the general treasury from this source. At the table of grace, when our covenant is renewed and our souls strengthened by communion with Christ, we should be ready to generously give for the purposes indicated in the law.

Let branch presidents give heed to this matter and make efforts towards establishing the general custom of having generous oblations collected at sacrament services.

F. M. S.

Behavior and Misbehavior

We say that a child misbehaves when it does something contrary to its instructions, but that is about the end of the thought on the matter. The question is, Do any of us really know what misbehavior is in the broad and all-inclusive sense? Is it more than a violation of instructions or actions contrary to the standards of society?

Before determining what constitutes misbehavior it is certainly necessary to know what behavior is. To describe behavior by summing up the acts which are attributed to it, would be an endless task, therefore we must find some general definition.

In the broadest sense, behavior is the adjustment of an organism to a situation. More specifically applied to the human race, behavior is the adjustment of the individual to his environment or every situation in which he finds himself. The adjustment means that the individual must learn to meet any given problem or situation in the best way of which he is capable. The result of his adjustment must eventually lead to life. Whatever preserves life is good. Whatever destroys life is bad.

When the child touches the hot stove he is burned. If he learns to keep his hands off the stove he is "be-

having himself." If he again touches the stove he is "misbehaving." His adjustment must be for the best to preserve life, otherwise he will be eventually destroyed. Harmony must exist in all situations where the individual finds himself in order that he may live. Failure to successfully meet these situations will destroy the individual.

When the parent tells the child not to cross the street and the child does so, he is misbehaving, not because he has disobeyed instructions, but fundamentally because he might get run over if he does so. The parent instructs because the child has no other means for learning except at a great expense, perhaps at the cost of life. The parent who instructs the child without grounds, the parent who orders a child around to satisfy a whim, is the one who is misbehaving, not the child who disobeys the order.

How can a child learn to respect the counsel of a parent if the counsel is wrong? The child will learn as he grows older whether the parent is wise and truthful or not. If the parent's advice is not to be depended upon and the child learns by experience to do otherwise, that is not misbehaving.

Woe to the careless parent who advises wrongly and without grounds!

When parents understand the basis for correction, then only can rearing of children improve. After we know what it is to behave, then we can have some sort of an idea what it means to misbehave. The traditional idea that misbehavior is disobedience must be replaced by the more fundamental fact that misbehavior is the failure to do good, the failure to adjust oneself successfully to daily problems.

Patriarch John Shields writes from London, Canada, under date of October 31. He recounts visiting various branches and makes this statement in the course of his report:

"At Guelph and Fergus when I mentioned that portion of endowment had at close of conference and in the priesthood prayer meeting, even careless ones were moved to tears, and the expression was manifest to love God more and serve him better."

One of our branch correspondents writes to the **HERALD**:

"We have no 'lost and found department' on our record, but if some one can find a way by which we can restore the interest of some members, they will receive their reward; likewise the members who have lost interest will receive their reward also."

The **HERALD** has often thought of starting a "lost and found" column, but until some of the losses are found we must wait until a later date.

Changes in Radio Programs

The church Radio Station **K F I X**, at Independence, will broadcast programs in the future at 11 o'clock Sunday mornings, consisting of the preaching service at the Stone Church, at 7.30 Sunday evening which will be the music from the Stone Church, followed by a short sermon from the radio studio.

On Tuesday night at 9 o'clock there will be a musical program, followed by two ten-minute addresses on educational subjects, the speakers and subjects to be supplied by the Independence Institute of Arts and Sciences.

The Department of Health will occupy the programs on Thursday nights at 9 o'clock. At present Doctor Leonard Harrington, head of the Department of Health, will be the speaker.

Announcement of the programs on the new schedule will be made in the **HERALD** as soon as programs can be arranged. This week programs will be broadcasted as announced, but the programs cannot at this time be published.

Further comment will be made in this column in the future. Watch the Radio Flashes column for your radio news.

Commission on Negro Migration

The migration of the Negro population from the South continues without abatement, notes the *Christian Century* in an editorial. The total number may reach two hundred thousand during the year.

A labor shortage is the result in the South, while the housing problem and other difficult situations are forced upon the North. The President has been asked to create a commission of leading Negroes to urge their fellows to remain in the South. The editorial points out that it would be more scientific, and we may add more fair, if the commission were instructed to study the condition of the Negroes and advise accordingly, whether to move or not. To be told to "stay at home" because it inconveniences others is not a "square deal."

The proposition requires scientific investigation, and a wise decision can be reached only after a careful study of existing conditions.

Why are the Negroes leaving the South? What has the North to offer in comparison with the South? Can the cause or causes which brought about this unsettled condition be located? If so, then perhaps a remedy can be found.

Help me, dear Lord, that when the sun goes down
I may be worthy to receive my crown.
Help me to make the last great sacrifice
Be worthy then to dwell in paradise.

BOOK REVIEWS

Any book reviewed in this column may be purchased from the Herald Publishing House, Independence, Missouri, at the price listed, postpaid.

Noted Author Writes Unique Book

The Woman of Knockaloe, by Sir Hall Caine

In his latest book, *The Woman of Knockaloe*, Sir Hall Caine gives to the world the culmination of his changing views regarding world peace. As is known, Sir Hall Caine was a pacifist preceding the World War, but whatever may be said of this stand up to the time England entered the war cannot hold good during the war activities, for this pacifist turned his attention to the support of his country in the great conflict.

Upon the signing of the Armistice, Sir Hall Caine published an article which expressed the author's belief that wars were settled for all time, and peace had come into its own. Since that time, however, he has lived to see the falseness of these conclusions.

The pacifist and war propagandist has since seen deeper into the values of life. His views now expressed ring more true to the facts. His philosophy is more sound.

The Woman of Knockaloe, Mona, a dairy maid on the Isle of Man and staunch patriot, is caught in the tide of the circumstances of the war and is carried away by its force. She sends her brother to fight for his country, herself standing for all that could be expected of a patriot. She hates the Germans. Her father, brought up on the family Bible, disapproves of her attitude toward the enemy because the Bible teaches love. The brother is killed, which affects the mind of the old man. He now lies on a bed of affliction and calls upon God to curse and destroy the enemy. Scriptural reading did not bring love into his heart, and here the churches come in for a rap.

On the contrary, Mona falls in love with a German civilian prisoner, and her love for him, although she fights against it, turns to love for humanity. She and her lover see the futility and evil of war.

Mona is rejected by her own people because she loves a German. Her lover, Oscar, cannot get work in England because he is an alien enemy (although his sympathy is with England). Oscar's mother would rather see him dead than married to an English woman. Rejected, the lovers seek oblivion in death.

The appeal is for love in the hearts of mankind as the only solution for the world troubles. Satisfaction is not given in the book, however, for Mona and Oscar fail to grasp the full meaning of love. Theirs is a selfish love, which leads them to attempt

to throw off the responsibility of life by seeking death.

Sir Hall Caine seems to express a hopelessness that is scarcely cheering. He has discovered the trouble with the world and hits upon a solution, but he fails to point out the means. Mona and Oscar saw the absurdity of conditions in the world, yet they, who might have helped change those conditions by living, had not the insight to do so. Was the author himself floundering in the maze of problems he found existing at the end of the book? Or was the story just a dream, as he himself suggests?

The Woman of Knockaloe is an interesting story. Written in the present tense, it has a direct, straightforward manner which compels attention. It is unique. Price \$1.85.

Religious Perplexities

Religious Perplexities, by Doctor L. P. Jacks

Debate concerning religion is age old. This is also true concerning the relation of religion and science. This arises from the fact that infinite and eternal things evidently cannot be proved within finite terms. But this does not mean that it cannot be sustained beyond reasonable doubts. The system of measurement must be commensurate.

We cannot measure Betelguese with a carpenter's rule, but that has not prevented man by trigonometry from determining its enormous size, which is now estimated to be approximately 200,000,000 miles or more in diameter. To measure the distance of the stars, a new unit of measure is taken, the light year (nearly 5 trillion, 800 billion miles). So when it comes to the determination of the things of the spirit, the existence of God, our system of measurement must be adequate.

This subject is a perennial one, and the discussion by Doctor L. P. Jacks, under the title of "Religious perplexities," which is published by the George H. Doran Company this year, is highly praised in the religious press. The book retails for \$1 net and can be secured through the Herald Publishing House, Independence, Missouri.

Doctor Jacks has been for over twenty years the editor of *Hibbert's Journal* and principal of Manchester College, Oxford. He states that our religious perplexities spring from the very root of life—why are we here at all? Philosophy has attempted to answer this question without entire success. It may argue the necessity of the One to differentiate as the many, but why should you and I be part of the many? He urges that a decision cannot be reached by applying the ordinary rules of logic. Faith is not something to be attached to reason nor something which drives reason out. Faith is nothing

ing less than reason courageous, reason raised to its highest power. Faith means that the heroic in man has triumphed over the cowardly.

The difficulty with most defenses of religion is that they claim to address themselves to reason, but do so on a low stage of its development, to the reason of the timid and to the unheroic side of our nature, which would save our own skin, and appeal to self-interest instead of raising reason to the full-grown stature of religion. The trouble is that they would bring religion down to a level of a reason that is only learning its alphabet.

To the same class belong those more modern who would accommodate religion to the supposed demands of physical science, or equate the kingdom of heaven with social reform, or harmonize God with democracy, or with whatever else may be the popular obsession of the moment. All make concessions to the unconverted reason of carnal man, thereby sacrificing the higher logic of the spirit.

Doctor Jacks' appeal is entirely to the higher logic and reason of the head with the heart, to the spiritual nature of man, not to the reason that holds fast to the dust. His book is written in three sections. It is a small book of but ninety-two pages, so is easily read.

In the second section he emphasizes the will to disbelieve. We have heard much of the will to believe, but he emphasizes the safety of the will to disbelieve, and yet its injury if given free rein through leading to cowardice. Faith leads to better things. The will to disbelieve holds to safety. Both are needed in right proportion.

The will to disbelieve is always most active where the controversial interest reigns supreme; least active where men, in a spirit of mutual loyalty, are engaged together in the positive attempt to achieve a better-than-what-is. . . . But whenever a human interest, great or small, is detached from the roots in reality and turned into a subject for the war of minds, every assertion made by the one side is a challenge to the other to assert the contrary. The will to disbelieve is then in its glory, and finds there are no lengths to which it cannot go. The more it is hammered, the greater its vigor, the greater its ingenuity in hitting back. Meanwhile both sides are drifting further away from realities and the primary interest in dispute succumbing to the secondary interests of mere controversy.

When the truths of religion are too much defended, they are cheapened. Like the love for a man or a woman or the loyalty of our dearest friends, they resent being made mere topics for discussion. Faith owes less to its official defenders than they have been wont to claim, and religion has suffered as much from its defending friends as from its open enemies. Since religion is founded in reality, we have no need to be overanxious about its defense, since reality in the long run will take care of itself.

The final solution is offered in the life of Jesus who lived the brotherhood of man rather than taught it, who lived a life of unselfishness rather than talking about it. The kingdom of heaven must transfigure by the law of love. The religion of Jesus is noteworthy with its absence of all of the pompous concept of the arbitrary ruler, ideas which show such speaking signs of originating under the lawyer's wigs.

Religion does not decrease our perplexities, but it does bring us to live in a world worth while for heroes by showing us how to meet our perplexities. It presents the active life of heroic accomplishment. It may be with the solution of our present perplexities new ones will arise, but the heroism of religion, the innate spiritual growth, will be ample to meet each and every new perplexity, for our perplexities are never greater than the religious man or woman can adequately meet. The difficulties are not those of the schoolroom, but as in the past they are the severe trials of life, death, and separation.

Religion brings all perplexities to a focus. It raises our natures to a higher level still by liberating faith, courage, and love. It reveals the world as a place for heroes and gives us our part in life which puts our souls on metal.

It shows the cross we have to bear, but also the Christ who bears it and awakes the victorious person within us all. It does not reconcile religion with our notions of a good time, accommodate itself to our desires. Religion meets us on the plane of our strongest moments and gives us power and courage and inspiration rather than satisfaction and explanation. True religion is therefore optimistic.

Price \$1.10.

S. A. B.

See Job 15:6

(Reprint from *Builders* published by Lockwood, Greene & Company.)

The telephone company finds it worth while to encourage clear speaking by advertising. "Everybody appreciates the person who speaks distinctly and pleasantly, neither too fast nor too slow, with a clear enunciation of each word."

Gelett Burgess in "Have you an Educated Heart?" says, "Why, merely to speak distinctly is a great kindness, I consider. You never have to ask, 'What did you say?' of the Educated Heart."

It is within the power of each one of us to lessen the needless irritation caused in this already complicated world by lip laziness. All we need to do is to show as much courtesy in the way we use our lips as we expect others to show us with their ears.

DEPARTMENTAL

Oblations at Sacramental Services

By Benjamin R. McGuire, Presiding Bishop

The Bishop's office is in receipt of a letter from a branch president which contains this request: "I am writing you to obtain your consent, if possible, to keep the oblation money of this branch and care for its poor." To which he adds the suggestion that he is "sure the oblation money given on sacrament days would be increased several times over if we could use it for the poor of our branch."

This raises a question of church-wide interest, and one on which we need to exercise care lest in deciding our course of procedure, we be found out of harmony with the law of God and the orders of the General Conference.

Resolution on Oblations

On April 10, 1917, the following resolution, which had been indorsed by the Joint Council, was adopted by the conference:

That it is the opinion of the Order of Bishops that every branch should comply with the law by receiving oblation at sacrament services, as found in section 59:2; and that the amount so received should be placed with the bishopric in harmony with section 42:8.

That this resolution is not being universally complied with is evident from the fact that some solicitors are reporting "no receipts" month after month. Surely there would be a few cents gathered from the oblation at the sacramental services to be forwarded to the bishop's agent every month even though there were no tithes or offerings. Therefore, it seems that every solicitor should have something to report, at least once a month.

In some branches the doctrine had been taught that the oblation was for a poor fund to take care of the needy in that community. In other branches according to their teachings and customs the oblation was used for current expenses.

The action of the conference as quoted above decided two points. First: that the oblation is an essential part of the sacramental service; and second, that the funds so obtained are to be dispensed by the bishopric.

Caring for Poor

It might be well in this connection to endeavor to clear up any misconception which might have been placed upon the revelations to the effect that the entire responsibility of caring for the poor among us devolves upon the Presiding Bishop and his agents. That this is a part of their work we do not deny; but one of the primary functions of the

Bishopric is to secure the necessary funds so that the missionaries may be sent to their fields of labor, and their families supported while they are thus occupied.

Over sixty thousand dollars of the four hundred ninety-two thousand dollars received during the last fiscal year was spent directly in caring for the poor. But this amount paid to care for the poor and needy from the general church funds by no means represents the total amount spent for this purpose by the church. Many branches throughout the church and many individual members in these branches are doubtless spending sums each year which would make a total far in excess of this sixty thousand dollars. This is being done, not for the reason, as some would have it believed, that the general church is failing to do her duty, but because the Lord has definitely pointed out the individual and branch responsibility along this line. A few citations in support of this thought might be helpful.

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged: that it may relieve them that are widows indeed.—1 Timothy 5:16.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.—Matthew 6:2-4.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—James 2:15, 16.

These citations give *substance* to the expression of Paul that herein is given the proof of our love. He says (2 Corinthians 8:24): "Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

True Discipleship

Turning to the Book of Mormon, we find King Benjamin exhorting the people by the Holy Ghost in harmony with the foregoing in the principles of true discipleship. We are there told that we are under condemnation if we withhold of our substance that which is requisite to relieve the needy. The only condition upon which we can refuse to give and remain guiltless is that "ye say in your hearts that I give not because I have not: but if I had, I would give."

He concludes his exhortation on this point in the following language: "I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and tempor-

ally, according to their wants; and see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength." (See Mosiah 2: 35-45.)

The branch organization provided a more efficient method for meeting the community needs along these lines than individual effort, and to prevent that condition existing where some of the poor receive more than their share at the expense of others equally as needy. However, as is set forth in most of that which I have quoted, there is a personal responsibility for which each of us must give account, even though the branch machinery should fail.

Duty of Officers Outlined

"That all these things are done in wisdom and order" indicates that except in emergency cases where immediate relief is needed the usual course would be to work through the representative of this department in cooperation with the branch or stake officers. This may safeguard your benevolences and also make possible more effective remedial agencies.

We trust that no one will be deceived in the thought that the inefficiency of a branch official will be an acceptable plea in justification of their neglect of the needy in the day of final accounting, for as we are admonished in Galatians 6: 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Surely this convincingly establishes the fact that the oblations and the tithing coming into the general church treasury is not designed to bear the entire burden of caring for the poor in the church.

While our chief concern should be to minister to those of the household of faith, yet, as followers of our blessed Lord, our compassion should be extended to all mankind. We concur in the exhortation expressed by the Apostle Paul (Hebrews 13: 1, 2): "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Let us increase our oblation offering.

Recently some one paid \$750 for the kaiser's memos, and the suggestion is made that if a genuine autobiography of William Shakespeare were found it could be sold for millions, yet Shakespeare is dead and the kaiser not feeling very well, according to Thomas L. Masson in the *Christian Century*. But God is alive. Shakespeare if alive could hardly add greatly to that which he has already written to make it more valuable to us, but God is a living personality, the source of all inspiration, and the author of the Bible.

EDUCATIONAL

Home Building

PART II

[In this second article of the series on home building, Mr. Etzenhouser, a specialist in sociology, gives us the benefit of his views on the subject of "Establishing a home." The article is extremely interesting and throws much light on an intimate subject. It is well worth reading separately or in connection with class work or family discussion, as outlined in the course of study following each article.]

References

If the series of articles on home building is to be studied in class or by the individual in systematic study, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

Establishing a Home

By Merrill A. Etzenhouser

In the minds of most people the term *home* carries with it the idea of a house, and it is perhaps well that it is so, for most people are able to think only in concrete terms rather than abstract ideas. Therefore the kind of a house in which people live is an important factor in developing their concept of a home. A "home," however, is more than brick and mortar. A real home is the place where harmonious relationships exist between every member of the family—harmonious because each individual has a definite place, and the rights of each are recognized. This harmony should exist from the viewpoint of morals, spiritually and intellectuality.

The Marriage Institution

Marriage in primitive times was a social custom in which homes were established in the interests of the group, and frequently the young man and young woman had no part in choosing each other. The modern idea is just the reverse, and the contracting parties are the only ones concerned. Marriage therefore becomes an individual matter or a matter of private concern. This individualistic attitude towards marriage is largely responsible for our enormous increase in divorces during the twentieth century. It is thought to be no one's business except the contracting parties', and if they do not agree, they assume the right to disagree. Thus the home is disrupted and frequently the child is the chief sufferer.

Love Is Basis for Marriage

This frequent separation is due largely to a lack of sufficient acquaintanceship before marriage. A contract which is to be entered into "until death do us part" should only be consummated after a long period of observation and investigation upon the part of both contracting parties. The basis for the establishing of a home should of course be love, but in many instances passing infatuation is mistaken for genuine love and because it is only infatuation, it soon ceases to be of sufficient cohesive force to keep the man and woman together. Love is a relative term and is abstract, but there are some underlying elements which should be present if love exists.

Perhaps the chief of these elements would be respect. No person can long love another for whom he has no respect.

Confidence must be ever present if love is to grow. Fidelity must be manifest as a chief characteristic. Integrity and loyalty to each other must abide unquestionably.

Biological Fitness

Perhaps the next matter of importance is biological fitness. What kind of heredity is in the germ plasm of the young man and the young woman to be passed on to their children? What are the conditions of health of the parents, the aunts, and uncles? What is the mental history of the forebears and close relatives on both sides? Are the young man and young woman free from venereal disease? Are there any insane or criminals among them? The children of the marriage will be the biological products that both lines of heredity supply. And any of the strong points or weak points in both branches may be manifested in the offspring. Every child has a right to a good physical and mental inheritance, and this can only be secured by being assured that these qualities are inherent in the parentage. Many abnormalities manifested in the child which are charged to sickness or accident by the parents should more properly be charged to the heredity.

Economic Fitness

Another matter of importance is economic fitness. Is the young man capable of earning a living? Is he also capable of spending wisely? Is the young woman trained in household management, from which we get the term *economics*? Is she capable of getting one dollar's worth of value for every dollar expended? There is an old saying that a woman can throw out more from the back door with a teaspoon than a man can bring in the front door with a scoop shovel. This may be an exaggerated statement, yet in many instances of poverty, the cause is not lack of earning capacity, but a lack of spending ability.

Emancipation Necessary

Many children are so tied to their mother's apron strings that they are never able entirely to sever that bond, and hence are never able to establish a new and independent home. This is frequently true of the young man. He is ill at ease if not under his mother's roof every night. However, for biological reasons, this is more frequently true of the young woman. Many homes are ruined because the young woman cannot emancipate herself from her mother, and not only live in bondage herself, but keeps the whole family in bondage to her parents. This is frequently manifested in the establishment of a family when they do not attempt to establish a home of their own, but prefer to remain with the parents. This almost always leads to trouble, as it is only occasionally that we find both husband and wife in bondage to the same set of parents. The "in-law" rebels, and serious trouble ensues. No young man or young woman should seriously consider marriage unless they feel that they can cut loose entirely from the old moorings and launch out and establish a new and independent home—dependent from their parents.

Ideals and Aspirations

To succeed in family life, the greatest possible number of elements should be held in common by husband and wife. Their hopes and ambitions should be alike; their ideals should be similar. They should aspire to the same goal. It is chiefly for this reason that different races are discouraged in marrying. Their ideals and aspirations are so different that they cannot work together to a common end, and harmony cannot prevail. This is also true with reference to the same religion. Other things being equal, a Methodist should marry a Methodist, and a Latter Day Saint should marry a Latter Day Saint. That is likely the basis for the statement in the Doctrine and Covenants that where possible one should marry one already in the church. Frequently this does not prove an objection, but occasionally we find a difference of religion the basis for family difficulties which may even become so aggravated that separation and divorce follow. It would seem that the young man and young woman should have common hopes, ideals, religion, and race, and as many common past experiences as may be possible. Usually a young man and young woman who are both raised either in the city or the country will succeed better than where their past experiences have been entirely different. This would apply to economic and social conditions as well. A poor man is not likely to be happy long with a wealthy young woman; but even less happy is a wealthy young woman reared in luxury who has to adapt herself to a more menial and less prosperous home.

Marriage Is a Sacrament

These qualifications can only be discovered by long acquaintanceship; therefore, a reasonable period of courtship should precede marriage. Marriage should be a sacrament, and the admonition in the Doctrine and Covenants that the ceremony should be performed before the congregation of the church should be adhered to. For this contract which is calculated to last for life should have thrown around it all the safeguards that would make for permanence. A public avowal is more binding than a private agreement. It is becoming quite the custom now for young men and young women to present themselves to the justice of the peace, and in the presence of only one or two, the ritual is performed. And frequently these witnesses are entire strangers and hence their witnessing is not effective on the contracting parties.

Marriage Is Individualistic and Socialistic

Trial marriages have been advocated in the past, and while they have never received public sanction, we do virtually have them in practice, as is evidenced by the fact that of late it is no uncommon thing to hear of a man or woman having four or five companions, all of whom are living. We believe that it would not be wise to revert to the primitive ideal that marriage is purely social in its aspect; but we do believe that the present individualistic attitude, unless altered, will eventually lead to the dissolution of the family. When the marriage is consummated, there are only two individuals involved, but in the course of a short period of time, there are others who are involved by becoming members of that family, and if separation ensues, and remarriage takes place upon the part of the father and the mother, we frequently have as many as four sets of children involved in the readjustments.

Home is Foundation of Zion

The foundation of Zion is the home, and the chief asset is the child. Marriage is the ordinance by which the home is established, therefore marriage becomes of chief importance in establishing the home. Right marriages make right homes; right homes make right children; right children make right civilization, or Zion.

Sociologically a childless home is a failure. The chief function of the family is reproduction, and the chief stabilizer of the home is the child. The child is the one and only fixed thing in the home, and it is around the interests and development of the child that the activities of the home are centered. From the birth of the child, the normal parents begin thinking of ways and means for its development and for its education, far-seeing parents planning as far

as sending the child through the university. This makes for economic cooperation and accumulation.

The moral needs of the child are considered from its very infancy, and the parents conduct themselves in a way that will furnish a suitable example for the child. This makes for moral development on the part of the entire family. In the same way, the religious needs of the child are considered, and this affects also the religious life of the entire family.

The intelligence of the child is manifested at a very early date and the normal father and mother will qualify themselves to meet the demands of increasing mental capacity of the child. The matter of discipline, even, becomes interactive. In order that the discipline of the child may be effective, the parents bring themselves into harmony with their own instructions, thus the child in an indirect way disciplines the parents.

Home Greatest Influence

The family is not only a biological institution for reproduction, it is much more than that. It is a social institution for education and training. It is life's chiefest school. Up to the age of twenty-one, the child spends seventy per cent of his time in the home, therefore seven tenths of the concepts of the adult may be attributed to the home from which he came.

Perhaps the first thing of importance that the child learns in the home is obedience, and if obedience is not learned in the home, it will be learned at the expense of the state. For in our highly socialized life, obedience becomes imperative, and is demanded by the state. Obedience is a habit and should be cultivated early.

The recognition of authority also is acquired in the home, and the child who does not learn to recognize authority from the mother and the father in the home will likely run counter to the authority of law, and a recognition of this authority will be forced upon him by the state. For sooner or later recognition of authority must be manifested else the individual is a criminal all during his life.

Loyalty is one of the chief attributes of a well-organized home and there is no betrayal of family secrets or confidences by a loyal member of the family. He guards the secrets of the family as he would guard the secrets of his own life. He upholds the family. Also he would uphold the church at a later age and the state, and if properly trained, will be found defending the nation in times of need.

Service is learned very early in a well-directed home, and the child, seeing the parents continually serving, becomes imbibed with the same spirit, and is found rendering little services to other members of the family. This service is freely given in the case of the child, and the only pay required is an

appreciation. Service that is learned in the home will be carried over to the church and the state, and the individual thus acquiring it will be found serving his fellow men in whatever sphere he may be found.

Altruism is fostered in the life of the individual from the very beginning when he reaches forth and takes for himself. He may be taught to appropriate everything in sight, or he may be taught to have regard for others. Selfishness according to the physical laws of nature is perhaps the normal reaction, but altruism may be so implanted by the parents that selfishness is largely eliminated. Altruism in the home becomes one of the chief requirements, and if the future home of the individual is to be happy, then it is important that the child should learn altruism in the home in which he is reared.

Religious Ideals

Religion is usually inherited, or acquired very early. There are a few converts to religion, but usually people remain attached to the faith of their fathers, or the religion that is taught in the home. A Catholic official has said: "Give me a child until he is eight years old, and he will never leave the church." This is not true in all cases, but is usually so. One of the chief responsibilities of the home, then, is to indoctrinate thoroughly and well the religious ideals. If the home is the foundation of Zion, and the child is the chief asset, then the chief concern in realizing our social ideals should be the establishment of the right kind of homes, which will produce the right kind of children, and the right kind of children, with the help of God, will establish Zion.

Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

CHAPTER II

Establishing the Home

1. What is the purpose of the home?
2. In what way is marriage the concern of the state as well as of the individual?
3. Name and explain the different kinds of family relation. Which has proved to be the best for the child?
4. Why should men and women consider seriously the different phases of home life before marriage?
5. Name at least twelve qualities or qualifications which would make for a successful marriage.
6. How long and how thorough an acquaintance do you think should precede marriage?
7. How should the following problems of home life be solved: a. Division of the family income. b. Question of the advisability of outside work for the wife. c. Location of the

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Michaelangelo

A lecture by Frederick M. Smith before the Kansas City Fine Arts Institute, January 25, 1923.

To me before I visited Italy, particularly Florence and Rome, Michaelangelo existed as a name in history, but since that visit his name conjures up visions of a man of deep passions, tremendous powers, astonishing versatility, transcending genius, and an idealism which sought and successfully found expression in marble, in buildings, in pigment, and in literature. And yet our joy in his success as artist is dimmed by memory of the disappointments to which he was doomed by events of fate and the designs of envious rivals for papal attention and favor. In other words, Michaelangelo as a shadowy form in history has for me been changed by that visit into the memory of a man who has left the indelible impress of his artistic genius upon sculpture, architecture, and painting; the transformation being wrought by seeing four of his creations—the "Dome," "Moses," "David," and "The holy family."

The use of the word *memory* which I have made here might be questioned, yet when one has stood near those great masterpieces and has experienced the emotions which are aroused by the genius of their creation, one can hardly escape the impression that he has been in the presence of the man who formed them.

As a layman it would be unwise for me to attempt a talk on the art of Michaelangelo, but as a layman profoundly impressed by his masterpieces and the

-
- home. d. Minimum income for establishment of a home.
 8. In light of the legal causes of divorce and the real causes, what may be considered as some of the things to be avoided when planning to enter marriage?
 9. Do you think there are embodied in the "celestial law" those principles which will avoid these causes? Explain.
 10. Why is the home the foundation of Zion?

Bibliography

(Books may be ordered from Herald Publishing House, Independence, Missouri.)

Marriage and Divorce, (chapter 2) by Adler.....	\$1.10
Outlines of Sociology (part 2, chapter 4), by Blackmar and Gillin	3.10
The Social Problem (chapters 1 and 2), by Ellwood	2.10
The Kallikak Family, by Goddard	6.00
Being Well Born (chapter on Jukes), by Guyer	1.50
The Family as a Social Educational Institution (chapters 13 and 14), by Goodsell	3.10

history of his stormy life, there may be a lesson worthy of the hour.

His Birth

Born of good family in 1475, his birth brought him into existence at a period which witnessed the decay of Italian moral, political, and artistic life; yet amidst such untoward influences and surroundings unfavorable to the development of ideals, he stands out a figure so commanding, so towering, that he has been likened to "a mighty rock left by the ebbing tide in the debacle of society of his time," the greatest figure of the renaissance, mournful but superb in his isolation.

Doubtless gentle of soul and kindly of heart he was yet controlled by passions so strong and independence so pronounced, so fearless in criticism and denunciation of what jarred in his great soul or displeased his fancy, so void of the graciousness and tact which rather than genius or ability usually measures popularity, he walked among men honored for his ideals, respected for his genius, but not loved. His devotion was to his art, and this very singleness of devotion made him appear cold.

The stormy character of his personality early brought him conflict and threw him upon his own resources. At sixteen he quarreled with the master who was teaching him art and left his employ, falling back on his own resources. He soon attracted the attention of Leonardo de Medici, and was by that great patron of art taken into the family at the palace, where surrounded by scholars versed in Greek art, sculpture, architecture, and the things which made Rome great, he passed through an experience which left an indelible stamp upon his subsequent life.

Influences on His Life

However high Lorenzo the Magnificent may have kept the intellectual standard of the life at the palace, the moral tone was low, and fortunately for Michaelangelo not long after his entrance into the home of Lorenzo, Savonarola began his powerful preaching at San Marco and later from the Duomo; for among the thousands who flocked to hear the pious and eloquent reformer, Michaelangelo was doubtless frequently numbered. There was much in the soul and character of the great preacher to which the passionate Michaelangelo responded, and the appeal of the monk for righteousness and adherence to principle found lasting lodgment in the heart of the great artist. And Savonarola's stand for high morals corrected and balanced the pagan learning at the home of Lorenzo. The intimate contact with these two great but opposite characters left Michaelangelo's life a conflict between gratitude towards the one and devotion to the idealism of the

other in standing for public and private purity to which the great soul of the artist so intensely responded. His life was stormy.

On the death of Lorenzo, Michaelangelo fled to Bologna where he quietly worked at his art, but returned to Florence five years later. It was just following his return to Florence that he produced his great "David." The story of the misshapen block of marble falling to the young sculptor and his great genius seeing in it a masterpiece, is well known.

Called by the Pope

In 1505 he was called to Rome by Pope Julius II, called Julius the Great, the great potentate with whose life that of Michaelangelo was so intimately connected from that time. This call of Pope Julius for the artist to come to Rome and devote his talents to the church was the beginning of the career of the artist and at the same time the beginning of his sorrows. He was commissioned to build the great mausoleum to commemorate the reign of Julius. It was gigantic, and made a tremendous appeal to the artist as an outlet for his genius. Cartoons of the tomb by Michaelangelo show it was to have contained forty-nine figures, twelve of which were heroic in size. The commission was important not alone because it gave Michaelangelo opportunity to display his skill as sculptor, but Bramante was assigned the task of enlarging Saint Peter's to contain the mausoleum.

Michaelangelo's joy at being assigned the task must have been great, as evidenced by the energy with which he began the work. But of the forty-nine figures included in the original plan only seven were begun, only two completed, "The bound slave," and "Moses," the former now in Paris, the latter in Rome.

"The bound slave" has always been somewhat of an enigma, and even the name it now goes by is uncertain in its application. Does it depict something in Michaelangelo's life, something closely connected with the commission to build the chapel? Would the completed set have shown another figure, the companion piece to the one now in the Louvre, which would show art genius freed? We do know that all his life the great sculptor suffered from the jealousy and manipulations of rivals and those whose smallness of soul even when at times coupled with brilliant genius would not permit Michaelangelo to work at his chosen field of art unhampered and untrammelled. Even while working on the figure for the great tomb, the work of his rivals and those envious of the pope's favor, so great was the pressure from these sources that he fled to Florence, and returned to Rome only on the importuning of his friends and even the government of Florence to

avoid serious trouble. In 1508 he returned to Rome and was assigned the task of painting the ceiling of the Sistine Chapel, and for four years he labored prodigiously in producing this glorious work. The story of these four years is interesting, revealing not alone his versatility in art, but his resourcefulness as engineer, practical worker, and circumventor of jealous rivals.

"Last Judgment"

In 1533 by Paul III he was given the commission for the "last judgment" in the Sistine Chapel, and in 1534 he was made chief architect, painter, and sculptor of the holy see.

On my visit to Rome one of the very first places visited was Saint Peter's, and while first impressions there are likely to prove somewhat of a disappointment, one is awed by its gigantic proportions; yet its beauty and grandeur grow on one, and our first visit was followed by others. And were I to visit Rome again, one of the first trips would be to Saint Peter's, the largest church in existence. Like many other large structures, especially churches, it does not as it stands to-day represent the materialization of the plan or ideas of any one person, for Bramante's plan was changed by his successors; but of one thing you may be sure, anyone who visits the great basilica will scarcely fail to be impressed with its crowning glory, the Dome. And so even though there is much to see in Rome, we would come back from the Capitolina, the Palatina, to see the Dome.

"Moses"

But before speaking further of the Dome of Saint Peter's, let me tell of a visit to another Saint Peter's—San Pietro in Vincoli to see "Moses," and before that marble my surrender to Michaelangelo was complete. A layman to whom sculpture was a strange subject except in a general way, yet in the presence of that cold marble vivified by the genius of the great chisel, I stood awed! Why? I could not then tell. Only after introspection could I tell. An innate consciousness perhaps that I stood before the world's masterpiece; but more probably because without knowing how or why, the idea which drove Michaelangelo's chisel was so successfully and completely presented that I stood awed before that marvelous presentation of great personal dynamic and power ready to explode into activity. What would he do? The very essence of art, is it not? How was it done? Let artists tell you. Few if any figures of sculpture have been more carefully or completely criticized, and we have been told how rule-of-thumb dimensions have been distorted, and disregard to anatomical exactitude shown, yet every detail is perfect in its execution. The one great fact stands out; the idea of tremendous personal force is never

missed by the observer, and even the most casual are affected.

Work Impressive

Critically analyzed the marble shows change of proportions, e. g., the small head, the large eyes, but the change was made by the artist to present the great central idea of the work; and no observer fails to be impressed.

Does "Moses" represent Michaelangelo's idea of the personality of Julius II? It may be so; but the frequency with which Biblical characters were chosen as objects of his chisel rather inclines one to the opinion that the Moses Saint Peter in chains depicts the Moses of the Exodus as the artist saw him. Great personal force may have been a characteristic of Julius; it certainly was of Moses. In any event, we can quite agree with one who said, "There is in all the world no statue, no work of art like the Moses."

It may be safely said, as asserted by some, that in the figures of Michaelangelo idealism never fails; and yet you will see statements that "David" represents nothing more than a perfect specimen of sculpture with careful and wonderful regard of an anatomical exactitude—a statue executed simply to show mastery of sculpture.

I can scarcely believe that. For when in Florence, I stood before that gigantic figure, and looked upon it from every angle, I again felt swayed by emotions. Was it only the consciousness of being in the presence of a masterpiece? Or was it the associated memory of the story of its creation—the crooked marble block rejected by other than noted sculptors falling to the lot of Michaelangelo who saw in it David awaiting the attack of Goliath. The secret of Michaelangelo's power to depict ideas in marble was his skillful deviation from the normal, most wonderfully exemplified in Moses; yet to represent a perfect athlete in the attitude of awaiting an attack, scarcely needs such deviation. And unless an exception is made of "David," the figures from Michaelangelo's chisel do not lay emphasis upon the figures as such but suggest something more: a mood, a great sorrow, a deep passion, etc. Does "David" reveal anything more than a boy throwing a stone? Was it completed merely as a test of the sculptor's skill?

"David"

It was in Florence that I saw "David," among a number of marbles of Michaelangelo finished and unfinished: it was also in Florence that I saw "The holy family," a painting by Michaelangelo much criticized by artists as: a sculpture in the flat; but it impresses upon the beholder the ideas of the painter, and its fine detail and grouping shows the

hand of a master. I sat long before it, caught by its spell.

Let us return to the Dome; for one in Rome finds a strong inclination to revisit this masterpiece of architecture. Saint Peter's was designed by Bramante, a skillful architect of pure yet subtle style; and had his genius been permitted to guide its construction to completion it would doubtless have stood to-day "the most beautiful classic edifice in the world." But faults of scale and exaggeration were committed by others and the great plan spoiled by lesser men who succeeded him. From the wreck of Bramante's plan Michaelangelo attempted to raise a worthy monument; and while he could not eliminate entirely the coarse vulgarity Saint Peter's now shows, yet he succeeded in modifying them in some degree, and on the great building he placed its crowning glory, the great Dome. Not from the front is its full majesty seen, for there it is partially hidden; but envisaged from the rear where it can be well seen, it rises a graceful yet massive and titanic monument to the genius of Michaelangelo both as a designer and builder. Its beauty fixes the attention and fires the imagination. From a distance, whether seen from the Alban Hills, the slopes of Tivoli, or the Palitina, the great crowning glory of Saint Peters seems to float majestically across the reaches of the background, withdrawn and remote, like the soul of him who raided it.

Tomb of Michaelangelo

The storm-wracked body of the intrepid artist lies in a tomb in the church at Florence which becomes a mecca for all lovers of this isolated genius, and now as on the day of his interment his grave is visited by pauper, prelate, and prince to do homage to his greatness.

And with not a little emotion did I contemplate the stone bust surmounting the tomb—the work of a friend. Behind the calm face of that image are concealed the passions, the stormy devotion to ideals, but in the marbles, complete and partly finished scattered through Rome, Florence, and even as far as Paris are reflected the ideals his vigorous arm and skillful chisel so successfully passed on to contemporaries and succeeding generations; while in the galleries of Europe and on the marvelous ceiling and walls of the peerless Sistine Chapel are the beautiful pigment presentation of his soul's conceptions.

Oh, how we need a Michaelangelo to-day, in art, in literature, in politics, in religion. To-day literature is a lost art, for writers produce for food and raiment not from the impulses of deep thinking, and conceal their paucity of ideas beneath modernity of style. Artists daub for money and popularity, and bewilder with wildness of style. Even preachers preach for hire, to amuse, not to disseminate

deep religious motives and stir to righteous living and action. We work at our jobs, not indulge our professions. The rich subsidize our artists, who paint to sell, and publishers pander to the purse. What has not been commercialized? And whither are we going?

Michaelangelo has deeply affected my own life. I value the fearless devotion to ideals which forbade him working for any other purpose and which lifted him above the ordinary. It was kin to a Lincoln refusing to accept a case except in the interests of justice, an Emerson wielding a pen unattracted by emoluments, a Garibaldi serving his people unspurred by salary, a Savonarola denouncing licentiousness and sin though his denunciations led to the pyre.

We need a purification of art and literature, a cleansing of politics, a restoration of religion as a social dynamic and motivation. We need social justice promoted by men and women consecrated to the service of humanity. We need Michaelangelos in other realms than art.

Two Years Among the Omahas

By P. R. Burton

We have finished our two years among these strange people and we thought you would like to know of our work and how we have been able to teach them the gospel. The Omahas are a people with whom it is very hard to get acquainted, for their past experience has taught them to be careful how they make friends. At first our work was very slow, and many times we were very much discouraged, but we felt that God had sent us to do this work so we had faith to continue, and in time we were rewarded for that faith.

Preaching to the Indian

Preaching among the Indians is different from preaching to the white people. At first we went among them and administered to their sick and buried their dead. Sometimes we went and helped them dig the grave, then we would go back to the home and often sit on the ground for two hours or longer while they were preparing the feast. We could not talk the language or even understand it, so you see we were often lonesome even with many people around. After the feast we would preach the funeral sermon and then drive to the grave and finish the services. We did this for several months before we had altogether gained the confidence of these people. But in time the example we tried to live before them bore fruit and then it was easy to reach them.

Indian Is Religious

The Omaha Indian is naturally religious, for in the old customs he was taught that there was only one way, that there was only one God. He was taught that God had a Son and that some day he would come to the earth and raise the dead and dwell here on the earth with the Indian people. They believed that water was holy and that water was a sacrament. And even to-day they always pass the water around to everyone before they eat, believing that the water cleanses them and makes them pure and fit in the sight of God to take food. Our first work was to find the points of contact, and was where experiences of childhood among the Indians came in very handy.

Conduct of Meetings

Perhaps you would be interested in knowing just how we conduct an Indian meeting. The meeting is announced a few days ahead, and on the date we go to the house in time for supper. Many of the friends and neighbors will be there also, but every one is welcome to eat at an Indian's table. After supper we get the lantern ready and show a few pictures on the life of Christ. The Indians are very fond of religious pictures. We talk about the pictures and explain all we know about them. Then we call on one of the Indians to offer the opening prayer, and strange to say they are all willing to do this small service. Then we ask the interpreter to stand up and explain in the Indian language what we say in English. Charts are usually used, and of these the Indians are very fond of the Curtis two-way chart. This is hung across one end of the room. Then we may preach on any subject that is in harmony with the chart. Perhaps we will talk an hour, after which the Indians will talk to one another and ask questions. Then they may request another sermon on some other subject. These meetings often last till midnight and sometimes much later. (Some of our long-winded preachers would get all the preaching they wanted at an Indian meeting.) Everyone sits cross-legged on the floor as there is no furniture in the room, this having been moved out to make room for the visitors. At the close of a meeting of this kind I have written down as high as twenty-five names for baptism. We have held many meetings of this kind on the reservation.

Teach by Parables

Indians teach their young by using parables. Following is an example of a story sometimes told the young men. One time a strange bird was seen in the woods near the village, and the men of the tribe said, "That must be a good bird, for he is very beautiful and very proud." But the next day a

hunter was going through the woods and he saw the strange bird sitting on a limb with an owl. When the hunter returned to the village he called the men of the tribe together and said, "That strange bird is a foolish, silly, and a bad bird."

"How do you know?" asked the tribesmen.

The hunter answered and said, "This morning I saw him sitting on a limb with an owl, and we all know that an owl is foolish and silly by day and very bad by night."

So, young men, no matter how handsome and proud you are, if you don't want to be classed with an owl, don't sit on the same limb.

This is a sample of the stories told by the Indians to their young folks. This might be good advice for some of our white boys.

Many Indians Baptized

The Lord has been good to us in our work here and has blessed us in many ways. We have baptized 389 people in the past two years, and two thirds of them have been Indians. It causes us to rejoice to think that these good, honest people have been brought to the knowledge of the gospel and know who their forefathers were and that they had this same gospel also. An Indian brother said to me one day, "I am glad you came here and brought this gospel to us, for now we know who we are. No church could tell us till you came, and we are glad."

Another one said, "At first we were afraid, for we thought your church was like all the rest and had no place for us Indians, but now we are glad that we have a church of our own like the one our fathers had a long time ago."

One Sunday I baptized twenty-seven at the Black-bird Lodge and after the confirmation there were fifteen or eighteen children to bless. The elders were blessing these children and we thought we were through, when out of the crowd walked two little boys about three and four years of age, sons of Jefferson Knows the Country. They knelt down in front of Brothers Elliott and Case for their blessing. It was a very beautiful sight, and there were few dry eyes, for it seemed to melt the hearts of everyone there. Out of doors with a canopy of God's heavens for a roof, the sons and daughters of Laman were coming into their own. It was a day of rejoicing. Hundreds of them have been brought into the church, but the work is only started, for these people must be taught the temporal law. They must have their stewardships and take their part in the redemption of Zion. Strange to say, they are working that way very fast.

Our part in the work has been finished for a while and we are to labor among the whites for the next year. Brother and Sister Creel have been sent to

labor among them and teach them the temporal things in the gospel. I am sure they will be a success and that the Indians will come to love them as they have us.

Gifts Acceptable

Many of the good Saints have sent clothing to the mission for the poor and needy. We want to thank each one and we take this method of letting you know that the clothing was received and that the Indians were very thankful to get it. Much of this work fell on Sister Burton, as her work was chiefly among the women. At first it was quite hard to get them to talk and take a part in the social welfare and Women's Department.

We are very proud of the Indian Saints, and we white Saints could learn many good things from them. They are very quiet in church and have great respect for their places of worship. I wish every Saint in the church could attend one Indian service, and if such were the case one would have more respect for the Indian as a man and a member of the church.

The Indians have their part in the redemption of Zion, and it is a very important one, too. They must be converted and taught the fullness of the gospel or we have not done our part as a church. They are very anxious to learn, and I only wish we had more missionaries to send among them. God wants them to come into their own, and he has commissioned us with the duty of fulfilling the promise he made to Lehi. This can only be done by each member paying his tithing and putting more money into the hands of the Bishop so that more missionaries can be sent out. Saints, this is our privilege, and if we do it God will surely bless us. I hope I will never hear a Saint say, "I wish we had more missionaries in the field," and at the same time be owing God a tenth of all he possesses. Some way it does not ring true. I am glad to see the Saints taking a greater interest in the temporal law of the church and I feel sure that many will pay the Lord his part this year.

Large Indian Membership

We have over three hundred members among the Omahas; three elders, one priest, two teachers, and one deacon. These members are in three branches, Winnebago, Walthill, and Decatur. Decatur has far the most members. We have an Indian mission on the reservation between Macy and Decatur, so the members are all well taken care of. President F. M. Smith, Apostles Roy Budd and John F. Garver paid us a visit just after General Conference. Brother Garver and I visited a peyote meeting in the morning very early and had breakfast with them. This was his first experience in a tepee. He made a splendid talk that was well received by the Indians.

OF GENERAL INTEREST

The Future of Chemistry

"The man who put into words some of the things he believes chemistry will do, would seem a fit subject for an insane asylum," said Mr. Irenée du Pont, president of the E. I. du Pont de Nemours & Company, in an interview recently.

Nevertheless, according to the *Literary Digest*, Mr. du Pont proceeded to enumerate some of these possibilities. Among other things, he mentioned synthetic food, artificial wool, the conquest of disease, the abolition of sleep, storage of solar heat, heatless light, cheap fuel, and greatly prolonged mental and physical vigor.

Now any one of these things would add immeasurably to the store of human knowledge and conserve energy that is now being wasted. But greatest among these (it seems to us common people, especially at this time) is the promise of cheap fuel. Mr. du Pont, however, disagrees with us on this point, for in answer to the question, What is the greatest thing chemistry could do for humanity as a whole? he answered, "There is no 'greatest' thing, for the reason that there are a number of great things which chemistry can and will do which are not comparable."

Speaking of lengthening the life of the human race which may be made possible he continued:

"Thus, a study of the ductless glands will likely lead to the identification of some 'reagent' which, properly supplied to the human system, will maintain the vigor of youth far beyond three-score-years-and-ten. This does not refer only to sexual vigor, but to the power—more important to maintain—which enables a young man to work longer hours and withstand fatigue which cannot be withstood by men who have reached their mental prime of life.

"I think it is likely that material will be found which, taken into the human system, will accomplish the results of eight hours' sleep. This will change the active existence of a man from sixteen hours a day to twenty-four hours a day and, incidentally, make extraordinary changes in our everyday life.

"Antidotes or methods of suppression will be found for every disease. We have already gone so far in this direction that no one can question the matter of complete dominance over disease at some day in the future.

"A balanced ration will be evolved, possibly largely synthetic, which will eliminate all digestive disturbances, and at the same time make our minds and bodies more efficient to an extent almost beyond belief. At that time humanity will look back on the eating of promiscuous viands in very much the way that we look back on the drunken debauches of the Middle Ages.

When asked if cheaper fuel were possible, Mr. du Pont said:

"Probably not. That result probably will be obtained by the physicist rather than the chemist, although chemistry will

I shall not tell you more, as he may want to write this up for the *Ensign*. Brother Smith preached a wonderful sermon for the Saints at Walthill at eleven o'clock.

We will soon be among the people of our new mission and hope to do the Master's work wherever we go.

be involved. We shall have to obtain our supply of heat from the sun when all the oil and coal are burned. It is only a matter of finding a vehicle which will absorb the heat from sunlight and carry it to the point of consumption. If that vehicle is a cheap storage battery which will be charged by means of a device for converting radiant energy from the sun into electric current, you can classify it as an electrical apparatus, but likely the actual vehicle, like a storage battery, will depend on chemical action."

There goes our fond hopes for a warm and cheap winter, but perhaps the production of cold light will help some in the middle of July. Mr. du Pont was more than hopeful on this point, for he stated:

"Chemistry can already produce cold light, but not cheaply. If that is the solution of the lighting problem, it certainly can be done."

The interview with this leading scientific man pointed to many of the remarkable discoveries which may come in the near future. How near depends greatly upon the demands, but certainly in light of the recent remarkable inventions and discoveries, nothing seems impossible to us. At least, we have learned to place faith far ahead of our early expectations. God's world is most wonderful!

The Zionist Movement

The only way to be a Zionist "is to be in Zion" declared Israel Zangwill, noted Jewish scholar and author, in a recent address to the American Jewish Congress. He scored the British Government and the Zionist leaders for their policies in regard to Palestine. Under present conditions, he declared, when land in Palestine must be bought by the square yard against rising prices, the Jews cannot and will not return to Zion.

Mr. Zangwill thinks little can be done under the League of Nations, which he characterizes as the "League of Damna-tions," since its members are pledged to maintain existing territories without regard to racial differences and national expansions.

He goes on to say, as quoted in the *Literary Digest*, that:

"In the last analysis the British coercion in Palestine must take the form of bombs and poison gas and must be used to protect Jewish immigration against the Arabs, and equally against Jewish immigration to protect England from an Arab outbreak in a Pan-Arabic region. Zionism can therefore only rely upon as much of England's might as suits the policy of England, and since the Zionist leaders are ready to accept any conditions, however humiliating and however impracticable, and since Britain is represented by a too tactful Jewish governor, it is clear that only a minimum of might will be at the disposal of the Jewish national home, and that mainly in the British interest. That interest is now nakedly proclaimed by a shoal of writers and statesmen as the erection of a barrier state for the defense of the Suez Canal."

Mr. Zangwill believes the Jews are still far from their national home and sees no remedy as long as the present Zionist leaders maintain their policy of perpetual concession.

In opposition to the view taken by this prominent Jewish man, Rabbi Stephen S. Wise stated in an address on the following day that the Zionist's hopes for a common home were nearer to-day than ever. He goes on to say:

"No one claims that the present leadership of the movement has been without error. But no one may deny that it has wrought immortal service to the Jewish people in winning from the British Government not only the Balfour Declaration as a charter, but that security of Jewish life and development in Palestine as a Jewish homeland which comes with the British mandate from the League of Nations, and

from our mistakable faith and dependence in the honor and good will of the British people.

"Far from giving up Palestine, we are resolved to go forward more vigorously and unitedly than ever before. The Jewish people will be just to the Arabs, by the side of whom the Jewish builders of Palestine are to live in understanding and amity."

Bibliography on Juvenile Court Movement

The rapid growth of the juvenile court movement both here and abroad is indicated in the scope of the bibliography which has been compiled on the subject by the United States Department of Labor through the Children's Bureau.

Under the title "List of References on Juvenile Courts and Probation in the United States, and Selected List of Foreign References" the bureau report, which will be issued in the near future, covers thoroughly this whole field. The bibliography is divided into the following classifications: general (chiefly books and monographs); periodical literature; publications of the Children's Bureau; publications of State Departments and commissions and other official reports; conference proceedings; published annual reports of courts hearing children's cases.

References from foreign sources include publications of 15 countries—Argentina, Australia, Austria-Hungary, Belgium, Brazil, Canada, France, Germany, Great Britain, Greece, Norway, Russia, Spain, Sweden, and Switzerland.

Nearly all the important references are annotated with brief descriptive comments indicating the salient points of the book or article mentioned.

The bibliography was prepared under the direction of Emmo O. Lundberg, Director of the Social Service Division of the Children's Bureau.

Confusion in Art Circles

Art circles of the world have been greatly disturbed by the recent publication of a book by Professor J. C. Van Dyke, on a study of Rembrandt and His School. In this book Professor Van Dyke says that only forty-nine out of eight hundred paintings attributed to Rembrandt, are genuine without doubt, according to the *Literary Digest*.

The *New York Times* summarizes the book by saying:

"There is not a Rembrandt in any American public gallery on Professor Van Dyke's list of genuine paintings. European galleries receive almost like treatment. He declares that in the Louvre there are only four true Rembrandts out of the twenty-three credited to him; in the Hermitage Gallery, Petrograd, there are but two out of forty-three; in the National Gallery, London, there are four out of twenty-one, and in the Kaiser Frederick Museum, Berlin, there are three out of twenty-six, with a shade of doubt about these three. These assertions are backed up by profuse illustrations with references to 1,000 or more illustrations in other books."

Doctor Van Dyke has spent forty years in the study of pictures, and holds the professorship of art and archaeology for Rutgers. He has made a special study of Rembrandts for many years, and in issuing this book he repudiates any desire for sensation, only wishing to establish history.

Doctor Van Dyke says that such authorities as Doctor Bode, Doctor Bredius, and others have been discovering new Rembrandts quite often (that were painted by Rembrandt's pupils). Of the twenty-six Rembrandts in the Kaiser Frederick Museum, Berlin, declared so by Doctor Bode, only three are Rembrandts, says Doctor Van Dyke, and even these

(Continued on page 1084.)

LETTERS AND NEWS

Dover Saints Hold Monthly Socials

DOVER, OHIO, November 2.—The New Philadelphia Branch, under the direction of Pastor William Goudy, is conducting a series of monthly socials to secure new seats for the church. This branch is only a little over a hundred miles from Kirtland. There are four elders in the branch who are working harmoniously for the good of the work.

The Sunday school superintendent, Brother J. Carlisle, is doing good work in his department. The attendance for preaching and social services is not so large, but many blessings have been received, and the gifts are often manifest.

The Saints of this branch are trying to live the word of wisdom as far as they know how. They feel that they will be blessed in the effort.

The Saints here are trying to do their part to support the church officials in carrying on the gospel work.

Venango Holds All-Day Meeting

VENANGO, NEBRASKA, October 28.—An all-day meeting was held at Champion, Nebraska, on Sunday, October 21, in charge of Elder Ward A. Hougas, of Venango, Nebraska. A good crowd filled the house till standing room was at a premium. Over half of those attending were nonmembers, mostly United Brethren.

Elder T. A. Hougas, of Des Moines, Iowa, preached a very uplifting sermon in the morning.

Following the basket dinner, a short sacrament service was held, followed by a sermon by Elder Ward A. Hougas, in which he presented the latter-day message in contrast to the beliefs of the world at large.

Both members and nonmembers were very enthusiastic when mention was made of another all-day meeting to be held at a later date. Much good was done, and the message and position of the church were much better understood as a result.

Sunday School Holds Special Day Every Month

MOUNDVILLE, WEST VIRGINIA, November 1.—This day marks the fourth anniversary of the Moundville, West Virginia, Branch, which was organized by Brother G. T. Griffiths, with an elder, teacher, and a deacon as the officers. The

(Continued from page 1083.)

three are doubtful. They were by pupils such as Eeckhout, Bol, Koninck, Horst, and others.

The so-called Rembrandts in other European galleries are just as badly confused, charges Doctor Van Dyke.

The Metropolitan Museum in New York has not a single genuine out of the fifteen accredited to Rembrandt. Many private collections came in for criticism but must be handled carefully. Doctor Van Dyke declares that many of these pictures are fine works of art even though they are not Rembrandt's.

On both sides of the controversy come the supporters to the cause, for or against. Some declare Doctor Van Dyke is highly mistaken, while others agree with his stand.

The question which has been opened threatens to occupy the center of the art stage for some time to come. The controversy has just begun.

official number has increased to two elders, three priests, four teachers, and two deacons.

These officers meet on the second and fourth Thursday evening of the month to study the Doctrine and Covenants and Church History. Seventy-five per cent are active in this work.

The Sunday school is doing well. It has a special day once a month, using the 11 o'clock hour. The children are required to write essays on the lesson, and these are read on the special days. A young people's choir is being developed by the chorister, Anna L. Schoenian. She also has charge of the orchestra and the church choir, and with this talent was able to reproduce the play, "The Reverend Dayton up to date." This play was staged at Gren Easton, West Virginia, on October 13. Plans are being made to give it here also.

Pastor W. A. Schoenian, who is also the district superintendent of the Sunday school, went to East Liverpool, Ohio, where he organized a Sunday school with fifteen members on October 14.

Brother Thomas Mills will go to preach at Belmont, Ohio, on November 4.

Activities Going Strong at First Philadelphia Branch

PHILADELPHIA, PENNSYLVANIA, October 31.—It is generally conceded that the prayer meetings of a branch register its spiritual condition. Since last summer, there has been a steady increase in attendance and interest at the First Philadelphia Branch. The highest point reached so far was on October 18 when there were about 70 present.

A very interesting priesthood meeting was held in the afternoon of October 28 at which the work for the coming year was outlined. The burden of the meeting was that members of the priesthood are shepherds of the flock indeed, and each should be interested in the welfare of departments as well as church activities.

In the evening, the pastor, Elder A. E. Stoff preached, taking as his subject, "Putting on Christ." He endeavored to change the order and concept that a great many Latter Day Saints have of church. One joins the church not to be saved, but to help save. All services of the church are but a means to an end, the end being the formation of Christlike character. An individual believes in Christ only to the extent he "puts on Christ," or that he lives up to the teachings of Christ. He referred to the 6th chapter of John, beginning with the 48th verse, where it reads: "I am that bread of life." Jesus here asks his disciples to eat his flesh and drink his blood, which if they did not do, they would have no life in them.

Next Sunday the group meetings will be resumed, with sermonets for juniors and intermediates separated from the regular preaching service, but conducted at the same period. These last year were very successful.

So much has been said about the various forms of branch control, perhaps it might be interesting to some to know that the First Philadelphia Branch adopted Form 4 last year, and so far has found it a big improvement over the old way—witness increased interest and progress in every department.

Sympathy is being extended to Sister Lydia Santmeyer upon the death of her daughter Catherine, six months old.

Recent arrivals in Philadelphia are:

Elder Thomas J. Picton of Wales, England. His wife and family are expected from across the water in a short time.

Brother Valentine and family of Brooklyn, New York, are also here now, and intend making this their future home.

Brethren Joy and Myron Fisher of Boston stopped here on

their way from General Conference with a message of good cheer.

The friends of William B. Hartley will be glad to know that he is the proud and happy father of a bouncing baby girl. Arrived October 28.

Halloween activities are in full swing: On Friday evening the Boy Scouts, coming 32 strong, held sway in the basement of the church, and under the leadership of Brother Robert Campbell, their new leader, and Brother Ogden Bacon, his assistant, such a good time was had as only Boy Scouts can appreciate. On Saturday evening the Temple Builders presented "The rivals" in a very acceptable way, and much credit is due them, as it is an unusually heavy play to produce, requiring much costuming.

The spirit of the closing General Conference is reflected in the hearts of the Saints here, and it is believed that this coming year will show progress in a marked degree.

Victoria District Conference Held

RICHMOND, VICTORIA, AUSTRALIA, October 2.—The annual conference of the Victoria District has just closed. The meetings were held in the Saints' Church in Richmond, September 29 and 30. The conference began with a business meeting at 2.15 Saturday afternoon, the 29th. Much business was transacted, including the confirmation of five ordinations recommended from the Richmond Branch. The following branch officers were also sustained: Elder A. C. Barmore, president, and Elders William Jones and S. Harvey, as counselors; Brother C. D. Davies, secretary. Delegates were elected to both the mission and General Conference.

A splendid prayer meeting was held at 9.30 Sunday morning, which was followed by an able sermon at 11 a. m. by Elder C. A. Butterworth.

At 1 p. m. a priesthood meeting was held in the church, while at the same hour the Department of Women met in the anteroom. At this meeting Sister C. A. Butterworth was nominated as the head of that department for the state of Victoria. This nomination was confirmed by the conference.

A communion service was held at 2.30 p. m., and at 7 p. m. Elder Davies, the group supervisor for the state, preached a most excellent sermon.

Before each of the night services a community song service was held for half an hour. The choir also rendered splendid service throughout the conference. Elder Walton deserves the credit for the musical success of the conference.

The conference as a whole was encouraging, and marked a forward step in the work of the district. In every respect it passed off smoothly and pleasantly, and ended with everyone in good spirits. There was a good average representation present from the various branches of the district.

The night following the conference a concert was held in the Richmond Odd Fellows Hall to aid in raising funds for a new church building. From this concert more than \$100 was collected, from which the expenses will have to be deducted. The night was stormy, so no doubt many were kept away, but the concert was of a very high quality.

ALMA C. BARMORE.

Midland District Reunion Over

EDGBASTON, BIRMINGHAM, ENGLAND, October 15.—The Midland District reunion was held on October 13 and 14 at Leicester, England. On the evening of the 14th some special business was attended to, the chief item being the appointment of Brother Howard Meredith as district superintendent of the Department of Recreation and Expression.

The priesthood was addressed at 9 a. m. Sunday by the district president. This was followed by a very fine talk by Sister Baldwin on "Women's work," in which she emphasized the need of women and girls to study story-telling. She gave some good examples of fairy stories, funny stories, etc., with good morals.

Brother Sorden gave a very interesting lecture on "Habit," at 11 a. m., telling us how it is our best friend or our worst enemy.

At 2 p. m. Sister G. P. Edwards gave a splendid address on the "Possibilities of expression work," giving seven different methods and examples of this work. This meeting was followed by a fellowship service in which the Spirit of God was present in great power. In the early part of this meeting Brother Charles Cousins, jr., was ordained to the office of priest.

At the evening service Brother Baldwin was the speaker on the theme, "God expects every man and woman to do their duty to the end." This brought the meetings to a close, and everyone went home feeling it was indeed good to wait upon the Lord.

H. VOAS-MEREDITH.

Tulsa Saints Renovate Building

TULSA, OKLAHOMA, November 8.—The Saints in Tulsa are doing nicely, generally speaking. The church is being overhauled and will be cleaned up and repaired. It will be ready to occupy about November 15.

The Sunday school and Department of Recreation and Expression are both progressing.

Omaha Saints Prepare for Annual Bazaar Held in County Courthouse

OMAHA, NEBRASKA, November 5.—The Sunday of October 14 provided Omaha Saints with the opportunity of hearing High Priest Arthur E. Stoft, once a member of this branch, but now of Philadelphia. His message was clear-cut and forceful, calling to a higher plane of thought and living. The other sermon of that day was delivered by Elder Henry A. Merchant, whose wise and gentle counsel is always well received by our congregations.

Each Wednesday for a month past the sisters of the Department of Women have been meeting for all-day sewing. The first of these meetings was held at the home of Sister Gertrude Kirkpatrick, but the later ones have been held at the church, where the sisters have thoroughly enjoyed getting their lunch together. A wonderful bond of unity and affection is created by these close contacts, and there are great spiritual values to an annual bazaar besides those of a monetary character. And, indeed, are not fried chicken and pumpkin pie with whipped cream atop, values in themselves worth considering?

Bazaar to Be Held

The assignment of space and dates for the holding of the church bazaars of the city was made last Thursday, the sisters representing this branch drawing the dates of December 5 and 6. This is much earlier than usual, but the sisters aim to be ready. Forty-two churches are to participate in this bazaar, which will be held, as usual, in the county courthouse, extending from December 1 to the holidays.

District President T. J. Elliott occupied the pulpit morning and evening, Sunday, October 21, giving a perspective of the events and actions of the late General Conference. His tone was hopeful, giving many reasons for renewed courage and

faith in the work and achievements of the church. On Sunday, the 28th, High Priest Roland W. Scott preached in the morning, drawing a lesson from the writing on the wall which appeared before Belshazzar. He urged the Saints to consider their spiritual standing before God, and to make greater efforts towards perfection of their lives, that they may not be found wanting when weighed in the balances.

Brother Fay Rollett, nephew and private secretary of Brother Walter W. Head, president of Omaha National Bank and recently elected president of the National Bankers' Association, gave an address the evening of October 28. Brother Rollett is a very earnest young man, and active in the work of the church in South Omaha. His plea was for a closer walk with God, a more devoted living up to the principles of the restored gospel, and a cheerful, unselfish loyalty given to those upon whom rests the responsibility of guiding the church to Zion conditions. Brother Rollett and Brother Head are respectively grandnephew and nephew of Brother Joseph Lambert, well-known to the church at large.

Socials Given

A Halloween party given by the Department of Recreation and Expression, another for a group of younger Sunday school class members, and a social conducted by Sister Wallace's class of girls, have helped to give life to the branch during the past fortnight. The girls last mentioned served pumpkin pie free, but charged for homemade candy, and made a neat little sum for their Christmas offering. The young people's organization of the branch meets each Sunday afternoon at 6.30. Usually a talk by some older member of the branch precedes hot cocoa, wafers, and sandwiches served by the girls. Sister Audentia Anderson, Brother Carl Self, and Brother Duane Anderson are among those who have recently addressed this interesting group, the latter (on the 28th) giving a description of Graceland, its courses of study, its athletic, literary, and social activities, its plan of student self-help, and many other phases of the life of the church college. There are several young people in the branch with eyes turned towards Graceland, and it is to be hoped their desires in that direction will materialize most happily. Brother Duane Anderson graduated from the junior college at Graceland last June, and is now a student in the Nebraska University at Lincoln. He is a member of the University Men's Glee Club, an organization of forty young men, a selected number of whom will make some concert tours during the school year.

Dedication Services

Apostle J. A. Gillen preached a dedicatory sermon at the South Side church at 2.30 on the afternoon of November 4. The little building was filled with an attentive audience. Special music was rendered by a choir, under the direction of Brother Fay Rollett. Brother Gillen emphasized the thought that within the branch organization which will meet in the little church for worship, was provided the environment wherein individual development is made possible.

In his evening sermon that night, given to the Omaha Branch, he continued the theme, shifting the emphasis to the thought that such development is possible through constant efforts to live in harmony with the divine pattern, obtaining the mind that was in Christ, and expressing it outwardly in acts of love and faith, as He did.

Brother Gillen will preach here three nights more this week, and has said that he may be here for a more protracted series a little later.

On Sunday morning, November 4, the rite of baptism was administered by High Priest T. J. Elliott, to Mr. and Mrs.

William Wellman, the latter the daughter of Sister Mary Mickey, a long-time Latter Day Saint. Confirmation followed immediately, Branch President B. M. Anderson assisting Brother Elliott. It was a pleasure to the Saints of the Omaha Branch to welcome these estimable young people to membership and to extend to them the hand of church fellowship.

Lamoni Items

LAMONI, IOWA, November 7.—Lamoni has been experiencing ideal weather for several weeks. A half inch of snow which fell on October 29 and melted the next day frightened the Saints a trifle, but outside of that the days have been warm and bright with slight frost at night.

The Graceland Lyceum course for the season consists of five imported numbers which will be supplemented by several home talent numbers. Two of these numbers have appeared, the Cleveland Symphony Quintette, and John Rotto, make-up artist, both of which were very good.

On Sunday, October 28, a union meeting was held at the Latter Day Saint church, the speaker being Miss Emily M. Porter, of Winterset, Iowa, representing the World Purity Association. She gave a splendid talk, using as her subject the boy or girl who is on his way down. She enumerated as the four causes of the increasing crime among the young as the automobile, the moving picture, the dance, and woman's dress. These are outstanding causes, she said, but the foundation is laid in the home where the little tot is allowed to be a tyrant, through lack of parental control, learning nothing of self-control, so that when he meets the real obstacles of life he is wholly unprepared for them. Miss Porter talked later to the boys and girls of high school and college. She has had a wide experience with the boy and girl who is on his way down, in public homes, reformatories, and behind prison bars; has made a deep study of the why of the question, and has a message worth while.

On November 4, two especially fine meetings were held—communion service in the morning and preaching at night by Elder Hubert Case, of Independence, who based his discourse on the parable of the talents, talking along the line of service and the call for everyone to work.

Brother Charles F. Church, presiding deacon, called a work bee for last Monday which was responded to by fifteen men, some with teams, and the day was spent in grading and cleaning the church park, repairing walks, etc. Brother Church and his ready helpers have done a splendid work the past few years in beautifying the church premises.

Sister A. M. Carmichael and two daughters left this week to join her husband in New York City for the school year. Brother Carmichael is a student at Columbia University this winter.

A special program is being prepared for next Sunday, November 11, in commemoration of Armistice Day.

Elder Visits Branch Which He Helped to Start

GROTON, CONNECTICUT, November 6.—On Sunday, November 4, Brother George Gates, of Providence, Rhode Island, stopped at the New London Branch on his homeward journey from Pennsylvania, where he gave a farewell address at the sacrament service. Brother Gates read from the Doctrine and Covenants concerning tithing, following with encouraging words of instruction. He emphasized the adoption of stewardships and was enthusiastic in his comments on that subject. The closing remarks were words of comfort and

brotherly love, and his talk was received with interest and pleasure.

Brother Gates was instrumental in bringing the gospel to Connecticut about thirty-two years ago. He worked here with the late Brother Francis Sheehy, heralding the good tidings, which were received as the "glad message" by a few.

The Saints are loath to have Brother Gates leave New England, but all wish him peace and happiness in his new residing place.

FLORENCE F. WHIPPLE.

Photo-Facsimile-Reproduction of Book of Mormon Manuscript Made

BERKELEY, CALIFORNIA, November 1.—The original manuscript of the Book of Mormon was in this city for several months for the purpose of being photographically reproduced. Brother E. H. Tordoff, master binder, was intrusted with the valuable document because of his wide reputation as a binder of old and precious books.

Brother Tordoff has just returned from Independence, Missouri, where he delivered at church headquarters the original manuscript which had been photographed at his bindery in Berkeley. The document is not bound, so was carried in a container of oxidized tin, lined with asbestos, made for the purpose. To add to the security a small vial of a chemical used for extinguishing fire was placed in the container also. The document is kept in a secure vault in Independence at church headquarters.

Brother Tordoff is the inventor of the process of photo-facsimile-reproduction. The discovery was made about a year ago. This process is one of direct photography, no plates or printing being used. By the use of a very delicate mechanism, the sheets of paper are split, after which the photograph is made on each half, and they are then pasted together. Otherwise it is only possible to print on one side of a sheet.

The chief advantage of this process is its adaptability for copying old and rare volumes, or in replacing torn or lost pages from rare volumes, providing a corresponding volume is obtainable, in order that a photograph may be made of the missing pages. Brother Tordoff has made exact duplicates of a number of rare books, the duplicates resembling the original work so nearly that only an expert can tell them apart. When the photographing of a manuscript or book is completed, the pages are put through a coloring process which gives them the faded, yellow appearance of age characteristic of the original.

The Book of Mormon manuscript which was photographed by Brother Tordoff is one of the two originals, and now the only one remaining. It is described in an article appearing in the Berkeley *Daily Gazette* as follows:

"This remarkable manuscript was examined by a representative of the *Gazette* just before it was taken east. Although it was yellow with age, being now ninety-five years old, it had the appearance of being well preserved. The torn, worn, and otherwise damaged leaves had all been patched and renovated by the skill of a master hand. The marks of repairing were scarcely discernible.

"The manuscript had all the earmarks of originality. The scribes, not knowing how much paper would be needed, had to make several purchases of foolscap paper, thirteen by eight and a half inches. This is evident by the differences in quality and exactness of size. Foolscap paper was in common use in those days for all legal and manuscript work. There are four hundred sixty-four pages of closely written matter occupying the full sheet, and leaving no margin whatever. Four

different scribes took part at different times in the writing of the manuscript. This is clearly evident in the handwritings. They were Emma Smith, wife of Joseph Smith, Martin Harris, Christian Whitmer, and Oliver Cowdery, said Tordoff. According to these scribes they wrote in English as Smith translated from the golden plates which he had obtained.

"A statement by authorities of the Reorganized Church says these plates were obtained in New York State by Smith on September 21, 1827. The spot where they had been buried centuries before had been pointed out to Smith in a vision, it is said. On them was engraved, it is asserted, the record of the so-called pre-Columbian-American civilization, in the Hebrew language written with reformed Egyptian characters, the translation of which was completed early in June, 1829. Oliver Cowdery wrote the greater part as Smith dictated to him. When the translation was completed, a second copy was written by Cowdery. One copy was retained by Smith, while the other was placed in the hands of the printer. The Book of Mormon was first printed in the office of the *Wayne Sentinel*, at Palmyra, New York, by E. B. Grandin. When the printing was completed, Smith retained one copy of the manuscript and gave the other to Cowdery. In 1841, when the cornerstone of the Nauvoo House was laid, Joseph Smith deposited his copy in a receptacle which was placed in the cornerstone. Subsequently the stone was broken and the manuscript deteriorated. When removed, it was found to have been water soaked and to have become hardly legible. Oliver Cowdery kept his copy until his death in 1850 at Richmond, Missouri, when he turned it over to his brother-in-law, David Whitmer, one of the three witnesses to the authenticity of the book. At David Whitmer's death it passed to the custody of his grandson, George Sweisch, who transferred the same to the Reorganized Church. It is now in the official custody of Frederick M. Smith, of Independence, Missouri, a grandson of the original Joseph Smith."

Prosperous Season for Departments Anticipated

WINDSOR, ONTARIO, November 5.—The Department of Recreation and Expression is enjoying a very active and prosperous season, having met with and assisted other branches on social evenings and outings, such as a strawberry social, a guessing contest from Bible history, a mock trial, and a number of debates on present-day problems that confront the people. The most recent subject discussed was the amalgamation of the border cities including Ford City, Ojibway, Windsor, Walkerville, and Sandwich.

The married people's class is studying the Book of Mormon. Some of the young people are taking up the normal lessons which they find both interesting and educational. The smaller children study the junior quarterly.

On Friday, November 2, a Halloween party was held in the basement of the church. Masks, grab bags, fortune telling, booths, lunch, and games of various kinds filled the evening with enjoyment for all. The admission and things sold at this social were payable in pennies only.

A progressive winter and an increased attendance is anticipated.

Elder Cornelius Clifford was in Windsor over the week-end and was the speaker on the evening of November 3.

Sister Mary Conner, who is training for a nurse at Hotel Dieu Hospital, Windsor, gave a very interesting talk at the meeting of the Department of Women on November 1.

Brother Harry Crouchman has gone on his annual trip to the north woods. If successful, he expects to bring the usual venison for the venison supper to be held on Monday, November 19, following the anniversary services on the 18th.

Anniversary of Chatham Branch Organization Celebrated

CHATHAM, ONTARIO, November 5.—The twentieth anniversary of the building of the Chatham church was celebrated in the church on October 28. A number of Saints were present from surrounding towns and an enjoyable day was spent. Prayer service was held at 9 a. m. in charge of the district presidency, Bishop J. C. Dent, of Bothwell, and Elder Daniel Macgregor. Sunday school was held at 11 a. m., at the close of which a short program was given. At 2.30 and 7 p. m. Elder Daniel Macgregor was the speaker, and both sermons were much enjoyed.

On Monday evening, the 29th, the annual anniversary supper was held in the basement of the church. The supper was in charge of a class of young married women, and was a huge success from every angle. Over two hundred seventy-five were served and \$75 was cleared for the branch. Mr. George W. Sulman gave an address on his tour of Egypt. Mr. Sulman is a prominent citizen of Chatham, an ex-member of Parliament, and has reaped great fame as a traveler and lecturer. His talk was exceptionally well given and thoroughly enjoyed.

Friday evening, November 2, an interesting debate was held at the meeting of the Department of Recreation and Expression on, "Resolved, that the world is getting better." It was well argued from both sides, and while the judges went against their own views, they gave their decision in favor of the affirmative.

The members of the branch are anxiously looking forward to the combined Thanksgiving and Armistice Day celebration to be held in the church on November 11 at the Sunday school hour.

Saints Feel Loss of Pastor but Work Goes On

BISBEE, ARIZONA, November 3.—No doubt most of those acquainted with this branch know that Elder E. R. Davis, late pastor of the branch, left with his family the latter part of August for Lamoni, Iowa, where the three older children are now attending Graceland. Brother Davis and family had been in this branch for over four years, so they are greatly missed, but the work seems to be progressing nicely.

The brethren of the Aaronic priesthood are taking care of the preaching and, judging from the attendance, their efforts are appreciated. There is little time left for missionary work after the day's work is done, so this part of the work naturally must suffer until another missionary is sent to this field. This field affords an unusual opportunity for general missionary efforts, as many people are continually coming and going. This is a substantial copper-mining district, but a large part of the population averages only a few months' residence. The copper market has fluctuated a great deal the past few years. In times of high wages many come in, then leave in periods of depression. A reduction of practically fifty cents a day in wages became effective on November 1, which has resulted in some leaving the district. In order to keep up the average membership, it will be necessary for missionary work to be done to bring in new material to replace those who may leave from time to time.

The Department of Women took advantage of the Halloween festivities to combine pleasure with profit by holding a masked Halloween party Friday evening, October 26. The costumes were many and varied, and the characters assumed well acted, affording much merriment. Prizes were awarded for the best represented character, the best dressed, and the most comical. The unmasked were fined ten cents, and re-

freshments were sold. A number of nonmembers were present, and all enjoyed the games together.

At a business meeting of the Sunday school department Monday evening, October 29, a committee was elected, and necessary arrangements made for the Christmas program, the exact date to be announced later.

Harvest Thanksgiving Services Held

NORTH TORONTO, ONTARIO, November 5.—Harvest Thanksgiving services were held on Sunday, October 21. Elder James Pycok and Bishop A. F. McLean were present. Elder James A. Wilson, pastor of the branch, was the speaker in the morning and Elder C. Hattie was chairman.

Elder David Pycok, district president, was here on November 4, preaching both morning and evening. Much strength was gained by his admonition.

The Department of Recreation and Expression, of Humber Bay, visited North Toronto on Tuesday, October 30, in return for a visit given them on October 16. A good impromptu program was rendered by both locals.

MATTY and Other Stories

Our newest book is especially for the younger boys of the age where books mean so much and are often hard to get.

It is composed of separate stories, each complete in itself, yet all strong with the same spirit of wholesome action and good moral tone.

In reading this book your boy will become a better boy, because the ideals of fair play are presented in the lives of characters he will appreciate.

Fine illustrations, attractive cover, a winner in every way.

Count on "Matty" for one of your gifts for boys this year—and all the girls and most of the adults in the household will read it as well as the lads.

No. 842C Cloth.....\$1.50

HERALD PUBLISHING HOUSE
Independence, Missouri

Independence

President Frederick M. Smith will attend the installation ceremonies for President Stratton D. Brooks at the Missouri University, November 16. He will represent Clark University, of Worcester, Massachusetts, from which he received his doctor's degree.

Laura Frederickson, sister of Sister Robert Kemp, of Independence, who has been visiting in this city since conference time, died at the home of her sister Monday morning, November 12. Services were held from the Kemp home Monday evening, Patriarch Ammon White making the remarks. She was taken back to her home in Carson, Iowa, for burial. She was seventy-six years old and for many years was a faithful and tireless worker in the Wheeler's Grove Branch, Iowa. Two brothers and a sister survive her.

The L. D. S. Band, of thirty-two pieces, assisted the large band of some five hundred pieces which rendered the music at the Kansas City Bible Class at the closing services in Convention Hall, Sunday, November 11. Many people from Independence attended the Bible Class and helped to swell the numbers to over fifty-one thousand.

Reginald Smith, youngest son of the late President Joseph Smith, and Ronald Smith, son of President Elbert A. Smith, both of Independence, are playing on the varsity football team at Kansas University. It is not only an honor for the town to place two players on the team of a large university, but it is interesting to know both are members of the church, the sons of church leaders.

The girls of Zion have been organized into a girls' division of the L. D. S. Athletic Association. They will play regular games throughout the winter. The Stone Church gymnasium will be used for their matches.

Mrs. E. L. Kelley was given a birthday party last Friday afternoon. Her daughters, Mrs. John R. Green and Mrs. Paul N. Craig, planned it as a surprise for her.

The Stone Church is making a drive to reestablish Zion's Religio-Literary Society on Friday evenings. They expect to concentrate their class study on the Book of Mormon, though other studies will be permitted. Nearly three hundred were in attendance last Friday evening and more are planning to join.

Changes Made in Duluth Branch Officers

DULUTH, MINNESOTA, November 9.—Elder G. W. Day, district president, visited the Duluth Branch recently, at which time several changes were made. After a service held on October 28, a meeting was held to elect a new branch president, as Elder Samuel Sloan had found it necessary to resign. He is at present living at Two Harbors, Minnesota, which made it hard for him to do the work necessary in connection with his work as branch president. Elder C. B. Freeman, of Pine River, Minnesota, was elected to succeed Brother Sloan. Sister Freeman and children intend to make their home in Duluth in the future.

Two young people of the branch were married recently, Brother Arthur Johnson and Ruth Barber, with Brother W. C. Staury officiating. The wedding ceremony was followed by a wedding feast prepared by the bride's parents.

The Department of Women is going forward with a very good attendance. A number of outsiders have attended the meetings in the past.

The Duluth Saints are sorry to lose Brother and Sister H. Sylvester, who have gone to make their home in Lansing, Michigan. Their presence will be a gain to the Lansing Branch, where there is a wide-awake group of Saints.

Radio Flashes

MARION, OHIO, October 24.—Your programs are being received here and enjoyed very much.—Ray Weston.

ROCK ISLAND, ILLINOIS, October 23.—I wish to report to you that your station came in loud and clear on the loud speaker on October 21.—Gene Ullemeyer.

HAMLIN, KANSAS, October 28.—Am listening to the program at K F I X. The male quartet singing "Some day, somewhere," was fine; the prayer following was very clear; the piano was also very clear.—J. A. Brockhoff.

IRON MOUNTAIN, MICHIGAN, October 24.—Enjoy your music and church choir immensely.—Richard James.

ANDERSON, INDIANA, October 29.—Received your radio station Sunday evening October 28. Came in clear and loud on loud speaker.—Paul Madigan.

SAINT LOUIS, MISSOURI, November 14.—Picked up your station first time Sunday, November 4, at 6.30. Considerable atmospheric disturbances prevailed, but program came in good and well modulated.—A. P. Petri.

MATAMORAS, PIKE COUNTY, PENNSYLVANIA, October 21.—Wish to extend congratulations on program rendered. Came through strong.—J. B. Taynton.

MEMPHIS, TENNESSEE, October 29.—Just to let you know that your Sunday evening broadcasting came in very clearly and loudly.—Jacob Scharff.

IRONTON, WISCONSIN, October 29.—We listened to your concert and services last evening, and they came in fine.—W. D. Hudson.

GRAND RAPIDS, MICHIGAN, October 29.—Tuned in to your station last Sunday, October 28, and Sunday before. Enjoyed the services very much. Program came in clear and quite loud, especially the violin pieces.—Lester King.

NEW YORK, NEW YORK, October 29.—I wish to extend my compliments for the excellence of the program broadcasted which was received in a very satisfactory manner.—G. W. Heath.

LINCOLN, NEBRASKA.—Enjoyed thoroughly your church services at 6.30 p. m. Sunday, September 30.—E. Cook.

LONDON, ONTARIO, October 4.—I wish to express my great pleasure at hearing the sacred oratorio "Saint Paul" broadcasted by K F I X on October 3. The beautiful singing came in quite loud and very clear.—Thomas Sampson.

UNION CITY, TENNESSEE, October 8.—Your program for October 7 was very plain. Many thanks for your entertainment.—P. G. Browder.

FORT WORTH, TEXAS, October 13.—I hear your programs quite frequently and enjoy them very much. You come in fine.—William Parker.

ROCKSPRINGS, TEXAS, October 8.—Your radio service was received last night loud and clear. Thanks.—Rocksprings Garage.

BLUEJACKET, OKLAHOMA, October 9.—Received your schedule Sunday night and came in fine.—P. W. Grubb.

GLENWOOD CITY, WISCONSIN, September 30.—Your program broadcasted Sunday night, September 30, came great over large Magnavox loud speaker, with two stages of ampli-

fication and detector. We enjoyed your program very much, especially your speech on "Americanism."—H. L. Beck, Manager Orpheum Theatre Circuit.

KANSAS CITY, MISSOURI, October 4.—After the *Kansas City Star* signed off yesterday evening, the writer tuned in to your broadcast of the Oratorio "Saint Paul," by Mendelssohn. To say that Mrs. Benton and myself enjoyed this oratorio would really be putting it mildly. It came through wonderfully well. Each word was clear and distinct. The modulation was as good or better than any we have heard recently, with the possible exception of Buffalo. We believe if more broadcasting of this high class were made, radio would be more popular than it is. It seems as though local broadcasting stations cannot get their ideas above jazz. It is with pleasure that we thank you for your splendid broadcasting of yesterday evening, and sincerely hope there will be more of these oratorios soon.—C. H. Benton.

CLEBURNE, TEXAS, October 15.—On Sunday, October 14, I heard your program and appreciated it very much. I especially enjoyed the talk made by the speaker from the South Sea Islands, also the songs, "The old, old path," and "My God, how wonderful thou art." Your station came in clear and strong.—Rupert Saylor.

LOUISVILLE, KENTUCKY, October 3.—Am certainly enjoying your program to-night.—Harry Greer.

RATON, NEW MEXICO, October 18.—Picked up your program last Sunday evening. Heard sermon and all up to time you signed off.—C. H. Corey.

HAXTUN, COLORADO, October 21.—Heard your program very good to-night. Thought Reverend Lewis's sermon very good. It all came in as clear as a bell.—W. L. Eggleston.

STAPLETON, NEBRASKA, October 30.—My husband, daughter, and myself listened in to your sermon last Sunday evening. It came in clear and loud, so we could hear every word of prayer and sermon. I surely enjoyed it, as I had not heard a Latter Day Saint sermon since a year ago last July, for I do not live near a branch. A solo was being sung when I caught your station. I was more than glad, as I had tried the Sunday before and could not find it. I hope to be a regular listener.—Blanch E. Cline.

SAN ANTONIO, TEXAS, November 8.—W. Mannering writes that the Saints in San Antonio broadcasted their first concert and sermon on November 5, at 8.45 p. m. Thereafter they will furnish the program every other Monday night at 8.30, commencing November 19. The Alamo Radio Station is being used.

K F I X

Broadcasting station of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

The services at the Stone Church will be broadcasted Sunday, November 18, at 11 a. m. Apostle Paul M. Hanson will be the speaker. At 7.30 the regular music program at the Stone Church will also be broadcasted, followed by the sermon to be delivered by Bishop James F. Keir.

Last Tuesday night, November 13, the new broadcasting schedule began with Walter W. Smith as the speaker at 9 p. m. This program was supplied by the Independence Institute of Arts and Sciences. Mr. Smith is dean of the faculty. His subject was "Responsibility imposed by education." The program for Thursday evening will also be supplied by the Institute.

MISCELLANEOUS

Addresses

Jasper O. Dutton, 1902 East Main Street, Madison, Wisconsin.

Bruce E. Brown, 323 North Institute Avenue, Colorado Springs, Colorado.

Conference Notices

Spokane, at Spokane, Washington, December 8 and 9. Conference will be held at the Saints' church, Smith Street and Third Avenue. Oliver Turnbull, secretary.

Northeastern Illinois, with First Chicago Branch, December 7 to 9. The church is located at Gladys Avenue and West Forty-fourth Street. Regular business as well as election of officers at this conference. All branch clerks are requested to please mail statistical reports to the secretary promptly after December 1. Also priesthood please report all labors from June 1 to December 1. O. A. McDowell, secretary, De Kalb, Illinois.

Alabama, at Pleasant Hill, December 14 to 16. Would be glad to have as many attend as can and a report from each branch in the district. G. W. Miniard, secretary.

Requests for Prayers

Mrs. Frank Dolan, of East Pharsalia, New York, requests the prayers of the Saints in her behalf. She is suffering

Earn Money Easily

Classes of pupils in Sunday school or Religio, can easily earn a goodly sum selling our Scripture Calendars for Christmas gifts. They are peculiarly appropriate for this season of the year, and religious in sentiment, yet are appreciated equally by all believers in Christ.

The pictures are in rich colors, from the finest masterpieces, and there is much of informational value in addition to the calendar, with its daily scripture text.

Order a supply now and sell them early.

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	46.50	90.00	43.50

The retail price is 30c each. Terms, cash within 30 days after shipment, but order must be signed by pastor and officer of organization ordering. Terms, cash with order to individuals. Calendars are not returnable.

Ideal Holiday Gift

To individuals who desire a quantity for personal use as Holiday Gifts, we herewith quote smaller quantity rates:

Single copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

HERALD PUBLISHING HOUSE
Independence, Missouri

from cancer, and desires that those who can will fast also. This lady is not a member of the church, but has faith in prayer and administration.

A sister writes, asking for the prayers of the Saints for her husband, who has been ill for nine months.

Appointments of District Choristers

To Whom Concerned: This is official notification of the appointments, with the approval of the First Presidency, of the following, as choristers of the respective districts noted:

W. B. Arrowsmith, 230 Newcome Road, Handsworth, Birmingham, England, chorister for the Midland District, of England.

James Houghton, 7 Miner Street, Winter Hill, Boston, Massachusetts, chorister for the Southern New England District.

Anna Schannion, Moundsville, West Virginia, chorister for the Wheeling, West Virginia, District.

Florence Richardson, 116 Monroe Street, Traverse City, Michigan, chorister for the Western Michigan District.

Mrs. William Osler, 11012 University Avenue, Edmonton, Alberta, chorister for the Alberta, Canada, District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, *General Chorister.*
ARTHUR H. MILLS, *Secretary.*

Pastoral Notices

To the Officers, Saints, and Friends of the Holden Stake; Greetings: Having been appointed to labor in your stake, I take this means of apprising you of my desire to cooperate with you in our labors in missionary work.

I have not yet fully recovered from my long and serious illness and the effects of a recent operation, so it will be some little time ere I am physically capacitated for service, but as soon as possible I will be glad to come and do all in my power to build up the work of the Lord.

In the meantime I would be pleased to hear from anyone who knows of a place where an opening can be made, or from the pastors of any of the branches who desire my services. Please feel free to write me and advise me in any way. I shall greatly appreciate your kindness.

Never in my experience was my faith in God and his work more firm, or my hope more bright, than at the present time, and I enter the field with the determination to do all I can to make this a very successful year. Will you help me? May I hear from you?

Yours in bonds,
CAMERON, MISSOURI, Box 35. RICHARD D. WEAVER.

To the Saints of Southern Wisconsin; Greetings: Having again the pleasure of taking up the work of the district as your servant, I feel impressed to say that we should bend our every energy to advance the cause of the restored gospel of Christ. The day and hour of the world's history demand our best. I am sure that all who attended the late General Conference went home feeling that better days were ahead of the church. While we were made to realize that we were lacking in many ways, yet when the Spirit of God came "of a sudden" nothing seemed impossible. So may God help us all, that we shall not love the world nor what it can offer, but may we love to come out of the world and work as children of God, that Zion may prosper and grow, not only in the land of Zion and the stakes, but may we as children of the kingdom, out in this district, draw very near to God and each other in our work.

Since the General Conference I have felt a goodly degree of the assistance of the good Spirit in my preaching and work. Realizing I am human and that we all are, may we strive to assist each other all we can. Should I find fault in any of you, I will try to tell you and no one else. Will you all kindly feel free to tell me of my faults as you see them? Then we shall be able to assist each other.

As presidents of branches and members of branches, if you have any matters that are troubling you, I shall be glad to assist you in any way that I can. We want to keep in harmony with the word of the Lord in Doctrine and Covenants 120: 7: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:	
Conservation Work	1069
Oblations and the Sacrament	1069
Behavior and Misbehavior	1069
Changes in Radio Programs	1070
Commission on Negro Migration	1070
Blue Pencil Notes	1092
BOOK REVIEWS:	
The Woman of Knockaloe, by Sir Hall Caine	1071
Religious Perplexities, by Doctor L. P. Jacks	1071
DEPARTMENTAL:	
Oblations at Sacramental Services, by Benjamin R. McGuire ..	1073
EDUCATIONAL:	
Establishing a Home, by Merrill A. Etzenhouser	1074
ORIGINAL ARTICLES:	
Michaelangelo, by Frederick M. Smith	1077
Two Years Among the Omahas, by P. R. Burton	1080
OF GENERAL INTEREST:	
The Future of Chemistry	1082
The Zionist Movement	1083
Bibliography on Juvenile Court Movement	1083
Confusion in Art Circles	1083
LETTERS AND NEWS	1084
Alma C. Barmore—H. Voas—Meredith—Florence F. Whipple.	
MISCELLANEOUS	1090

them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered."

So, as a district, may we see how few of our troubles we will have to call on the higher quorums to assist us with. I think we have done quite well in the past, but may we seek to improve in the coming year. May we help each other to succeed. My home address is 1902 East Main Street, Madison, Wisconsin.

Your servant in Christ,
JASPER O. DUTTON.

Conference Minutes

KEWANEE.—At Rock Island, Illinois, October 27 and 28. Conference was held at the Saints' church, corner of Eighteenth Avenue and Tenth Street, and was presided over by R. W. Farrell, George Sackfield, and Charles L. Holmes. Eight sessions were held. The attendance was not so good as usual. Reports showed: Kewanee, 136; Rock Island, 111; Dakhinda, 100; Moline-East Moline, 69; Joy, 83; Matherville, 48; Buffalo Prairie, 52; Peoria, 57; Millersburg, 57; Savanna, 29; nonresident, 78; making a total of \$20. Six of the ten branches showed an increase in numbers since June. Bishop's agent's report: receipts, \$716.11; disbursed in the district, \$52; balance paid to Bishop McGuire, \$664.11. Treasurer received, including reunion expenses, \$742.89; paid out \$616.66; balance, \$126.23. Also there was \$10.50 of the missionary fund. Minutes of the business session held at Galva reunion showed that the district presidency and treasurer were continued as the reunion committee, and instructed to select the place and decide on the date of holding the reunion next year. They were to work out a system of feeding the people while there. Reunion voted to create a fund to take care of the expense incurred in holding a reunion. The report of the Sunday school secretary showed twelve schools in the district, fifty-one teachers, an enrollment of 519, and an average attendance of sixty-three per cent. The following resolutions were adopted: To return to the delegate system of representation in district conferences; to reaffirm rules already on record; to create a missionary fund by requesting the branches to take up a collection on the last Sunday of each month for missionary purposes only and to pray for the missionary work at that time; to take collection at the same time to defray the district expenses, both collections to be sent to district treasurer; that each branch create a missionary department as well as a special fund for this department; to put on at least one missionary effort each year; the head of the missionary department is to work in harmony with the branch and district presidents, getting in touch with the missionary supervisor or apostle in charge as to the time of meetings and arranging for speakers. Action relative to electing auditors was rescinded, and hereafter they will be appointed each conference. As per action of the June conference held at Savanna, Illinois, the officers of the district are as follows: E. R. Davis, president; Mary E. Gillin, secretary; Edward Jones, treasurer; Harland Cady, superintendent of Department of Sunday school; Elbert Holmes, Sunday school secretary; Leonard Stiegel, superintendent of Department of Recreation and Expression; Eva Bean, superintendent of Department of Women; Edward Jones, Bishop's agent; Mary E. Gillin, historian; and Leah Denton, chorister. E. R. Davis chose B. F. Sartwell and Edward Jones as his counselors. These officers are to hold till next June. Place of holding next conference left to the district presidency; time, the second Sunday in June. Harland Cady was ordained to the office of elder. The matter of ordaining Frank Hendricks to the same office was left to the district presidency. Friday evening, a musical program was given by the Rock Island Saints and others. Saturday evening was spent in hearing from the delegates that attended the late conference. It was a good conference, and Kewanee District manifests still a desire to keep fast hold of the "rod of iron" and keep pace in the onward progress of the great latter-day work. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Blue Pencil Notes

Too many preachers speak for religion twenty minutes, against it twenty minutes, and close with five minutes of judicial summing up at the end. Their hearers are left all at sea. A pint of acid, a pint of alkali, with a teaspoonful of whipped cream on top give no reaction worth while.

The living flame of conviction, the consuming knowledge of a great truth to declare is the only good reason for preaching at all. "Woe is me if I preach not the gospel." Such conviction of truth led our fathers to sing, "We as the living witnesses declare the truth to you."

The man who has a joint debate with himself in the pulpit, the result a draw, is shadow boxing, and if expert might find a place in vaudeville; but he should not be in the pulpit.

This joke has been going the rounds in America: "Do you know how to make an Englishman happy in his old age?" "No." "Tell him plenty of funny stories while he is young."

The trouble with too many Americans is that they save nothing for old age. Everything is a joke—love, marriage, virtue, industry, sobriety, these are puritanical antiques, jokes fit to convulse the dullest. But the trouble is that the fun is all over long before old age comes to lay a premonitory hand on the arm of the laughing fool who thinks life nothing but a joke.

Again David Lloyd George has spoken in the prophetic tone of one of the old scripture prophets who recked not whether they were major or minor but who saw things as they were and as they were like to be. At Scranton, during his recent trip through America, he said:

The English-speaking peoples of this earth can save civilization from doom. Do you think I am using violent words? If you do, go to Europe and see conditions, the fear of some impending terror. And if the blow falls, it will be such a war as humanity never has conceived.

Press dispatches report that in Rome a lamp that "will burn forever" has been lighted in memory of the war dead. But forever is a long time. Many things may happen in forever. After Armageddon men may not care to remember the scrimmage of the twentieth century.

The World War was waged to make the world "safe for democracy, yet the New York Times comments on the fact that now, after the lapse of five years since the armistice was signed, nine nations of Europe are ruled by dictators. These are: Germany, Bavaria, Russia, Turkey, Hungary, Greece,

Italy, Bulgaria, and Spain, "representing," we are told, "two hundred and fifty million people, or more than one half of Europe's population."

Doctor Steinmetz was an electrical genius of world fame. He could have commanded almost any yearly salary that he might have cared to ask for. Yet it seems that he was only desirous to give the world the service of his genius and content himself to live strictly on the basis of his "needs and just wants." That was a practical "stewardship" though without ceremony or covenant, yet very real and vital. The matter is thus set forth by the Kansas City Star:

The truth has been illustrated once again in the case of Charles P. Steinmetz, electrical genius, who died a few days ago. There had been talk, the news dispatches explain, about Doctor Steinmetz as one of the highest salaried men in the country and the best paid electrical engineer in the world. Yet it develops that Doctor Steinmetz had no salary at all. That, at his own request, he merely drew from time to time what money his *actual needs* called for and the amounts he *wished to contribute to certain charities*. Steinmetz had said that he did not care to be bothered about money or to think of himself as working for a big salary. He wanted to put his work first and give it all his thought.

Since the days of old John Brown of Osawatimie, Kansas has been a yeast pot of ideas and ideals. John Brown had faith in an ideal, and because he had that faith, though his body died at Harper's Ferry for his spiritual convictions, in a short time hundreds of thousands of armed men were marching and singing, "John Brown's body lies a-moldering in the grave, but his soul goes marching on." One of the ideas that Kansas fostered long before the adoption of the eighteenth amendment to the Constitution was that of prohibition. Kansas had the courage of her convictions and more than any other State made prohibition work. As a result a survey carried on by the board of temperance and morals of the Methodist Church reveals the following facts:

Last Federal census shows its people live longer than those of any other State.

War department records show it furnished the most healthy men in the selective draft.

It has more home owners per capita than any other State. It is one of the five States with the lowest percentage of illiteracy.

It ranks among the States having the lowest percentage of business failures in the hard times of 1921.

The 1920 census showed thirty-three county jails and thirty-four city jails did not have a single prisoner in them.

ELBERT A. SMITH.

"If Judge Gary is right, and the world can't find anything better than Christianity, it might be a good idea to try it."—*San Diego Tribune*.

There doesn't seem to be a rush for first whack at it. Somebody has uncontested opportunity to demonstrate how it works. Who is holding us back?

The *New York World* prints a list of some of the foodstuffs required by the *Leviathan* for one voyage. The wholesale cost given out by the shipping board is \$97,152 for one voyage.

It is hard to believe that one boat load of people could eat so much.

THE SAINTS'

IERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS
OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, weekly at Independence, Missouri. Price \$2.25 a year in advance. Postage provided for in section 1103, Act of October 3

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

Act of March 3, 1879. Issued
mailing at the special rate of post-
paid July 21, 1921.

Volume 70

Independence, Missouri, Nov

1923

Number 47

EDITORIAL

What Did the Lord Say to Do First?

Elsewhere in this issue appears a warning over the signature of the Presiding Bishop. We wish to call particular attention to it and advise all Saints to read it carefully.

The Lord said, "Seek ye first to build up the kingdom of God and to establish his righteousness." With that admonition always before us it is strange that we so often put other things first.

Some give strength, time, money, prestige, themselves to various secret orders, even in the face of the Lord's admonition and the teachings and warnings of the Book of Mormon, not to mention General Conference resolutions on the subject. With many such the church sooner or later takes second place—whereas all the time it should have first claim on all that they have and are, and not be compelled to receive a divided allegiance.

Others divert their means to one or another enterprise that can but end in loss to themselves and the church. The warning given through the late President Joseph Smith to avoid the spirit of speculation was timely. It was not heeded by many. Thousands of dollars were lost by farmers who invested in farm lands for purely speculative purposes, straining their credit, borrowing far beyond their margin of safety, in the hope of a great rise in values that would make them well-to-do. In the crash of 1920 they lost heavily—some of them were bankrupted. Money that could have gone to the Lord's treasury as surplus, tithing, or offering, that would have kept the church free from debt and the full missionary force in the field, besides putting over every enterprise incident to our building program, was lost—in some instances worse than lost. Warnings issued by local and general officials both spiritual and temporal were unheeded, with the results set forth.

Other thousands, no one knows how many, were invested in mining or oil or other stocks which are now worth less than the German mark—which is not worth the paper on which it is printed. These stocks are worth less than nothing because they stand in many instances for a loss of faith in human-

ity also given in God. Men and women induced to purchase because of the prestige (spiritual prestige) of those selling, lost not only their money, they lost their faith as well. The Bishop intimates that some of this stock has found its way to his treasury as offering or "consecration." How much better had the Saints paid their surplus to him in good hard cash rather than to have put it into these ventures of doubtful issue. The Saints should be more wise in these matters. The ministry in particular should be monitors and exemplars to them and not become entangled in these speculative ventures. Zion must be redeemed by good hard labor, sound investments, upbuilding and construction, both material and spiritual. Zion's fate must not at any time hang upon the toss of the dice, the turn of a faro wheel, the fluctuations of the stock market.

The Bishop's advice is calculated first to protect the church, second to protect you. You should not jeopardize your own finances, for in so doing you jeopardize your living, the welfare of your children, perhaps your own old age. Some pitiful stories have come to us from elderly people who have lost their earnings and savings that were intended to protect them in old age. They come to us for advice too late.

The church too should be protected. If men have resources which they can put up at a venture in the hope of great profits, they no doubt have a surplus in which the Lord is interested. The late conference indorsed and put on paper by unanimous vote an individual stewardship program by which any man may put all that he has to consecrated service, to service as truly holy as that rendered by the missionary—and all that he has that can be spared may find its way into channels of immediate service to God and humanity through tithing, surplus, and offering. Shall we make this service first? The Lord said to seek first to build up his kingdom. Shall we respond?

E. A. S.

The World War, says Mr. Bryan in effect, caused a lowering of morals, but they are returning now to the high standard which has made America the greatest nation on the face of the globe. America will soon be looked up to again, as a God-fearing and a God-serving race.

Sanitarium Gift Day

Thanksgiving Day has been set aside as the time when all members or friends of the church may contribute to the needs of the Independence Sanitarium. For several years past opportunity has been extended the church membership to help in the cause for which the Sanitarium has been built. Cash donations are always acceptable, but there are urgent needs which can be supplied in other ways. It is for these things that the appeal goes out.

Only once a year is the call sent for help in these matters, so response should be general throughout the church.

The following are the most urgent needs of the Sanitarium at the present time:

- Sheets, 72 by 100 inches, 2-inch hem at top and bottom.
- Draw sheets, 45 by 72 inches, 1-inch hem at top and bottom.
- Pillow slips, 45 by 36 or 42 by 36 inches. However, all sizes can be used.
- Spreads, 72 by 90 inches. Dimity only.
- Blankets, 2 yards wide, light color, single or double, woolen or cotton.
- Quilts, 60 by 90 inches, light colors preferred.
- Hand towels, any size, blue border.
- Roller towels, 2½ yards long.
- Operating room towels, 18 by 34 and 18 by 12 inches, white huck preferred.
- Turkish towels.
- Wash cloths, size 12 by 12 inches.
- Dresser scarfs, 18 by 38 inches; other lengths can be used.
- Stand covers, 18 by 36 inches.
- Bedside table covers, 24 by 24 or 22 by 36 inches.
- Vegetables and fruits of all kinds, either fresh or canned.
- Flower vases.
- Drinking glasses.
- Old linen.

Aside from these, it is also urgent at this time that housewives and other friends contribute a jar of jelly or canned fruit to the Sanitarium. Last year this was started and a generous response was made. This year it should be even more so. One or two jars of fruit or jelly mean but little to each family, yet the aggregate amount to the Sanitarium supplies the needs for the year.

The request which is being made should be met with in a cheerful way, all responding happily to the splendid cause. It is a day of thanksgiving for all.

The River Moroni

In a late edition of the Atlas, published by the Rand-McNally Company, South American rivers are shown which bear names strikingly similar to the Book of Mormon word *Moroni*. Having almost the same phonetic sound as this word, one river is

called "Maroni." It flows in a northerly direction into the Atlantic Ocean. The other river is known as "Morona." It rises in Ecuador and flows into Peru.

The great man Moroni, as recorded in the Book of Mormon, was known to all the nations of ancient America, both north and south. A river was called after him, and this is also mentioned in the record which has come down to us from this early people.

Surely it is more than a coincident that two rivers to-day bear practically the same name as one recorded in the Book of Mormon, named after a great character of that history! Scarcely could Joseph Smith have known of such rivers existing when they have only recently been contained in maps of South America. The names are significant of the fact that from ages past, down through many generations, has come a remnant of a language of a forgotten people. Descendants of an ancient race still carry with them traces of another age, little knowing whence their language came. Moroni lives to-day in the voice of the people, virtually because a great man is not forgotten in the social heritage of his descendants and because God has spoken again to reveal the mystery of his ways.

What Shall We Do to Save the Church?

Sermon by Elbert A. Smith during General Conference, Sunday afternoon, October 7, 1923.

PART I

What does the church mean to us? I trust that it means a great deal. The church was bought at a great price: "The church of God which he hath purchased with his own blood." Not only did Jesus give his blood for the church, but many of his disciples in the early days were crucified. They were killed for the church. They, too, purchased it with their own blood. And our fathers, in this latter dispensation, also purchased the church with their blood. They were shot to death. They were cut down and hacked to pieces with corn knives and buried in a well at Haun's Mill. They were murdered at Carthage. And so we can say that with a great price they purchased the church, even with their own blood. And I am sure it means much to us to-day.

I believe myself that if thus I could secure the unity, the peace, and the forward progress of this church, I would gladly lie down in my grave; and I know that many others feel as I do, but we cannot do it in that way. We cannot save the church by lying down to die for it. We can only save it by standing up and living for it, and doing whatever God wants us to do.

Yes, the church means a great deal to us; more, perhaps, than we realize in moments of carelessness when we say we would die for it, but are not content to live for it.

Can the church be lost? Why, the church is to save others. Can it be lost? Salt is a saving element, and yet Jesus says if it loses its power to save it is henceforth no more good, but must be thrown out and trodden under foot of man.

The province of the church is to save men, and if it lapses into a condition where it cannot save men, then it is lost. How, then, shall we save the church? Any institution is saved so long as it functions as it was intended to function; but the institution or the organism that ceases to function as it was intended dies. When the heart ceases to beat, the lungs to breathe, and the brain to think, the body dies; and if the church ceases to fulfill the functions it was intended to fulfill we may conclude the church also will die.

Missionary Work First

What are the functions of the church? What is its work? First of all, I will say its work is missionary. I do not perhaps mean that is the most important. I will not say whether it is or not, but it is first in point of time. We cannot do anything until we win somebody to the banner of Christ. Jesus himself knew that, and his first work was missionary. He stood up alone, without one convert. In the third chapter of Matthew we have a picture of the beginning of his work, which was missionary. It says that he went through all Galilee preaching in every synagogue the gospel of the kingdom, and saying, Repent, for the kingdom of heaven is at hand.

His first work was missionary, and as he went preaching through Galilee, he saw Peter and Andrew and he said, "Come and follow me," and they followed him. They were his first converts—the first fruits of his mission; and next he saw James and John, and he said, "Come and follow me," and they followed him. Thus he began to accumulate to himself a body of believers.

So, to us, comes the commission, "Go ye into all the world and preach the gospel to every creature." The church must continue to carry on that work. We must have young men willing and able to go out and preach the gospel, and to the end that they may go, we must have a body of tithepayers, a body of men earning money, so that these men can go; a body of men just as devoted as missionaries, who will not say, I have seen a dollar misspent and will never pay another dollar tithing; but, like the missionaries and their wives, who say, "I know many mistakes have been made, but woe is me if I preach not the gospel," they will say, "Woe is me if I pay

not my tithing so that the gospel may be preached."

There were many backsliders in the days of Paul, many who would not preach, many who were slothful and foolish; but Paul did not say, I will not go because *they* do not go, rather he said, Woe is *me* if I preach not the gospel; and I say unto you men of business intrusted with the affairs of life, Woe unto you if you pay not your tithing and your consecrations, that these men may go and preach the gospel.

Then Comes Pastoral Work

Secondly, the work of the church is pastoral; perhaps not second in importance, but second in the steps of progression. Having accumulated a body of believers, Jesus started them on the road of Christian development. He said to his disciples, "Feed my sheep! Feed my lambs!" He was just as much interested in that as he was in missionary work, because it were idle for him to baptize people and win them to his cause, and then permit them to fall away and die because they were not fed and hence were not developed. To-day we have great need of pastors who are wise, consecrated, loving men, shepherds who will give their lives for the flock; men who think more of the sheep than they do of themselves; who are willing to go wherever they can, in pastoral work, in the homes where there are sick, tempted, or sad, and encourage them, to bind up their wounds and pour the oil of gladness into their spirits; men who are competent to organize their people and set them to work, so that one will not do one man's work, but get fifty men to work under his direction and in cooperation with him. And these men ought to be supported loyally by the people, and not be thrown down because of some little trivialities or personalities that may not appeal to some.

Finally, Zion

And the third great work of the church is Zionie; to take these converts, these sheep, these people, and weld them into a society—some people speak to-day about the social order—I do not care what men call it—call it the brotherhood of man, the fellowship of the church of God on earth and in heaven—call it that, if you will, but a society living together and working together and loving together in harmony with the gospel law, and all growing into the stature of Jesus Christ.

These three things stand out. I will not say that one is more important than the others. The church, to be saved, must maintain its missionary spirit. If it be saved, it must maintain its pastoral work. To be saved it must move on in its Zionie work.

A good brother said to me not long ago, If Brother so-and-so would go among the people, preaching the

(Continued on page 1116.)

DEPARTMENTAL

Speculation

By Benjamin R. McGuire, Presiding Bishop

Roger W. Babson, the well-known financial adviser and statistician, in a letter to his clientele, makes the following statement in referring to the present as "The dangerous age" because of the careless way in which many people invest their money:

BE WARY OF NEW PROMOTIONS. These invariably meet with unforeseen contingencies. Remember that 95 per cent of new companies end in failure. Recognize that bonds issued wholly on property "to be constructed" are not tangibly secured. Funds for new enterprises should be supplied chiefly by those who can afford to back up their commitment with new money, if necessary. Limit your risk by taking seasoned issues.

There is good advice in the above for the membership of the church. Saints have squandered and lost thousands upon thousands of hard-earned dollars that should have gone into savings, or into sound investments, or into the Lord's treasury as tithing, offerings, or surplus, as hundreds of shares of stock received by the Presiding Bishop's office as "consecration" will attest.

From time to time the general church officers have cautioned the Saints against investments in various get-rich-quick concerns. In 1906 the Lord advised the church against the "spirit of speculation" (Doctrine and Covenants 127: 7), which admonition was timely in view of the wave of speculation that later swept the country. The following year General Conference Resolution No. 594½ was adopted:

That we disapprove of our ministry giving their attention to speculative mining or other ventures or their promotion; and that we advise all persons who may decide to invest in any enterprises of this kind to do so only after such investigation as shall be fully satisfactory to themselves as to the safety of their venture, the same as in other business enterprises, and not upon their confidence in the ministerial position of those who seek to interest them therein.

We wish especially to call attention to that class of enterprises in which you are urged to buy on the strength of dreams, visions, or other spiritual manifestations which others have had. Such methods capitalize the faith of the Saints, and in the event of disaster it is not money alone that is lost. Faith in God and in fellow church members may also be jeopardized. The basis of such operations is wrong.

If you invest, let it be after thorough investigation, so that you have some assurance from a sound business viewpoint. And even then invest only such moneys as you are willing to lose with equanimity and without undue hurt. Do not buy blindly on the strength of some one's dreams or visions. Do not

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

What Must We Do to Save Zion

Sermon by President F. M. Smith during
General Conference, October 7, 1923.

At the end of a day which has been full and I trust which has been profitable to us as a people, I know that this audience must have been filled to satiety, and it is indeed a pleasure to me to recognize that you are willing to be afflicted for another half hour at least. I do have a message to deliver to-night. It is not long. I shall not attempt to follow it into all its ramifications nor attempt to support it by argument and not even by scriptural quotations, for I take it for granted that those sitting before me are sufficiently versed in the rules of logic or sufficiently adroit in forensic efforts and are well enough posted on scripture to do all that for me.

Originally the subject which was given to me read, "What must Zion do to be saved?" and by some inadvertance, perhaps not inadvertance, it has been changed by those who had charge of the program into, "What must we do to save Zion?" And I fear that a little of the perturbed atmosphere of the conference has gotten into the hearts of the editors of the program, and they have been fearful perhaps that Zion was in danger of not being saved. But God has said that Zion must be. God has said that Zion shall put on her beautiful garments, and from out Zion shall shine the glory of God; and if the glory of God is intelligence it means that eventually there shall be developed a people who shall be called Zion, who reflect the highest degree of intelligence in the entire earth, and when I say that I have said what is an epitomization of the goal of this church—the highest developed people intellectually, the highest developed people spiritually, and the best developed people physically in the world, for no other people will be that, qualified to meet the Savior when he returns to earth in his quest for faith, which is the very foundation and dynamic of his religion.

buy either because you are told that this or that elder may have bought.

From conversations with, and letters received from, Saints throughout the church, in which they have told their financial experiences, we feel to offer the foregoing advice, believing that the exercise of caution along the lines suggested will save the membership many bitter disappointments and enable them to fulfill in a greater measure their righteous desires to serve God and their fellow men.

What Zion Is

What, then, is Zion? Zion, of course, in its objective form is a land and is a land which is characterized as a place where the people of God can find safety, to which they can gather from out of the entire length and breadth of the land, from over all this disturbed old world and free themselves from the conditions which are distressing, free themselves from conditions which are dangerous, and find peace and safety and happiness here.

It is a people also, a people who are characterized as the pure in heart, and when I have said that it is a people who are characterized by a high degree of intellectuality and a high degree of spirituality, coupled with a perfect condition of physical development, I have said it is a people who have reached the acme of culture, and that, too, is the goal of this people if I understand the spirit and genius of this work, and I think I do.

Furthermore, Zion is a condition—a condition which shall constitute a perfect society—a condition in which the inter-relation of man to man, of group to group, shall be according to the highest social order, a social order which shall be recognized of God. And when I have qualified it thus, I have distinguished it from all other peoples of the world who are attempting to stand for social reform. Let me repeat what I have said on many occasions: no social reform will ever succeed which leaves out God, and we as a people must at once emphasize the social aspect of our religion, but forget not God. And if Zion is thus understood by us, what means it to be saved? What have we to do to remove from us or from our minds or from our hearts that fear or suspicion that perhaps Zion shall not be saved?

Zion Must Be Free

For Zion to be saved it means that as a land it shall be freed from all unfavorable forces. I care not whether those forces originate from the flaws of nature which for the time being are misdirected, which things of course to be rectified must be placed in the hands of God, and on him must we depend therefor, or whether these unfavorable forces arise from man's imagination or whether they arise from man's mistakes, it is all the same. Zion must be saved from those unfavorable forces, and those unfavorable forces making against the establishment of Zion are not by any means confined to extraneous forces. And this people, if they are to be factors in freeing Zion from the danger of not being saved or established must be ready to listen to the voice of warning when that warning calls attention to the fact that there are forces within our midst making for disintegration and certainly heading from the establishment of Zion.

As a people it seems that we must be made free from all imperfections, and here I have but to call your attention once more to the triune development of man which must be carried on simultaneously and yet parallel, if you please, if we are to reach our highest form of development. And we must be able to say that we not only see the imperfections that exist among us as a people, but we must recognize the forces that are necessary to be liberated and put into operation in order to remove those imperfections. And those who may not be aware so keenly as others of the imperfections that exist should be slow to deny us the operation of those forces that will rectify them.

As a society to be saved, or for Zion to be saved, it means that it must be freed from all maladjustments, and when we look around to-day upon the maladjustments throughout the entire world and from which we are every hour and every minute suffering in some form or another of our economic existence, and when we recognize that we are constantly surrounded by individuals who are miserable or depressed, who are forlorn, who are almost ready to deny the existence of God because of these things, then we should, though we may be temporarily depressed, be lifted up because God has called attention to these things, has pointed the way to rectify them, and has called upon us as upon no other people in the world to be instruments in correcting these maladjustments. And shall we because of our internecine troubles refuse to move forward and carry on the work of removing the maladjustments of society to a place where Zion shall be free?

Zion, the Product of Religion

Zion thus described, as I have tried to define to you to-night and to indicate what it means to be made free, will be the product of religion made dynamic. Too long has it been considered to be the function of the church to develop a static religion. Too long has it been considered the task of the church to get the heart right and there leave it. What good is it to get the kingdom of God in the heart unless there issues from the individual as well as from the group of which he is a part something that will make the kingdom of God a dynamic, living force in society? This means, if it means anything, that if Zion is to be saved we must first of all have an infusion of spirituality, and by spirituality I mean that state of society, that state of the individual that will recognize God in everything. Not only that will see God in the stars and in the planets and in the great systems of the universe, not only that will see God in the rocks of the earth, but that will see God looking out of the eyes of every man and every woman whom we meet. For on such a foundation only can Zion be established and her

building be erected so that she shall be free and be saved. For unless there be a spiritual foundation, then it stands to reason that the great, fine superstructure cannot be spiritual. It is our task not alone to lay the foundation of spirituality, but it is our task to see that as the building rises from the ground and from the foundation towards the capstone that every layer and every story shall become more and more refined as a spiritual building of architecture that shall challenge the approbation, we cannot say admiration, of God. This means then, if you have caught my meaning, that I consider that to attempt to build Zion on anything else than a moral and an emotional basis is to consider the task idly and ill-advisedly. For religion must be the dynamic of this people all the time, and always we must have our eyes fixed on God and his work.

Conservation of Missionary Work

If Zion is thus envisaged by you or you have got the glimpse of the goal as I see it, it means that Zion will be the cumulative product of the missionary work of the church in the past, and I hope that you will catch the significance of that. I hope that there will come to you the grandeur of the thought that the product of our missionary work in the past, if we had not disseminated our forces would be cumulative, and to-day we would have been enjoying a larger result and a larger fruitage than we are. For every man and every woman who is in Zion to-day, every man or every woman who will come to Zion to-morrow, and the whole aggregation of the inhabitants of Zion in the next decade will be either the direct convert or the child of a convert, or the child of a child of a convert, and that is what I mean when I say the cumulative effect of the missionary work of the church in the past.

It seems to me that it ought to take only a casual glance for us to recognize there are two sources through which the church loses its members—death and disaffection. And it also follows as a corollary that unless we have those forces at work that bring from the two available sources those which shall take the places of the dying or the apostates, we cannot grow as a people, and those two sources of recruiting are conversion and our own natural increase. And if our natural increase equals the amount of our conversions and if we lost our natural increase, brethren, what have we gained? And to-day we are confronted by a terrific challenge, a challenge that every church confronts, and that is that the young of the members of the church, the natural increase, which ought to be the surest and the safest from which our membership is kept up to normal, has not been conserved.

The methods on the firing line are not the methods of the recruiting station. The methods and activity

of the man in the trench are not the methods and activity of the man of the commissary department. Let me for a moment pause in a plea that if I shall attempt to use a metaphor borrowed from military service that you will not do me the injustice of trying to carry that analogy too far, for metaphors and analogies are only used because unfortunately in our progress toward intellectual perfection we have not yet developed to the point where we can think without images. Hence we must objectify at times to illustrate, and metaphors and analogies are only for the purposes of the moment. And we do each other marked injustice when we attempt to carry them to an extreme. In attempting to bring to you this metaphor I am simply trying to illustrate what I mean, and that is this, that the method of converting the adults from outside our forces must necessarily be different than our methods of conserving our natural increase. And we should not be foolish enough to attempt to convert the people, say for instance of the next state, by the same methods that we are using to teach our eight-year-old people in Sunday school. And yet there are those in our midst who would tie our hands, those of us upon whom rests the task of taking care of our natural increase.

How Methods Differ

Let me put it in another form: The methods of doing missionary work in the United States, in Germany, in France, in Italy, in Palestine, in Australia, in New Zealand, or in the South Sea Islands, or wherever our missionary work is carried on, must of necessity differ from our method of educating in Zion. And yet as a church we are under direct command of God to be alert in both lines of activity. After conversion, what then is the task? Let us presume for a moment that we have throughout the world at large a missionary force which stands at the top notch of efficiency, in which each man has been trained to the last limit. And by training I do not mean (and let us bear in mind this) I do not mean by training that a man has to be crammed in a theological seminary, I do not mean that a man should cram in a college or high school, but I do mean by having been permitted either in the field or outside of the field to have gone through that process of development that will bring about the top notch of condition so that his utmost talents will have been developed. Let us say then we have a missionary force which has been developed to the top notch of condition, and they are bringing to us converts by the thousands. Are we ready to receive them? Our task is only begun when we have brought people into this church, when we have pointed their faces towards Zion. The next question will be not only how can I get there and how

can I live when I get there, but how can I help others to get there? We cannot drop them there. And furthermore, when those converts have been assimilated, when they have been thoroughly taught the doctrine of the church and inducted into the kingdom by being inoculated, if you please, with the principles of the gospel, there still stands before us the task committed to us by Paul when he said, "Let us go on to perfection." And it becomes the duty of the church to carry those people unto perfection, and only an organization will do that. And where you have organization that is functioning to the good of the people, where you have an organization that is attempting to carry the people on to such a goal as that, you must have men trusted with power, but benignly so. And because there is power granted in organization and because there is centralization of power by your authority and by your vote, it is distinctly unchristian to accuse those men of desiring to use that power maliciously.

Going On to Perfection

Not only must the process of assimilation therefore be carried on if Zion is to be saved, but if this people is to make progress it stands as an inevitable result that each generation of its children must be in advance of the generation preceding, else we are not going on to perfection. Hence we must be able not only to recognize the road over which we have come, we must be able to recognize not only the processes which have caused our children in this generation to reach a certain standard, but we must be able to build on those forces, free the additional forces, and loosen those powers that will take the children of that generation and carry them on one step further in the development towards Zion, and that cannot be done by preaching the gospel to the heathen all the time, either.

If I have succeeded so far in making myself clear to you, it means in other words that for this church to attempt to put all its resources into missionary work alone would be fallacious, to put it mildly. There must be a disposition to recognize that we need experts in all lines, and it will not be for one line of experts to say that theirs is the most important thing in the church. Let me tell you something: I expect to see that as we develop more and more these lines of experts, experts in missionary work, experts in child development, experts in industry, experts in farming, and all that, it will become more and more difficult for the organization to control those various experts so that there shall be a steady forward movement in the church; but somewhere, somehow, there must lie in this organization, if Zion is to be redeemed, that power of representing the authority of God as well as of the

people that shall hold these various departments in perfect working order. Call that what you please, I care not, but it must be done if Zion is going to be saved. It is but to say in another form that unless we upon whom the responsibility of the care and nurture of the church has been laid by divine mandate can keep pace with the processes of proselytizing, then it means that there will be brought into our midst those accretions and additions which will not be perfectly assimilated. And if you desire to see what I mean, go with me to the records of our church. Sit beside me at the executive desk and see the number of branches that are in trouble because there has not been an assimilation of converts. See the trouble which arises in all parts of the church from even the most trivial of instances when branches are torn asunder and are hopelessly divided, simply because there are people in the church that have never yet been thoroughly converted to Latter Day Saintism.

Cooperation of Experts

I know I am speaking plainly and I am speaking earnestly, but I am simply laying before you the task of this church if Zion is to be saved, and somebody will have to do that work. The specialist on the frontier must be willing to let other specialists work. I can conceive how the coyotes and lizards romp on the open spaces of the deserts of Arizona, but it still remains true that the children of Zion must find opportunity to give vent to their God-given instinct for play in Zion, not in Arizona.

In order for us to save Zion we must be organized in every line of development to the highest form of spirituality. Let me repeat it, among our youth there must be put into operation and maintained those forces of spirituality to the highest degree possible in Zion, and from there let the forces emanate and radiate throughout the church. Let me repeat it again, we must have in Zion those forces that shall safeguard the religious and spiritual development of our youth, for there lies our greatest possibility. And when I say that I do not for a moment disparage the excellence of the adults of the church. I do not disparage for a moment the qualities of the latest acquisition to the church, but it remains, let me repeat, an inevitable and indisputable truth, that if a people are progressing it means that the children of each succeeding generation are reaching a higher form of development than the children of the preceding generation; hence our business of higher development lies with our children and it must not be neglected.

Development of Spirituality

This highest possible form of spirituality must be developed by our adults after they are brought into

the church, and we must somehow, somewhere not only loosen but we must control those forces so that they shall be working in the proper direction. Whether we be youth or whether we be adult, every person knows to-day that we have but to step a few short yards from our doorstep until we have entered those morasses of infidelity which are threatening the safety of our youth, our home, our community, and even our State; and hence we cannot ignore them and there is no line of activity indulged in by youth or adults that we as a church, if we are to save Zion, must not be interested in and attempt to control the forces that make for good and to control as well the forces that make for evil and eventually eliminate them from our midst. And I have not attempted to-night to indicate specifically what those forces are, but it seems to me that with half an eye and with even only one third of your intelligence you can see the problem so clearly that there ought to be no need of us pleading for the means and the support to protect Zion and her youth.

All Are Teachers

And so I have placed before you perhaps briefly, but I trust sufficiently methodical so that you will know at least I believe it, the task of the priesthood, and of the teachers. I was about to leave it there, but I felt I would get in trouble if I did not put in those few words "and teachers," for I have been tempted to add it will take a versatile, flexible, and able corps of men and women. It means anyway that our forces and those who are engaged in teaching, in preaching, and exhorting, and that is summing up the duties of the priesthood, but not alone are the priesthood to be engaged in teaching, for let me tell you this, if Zion is to be saved, every inhabitant of Zion must become a teacher—a teacher of the children, a teacher of each other, for education is nothing more nor less than learning together, and when you are learning together you are either acting one as the teacher and one as the pupil or you are mutually and reciprocally both teacher and pupil. Let me repeat, every man and woman, and, I may say every child, that comes to Zion is a potential teacher and a teacher in fact, for all of us can learn important lessons from children. Only as workers together with God can Zion be saved.

Human Wisdom Not Sufficient

I have been accused of trying to leave God out of Zion. Never for a moment, my fellow Latter Day Saints, never from the moment or the hour that I assumed the responsibility of the priesthood in this church, never from the moment that I accepted the responsible position of counselor to the President, and to a far less extent since I assumed the onerous task of leading this people, have I failed to recognize

that human wisdom is insignificant and that human knowledge will not suffice, and that no man, I care not who he is, in this church can discharge his responsibility, I care not how small that responsibility is so far as his church office is concerned, unless he recognizes God as his partner in his task; and, recognizing that, it would simply be preposterous for me to say anything else than that I have striven to merit the association of God's Spirit to help me in that task. And in saying that I do not boast, because I know that every conscientious Latter Day Saint in the world is doing the same thing.

Text Has Become Slogan

There has been a little passage of scripture, part of which has been quoted so often within the last few months that it has become almost a slogan of this conference, and I wish to repeat that slogan, but I wish to amplify it. We have said that unless we are humble and full of love we cannot do this work; but, brethren, to be humble and full of love is simply to be in a condition to do something. And the second part of that quotation has in almost every instance been left out, "having faith, and hope, and charity." For what is being humble and full of love unless it is being vitalized by faith, faith that looks to God as the partner in and as the director of our activities, who shows us the goal and who gives us the spirit that illuminates it; who shows us our task and gives us the courage and strength to accomplish it? And what is faith unless it also have its handmaiden "hope," hope that steps in where knowledge leaves off and helps to see beyond the veil, that marks the limit of our finite eyes; hope that gives us the assurance of things not seen, the evidence of those things that still lie beyond? And charity, which is the fruitage of the Spirit of God. We cannot be humble and full of love and be saved in Zion, unless we have vitalized that condition by also having faith, hope, and charity, which are the fruitage of God's Spirit. To say that we are humble and full of love and are yet trying to accomplish something would be to say that the quiet waters of the river of Niagara above the falls are equal in dynamic energy to the water that is going through the turbines of the electrical machines along the shore, and the analogy can be carried out to illustrate exactly what I mean.

Faith, Hope, and Charity

Let us be humble and full of love, but before God when we get in that condition let us manifest that we have faith, hope, and charity, by accomplishing the work of God. Faith, hope, and charity is the dynamic that will convert the kinetics of humility and love into actual service. To be humble and full of love is only to make a start, to be in the condition

in which the Spirit of God can use us as instruments in the hands of God to enable us to accomplish the purposes for which we were sent here. With our eyes fixed on God and with the goal of the church shining before us in all its clearness, that it so clearly marks the road in a general direction, though at times we may be left in doubt as to the short cuts, the corners, the dips in the road, and the hollows as well as the plains, yet it seems to me with our eyes on God we can unite in the determination to save Zion by working together, not by fighting with one another, if the highest form of spirituality on earth is the only thing that we, as a people, will be satisfied with.

Zion Will Be Redeemed

Let me repeat: Zion is to be redeemed. It is the task of this people to accomplish it. We must lay the foundation of spirituality. For one hundred years the church has been at work at that. Who can say that the foundation has not been laid? It seems to me it would mean that there has been an egregious failure of the men of the church in the past if we cannot now say the foundations of Zion are in place. And being in place, my fellow Latter Day Saints, is it not to say to us that we are standing idly by when we should be actively at work, when we are not building on the foundation our fathers laid?

The building of Zion, it seems to me, attracts us with all its beauty. And upon the foundations which have been handed us by our fathers, can we not proceed to lay brick after brick, stone after stone until Zion shall be erected and the people gathered together? A people who because of their endowment—intellectual, educational, industrial, social—will be outstanding, and who will attract the eyes of the world so that they will be able to say, "Verily, let us not go up against Zion, for her armies are terrible in the might of the Lord."

A Parting Tribute

(Funeral sermon of Orine McClain, preached at Stone Church at Independence, Missouri, May 7, 1923, by T. C. Kelley.)

We have met this afternoon to pay a tribute of respect or esteem to our young sister Elnor Orine McClain who passed away at near the noon hour yesterday. She was born near Palmersville, Tennessee, September 3, 1906, being at the time of her death, sixteen years, eight months, and three days old. A devoted father and mother, three brothers, two sisters, and other relatives are left behind for a time; while one sister had preceded her to the land of rest.

Sometimes we say a last tribute of respect. But

the offering we make to-day to the memory of this sainted girl, is not the last she will receive. There will be many others. There are a number who will sadly miss and fondly remember her; and from their hearts will come, either mentally or outspoken, such needs of praise as the good are generally wont to receive from those who know and love them. Two hearts especially will not forget.

Like a lovely garden planted to beautiful ever-greens, which retain their beauty in winter, as in summer, so will the father love and mother love of these two hearts continually bring verdant offerings to her memory.

I have read some verses from chapter 1 in the book of Job, and call your special attention to a part of verse 21 in this chapter and to verses 53 and 54 in the 15th chapter of 1 Corinthians, which taken together read thus:

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

The Mystery of Death

It is hard to understand some things about life and death; why life must end and death must come. It is very hard to understand why one so young and fair, and with such promise of doing good in this world as our young sister was should have to pass through death's dark portals, while many with little or no promise of usefulness, and no bright prospects for happy days before them should be left to plod along life's weary course.

But if we can grasp the full meaning of Paul's declaration, "This corruption *must* put on incorruption, and this mortal *must* put on immortality," it will aid us in understanding why one so undefiled and of such tender years must die. The idea seems to be the immortal and incorruptible state for which we long and for which we hope, at least so far as the body is concerned, cannot be attained except by passing through death and the resurrection, or by translation as Enoch and Elijah, and this in my judgment would be as death and resurrection in one. Be that as it may, this mortal *must* put on immortality, else we cannot enter into the celestial kingdom and enjoy all its blessings and joys; for, said the apostle, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Corinthians 15:50.)

In some way, then, corruption must be removed from our bodies, else it would not be possible to have inheritance in the kingdom of God and enjoy its celestial glories. But through the processes and powers of death and resurrection the Lord designs

to "change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phillipians 3:21.)

This young sister, in order to have part in this fashioning process, must, like all others, pass through the dark portals of death and come up again from this dark abode in that glorious day when "the dead shall be raised incorruptible," in the likeness of Christ.

Another thing that may help us to understand why the young are stricken by the cruel hand of death is this: The end of this life is not the end of existence for human beings. In that realm where the spirits of the just await the day of resurrection, there is, I have no doubt, active, intelligent ministrations and service to be done. The Lord has need of the young who are capable, pure, and undefiled, to perform this service; not to the exclusion of, but jointly with, those of riper age.

Viewing it in this way, I think it is easier to accept Job's philosophy when broken heartedly he cried: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

I do not think Job blessed the Lord because his children were taken but because the Lord had taken them. By the Lord it was appointed that all should be "made alive" again, in the proper order in the resurrection at the last day. All this Job understood, as these words from chapter 19 of his book will show:

For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Can we not see that in the midst of his sorrows over the loss of his loved ones, Job had reasons to bless the name of the Lord because *he* had taken his children and would bring them back again in the great day when death shall lose its sting, and be "swallowed up in victory"?

So to-day, it seems hard indeed that death should enter this home and take this dear one therefrom right at the time when life was abloom with hope and aspiration, and when the gateway to larger fields of usefulness was standing open inviting her to enter.

Opportunity for Service Beyond

But if we could see behind the veil and know just how much greater are her opportunities for doing good and rendering service to God in that home where the spirits of the good dwell happily, where her suffering has ceased, and her joys increased and intensified, then would we find it easier to appreciate the fact that "the Lord hath taken away." If

we could realize that her passing through the valley and shadow of death is only a step in the unfoldment of the Lord's plan to eliminate the corruptible from her body, that incorruption and immortality might be put on through the resurrection by the power of God, it would help to lighten the sorrow we feel when loved ones pass away, especially when we are assured that their lives have been marked by purity, chastity, uprightness, and faith in Jesus; for in the Bible we have this promise:

For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him.—1 Thessalonians 4:14.

And again:

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Revelation 14:13.

So we see the Lord takes them away: he will bring them again, and for this hope we can say, "Blessed be the name of the Lord," even though we are in the very presence of death.

David seems to have been imbued with the same idea. Hear him:

I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.—Psalms 17:15.

Job and David speak one language. They seem to be of one mind. The theme points to the resurrection of the dead. One of them declares: Though my reins be consumed within me—though skin worms may destroy this body—yet in my flesh, I shall see God. Mine eyes shall behold him.

The other says: "I shall behold thy face when I awake in thy likeness."

Both are to see God; both are to behold his face; both are to be satisfied. The Lord gave; the Lord takes away in order that his children of all time might enjoy the same blessed privilege. So at all time they can say, "Blessed be the name of the Lord."

"To Die Is Gain"

To most people, and especially the young, life is sweet, and full of promise and good cheer, but, for all this, we would not like to live always under conditions we have to meet later on in life. Sorrow and trouble together with bitterness and pain betimes, are the common lot of humanity. And, sad as we are when our loved ones are taken by death, I am sure it would be worse if we were compelled to live on forever under these conditions where we are beset with sickness, pain, and a thousand troubles which spoil to an extent, the joys and pleasures of life. Sister Orine suffered much. The pains which have racked her body for weeks were excruciating indeed. Many others have suffered and still suffer

as did she. Besides many undergo mental suffering which is more distressing still. If this should go on eternally I am sure we would find it more intolerable than death.

It is, to use Paul's language, better "to depart and be with Christ which is far better" . . . "to die is gain." (Philippians 1: 21-23.) Better, as Alma says, for the spirit to be taken home to God who gave it life, and be "received into a state of happiness, which is called paradise; a state of rest, a state of peace, where they shall rest from all their troubles, and from all their care and sorrow."

This sounds much like the revelation of Saint John: "Blessed are the dead who die in the Lord . . . that they may rest."

To secure this rest, and behold the Lord's face in righteousness, this dear one must pass through the throes of death, being planted in the likeness of Christ's death that she might be also in the likeness of his resurrection.

I know not why she had to be taken now, just blossoming as she was into a state of maidenhood replete with promise of higher perfection, and possessed as she was with a desire to live and do her part in pushing the work of the church to completion. It is strange that such sad things take place. I cannot understand it.

But God is far wiser than we; and I have thought that there may be need of workers in the Lord's vineyard on the other side as well as here, and those who are qualified for service there are "taken away" because the Lord has better opportunities for them to develop than they could ever have here. This may help us to understand why sometimes the gifted and talented die young while many who are, so far as we can see, of little or no benefit in the world, not even to themselves, live on for years.

The All-Inclusive Plan

So a wise and merciful Father has taken her unto himself. His purpose we may not fully know, but of one thing we may rest assured, to her the change means gain, not loss. To her it was gain to die, as well as for Saint Paul. So, then, death is not all bad. It is a part of the all-inclusive plan for the elimination of the old corruptible, mortal part of man, and putting on incorruption, and immortality when our vile body is changed and fashioned like unto his glorious body, and we become like him, and awake in his likeness and be satisfied.

Some one, I am not sure just who it was (Mrs. Sigourney, I believe), wrote a very pathetic poem entitled, "The dying boy." It has some very beautiful thoughts and, paraphrased to suit the conditions, the thoughts may well be adapted to this occasion. It starts out by saying:

It must be sweet, in childhood to give back
The spirit to its Maker, ere the heart
Has grown familiar with the path of sin,
And sown to gather up its bitter fruits.
I knew a boy whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round and called him out
To revel in its light, he turned away
And sought his chamber to lie down and die.

After giving the dying message of the boy to his father, mother, brother, and sister the poem closes in this way:

Morning spread over earth her rosy wings,
And that meek sufferer, cold and ivory pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savory odors of the early spring,
He breathed it not; the laugh of passers-by
Jarred like a discord in some mournful tune,
But wakened not his slumber. He was dead.

To this one who here lies wrapped in the cold embrace of death there had come not eight only but sixteen springs, each giving verdant foliage to the trees, and to woodland and meadow, pretty blossoms. Upon these blossoms of these sixteen seasons her feet had trod, and though not all the while "infant feet" we are quite sure they had but very little, if any, familiarity with the paths of sin, nor had she sown to gather up its bitter fruits. On the other hand her sowing had been what Paul would call "to the Spirit," and such he says "shall of the Spirit reap life everlasting." (Galatians 6: 8.)

Morning will continue to spread o'er earth her rosy wings as when she was alive, but however resplendent the morning scenes may appear to us, her eyes will behold them no more while time as we now reckon it shall last. But I am sure that in that realm where her free spirit abides and tranquilly awaits the day of resurrection her raptured vision will feast on scenes far more gorgeous and delightful than is possible to behold in this life. So again we see that, for those whose feet are unfamiliar with the paths of sin, "to die is gain."

The Paradise of God

The gentle air freighted with the perfume of blossoms of springtime and summer will pass over her grave by day and by night, but will be unbreathed by her. The flowers that bedeck hills and dales, and brighten and beautify woodlands and meadows, will be seen by her eyes no more on earth. But in the place whence she has gone to dwell with the spirits of just men and just women made perfect, are flowers more beautiful and brilliant, of more delicate tints, and of much richer and sweeter fragrance than this world can produce under present conditions. Whatever loss she sustains by having her privilege to see the flowers of earth and smell their

fragrance cut off by early death, will be more than made up in her opportunities to behold the scenes of elysian beauty in the paradise of God.

The laugh of passers-by will "jar like a discord in some wonderful tune," but it will affect those who remain and will not disturb or detract from her pleasure as she listens to the tuneful music of the choirs above, where harmony of sight and sound prevails and discords are unknown.

No wonder the apostle of love was constrained to write: "Blessed are the dead who die in the Lord." No wonder Alma in describing the abode of the righteous between death and the resurrection calls it a state of happiness, a state of peace, where they shall rest. "To die is gain"—always provided one "dies in the Lord," as this girl did.

There are those who disbelieve the doctrine of the resurrection. They say it is an impossibility. They cannot understand how the body that has returned to dust by long years continuance in the grave, or reduced to ashes by fire, or otherwise reduced to its original elements, can possibly be raised again and reanimated. I remember when I was a young man I read an argument made by a minister of one of the popular churches in debate with one of ours, something like this:

Men fall into the sea and are drowned and their bodies are eaten by fishes. These fishes are afterwards caught and eaten by other men, and so it would be impossible to preserve the identity of each body and; hence, there could be no resurrection from the grave.

For an atheist to make such an argument might not seem strange or inconsistent, but for a man who poses as a minister for God to make it is very strange and very inconsistent. It is a challenge to the power of God.

Every tree in the forest or orchard, every green leaf, every blade of grass growing on sward or meadow, and in fact every living thing is a witness to the existence of a power which is able to raise the dead.

Miracle of the Resurrection

The mystery surrounding the existence of our bodies here is as unexplainable as the miracle of the resurrection. We say our bodies grow. Surely they do, but how? By the laws of nature, says one. But how by the laws of nature?

The chemist teaches that a human body is composed of a number of chemical elements. Carbon, hydrogen, oxygen, and nitrogen may be mentioned as among these well-known elements; and there are others. How did the laws of nature collect these elements in just the right proportion, and shape them into just the right form to make a human body, and then crown their work by putting into this

body a mysterious something called life, and endow it with the power of intelligent thought and speech? Who can answer? Whoever can should have little difficulty in explaining the mode of operation by which the dead shall be raised in the Lord's due time.

Maybe, too, he can tell how the same laws of nature could take from the same surroundings, different elements, or else the same elements in different proportions, and make besides the flesh of men, "another flesh of beasts, another of fishes, and another of birds." (1 Corinthians 15:39.)

God whom we worship is as able to preserve and gather the elements into which our bodies will dissolve even the identical particles that are peculiarly and individually our own, and restore them in fashion and form like unto the glorious body of Christ, in the resurrection period, as he has been and still is able to gather the gaseous elements from nature's great reservoir and fashion our mortal bodies into their present form. I believe when you think of it you will agree with me that it would be no more miraculous, nor any more mysterious or impossible.

Our bodies will be neither more nor less disorganized when death and complete dissolution have taken place than they were before they were framed. He who made the carbon, hydrogen, nitrogen, oxygen, phosphate, lime, etc., and of these materials formed man in the first place, can preserve the same elements and reform them into a glorious body, incorruptible, immortal, and over which death will have no more power.

There is, then, no grounds for rejecting the belief in the resurrection of the dead. The evidences of the existence of a power sufficiently great to raise the dead are very strong and quite unimpeachable; besides they are almost if not quite unlimited in numbers.

Every heavenly body moving untiringly in the orbit ordained for it, and from which it does not vary in time or movement, is witness of a power great enough to perform the miracle of resurrection. And I repeat, every blade of grass, every stalk of corn, and every fruitful tree that grows, every human being, in which there is intelligence and life bears faithful and true witness that he who made the promise that "The dead—all that are in the graves shall hear the voice of the Son of God and shall come forth," is abundantly able to fulfill it. (John 5:25-28.)

The Sympathy of Jesus

It would be idle, it would be futile, for me to tell these parents not to weep over their loss. They cannot help it. Why should they not express their sorrow. Jesus wept at sight of the misery and an-

guish of the two sisters of Lazarus when their brother had died. Somewhere I read that Jesus often wept. So he wept over the death of his friend. It seems that one who is normal cannot help it. I believe Jesus sympathizes with us to-day the same as with his friends of Bethany in the far-away past. And of this I am glad. I think we all should be.

So I say again, it is vain for me to tell these who are sorely bereft not to weep, but I will exhort them to remember the words of Saint Paul to the Thessalonians. (1 Thessalonians 4: 13.)

"But I would not have you ignorant, brethren, concerning them who are asleep, that ye sorrow not even as others who have no hope."

It must be awful for those who mourn without hope. For such, it seems to me, the sting of death would be terrible. For those aching hearts here to-day there is the balm of hope—the comfort of believing that the resurrection day will bring a happy reunion with the loved one to whom death and the grave lays claim to-day.

To that claim we must yield now, but we do so in the confident belief that from the sleep of death there will be glad waking for her and all who have slept in Christ, and that sometime we shall be permitted to stand with prophet and apostle and join with them in the exultant cry: "O death, where is thy sting? O grave, where is thy victory?" This is our hope.

Let us so live that when we are called to pass through the valley and shadow of death we will then fear no evil; and that when our time comes to lie down in the narrow cell of death, we go, not as the poor, untutored slave to the unrequited labor of an overburdening task, but let us go, under the sustaining and soothing influence of an unfaltering trust in God, like one who with conscience free, when the shades of night have fallen and the labors of the day are all done, "wraps the draperies of his couch about him, and lies down to pleasant dreams."

At a recent meeting of the National Council of the Boy Scouts of America, Theodore Roosevelt, jr., gave a little glimpse of the great Theodore Roosevelt's training to his children. "When we were all little," he said, "it was before the days of scouting, but we had the principles that underly it in our family life. My father was our scoutmaster. He took us on "hikes" with him. We used to have point to point walks where we'd swim ponds, climb bluffs, get over, under, or through anything that lay in our way." Continuing, he told how Theodore Roosevelt would take the children camping, where they would spend the night on the end of some point jutting out into the sound and sleep soundly to the rustle of waves on the beach. Strict discipline was always kept, and woe to a selfish, whiny boy.

EDUCATIONAL

Home Building

PART III

[Mrs. Smith, who is the author of this third article on home building, talks about the temporal and eternal things in life. Sometimes the very purpose of the home is lost sight of or never even sensed by the founders of a family. They live in a house; they never make a home. How many fathers know anything about the problems of their home aside from the monthly bills? How many find perfect cooperation on the part of the wife? How many give intelligent support to the wife in her home work? Misunderstanding is what leads to unsuccessful homes, and this is due to a lack of knowledge. Read what Mrs. Smith has to say about overeating, living outside the income, and the mother who is too busy to be a mother.]

Finding Time for the Temporal and Eternal Things of Life

By Mabel K. Smith

Miss Read says in the last part of Chapter 3 in her book on Mothercraft that the things which are seen are temporal and the things which are not seen are eternal. All those facts which appear as material matters are for the purpose of caring for the eternal things. There are certain sentiments or attitudes which are eternal, that our children should be taught, such as God-consciousness, truth, decency, etc. If a mother be a true mother there must be time to bring about these attitudes and sentiments. But that mother must also be able to save time, energy, material, and money. This ability to save time and energy, depends first of all upon the size of the family budget, and every home, every true home, should be fixed on a firm financial basis.

Where the Money Goes

A mistake is made when so many young men and girls who have made money are unable to adjust themselves to the expenditures of the home. After marriage the income goes before they know it. They complain and say they cannot make ends meet. If asked how they have been spending their money they will say so much for gas, electricity, fuel, etc. But they know very little about the other expenditures. One young mother will say, "I never learned to sew." She buys ready-made clothes or hires her sewing done. Another will say, "I don't like to cook very well." She buys much of her food ready-cooked at the delicatessen or in cans. Some are physically unable to do the cooking, so hire it done.

Where does the money go? A diagnosis of these cases would reveal many loopholes where money slips away unnoticed.

Fixing the Family Budget

Fix the family budget. Every mother should know where the money goes. Many a good man is spoiled by a woman's working, but on the other hand there are cases where the man does everything in his power to make the income cover the expenses, yet the wife spends without thought or system.

There is a book written by Mary S. Rose, *The Family Budget*, which gives the various divisions of expenditures in the home. Miss Read in *Mothercraft* also lists the divisions. The *Family Budget Book* published by the church has been compiled purposely to meet the needs of the members, especially those who are limited to a minimum income. No difficulty will be encountered in looking for material on the family budget.

Division of Expenditures

A certain percentage of the income should go for food, a certain percentage for clothing, a certain percentage for health, a certain percentage for general development, etc. One month alone cannot determine these percentages. A suit may be purchased one month, but this will last for several months. It may be necessary to renew subscriptions to several magazines during one month. An opportunity to save by buying linens or certain staple articles of food in a wholesale way may present itself. A serious illness or contagious disease may run the health percentage up for one month or two. The average must be taken for a number of months, perhaps a year, to arrive at a fairly accurate judgment of just what percentage of the income should be set aside for certain expenses.

However, even in practicing economy, one must exercise common sense. There was an instance of a home in the slums where everything in groceries was bought with the little money they had, and there being no other place in the house to store it, they put it in the bath-tub. This was not economy in the end, for it defeated the cause of health.

Domestic Engineers

A mother says, "I am having trouble in getting my finances to come out even in the end." If there were domestic engineers who could be called in for consultation, this mother could be aided. She could be taught how to keep a budget and after that, a glance on the part of the engineer would reveal the mistakes. This expert could point out to that mother where the leaks are and how to stop them.

But much trouble is encountered by the few experts we do have when they attempt to aid mothers

in setting their homes in order. If it is suggested that the mother take a course of study in home management, for instance, the mother immediately says that her time is entirely occupied doing other things. This woman is merely housekeeping. But if she is concerned with life around her, then she is keeping a home.

A child's welfare is the most important phase of home life. Other things can be left undone, but the child's education must not be slighted. The mother who spends all her time on housework has no time for her children. The great theory in home building can be expressed in a few words, "Look after the children's lives and welfare rather than do every little thing that one may think has to be done."

Organization of Work

All conveniences for labor saving would not be worth anything if we did not ask: What can we eliminate and what must we do? How can time be saved in sweeping, cleaning, and dusting? Analyze the whole situation before starting to work, divide up the time, then go to work. Have a schedule.

Many mothers cannot get through. This is because too much time is wasted. There is loss of motion because the work has not been organized. When a good schedule is worked out and followed, in a short time housework will run smoothly and there will be time for the more important phases of home building. Learn the value of motion.

When talking about building a home one woman said, "Build me a big kitchen." She knew nothing about the value of motion. Now all experts are agreed that what is wanted is a small kitchen so that waste motion is eliminated. A certain girl who wrapped up shoes in a factory learned to eliminate one arm movement. This increased her speed so greatly that her salary was also increased. That is what the elimination of one waste motion amounted to. Why not increase our time and energy in the home by eliminating not only one, but a dozen useless movements? It can be done.

How wonderful would it be if we could have a number of experts, domestic engineers, available who could go into kitchens, plan the equipment and arrange the kitchen so that all unnecessary steps would be stopped! This would be a big step in the prevention of illness that results from overwork. An ideal, model kitchen would be a great aid to home builders if they could but see such a kitchen already in operation before they planned their own. One domestic expert says, "Do not let an architect plan your kitchen."

Puttering Over Work

Don't putter over your work. Give everything a time limit—cooking, dishwashing, cleaning, laundry.

Cooking should have a minimum of one hour and twenty minutes and a maximum of three hours and thirty minutes. Some women would look with horror upon those figures. They say, "Why, I spend all my time in the kitchen." Others say, "I have to cook three square meals a day." Such an amount of eating would impair the health of anyone. No one needs to be fed like that, and it takes extra time. Bulletins on all these home subjects may be obtained free of charge from the Department of Labor at Washington, District of Columbia. One on Meal Planning is by Essie M. Heyle, of the University of Missouri. A knowledge of this bulletin would have obviated the occasion for a statement recently overheard by the writer: "I had roast meat, macaroni and cheese, and beans for dinner." Think of it! Three meat dishes all in one meal! Such a meal overloads the stomach. One meat dish would have been plenty, together with potatoes as the starchy food, and one watery vegetable, as cabbage, carrots, spinach, or tomatoes. A salad may take the place of a watery vegetable. A little dessert will finish the meal nicely. Would it take forever to prepare that? Have simple foods, cook them in a limited time, and do not overdo it.

When it comes to dishwashing, Miss Read says: "Do not dry the dishes." Have a dish tray in which to drain the dishes. Pour the boiling water over them and set aside to dry. This also gives the dishes a better luster.

How about ironing everything? There is not a flat thing that needs to be ironed—sheets, towels, and underwear—which usually get ironed. Most scientists say it is more sanitary not to iron them. Ironing closes up the little pores which allow the air to pass through. Make use of all the electrical conveniences which you can procure. They are life-lengtheners.

Do not get overtired. We cannot work well nor think normally when we are physically exhausted. Do not neglect to have some rest periods in your schedule. At these times, if only for five minutes, relax completely.

And for your encouragement, when schedules at times seem hard to follow and budgets unruly, remember that domestic science is the application of everything in art, literature, and science to our daily life. Let that thought lift us out of the drudgery of work and give to all that we do a spiritual significance.

Outline of Course of Study

CHAPTER III

Finding the Means for Mothercraft

1. What are the things of real value in life?
2. What should be the aim and end of home making?
3. Why is the budget of sufficient importance for serious,

OF GENERAL INTEREST

Jews Restoring Wealth of Palestine

Mr. Lloyd George, writing in the *London Daily Telegraph* on Palestine's future, says that the Jews alone can redeem Palestine from the wilderness and restore its ancient glory.

"In that trust there is no injustice to any other race. The Arabs have neither the means, the energy, nor the ambition to discharge this duty. The British Empire has too many burdens on its shoulders to carry this experiment through successfully. The Jewish race, with its genius, its resourcefulness, its tenacity, and not least, its wealth, can alone perform this essential task."

From 1917 on, when the Jews began to resettle Palestine, the country has progressed slowly but steadily. The land available was not of the best, for the Arabs were already there. Even the purchase of land from the Arab had to be done quietly and inconspicuously to avoid arousing the fears and anger of this people. Often the Jews were driven to settle on barren sand dunes and malarial swamps.

The best idea of what has been done by the Jews in Palestine may be had in the words of Mrs. Fawcett, the famous woman leader. She visited Palestine in 1921 and again in 1922. She says:

"So far from the colonies and the colonists draining the country of its resources, they have created resources which were previously nonexistent; they have planted and skillfully cultivated desert sands and converted them into fruitful vineyards and orange and lemon orchards; in other parts they have created valuable agricultural land out of what were previously dismal swamps, producing nothing but malaria and other diseases. The colonists have not shrunk from the tremendous work and the heavy sacrifices required. Many of the early arrivals laid down their lives over their work; the survivors went on bravely, draining the swamps, planting eucalyptus trees by the hundred thousand, so that at length the swamp became a fruitful garden, and the desert once more blossomed like the rose."

The Jewish farmer produces heavier and richer crops than his Arab neighbor. He has introduced into the country more scientific methods than the crude ones of the Arab. But, says Mr. Lloyd George:

"It will be long ere Canaan becomes once more a land

systematic consideration?

4. Discuss the four steps to efficiency in the home.
5. How could you recognize the daily schedule of your home life to save time and energy?
6. Name the labor-saving devices and equipment that you have in your house. Name those you think should be added, taking into account the size of the family, income, health, etc.
7. How are the family and the mother benefited by following a carefully planned menu?
8. What special attention should be given the arrangement of the kitchen?
9. Discuss the disposition of the income in percentage, as given by Miss Read in *Mothercraft*.
10. Where is the ideal place for the family home? Why?

Bibliography

(Books may be ordered from Herald Publishing House, Independence, Missouri.)

Feeding the Family, by Mary S. Rose, \$2.50.

Family Budget Book, 25 cents.

Meal Planning, by Essie M. Heyle, Free. (Order from Department of Labor, Washington, District of Columbia.)

flowing with milk and honey. The effects of the neglect and misrule of centuries cannot be effaced by the issue of a declaration. The cutting down of the trees has left the soil unprotected against the heavy rains, and the rocks which were once green with vineyards and olive groves have been swept bare. The terraces which ages of patient industry built up have been destroyed by a few generations of Turkish stupidity. They cannot be restored in a single generation. Great irrigation works must be constructed if settlement is to proceed on a satisfactory scale."

Dedicate New Mormon Temple

The new Mormon temple at Cardston, Alberta, costing over one million dollars and taking fifteen years to build, was dedicated recently.

The style of architecture resembles the temples of the Aztecs, whose ruins are found in Central and South America. Hardly a curve is found in its lines, the massive pile of granite having the effect of straight pillars and square cornices. It is built in three terraces and lacks the tower which characterizes the temple at Utah.

A description of the temple and its uses appears in the *Great Falls Tribune* as follows:

"As we enter the outer court—which by design resembles the 'Court of the Gentiles' in Solomon's temple at Jerusalem—a sense of symmetry in white marble first impresses the eye. This resolves itself into marble walls and mosaic floor, with flower beds and fountains. From the terrace above, the mountains of the great divide are plainly seen, Old Chief, across the line in Montana, with his square roof-shaped crest 8,500 feet in the air, leading the array. Both the court and the terrace will still be open to the public after the rest of the temple is closed by its dedication.

"Entering the temple, we first find the offices of those whose duty it is to look into the credentials of those who seek to enter, and to perform the rituals for which the temple is intended. After removing shoes, they wait in the assembly room, until permission is given to proceed, when the men and women, separately, each to go to their dressing rooms, bathe, be anointed with oil, and don his or her temple robes, all of white.

"The assembly room itself deserves more than a passing glance. The woodwork is of oak, wondrously polished and waxed, but without varnish as is all of the woodwork of the temple. This leaves the wood a beautiful gray with a hint of brown which harmonizes wonderfully with the silver gray of the walls. A fresco of almost life-sized figures adorns the upper half of the walls, representing Christ breaking bread with the American Indians—for the Mormons believe that during the time between the crucifixion and the resurrection, Christ came to America, and spoke to the Indians. The assembly room will seat about 150 people, and no room in this vast building is planned to seat more.

"The Baptistry

"Just above the assembly room is the baptistry, where a huge font, its lines all grace and curves, contrasting yet fitting into the straight lines elsewhere, is held by the heads and shoulders of 12 oxen. Twelve columns, elaborately decorated, emphasizes that prophetic number, commemorating not only the 12 tribes of Israel, but the 12 apostles as well. The oxen are not symbolical, denoting simply strength. The room and the galleries above it are ornate with decorations and elaborate with gold.

"When people are contemplating matrimony, or wishing to do any of their services for the dead, a certain education is especially planned for them. A group is taken through the

temple. After passing the assembly room, they are seated in the creation room, and an appropriate lecture given them.

"The history of creation is told, much as it is pictured on the walls. Here the artist has given his conception of the seven days, 'Let there be light'; and 'The earth was without form and void,' and so on until it was ready to be the habitation of man.

"The first picture of the series is truly praiseworthy. A beam of light from out of the darkness seems to spread as you watch it until it blots out the darkness round about.

"The Garden Room

"From this the candidates are taken into a room all softly blended in colors. Silvery birdseye maple was imported from South America for this room. Here all is peace and harmony. Graceful swans float upon limpid waters; rabbits wander through the labyrinths of forest unafraid.

"The tree of the knowledge of good and evil hangs its seductive fruit just at our hand, and so luscious does it appear that all other daughters of Eve—yes, and sons, too—may perhaps long for an opportunity to follow the example of their first mother.

"Next comes the world room. Here the bright birdseye maple is replaced by dark mahogany—dark, but wondrously beautiful. But here upon the walls, sin and suffering and death have crept in. A poor little new-born lamb stands cold and desolate, with not even sufficient heart to be afraid; while a wolf, knowing that his prey cannot escape, is slowly creeping up to claim his victim. A deer with no enemy in sight, yet shows the restless watchfulness that bespeak constant affright. A boa constrictor is approaching a water fowl, who with her mate was seeking the shelter of the tropical trees, not knowing that they hide this enemy from view.

"Behind all this, the artist has painted the mountains, plainly seen from the terrace: Old Chief and Yellow Mountain, and also Waterton falls.

"Through a heavy black curtain—symbol of death—we next enter the celestial room. This typifies heaven. Wondrous cherry was selected for the woodwork, while the squared vault at the top lets in the glory of God's own sunshine. No paintings are on the walls, but all is to resemble joy and peace and rest.

"From this opens three small altar rooms. In the central one of these, marriages for the living are consummated, and in another, those for the dead. Wonderful Circassian walnut, with a polish of satin, and inlaid with many rare and beautiful woods, forms the finish of these rooms."

The erection of the new temple completes the eighth of the Mormon temples, says the article. The first was at Kirtland in 1836 and the second at Nauvoo in 1846. However, it is known that these were the property of the original church before the apostasy, and the one at Kirtland, which is the only one now standing, belongs to the Reorganized Church. The other Mormon temples are Saint George, Utah, 1877; Manti, Utah, 1887; Logan, Utah, 1887; Salt Lake City, 1893; Hawaiian Islands, 1920; Cardston, Alberta, 1923.

Stewardships in Baptist Church South

Church finances are improving in the Baptist churches of the South, judging from the results being obtained from a five-year financial drive, as \$44,003,005.70 on the seventy-five million-dollar campaign has already been raised. The drive ends in 1924.

Doctor O. E. Bryan is in charge of the campaign as stewardship and budget director. He is working through the various State offices and the agencies of the district associations, seeking to bring the Baptist churches of the South to

LETTERS AND NEWS

Departments Active in Topeka

TOPEKA, KANSAS, November 6.—There was a good attendance at sacrament service on October 7, although many members were at General Conference. The Spirit of the Lord was present, as manifest in the love shown for one another.

In the Department of Music some special numbers have been given by Ira G. Whipple and his son and daughter. Also a quartet, composed of the members of the Whipple and A. P. Crooker families, gave interesting numbers. The members of this quartet played together when they were "little tots," and now they are singing together in church work.

The Department of Women is meeting each week to study normal lessons.

A. P. Crooker, W. L. Chapman, Ira G. Whipple, B. F. Deller, and A. A. Goffe of the priesthood have occupied the pulpit the last few weeks. A. P. Crooker and W. L. Chapman have delivered special sermons for nonmembers who are attending services each Sunday evening.

Brother and Sister Silas Robertson, of Flint, Michigan, General Conference visitors, stopped off and rendered some valuable assistance in prayer service one evening. They were guests at the A. P. Crooker home.

The home of B. F. Deller was the scene of a successful masquerade on October 29, given by the Department of Recreation and Expression. Many were re-created, not in their own image but in the false mask of others, and, true to type from the beginning, the one in the mask of Satan was the best concealed of all. Sister Deller reported several articles of expression in the way of masks, handkerchiefs, clothing, apple cores, etc. Sister Jennie Griffin proved a very interesting gypsy fortune teller.

James Baillie, of Scranton, Kansas, was present at sacrament service on November 4 and delivered an excellent sermon in the evening. His theme was "The true vine." In the

the adoption of a yearly budget for both their local work and the general missionary and benevolent interests of the denomination. The aim is to enlist every member of every church in weekly and monthly contributions to religious causes.

The increased income has made possible large advances in every department of work. During the campaign period it is announced that there has been a gain in the homeland of 57 district associations, 881 active ministers, 3,068 local churches, 3,287 Sunday schools with 459,223 pupils, 8,688 Baptist Young People's unions with 233,917 members, and 7,094 Woman's Missionary Union organizations.

Further increases in work of the departments is given in the Paris, Tennessee, Post:

"Among the many gains on foreign mission fields are included 34,344 baptisms, 386 churches, 1,800 mission stations, 39 houses of worship, 53,666 members, 687 Sunday schools with 31,292 pupils, the sending out of 275 new American missionaries, the appointment of 2,029 native workers, entry into six new foreign countries and the larger equipment for all forms of work on sixteen fields.

"Workers of the Home Mission Board have baptized 173,602 persons during the campaign period, have received 277,968 persons into the membership of the churches, enlisted 11,772 young persons in definite forms of Christian service, built or improved 1,872 church houses, organized 935 churches and 2,898 Sunday schools."

morning service the Spirit was present in prophecy and admonition, not only pointing out work of some, but place as well.

One thing that has given Topeka Branch publicity is the entrance of the church basket ball team into the Basket Ball League, composed of teams from Sunday schools of the various churches throughout the city.

In harmony with the spirit that everyone must be on the firing line in order to bring about the redemption of Zion, A. A. Goffe delivered in substance the following right after the close of General Conference: Man was placed in the Garden of Eden to dress and keep it productive. His life depended upon its productiveness. But the right kind of seed must be sown. It must be seed that will keep life. This is the kind of seed that the Lord planted in the Garden of Eden. But how about the planting since that time? Truth is the seed that all must have if we are to be co-laborers with God in his garden. We must know what is God's will in the matter. We must understand what we are going to plant. We old fellows will have to wake up. Have we put out for God's will part of our way—the way that seemeth right, which is death? The most glorious opportunities of life are before the young.

Southern New England District Holds Conference

BROCKTON, MASSACHUSETTS, November 5.—Sunday, October 21, Elder Earl Bradshaw, pastor of the Attleboro Branch, preached. He is a young man who has studied to show himself approved, and he is much liked by the Saints.

The Department of Recreation and Expression held a Halloween social which was a great success. Strangers who were there are showing an interest in our church work.

The conference of the Southern New England District was held in Brockton on the 27th and 28th of October. There was a talk by George Sinclair on "Recreation and expression." James Houghton spoke on "Junior choir work," and J. Duncan Suttill on "What can the young do for the church?" Ella Thayer spoke on "A praying and singing branch." A paper by Margaret Roberts was read on "The training of children." Also an excellent talk by Lucie Sears on the same subject was given. All meetings were of a high order. We were able to get good publicity in both of our dailies.

After the conference Bishop Richard Bullard stayed with the Brockton Saints and held a number of services, which were very much appreciated. He spoke on the necessity for unity and of the greatness of the work, and spoke in glowing terms of the president of the church.

Thursday evening, November 1, he met with the priesthood and spoke on the benefits of a program in ministerial work.

WILL ROBERTS.

Pledges for Frugality Started

TORONTO, ONTARIO, November 5.—Since Pastor C. Ed. Miller has returned from General Conference he is trying to persuade everyone to take the "Bishop Keir Pledge" and cut out all unnecessary expenses and extravagances and contribute more to the Lord's work. He introduced last Sunday at the junior services the children's tithing cards, which provide for the receiving of tithing from a penny up.

Some time ago the branch voted unanimously to build a new church, but a questionnaire sent out seems to show that there has been a change in sentiment, and some are in favor of putting on a city-wide proselyting campaign as a better investment.

Many of the members of this branch spent the last Sunday in October with the Humber Bay Branch in their beautiful harvest home celebration. In front of the altar, clear across the church, was banked a fine assortment of the "fruit of the ground," arranged with considerable skill. The vegetables were all raised by the members and on Monday evening were sold and the proceeds turned over to the Bishop as a branch offering. That offering is surely accepted of the Lord.

Halloween is celebrated in rather a strenuous fashion in this city. The kiddies visit homes and candy shops and peremptorily demand: "Shell out!" And the people do, everything from pennies to onions!

The law of compensation seems to be operating in our favor. There has been a regular exodus of young men from the branch, a number going to the States, but we have gained several fine young men from other places.

Lectures on Mormonism

EVANSVILLE, WISCONSIN, November 6.—A great interest has been aroused in Evansville, Wisconsin, over a lecture on "Mormonism," by Mrs. Shepard and an answer delivered by Elder B. C. Flint.

Mrs. Shepard spoke in the Baptist church to a large audience, "proving to her own satisfaction at least," says the *Evansville Review*, "that Mormonism, as she stated it is practiced in Utah, was a moral and national menace."

Elder B. C. Flint spoke in defense of Joseph Smith and the Book of Mormon, answering in an affirmative way the charges made by Mrs. Shepard. The Magee Opera House was well filled on Sunday, November 4, at 3.30 p. m., to hear the defense lecture.

Elder Flint, who for twenty-eight years has been a member of the Reorganized Church, and for twelve years a missionary, in a letter to the Publicity Department said in part:

"This lecture was the best 'scoop' I have had in Wisconsin in all my missionary experience. The day was rainy and bad, but for all that the big opera house was nicely filled, and the congregation remained intensely interested till the end, and I consumed a good hour and a half with the lecture. There was very little negation in the entire affair. I made an affirmative defense of Joseph Smith and the Book of Mormon, using the various angles of both subjects, merely referring to Mrs. Shepard's inconsistencies in establishing a premise.

"The picture show in the opera house threw a slide announcement on the screen each evening during the week, and the management were so interested and pleased with my lecture that they have suggested the propriety of putting on another lecture before the interest dies out, so I am making arrangements for another lecture on the Book of Mormon for November 18.

"The ministers of the other churches kindly cooperated with me in announcing my lecture last Sunday, and some of them were present and expressed themselves as highly pleased with what they heard. This was indeed a surprise, as heretofore they have been exceedingly hostile, but our residence here for so many years has made us friends of the entire town, and it would be an unpopular thing for any man to try to speak evil of us. This was what made it so easy to capitalize the excitement following Mrs. Shepard's lecture. Reverend O. W. Smith, pastor of the Congregational Church, the largest church in town, is entitled to especial mention. Mrs. Flint visited him in his home (he introduced Mrs. Shepard), and he gave her every opportunity to explain our work. He and Mrs. Smith said they were glad for the information she was able to give them and said they would not only announce our lecture at their morning service, but they would urge

their people to attend. This they did, and were present themselves, so it looks as if the time is ripe to do some good work here. It is the first time we have been able to accomplish anything of this kind here, the spirit of indifference having been too strong to overcome."

Reunion Enjoyed by English Saints

LEICESTER, ENGLAND, October 23.—The Midland district reunion was held here on October 13 and 14, and there was a large gathering of Saints from all parts of the district, Birmingham, Clay Cross, and Sutton-in-Ashfield being well represented. Owing to the large number present it was necessary to procure extra chairs, which were obtained at small cost. Dinner and tea were provided at a moderate charge.

The meeting commenced with a short business session with District President Charles Cousins in charge.

Sunday, October 14, opened with an address to the priesthood by Brother Cousins, followed by an address by Sister Baldwin, wife of Patriarch Richard Baldwin. The morning sessions closed with a lecture by Elder Daniel Sorden which was much enjoyed by all.

In the afternoon Sister Gertrude Edwards gave a very excellent address on religious education, illustrated by work done by the little ones. Sister Edwards has the gift of training the young and takes a lively interest in that work. The remainder of the afternoon was given over to prayer and testimony meeting in charge of Brother Baldwin. All present felt the inspiration of the Spirit, and many encouraging testimonies were given.

Brother Baldwin preached in the evening on the theme of devotion and sacrifice, bringing before the Saints scenes of the suffering and devotion of the Saints of the early church.

At the close of the day the Saints prepared to depart, fully satisfied that the time was well spent.

Brother and Sister Sorden remained over for a short time to take part in local activities. The Department of Recreation and Expression, which meets on Monday night, gave them a hearty welcome and greatly enjoyed their presence.

Tuesday and Wednesday evenings were given over to Brother Sorden for preaching, and much food for thought was given, the Saints fully appreciating the subjects advanced. There is always a warm place for the missionaries in the hearts of the Leicester Saints.

Effort Being Made to Purchase New Church

GRAND RAPIDS, MICHIGAN, November 9.—The Department of Recreation and Expression gave a Halloween social in the L. D. S. Hall, Saturday evening, October 27. Cornstalks, pumpkins, jack-o-lanterns, and draperies of various kinds were used in decorating the hall after the seats had been removed for the occasion. Quite a number of the young people from different branches were present. Apostle Clyde F. Ellis was also one of the guests. A lunch was served, and a very enjoyable time was had by all. Elder Paul N. Belleisle is superintendent of this department.

Large attendance is being had at the little hall which seats approximately a hundred and fifty people. The branch membership is about two hundred and fifty. An effort has been made to raise money either to build a church or buy one already built, so as to take care of the crowds that have been attending for a long time. So far there has not been a great deal of success; however, the Saints do not intend to give up, and are hoping to be successful before long.

An all-day meeting was held in the hall on Sunday, October 28. Young people's prayer service was held at 8 a. m.,

general prayer service at 9.30, and Sunday school at 11.30. Apostle Clyde F. Ellis was present. Lunch was served at 1 p. m., followed by preaching at 2 by Brother Ellis. Brother Ellis also preached at 7 in the evening. A spiritual time was enjoyed by all.

The Department of Women is doing good work in raising money for the building fund by serving suppers or holding bake sales. They seem pretty good at reaching the pocket-book via the stomach.

Pastor E. K. Evans has for a long time been undergoing a great mental strain as the result of the illness of his companion, who suffered a nervous breakdown many months ago and has not yet recovered. The prayers of the Saints are solicited in her behalf.

Kewanee District Conference Over

ROCK ISLAND, ILLINOIS, November 7.—Several special actions were adopted at the district conference at Rock Island, Illinois, on October 27 and 28. Each branch of the district is to create a missionary department, whose purpose is to put on at least one missionary effort each year. The head of this department is expected to work in harmony with the branch and district presidents, and to get in touch with the missionary supervisor or apostle in charge to arrange for the time and speakers. To promote this work, a special collection is to be taken in each branch on the last Sunday of the month. At the same time a collection will be taken to defray district expenses. The conference also decided to return to the delegate system of representation in their district conferences.

Harland Cady was ordained elder, and the matter of ordaining Frank Hendricks to the same office was left to the district presidency, with power to act.

On Friday evening a musical program was given by the Rock Island Saints and others. Saturday evening was spent in hearing from the delegates who attended the late General Conference. There was an expression of hope and faith in the church as well as in God.

The Rock Island Saints took care of the visitors in their splendid way. They made no charges for meals, which were served in the church basement. Opportunity was given to help pay the expenses by placing a box where the visitors could put in their free-will offering. The visitors were so generous in this that the entertainment was made less of a burden.

While the attendance was not so good as usual, it was a good conference, and Kewanee District desires still to keep fast hold of the "rod of iron" and to keep pace in the onward progress of the great latter-day work.

Sister Expresses Sentiments of Conference

PEORIA, ILLINOIS, November 13.—What a splendid gathering that was which sat under cover of the big tent over on the beautiful Campus in Independence the first two weeks of this October, 1923! How fortunate those permitted to be there and join that wonderful chorus in singing the songs of Zion, lovely Zion, under the leadership of "Hoxie"! Just one Hoxie in all that throng, but oh, how much he helped out, when three thousand voices joined in praising God from whom all blessings flow. Ah, that chorus singing ought to have inspired any heart with more fervent praise for God and more forbearing love to man. "Pray, men, pray" still echoes in my heart. I wish we might all pray more diligently.

Gathered from the East and the West, the North and the South, from Canada to Mexico, and from the isles of the sea, it was surely a representative body of people. And those hours spent on the Campus and under the big tent must have been of untold value in helping us not only to blend our voices in one harmonious pæan of praise, but to obtain a clearer understanding of the work that lies before us and of how we may establish Zion with all that we have longed for so long.

Yes, a big factor was the singing. There were also the visits on the Campus, or in the big tent, or on that lovely shaded street that led there. Those visits were pleasant, and wonderfully productive of a better understanding. For differ though we may in some ways, yet there is a tie that binds, and it is very pleasant and edifying to meet and know each other better, "when the mists have cleared away." And if in the heat of debate, we forget for a little season, it is not for long. For we are one in hope and doctrine and charity.

It is coming—the glad day when we will understand better, and, of course, will do better. Vital questions were discussed at the business sessions. Important matters were considered. Grave, serious men and women, very many with books at hand, listened intently to the arguments, weighed the evidence more or less carefully, and then rendered decision by their vote. And thus the matter was settled for the present. The days slipped away till the last session came, when the "Angel of Clear Vision" came for a fleeting visit, at least. So we separated, going back to the fields assigned to labor, or the homes and branches where our lot is cast, and the big tent will know many of us no more. But only God can judge of the influence, the forces for good that were set in operation at the conference of 1923. May he bless his Saints with an abiding visit of the Angel of Clear Vision so that the world may know, because of the love manifest among these claiming to be his people.

Lord, send an angel with vision clear
And bid him be with thy church this year,
That Saints may see and learn again
That love still dwells in the hearts of men.

MARY E. GILLIN.

Saints Hold District Conference

JOY, ILLINOIS, November 7.—Quite a number of the Buffalo Prairie Branch motored to Rock Island on October 27 and 28 to attend the Kewanee district conference. Retiring president, R. W. Farrell, presided. Conference appointees, Brothers E. R. Davis and E. A. Curtis, were in attendance and ministered to the needs of the Saints. The reports given by the several delegates of the late General Conference on Saturday evening were appreciated.

Conference chose High Priest E. R. Davis for district president, and Brother Edward Jones, of Kewanee, and Brother Burt Sartwell, of Savanna, were selected as counselors.

On November 11 the Buffalo Prairie Branch expects to participate in a one-day meeting to be held with the Millersburg Branch as a closing to the night meetings that have been held there by Brothers E. A. Curtis and E. R. Davis.

Elder Charles L. Holmes and Worth Holmes attended preaching services in Joy on last Sunday and Tuesday nights.

Mrs. Anna Ziegenhorn and family attended the Eastern Iowa conference at Muscatine, Iowa, November 4. Rain hindered the attendance of some who wished to go by auto.

Women Enter Into Friendly Debate

SAINT THOMAS, ONTARIO, November 7.—On Friday, November 2, the Department of Women held a social evening in the church, the main feature being a friendly debate: Resolved, That we build a new church and change the location. Bishop J. E. Burger, Brother Ernest Burger, and Mrs. A. E. Mann affirmed, and Elder L. O. Pearson, Miss A. Bertha McGilivray, and Mrs. William Stevens denied. It was previously announced that this was just a friendly debate and that no action would necessarily be taken. Many excellent points were brought out on both sides. In fact, they were so good that the judges were unable to come to a definite decision. They declared it a tie and asked the audience to decide. Their decision was no better, as they also declared it a tie. Before and after the debate a musical program was given, after which the ladies served a light lunch.

A number of the young people of the branch attended the young people's rally in London on November 3. The Saint Thomas girls met the London girls in a game of basket ball which resulted in a score of 4 to 3 in favor of London. Saturday afternoon and Sunday at 11 a. m. and at 3 p. m. programs were put on by the young people, and in the evening Elder H. A. Koehler preached on "The youth as an asset to the church." At 9 a. m. prayer and sacrament service was held, at the close of which Brother Russell Atkins, of Stratford, was ordained to the office of priest.

Brother Bailiff William Bailey died on November 5. Funeral services were from the church.

Sunday School Has Attendance Contest

PORTLAND, OREGON, November 7.—A larger crowd than usual attended the sacrament service on Sunday, November 4, in charge of Branch President W. H. Barker and Elders P. G. Hager and John Hanson. A spirit of peace pervaded the service, and many expressed themselves as glad to be present. The testimonies were mostly short and to the point, and little time was lost by one waiting for another.

The attendance at Sunday school on November 4 showed a decided increase over previous Sundays. The "banner class" contest which has been going on for some time is having its effect. Brother Claude O. Young, Christmas offering superintendent, gave a talk on the school's aim for the 1923 offering, suggesting ways and means, and also asking for suggestions to help swell the offering. One suggestion was that each wage earner contribute half a day's wages. Another was to have a real good, old-time social of some kind. Brother Young called attention to the fact that we can all become missionaries by contributing as liberally as possible to the 1923 Christmas offering.

Items From Peoria Branch

PEORIA, ILLINOIS, November 16.—The Peoria Branch is fortunate in being situated in one of the most important cities in one of the richest States in the United States. But it is very unfortunate in that it has always seemed to be a difficult matter to keep the active, growing Saints here. As soon as the members are able to help and arrive at a fairly thriving condition, they have developed a longing to move to Zion, and so they depart.

The Saints are greatly handicapped in this city of beautiful churches, by having to meet in a poor locality and in a very poor building. They are apparently not able to do better.

Regular Sunday services are maintained, consisting of

preaching, Sunday school, Religio. Some good Saints have gone on from here and some good Saints still remain; and since the work is divine, it is hoped that the work may sometime be placed upon the footing where it rightly belongs, considering the size of the city.

Tulare Branch Outgrows Church Building

TULARE, CALIFORNIA, November 14.—The Tulare Branch is large, consisting of about two hundred members. The building is not suitable for the needs of the branch, but the Saints have decided to get along with it a while longer on account of financial conditions.

The Sunday school is progressing nicely under the leadership of Superintendent James A. Damron. Also the Department of Recreation and Expression is being well attended with Miss Iva Powell, superintendent. The latter meets at 7 p. m. Sundays, with thirty minutes devoted to opening and lesson which is followed by an interesting program. The Department of Women is working on a bazaar to be held the early part of December.

Sacrament services well attended Sunday, November 11, with a large degree of the Lord's Spirit present.

Distinguished Speakers Visit Des Moines

DES MOINES, IOWA, November 15.—In the years that have come and gone in the history of the Des Moines Branch the Saints have been privileged to have with them many of the splendid speakers of the church, but none have found a warmer place in the hearts of the people than Brother J. F. Martin of Kirtland, Ohio. Brother Martin was here by invitation as the speaker for the annual home-coming day. He was a stranger to nearly all, but after staying and holding services for a week he left many warm friends. He radiated such a humble, Christlike spirit that he was an inspiration and incentive to better living to all. Many have expressed themselves as wanting to take a more active part in church work. Although no special advertising was done, each night the auditorium was well filled.

The home-coming has come to mean much to the members in their church life, not only in the city but in the district as well. The weather was delightful, the roads good, and many motored in from surrounding towns. Brother Martin was the speaker both morning and evening, and somehow he had a way all his own of telling the gospel story just a little different than they were used to hearing it, which made it very impressive.

Brother F. M. McDowell came in unexpectedly during the evening service, and his many friends were glad to hear a word of greeting from him before the service closed.

During the Religio hour Mr. Harvey Ingham, editor of one of our leading newspapers, lectured on world problems. Mrs. Ingham, who accompanied him, commented on the large number of young people we had in attendance and wondered what was our method of holding them. She thought it spoke well of a church that had such a grip on its younger life when so many churches of to-day attract only the adults.

The new pastor, Elder D. E. Dowker, and family, though they have been with us but a short time, are already making their influence felt. Brother Dowker's kindly smile and friendly hand are winning his way into the homes of the people and are a valuable asset to him in his work. Sister Dowker is entering wholeheartedly into the life of the branch and in every way assists in the work of her husband.

Under the capable supervision of Religio President Stephen Robinson, a young attorney, a young man's club has been or-

ganized. The age limit has been set at eight hundred, so most of the men of the church are eligible for membership and are availing themselves of it. It consists of four departments, forensic, music, dramatic, and athletic, and so makes an appeal to those of various ages and different tastes.

Increased activities are being seen and felt in all departments of church work and it is the earnest hope of all that this shall continue and that much good may be done here.

Lamoni Items

LAMONI, IOWA, November 16.—The fifth annual course of community pictures in Lamoni started Friday, November 9, with "The light of the world," a wonderful screen production depicting the history of the world from Adam to the present day, especially emphasizing the failure of mankind to live up to the divine idea of creation, that they should live in peace and love, and the catastrophes which followed such disobedience in different ages. The community picture idea is growing in popularity each year, and the programs are much in advance of the first year in every way, owing to the increased financial support of the people. The committee is now permitted to select the very best of screen productions, and a very high class course is advertised for this winter. The Graceland chapel is crowded at two shows Friday night and one for children Saturday afternoon.

National Educational Week, November 18-24, is to be celebrated in Lamoni as Public Library Week. The observance will start with an address by F. M. McDowell on the subject, "Education, a community task," at the Brick Church Sunday evening. Two story hours for children have been provided under Miss Ruth Fisher for Tuesday and Thursday at 4 p. m. Friday and Saturday are designed especially to aid the library financially. A special moving picture will be shown both days, and Saturday will be tag day for the same cause. Lamoni's public library is less than three years old and has undergone all the hardships incident to the launching of any new enterprise, but it already wields a very powerful influence in the community and there are few families which it does not reach. The librarian, Mrs. Audie Kelley, is at present undergoing treatment at the Sanitarium, her place being filled by her sister, Mrs. V. C. Bailey.

The Saints were favored by two especially fine sermons last Sunday by Apostles M. A. McConley and Clyde F. Ellis. The former was in the nature of an Armistice Day address, and the necessity of a union of the people of the world by love was a theme running through both discourses.

Saturday, November 10, was a big day in Lamoni. The Legion boys, with a team picked from the local post and the business men, met Graceland College in a game of football for Armistice Day honors. Considering the fact that the Legion team had had very little practice they played a good game, but they were not equal to the Graceland team and the score stood 20 to 6. The Ladies' Booster Club held a chicken dinner and bazaar and the Legion also screened a special picture, "The Old Homestead," for Legion benefit. The Booster Club is recognized as one of the greatest aids to civic improvement in the town.

The Graceland Extemporaneous Speaking Contest was one of the main events of the week at the college. Six students out of fifty-one originally entered appeared in the finals. Two subjects proved especially popular, each being chosen by two of the speakers. James Thomas and Walter Daykin talked on intercollegiate athletics and their modern tendencies, William Ely opposed Philippine independence, and Mrs. Cecil Graham defended it, while Evan Fry discussed the political prospects for the 1924 presidential campaign, and Frank

Holmes reviewed the German situation. The awards were as follows: Walter Daykin first, William Ely second, and Evan Fry third. The most points, and therefore the pennant, were won by the Niketes Society.

The candidates for membership to the College Players also held their try outs in the way of short plays coached by members of the society. The following were admitted to membership: Rollin White, Doris Nelson, Roy Cheville, Leland Omans, Harvey Carr, Marie Gray, Audrey Traver, Marion Congdon, Albert Brackenbury, Blanche Edwards, George Krahl, Philip Lewis, Job Negeim, Nellie Curtis, Dorothy Emmerman, William Ely, Clark Woodford, George Gales, and Glen Briggs.

Graceland met Jackson University of Chillicothe, Missouri, in a game of football here to-day and won an easy victory of 30 to 0. The Graceland record for the season stands three games won, two lost, and two tied, with only one more game on the schedule, which is with Tabor College on Thanksgiving.

Holden Stake News

HOLDEN STAKE, November 19.—The conference of Holden Stake convened at Lexington, Missouri, Friday, November 9, at 7.30 p. m. Elder W. S. Macrae of the stake presidency was in charge of the service. The sermon was by the president of the stake. He used the 13th chapter of John as a basis, emphasizing service, humility, and love. At eight o'clock Saturday morning the conference met in prayer. Elders I. M. Ross, of the stake bishopric, and C. V. Hopkins, pastor of the Grandview church, were in charge. The spirit of the meeting was of a high order and was a splendid preparation for the work of the day. Following, Stake Chorister Lola A. Johnson, of Lexington, conducted a short song service. At 10 a. m. the conference met for business, the stake presidency presiding. All of the ministry were seated on the rostrum. Bishop C. J. Hunt offered prayer. Sister Blanche Christiansen, the stake secretary, acted as secretary, Sister Ticy Moler assisting. The chorister chose Sister Gwendolen Johnson of Lexington, pianist; Sister Roscoe Moorman of Sedalia, assistant, and Sister Margaret Cairns of Grandview as assistant chorister. Reports were received from the stake officers and quorums. The presidency and bishopric reported as the committee chosen to operate the Square Deal Dining Hall at the State Fair at Sedalia. Total receipts were \$4,916; expended, \$3,666; balance for 1923, \$1,250. In addition to this \$719.46 was paid for equipment which would make a profit of \$1,969.46, making a total in the dining hall fund of \$2,504.09. Ten churches were represented in the working force. Cameron, Missouri, outside the stake, was represented by seven helpers. A vote of thanks was extended to those who had so cheerfully assisted and also to Brethren W. S. Macrae and I. M. Ross who took the active management of the work for the committee.

The conference, upon recommendation of the stake presidency and approval of the high council, ordered the ordination of the following: James Brendel, Lexington, elder; Floyd N. Danielson, Holden, teacher; Thomas J. Bradbury, jr., Holden, deacon.

The Lexington Saints had arranged for serving the noon and evening meals in a dining hall they had equipped, which proved to be very successful so far as the visitors were concerned. Conference adjourned for dinner at 12.30. At 2.30 the conference reconvened. An auditing committee was chosen: Guy F. Scarcliff, one year; Orrie Weir, two years; Floyd N. Danielson, three years. The stake presidency, high council, bishopric, superintendents of departments, secretary, recorder, and historian were sustained. The chorister presented

the names of Gladys Teeter and Roscoe Moorman as her assistants, which were approved.

It was voted to hold a reunion in 1924 and place the matter in the hands of the stake presidency and bishopric. A vote of approval was taken on the action of the stake presidency, bishopric and high council in giving the Sedalia church \$360 (10 per cent of the total cost) and loaning \$1,200 out of the stake building and loan fund according to plans previously adopted by the stake. The presidency and bishopric were continued as the dining hall committee. The conference divided at four o'clock, the ministry occupying in the lower auditorium and the women remaining in the upper. Brothers Hunt, McWethy, and Krahl made short talks to the ministry, and Sisters Ross and Hunt spoke to the women.

At 7.30 the stake department of music rendered a program of a high order which was greatly appreciated. Besides the musical numbers, addresses were given by Sister Lola A. Johnson, stake music director, Gwendolen Johnson on, "What I consider my duty as piano leader in the stake," and Roscoe Moorman, assistant director. The stake presidency and superintendent of departments nominated Sister C. L. House of Houstonia, as stake home department worker, and she was so chosen. Adjourned to meet at 8 a. m. Sunday, for prayer.

The stake presidency had charge of the prayer service which was of great spiritual power and uplift. The Saints were baptized with the Spirit. The manifestations thereof were in evidence in prophecy and by the "still small voice." It was a most auspicious meeting for the beginning of the Sabbath.

The Sunday school met at 9.45, Stake Superintendent C. F. Searcliff and local superintendent J. A. Brendel had charge.

Apostle F. H. Edwards was the speaker at eleven o'clock. His subject was, "Ten reasons why I am a Latter Day Saint." The Spirit bore witness of the divinity of the message. At this service James A. Brendel was ordained an elder by Brethren Edwards and Krahl, and Frank Ball, president of the second quorum of deacons, by Brethren Hunt and Ross. Calvin Brendel was confirmed by Brethren Searcliff and Brendel.

In the afternoon at two o'clock Doctor G. L. Harrington was the speaker, and held the attention of his audience for an hour and fifteen minutes. Brother Harrington suggested closing his sermon at the usual time but the audience unanimously requested him to continue. The Saints were grateful to Doctor Harrington for his visit and words of instruction and admonition.

The conference closed with this session. A vote of thanks was extended to the Lexington Saints for their hospitality. Adjourned to meet at Lees Summit, Missouri, at the call of the stake presidency. Benediction by Apostle Edwards.

Independence

The "Womanless Wedding" which was given by members of group 20 at the Stone Church dining hall last Tuesday night, November 13, will be repeated on Thursday night, November 22. It will be possible to seat three hundred persons, the proceeds going toward the maintaining of the children's kindergarten schools in Independence.

At the first performance the bride, Harry Murphy, was given away for the sum of \$10 by D. J. Krahl. The colored mammy, Will Bartholomew, jr., got in her say for she "raised that 'ere gal." The prima donna, Paul Craig, sang "My hosiery," and a quartet consisting of Messrs. Anway, White, Craig, and Hartshorn followed with a touching melody. Prima donna C. B. Hartshorn then sang a parody on "O promise me," by J. D. Rodger.

Doctor Charles Keown, the groom's father, appeared with his entire family of nine children and his plump wife, S. O.

Smith. James F. Keir performed the ceremony. The jilted suitor, Harold Morgan, created a scene when legal objections were invited, but was soon quieted by his dear grandmother, J. M. Terry. Elvin Luff appeared as the proud groom. Among the less prominent but important characters of the wedding were the flower girls, Clarke Buckley and Dave Lewis; the bride's mother, Earl Honaker; the flapper, Francis Faunce; maid of honor, Tom Wilson; poor country relation, Fred Fender; the twins, Arthur Mills, jr., and Stewart Tandberg; dowager aunt, John E. Davis; heralds, Wendell Luff and Merrill Etzenhouser; bridesmaids, John Luff, Alma Chapman, Tom Faunce, and Alma Thomas. About \$75 was cleared for the kindergarten fund.

The ladies of the South Side groups gave a chicken dinner for the benefit of the kindergarten on November 15. Between three and four hundred were fed.

Maxine Keir, daughter of Bishop J. F. Keir, is ill with diphtheria, but she is now improving.

Services in Zion Sunday, November 18, were: Stone Church, preaching at 11 a. m. by Apostle Paul M. Hanson, musical program at 7.30 p. m., and sermon at 8 by Elder Walter W. Smith; Walnut Park, preaching at 11 a. m. by Elder J. A. Dowker, at 7 p. m. by Elder W. H. Kelley; Liberty Street, preaching at 11 a. m. by Elder M. A. Etzenhouser, at 7.30 p. m. by Bishop B. R. McGuire; Enoch Hill, preaching at 11 a. m. by Elder C. B. Hartshorn, at 7 p. m. by Elder R. V. Hopkins.

Apostles Paul M. Hanson and J. F. Curtis will sail for their European mission December 1, on the steamship *Samaria*. Apostle Hanson delivered his farewell sermon, Sunday, November 18, at the Stone Church.

Four hundred tickets were sold for the father and son banquet given Tuesday night, November 20, in the dining hall of the Stone Church. A price of fifty cents a plate was charged. The Laurel Club served the dinner at 6.45 o'clock. The priesthood sponsored the dinner. Each member was entitled to invite his son or a friend. President E. A. Smith was toastmaster, and speakers were F. A. Smith, R. V. Hopkins, Walter W. Smith, Bishop James F. Keir, and President F. M. Smith. Musical program was in charge of F. A. Russell.

Several deaths have occurred recently. Earl Henson, of this city, who was in Arizona for his health, died Sunday evening, November 11. The body was sent to this city for burial. Surviving are his parents, Mr. and Mrs. J. W. Henson, and a sister, Mrs. Hazel May Temple. Mr. Henson was in the Aero Service in Tampa, Florida, during the war. He was twenty-seven years of age when he died. Burial was in Mound Grove Cemetery.

John W. Dumbauld, eighty-five years of age and a resident of this city for many years, died at the Independence Sanitarium Friday morning, November 16. Surviving him are his wife, Mrs. Phoebe Dumbauld, and two daughters, Mrs. Maggie Berg and Mrs. Frances White, the latter of Berkeley, California. Burial was in Woodlawn Cemetery.

Mrs. Harriet C. Martin, sixty-two years old, died Wednesday morning, November 14. She is survived by her husband, Albert E. Martin; three daughters, Mrs. Mina L. Burrows and Miss Olive L. Martin, of Independence, and Mrs. Grace L. Stringler, London, Ontario; three sons, Harry A. Martin, Los Angeles, George W. Martin, Herschel, Saskatchewan, Canada, and James E. Martin, city. Burial was in Mound Grove Cemetery.

The Independence Music Club met Wednesday, November 13, at the Harrington Studio Building, at 2.30 p. m. Arthur Mills, guest of the club, played. In the business session arrangements were made for the Welsh Male Chorus, which will sing here December 3 under auspices of the club.

MISCELLANEOUS

Conference Notices

Southern Wisconsin, at Beloit, December 1 and 2. The Saints' church is located on Saint Lawrence Avenue, almost on the corner of North Bluff Street. The first meeting of the conference will be a prayer meeting at 9 a. m., Saturday. Business session will be called at 10.30 a. m., and be continued at 2.30 p. m. All holding the priesthood will please send me their reports from June 1 to December 1, using the regular report blanks as far as possible; but report anyway. Branch secretaries please fill out the blanks furnished by the district secretary, and mail so as to be in time for the conference. Mail to Julia N. Dutton, Route 8, Janesville, Wisconsin. All ministerial reports should be sent to J. O. Dutton, 1902 East Main Street, Madison, Wisconsin; or, if late, mail to me at 700 Shirland Avenue, Beloit, Wisconsin. The work of the Sunday school, Recreation and Expression, and Department of Women will also receive proper attention. May there be a good attendance and the Spirit of God direct all the work of the conference. Jasper O. Dutton, president.

Florida, with the Coldwater Branch, December 15. Conference will convene Saturday at 10 a. m. This is a change of time from December 22; please note. C. T. West, clerk.

Southeastern Illinois, at Mount Vernon, December 2 and 3. A good attendance is desired. Those not acquainted with the city may write to R. H. Henson, branch president. All solicitors are urged to be present. Charles H. Wesner, Bishop's agent.

Lamoni Stake, at Chariton, Iowa, November 22 to 25. Conference convenes on Thursday evening and continues over Sunday. Business session at 10.30 a. m., Saturday. Ethel A. Lacey, secretary.

Home-Coming at Akron, Ohio

Akron Branch in Ohio wishes to announce their annual home-coming which will take place Sunday, November 25. All Saints and friends are urged to attend. Dinner will be served at the church. Special programs will be the feature of the day. J. J. Dildine.

Bricklayers Wanted at Graceland

Wanted: bricklayers for the gymnasium and convention hall at Graceland College. Give experience, references, and wages wanted. Board and room in Lamoni is \$6 per week. Kindly address Graceland College. J. A. Gunsolley.

Arkansas Farm for Rent

For rent: Arkansas farm, sixty acres in cultivation. Will furnish team, tools, seed, feed, house, firewood, and give one half the crop, corn, and cotton. If interested write us. B. R. McGuire, Presiding Bishop.

Blacksmith Shop for Sale

There is a good blacksmith shop and equipment fifteen miles from Independence for sale. If interested, write us. Benjamin R. McGuire, Presiding Bishop.

Kirtland Auditorium

To All Those Interested in Kirtland Auditorium: The Kirtland reunion committee desire to reduce the indebtedness on the Kirtland Auditorium by the end of the present year. We, therefore, ask all those who made pledges to redeem them as soon as possible. James E. Bishop, 226 Edgar Avenue, Steubenville, Ohio, was selected by the committee to act as secretary-treasurer for the coming year and payment should be sent to him. He will properly account for the same. We invite all, whether they have pledged or not, to give this their earnest consideration, so that the obligation resting on us may be properly met. At the request of the reunion committee the First Presidency has permitted Brother Bishop to

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:		
What Did the Lord Say to Do First	1098	
Sanitarium Gift Day	1094	
The River Moroni	1094	
What Shall We Do to Save the Church	1094	
DEPARTMENTAL:		
Speculation, by Benjamin R. McGuire	1096	
ORIGINAL ARTICLES:		
What Must We Do to Save Zion? by President Frederick M. Smith	1096	
A Parting Tribute, by T. C. Kelley	1101	
EDUCATIONAL:		
Finding Time for the Temporal and Eternal Things of Life, by Mabel K. Smith	1105	
OF GENERAL INTEREST:		
Jews Restoring Wealth of Palestine	1107	
Dedicate New Mormon Temple	1108	
Stewardships in Baptist Church South	1108	
LETTERS AND NEWS:		
Will Roberts—Mary E. Gillin	1109	
MISCELLANEOUS	1115	

travel among the branches connected with the Kirtland reunion to solicit further subscriptions for the Kirtland Auditorium. F. J. Ebeling, chairman, R. F. D. 2, Willoughby, Ohio.

K F I X

Broadcasted by the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri.
Wave length, two hundred and forty meters.

The program for the week, beginning November 25, will be:
11 a. m. Sunday, preaching service at Stone Church, speaker, Apostle Clyde F. Ellis.
7.30 p. m. Sunday, musical.
8.00 p. m. Sunday, preaching by Bishop J. F. Keir, on "Tithing."
9.00 p. m. Tuesday, educational talk and musical program.
9.00 p. m. Thursday, musical.

Conference Minutes

GALLANDS GROVE.—At Cherokee, Iowa, November 2 to 4. A good spirit prevailed throughout. Quite a number were in attendance, especially on Sunday. Sermons by W. A. Smith, C. E. Butterworth, George Juergens, and E. R. Butterworth. Emery Salisbury was chosen chorister to fill the vacancy caused by the removal of J. D. Talcott from the district. Bessie Pearsall was chosen as secretary to fill the place of Lena Talcott. The Auburn Orchestra assisted along musical lines. Bessie Pearsall, secretary, Dow City, Iowa.

EASTERN MAINE.—At Jonesport, October 27 and 28. H. A. Chelline, district president, assisted by O. L. Thompson, presided. L. W. Hinkley acted as secretary pro tem. Herbert J. Rogers was chosen chorister with power to select his assistant. The following officers were elected: H. A. Chelline, president; W. E. Rogers and David E. Joy, counselors; Eliza M. Walker, secretary; Charles F. Cummings, treasurer; and L. W. Hinkley, Sunday school superintendent. The preaching during the conference was by O. L. Thompson. Two collections were taken Sunday for the district expenses and placed in the hands of the treasurer. The president was empowered to draw from this fund for his traveling expenses and work in the district. All money orders drawn from the treasury are to be signed by the president, secretary, and treasurer. The time and place of the next conference were left with the district officers. It was decided to unite with Western Maine to hold the next reunion, the time and place to be determined by the reunion committee. Peace and unity prevailed throughout the session, and a spiritual time was enjoyed by all. Eliza M. Walker, secretary.

Our Departed Ones

MATHISON.—Hilma D. F. Mathison died at the Independence Sanitarium October 29, 1923. She was sixty years, eight months, and twenty-six days old. Married to Willis C. Mathison thirty years ago. Baptized twenty-eight years ago. Funeral from the Carson Undertaking Parlors. Sermon by J. M. Terry.

HOWDEN.—Sarah J. Howden was born at Louth, Lincolnshire, England, May 21, 1856. Moved to Leeds, England, in October, 1881. Baptized July 14, 1901. Moved to Independence, Missouri, September 12, 1907. Lived there until her death, November 12, 1923. Funeral from Liberty Street Saints' Church. Interment in Mound Grove Cemetery.

ADKINS.—Geneva Lee, daughter of Brother and Sister Leon Adkins, died at Kansas City, Missouri, November 10, 1923. She was nine months and twenty-seven days old. Leaves parents, one sister, and one brother. Funeral from the Carson's Undertaking Parlors in Independence, Missouri. Sermon by J. M. Terry.

CAMPBELL.—Dorothy, daughter of George and Eunice Campbell, was born in Norfolk, Nebraska, July 29, 1922. Died November 12, 1923. Leaves father, mother, three brothers, and one sister. Funeral sermon by George Jenkins. Interment in Prospect Cemetery.

(Continued from page 1095.)

principles of the gospel, and saying, I believe in the angel's message to Joseph Smith, our hearts would warm up to him, and we would *know* that he was in the faith. That is very good. We ought all to preach those things, but I said to him, If this brother should come to your branch saying, I believe in the commandment given ninety years ago: organize this people, and appoint every man his stewardship, would you think he was in the faith? The reaction was not so clear, yet that's a part of the plan.

That Which You Have, Hold Fast

These three things we must do, and in our Zion development bring into all our lives the gospel of Jesus Christ. But, listen! This question was, What shall *we* do to save the church; not what shall the Presidency do, what shall the Twelve do, what shall the Seventy do, but what shall *we* do? What shall you do? What shall we all together do? And in leading up to my answer, I would say that we must first maintain all the equipment that we have in the church as a spiritual inheritance with which to do this work, and secondly, having maintained that equipment, see to it that it becomes not a dead form, a formal, lifeless thing, but a thing that is filled with life, and that is doing the work that it was intended to do. What do I mean by that? First of all comes to my mind the commandment of Jesus Christ, "That which you already have hold fast until I come." All that I have given you as a church hold fast, as being very precious, until I come.

What Is Our Equipment

What has he given us to work with? First of all, he gave us an organization. You cannot accomplish any work involving two or more people unless you have some form of organization. Ten people lost at sea in an open boat must organize to the extent that they must have a leader. Some form of organization is needed, if you are going to do nothing more than scatter handbills; and in the work of winning converts to Christ and building them up like Christ, an organization is clearly needed. Those people who do not believe in church organization are neither in harmony with God, nature, or logic.

God gave us an organization, as we well know, including apostles, prophets, evangelists, pastors, and many other officers. He gave us a form of doctrine. "My doctrine is not mine, but his that sent me." "Our gospel came not unto us in word only, but with power and with the Holy Ghost, and with much assurance." He gave us certain divine ceremonies, like the ordinance of baptism, and the Lord's supper; and I will not exclude either the marriage covenant, which pledges a man and a woman that they

shall keep themselves from all others and for each other while life shall last—a thing that this world needs to-day. He gave us certain gifts and blessings, which I need not enumerate in your hearing, which are very dear unto us; and he gave us one more thing. Tarry ye at Jerusalem, he says, until ye be endued with *power* from on high.

When God made man, there he lay, perfect in his physical organization, with his body beautiful in symmetry beyond all created beings. There he lay, prone, inactive, unconscious, until God breathed into him the breath of life, then man sprang up a living soul. So Jesus organized his church. He gave it his doctrine, his laws, his blessing, his program, his message, but he said, Wait at Jerusalem. There lay the church, prone, powerless, until his spirit came from on high, and the church stood up a living soul. If that Spirit ever leaves this church, it is lost; but we can all testify that we still feel it with us, as we did this morning, as we do every time we humble ourselves and come before the throne of grace with love towards our brothers and devotion towards our God. God is not far off. He is ready to meet us.

Our Equipment Must Be Put to Work

We must maintain our inheritance. We have no wish to alter our organization. We must not cease to preach our distinctive doctrines. Let us retain our gifts and blessings. And may we receive the endowment from on high. But having all these things, holding them fast until Christ comes, we must see that they do their work; and first of all, we must see that they do their work in *us*.

We are too eager to watch our brother and see that the gospel does its work in him; and if it does not do its work in him, instantly, then we feel aggrieved. We are sure there is something wrong. But let us turn our vision upon ourselves. The first step is, "Save *yourselves* from this untoward generation," and then you can help save your brother. "Work out your *own* salvation in fear and trembling."

We are taught by our Lord and Master to pray for the kingdom to come, his will to be done on earth as it is in heaven, and any man who gets himself into the condition where he is willing to see to it that God's will shall be done on earth by him, as it is done in heaven, is answering that prayer then and there to that extent. And he is doing all that he can to save the church. I don't know anything that can save the church more than righteous living. If God Almighty would spare Sodom because there were ten righteous men in it, don't you think that with a hundred thousand righteous men he will not only spare us, but use us?

(To be concluded.)

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, November 28, 1923

Number 48

EDITORIAL

Thanksgiving Day

Thanksgiving Day appears on the calendar about the same time every year when the turkeys gobble and small boys have daydreams about gorging themselves to the point of "busting" and fond parents cautiously look in the medicine chest "just to be sure."

How different the times now from those when the Pilgrim Fathers walked the wintry way to the little cabin church where in sedateness they knelt and thanked God in their simple way for the blessings of the year!

To-day luxurious motor cars whizz along the slick avenues, on by the magnificent churches, and knees are not calloused from frequent thanksgiving as were those of the early Pilgrims. The wild turkeys shot down for food by the fathers of this country are now fattened on corn and appear on the table all cooked and seasoned, and milady has but to eat. What an effort to eat!

But there are others who "have been keeping that young rooster" for Thanksgiving, and on Wednesday night when dad comes home he wields the ax, and the feathers fly. Next morning the children are routed out of bed by the savory odors drifting in from the kitchen, and hastily dressing they rush in just in time to see mother bending over a big brown, shiny thing with two huge drumsticks sticking up, as she professionally pours rich, dark liquid over the breast of what once was the boss of the barnyard. The Lord has prospered this happy family not with worldly wealth but with something of a more lasting nature, intangible, spiritual, divine; it is love.

Leave your lavish living for a moment and come with us to a less beautiful quarter of any big city. Narrow streets and narrower alleys cross each other, forming the checkerboard of this section of the city, a section with an equally checkered career. A stench, as of long-collected filth, greets the nostrils as we wend our way through the dimly-lighted streets and pass mysterious-looking brick buildings with small entrances, and with ragged curtains

hanging lopsided from the second-story windows. Here is where the shady characters of the underworld gather to seek safety amidst the polyglot population of the poor district. But here also are huddled together in one or two rooms whole families of honest people too far down in the social scale of life to acquire better surroundings, too poor physically or mentally to lift themselves out of the mire of diverse circumstances—yet with souls as you or I, with doubts and fears, loves and joys, and feelings of longing and satisfaction. But to them Thanksgiving Day is only one of the other three hundred sixty-four monotonous days of the year, when hunger will be just as acute and the turkey just as far up town.

Perhaps turkey has become the real objective of Thanksgiving instead of serving as a symbol of the good times for which we are giving thanks. Perhaps the temporal has overshadowed the spiritual since the days of the Pilgrims. Perhaps the institution has become the end in itself. But these are only malsuggestions which we can brush aside. No, Thanksgiving is still a day for giving thanks. The President of the United States has said so. So have many other people. And in the homes of thousands of good people, the people who form the backbone of this Nation, will be found the Spirit of God, treasured, sought, and fed. Among these will be the homes of thousands of Latter Day Saints, meeting together in family reunion to rejoice at the goodness of divine blessings.

The turkey will be there, in many homes, as a symbol that just needs are satisfied, and in others there will be the same spirit of love and thanksgiving, but there will be no turkey.

It is needless to appeal to the generosity of Saints, for they are generous; it is needless to appeal to their love, for they love. So we rejoice together over a day of love and generosity, which is so, because we make it so.

A Proclamation

By the President of the United States of America:

The American people, from their earliest days, have observed the wise custom of acknowledging each year the bounty with which Divine Providence has favored them. In the beginning this acknowledgment was a voluntary return of

thanks by the community for the fruitfulness of the harvest. Though our mode of life has greatly changed, this custom has always survived. It has made Thanksgiving Day not only one of the oldest, but one of the most characteristic observances of our country. On that day, in home and church, in family and in public gatherings, the whole Nation has for generations paid the tribute due from grateful hearts for blessings bestowed.

To center our thought in this way upon the favor which we have been shown has been altogether wise and desirable. It has given opportunity justly to balance the good and evil which we have experienced. In that we have never failed to find reasons for being grateful to God for a generous preponderance of the good. Even in the least propitious times, a broad contemplation of our whole position has never failed to disclose overwhelming reasons for thankfulness. Thus viewing our situation, we have found warrant for a more hopeful and confident attitude toward the future.

It this current year, we now approach the time which has been accepted by custom as most fitting for the calm survey of our estate and the return of thanks. We shall the more keenly realize our good fortune, if we will, in deep sincerity, give to it due thought and more especially if we will compare it with that of any other community in the world.

The year has brought to our people two tragic experiences which have deeply affected them. One was the death of our beloved President Harding, which has been mourned wherever there is a realization of the worth of high ideals, noble purpose and unselfish service, carried even to the end of supreme sacrifice. His loss recalled the nation to a less capitious and more charitable attitude. It sobered the whole thought of the country. A little later came the unparalleled disaster to the friendly people of Japan. This called forth from the people of the United States a demonstration of deep and humane feeling. It was wrought into the substance of good works. It created new evidence of our international friendship which is a guarantee of world peace. It replenished the charitable impulse of the country.

By experiences such as these, men and nations are tested and refined. We have been blessed with much of material prosperity. We shall be better able to appreciate it if we remember the privations others have suffered, and we shall be the more worthy of it if we use it for their relief. We will do well, then, to render thanks for the good that has come to us and show by our actions that we have become stronger, wiser, and truer by the chastenings which have been imposed upon us. We will thus prepare ourselves for the part we must have in the world which forever needs the full measure of service. We have been a most favored people. We ought to be a most generous people. We have been a most blessed people. We ought to be a most thankful people.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby fix and designate Thursday, the 29th day of November, as Thanksgiving Day and recommend its general observance throughout the land. It is urged that the people gather in their homes and their usual places of worship, give expression to their gratitude for the benefits and blessings that a gracious Providence has bestowed upon them, and seek the guidance of Almighty God that they may deserve a continuance of his favor.

In witness whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the United States.

Done at the city of Washington the 5th day of November, in the year of our Lord one thousand nine hundred and twenty-three, and of the Independence of the United States the one hundred and forty-eighth. CALVIN COOLIDGE.

What Shall We Do to Save the Church?

Sermon by Elbert A. Smith during General Conference, Sunday afternoon, October 7, 1923.

PART II

Save yourself and thus help save the church. See that the gospel works out in you. Let me see that it works out in me. But what is salvation? Simply getting into heaven and out of hell? Is that our idea of salvation? Simply staying out of hell and getting into heaven, as a man would get under an umbrella out of the rain? Any sort of a man could get under an umbrella out of the rain. It wouldn't matter what kind of a man he was. But no one can get into heaven until he grows into it; at least, not into the celestial glory, until he grows into the perfect stature of manhood in Christ Jesus. The only way I know about to get into glory, then, is to grow into it.

Grow Towards Heaven

We cannot be saved by any formula. People of old used to try to seek some formula by which they could change base metals into gold. They never found it. You cannot find any formula or baptism ceremony that will save us only as it may help us work out that growth, until we come to the stature of manhood in Christ Jesus. Neither baptism, nor the Lord's supper, nor any formula or ceremony ever devised, will ever save a man who does not respond to the divine living and grow up unto Christ. These things help, and that is all they do, and that is what I mean when I say that having held these things fast, we should set them to work and see that they do the thing they were intended to do.

I am afraid that we have too many people who think they will be saved because they have joined a church that has apostles and prophets in it. They have been converted to the organization, and not to the thing that the organization was intended to do.

I am afraid there are too many who think they will be saved merely because they believe in faith, repentance, and baptism. Well, they may be as bad off as the colored man who died and when he was being buried, his pastor, looking into the grave, said, "Rastus Johnson, we hopes you is gone where we 'spects you ain't."

I say, I know of only one way to get into heaven, and reach salvation, and that is to grow into it. "Grow in grace and in the knowledge of the truth." What a rich opportunity to develop spiritually. Grow in grace. Grow in the knowledge of the truth. Or, as the apostle here in the scriptural reading puts it, "Speaking the truth in love, grow up unto him in all things, who is the head, even Christ Jesus."

A Divine Trio

I want to dwell on that divine trio: truth and love and growth. That's the road to salvation. Speaking the *truth*. "You shall know the truth, and the truth shall make you free." Truth is fundamental in any kind of freedom. Physicians are coming today to recognize that before they can cure a man by drugs or in any other way, they must get him to face the truth concerning himself and his condition, and what brought him there, and what will get him out of there; and so we were all happy to hear Doctor Harrington tell us that one of the fundamental principles in his practice is that the truth shall make you free. His patients are taught to perceive the truth, and take it as their guide to find their way back to normal health; particularly where their trouble may be spiritual or mental.

Speaking the *truth*. But notice; speaking the truth *in love*. It isn't necessary to tell the truth all the time. That is, if you tell anything, tell the truth; but you don't need to go about all the time telling the truth to people. I know some things about some people that I don't need to tell to everyone who will listen. Let me tell it where it will do good; to the church officers, if necessary, or let me go to the ones involved and tell them in such a way that it will help them and not crowd them down.

Of course there are times when we must speak the truth plainly, but ah, how often when impelled to speak the truth, we do not speak it in love at all. We fling it at people. Speaking the truth in love! I tell you, brothers and sisters, I have heard altogether too many accusations. I want you to be careful when you invoke the spirit of religious intolerance, because you are conjuring up the spirit of old that erected the stake and the crucifix—tearing down the mercy seat—shutting the door of the temple.

Speaking the truth is love. Ah, nine tenths of our troubles will disappear if we speak the truth to each other in love. "Speaking the *truth in love*, let us *grow* up unto him in all things who is the head, even Jesus Christ." There you have your three steps, three great principles of truth and love and growth.

The Final Proof

I think you have the correct idea also that growth is the one great distinctive feature that proves this gospel to be true. There are many comparisons that we can make to the gospel life. Some of them are quite inadequate. I think Paul's figure of putting on the helmet and breastplate inadequate. It is good so far as it goes, but it leaves one thinking that religion is something that is put on; while religion is something that grows from within and develops out-

ward, making man bigger as it grows within him. Jesus, in his parables, did much better. In many of them he introduces the principle of life and growth. The kingdom of heaven is like leaven put in three measures of meal, that presently leavens the whole lump. There you have life and growth. It is like a blade of corn, first the blade, then the ear, then the full corn in the ear. There you have life and growth. The kingdom of heaven is like a grain of mustard seed, and so on. And Alma says, if you will only experiment on his words, if you can not have faith, at least have a desire to believe, and let the word of God find place in your life and try it out. By and by you will see the day when you can say, I know the gospel is true because it begins to enlarge my soul. I am a bigger man, a better man, than before; then you can say, I know the gospel is true.

Jesus said, These signs shall follow them that believe; but I pass that by to something more convincing to me. He also said, If any man will do the will of the Father, he shall know of the doctrine. I pass that by to something more convincing to me and come to the statement of Alma, that if any man will give this gospel place in his soul, by and by he can say, "I know it is true because it begins to enlarge my soul."

I know the gospel is true because every time I have tried it out it has made me a bigger and better man, and because I see it doing that work in hundreds of men and women, despite our innumerable faults and failings. That's the final test of the gospel, that it helps men to grow into the stature of the fullness of Christ. But of course we must not be satisfied to save ourselves. That is the primary step; but we must immediately turn our attention to the salvation of others, that we may help others grow.

There used to be a mistaken idea in the world that the religious hermit was the ideal religious character; that you could only live the gospel of Christ when you went away and buried yourself in the forests or desert or in some cell. It was thought that was a complete surrender to God; but as I have said before, that was not a surrender to God at all. It was a surrender to the Devil, in the sense that it was a retreat from the battlefield of life. It was a confession that men did not believe that the gospel of Christ was equal to the strain of everyday living with other people. If the gospel of Jesus Christ isn't equal to the strain of living between husband and wife in the home, between father and son, brother and sister, between neighbors on the same street, men in business, it isn't worth any man's time to go and hide himself in the desert or in a monastery cell.

All to Work Together

There is a great truth in the statement in the Book of Covenants, that all are called to labor together, ministers and men of business, and that idea opens up an avenue by which all our strength and resources can be devoted to this great cause. We sometimes sing the verse that Brother Luff composed, "Unto honor I have called you, honor great as angels know." I have wondered if that could be true when I have reflected upon the honor that is bestowed upon the bright angels in heaven; when I think of the glory that crowned Lucifer, the son of the morning, whose brilliance dazzled the eyes, and who was so popular that when he fell one third of the hosts of heaven said, We will follow him rather than God; and when I think of the glory and honor given to the angel Gabriel who will blow the trumpet that will cause the dead to rise up and friends to clasp hands of friends—and yet we sing, "Unto honor I have called you, honor great as angels know." We find that honor only in working out, as colaborers with Jesus Christ, the problems of life in the home, as fathers and mothers, husband and wife, children, as neighbors, making the gospel live in flesh and blood—a thing as great as angels have opportunity to do. Are we willing to do that? Are we willing to interpret in terms of flesh and blood the gospel of Jesus Christ, and do it now and here, and at this conference, beginning with to-morrow afternoon's business session?

Serve, Even as a Crutch

Yes, we don't want to think alone of our own salvation; sometimes we find our salvation by saving others. Sam Jones used to tell a very fine little story about two men who presented themselves at the pearly gates. Naturally they wanted to get in, but they were turned aside and told to go away, and with downcast heads and sad hearts they went away from the heavenly home; but as they journeyed along they met a poor cripple coming toward the gates. So they said, "Here, we will help you," and one got under one arm and the other under the other, and thus they took him right up to the gates. Peter opened the gates and said to this poor cripple, "Come right in—and bring your crutches with you." The point is this: while these men were thinking about themselves alone and about getting into heaven, they didn't get in. They only got there when they forgot themselves and were eager to help somebody else.

Sometimes I am troubled, discouraged, but then again down deep in my soul I am serene, because I have faith in God. I believe in God. I believe in my brothers. I believe in the truth. And I think these will prevail. If we can only have the spirit of

tolerance and take time, we will feel our way eventually to unity, under the direction of the Holy Spirit.

Sometimes we are not tolerant enough. It is true, I presume, that some of our younger men with their heads a yeast-pot of ideas, impatient of tradition, just coming into the power and vigor of intellectual manhood, may look with a degree of contempt upon our older men, and may think them "fossilized," but they must remember that every generation, out of the riches of its experiences, hands down to the next generation a vast deal of truth. On the other hand, some of the older men, perhaps, having through many years affected other customs of thought, having cast them into a certain mold, look with suspicion and fear upon our young men. They must remember that every generation casts its thought in its own mold, and when that generation is past, the mold is broken and buried in the graveyard under the tombstones. But if the new generation casts its thought in its own mold of truth, what do we care? Jesus has said, "My Spirit shall guide you into all truth." Can we not trust the Spirit of God to take these young men, even though they may be casting about here and there for truth in ways that we do not approve, and lead them to the truth? I believe it will, and my life is dedicated to finding common ground in Christian fellowship upon which we may stand and find peace and cease our internal war. To that end I dedicate my life to-day. How many here will dedicate their lives with me? May God bless you.

Blue Pencil Notes

If you must knock, be like Opportunity.

The trouble with some sermons is they spend too much time on detours.

Some men find a wife very convenient—as a "catch all" for blame.

A certain "down East" brother observing Saints arriving late to the services, as some do quite often, always murmurs, "Here comes the terrestrial glory."

A brother in charge of a meeting during the Onset reunion called for a "silent collection," meaning a collection of bills. Whereupon a wag in the audience wrapped a ten-cent piece in tissue paper and dropped it in the plate—but the precaution was needless, as a dime makes very little noise these days.

During a recent reunion in the East a retired sea captain testified that during his life as sailor, before joining the church, he had sailed with nearly all nationalities in his crew. Among them in all that time was only one Latter Day Saint. During a ter-

rific storm his boat was being driven on-shore. They were so close in shore that they could hear the waves strike the rocks with a noise like the report of cannon. But they could see nothing on account of the spray. All seemed lost. There was nothing more they could do. But he found this Latter Day Saint on his knees in prayer. "Get up," he said to the kneeling man; "it is too late to pray." But the man continued to pray, and in a few minutes the wind veered squarely about and blew from offshore until they were twenty miles out, and safe, having plenty of sea room in which to tack. Then the wind shifted back to the old quarter. A coincidence? Yes, there are many coincidences in the lives of praying men.

Thirteen men went from Attleboro, Massachusetts, to the World War. While they were gone, the Saints of Attleboro held a prayer meeting and petitioned the Lord that all these men might return. A prophecy was delivered to the effect that all would return. Peter Whalley was one of the thirteen—the first to go, the last to come back. He served on many fronts, in Greece, in the Balkans, in Belgium. He was in many battles and at last was taken to the hospital, gassed and wounded, and the physicians said that he could not possibly recover. But the promise sustained his soul though he was discharged—a physical wreck. It was not until 1920 that he reached Attleboro. He became pastor of the branch in that place, and almost miraculously returned to good health. But now comes a pleasant little sequel. In Attleboro was a little boy who every night had prayed for Brother Whalley's safe return. Upon the return of the object of his petitions, this little boy said to his mother, "Mamma, Peter is home. Now I am going to pray for what *I* want." He had craved a bicycle all that time, but did not pray for it until Peter was safe home. Shall we grown people first pray for what our brother *needs*, and afterward for what we *want*?

The Reverend Paul Henry Packard, of Des Moines, is authority for the statement that the following catechism is studied each Sunday by thousands of children in atheistic schools in America:

What is God?

God is a word used to designate an imaginary being whom church people have themselves devised.

How did man originate?

Just as did all the animals of the field; by evolution from a lower kind.

Has man any mortal soul such as Christianity teaches?

Man has no soul; it is only an imagination.

Is it true that God has ever been revealed?

As there is no God, he could never be revealed.

What is heaven?

Heaven is an imaginary place which the churches have devised as a charm to entice believers.

Who is Jesus Christ?

There is no God, and there can therefore be no Son of God. Will Christ return on the judgment day?

There is no judgment day; that is all a fable, so preachers can scare the people and hold them in their grasp. Man has no soul, neither had Christ a soul; all these things have been invented by the churches.

Do we owe a duty to God?

There is no God, and therefore we owe him no duty.

What is our duty when we have learned there is no God?

We should teach this knowledge to all whom we meet.

Is Christianity desirable?

Christianity is not desirable, because it makes of us spiritual cripples.

What is our duty when we have learned that Christianity is not desirable?

It becomes our duty to help eradicate Christianity from the United States.

The strange thing about such teaching is that it should accuse Christianity of producing "spiritual cripples." How can those who think that men are wholly mortal, entirely material, quite without spirits, prate about "spiritual" cripples? How could a creature devoid of a soul be a "spiritual" cripple? Spiritual qualities and states presume a spiritual nature. Material bodies can have no spiritual qualities. They can be neither spiritual giants nor yet spiritual cripples—neither moral nor immoral—more than rocks or cabbages.

Again, the last paragraph quoted has some twaddle about duty. How can a creature without a soul have any relationship whatever to duty? Devoid of soul, man becomes purely material. He begins at birth; he ends at death. He is only an aggregation of material particles in some mysterious, accidental way assembled, without rational cause, without purposeful destiny. Iron, water, phosphates, these cannot relate themselves to truth or right or duty. These can have no responsibility. Even though in their present correlation they may be momentarily endowed with thought (incomprehensible and ludicrous assumption), they can have no moral obligations, assuming that they came by chance, are not responsible to any higher agency, and soon go back to their former estate to mingle with the mold of vegetables and the atoms of disintegrated rocks. They are, then, no more accountable at any time than the atoms of crumbled granite or the paste of the rotten cucumber.

Children thus taught will very soon perceive all this. Their reaction will be against all law and order, against morality and duty. Their self-appointed teachers give them some piffle about duty and spiritual qualities the while they destroy belief in the only principles upon which duty and spiritual values can rest. This catechism may be a crude and raw statement of the materialistic philosophy, yet it gives all that atheism has to offer; its most eloquent and cultured apostle has never given anything better.

ELBERT A. SMITH.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Our Church Courts

By R. T. Cooper

Are they equitable, or are they fashioned after the criminal law?

Criminal Law

As a basis of the investigation I will quote a few definitions and fundamental principles from Kelley's *Criminal Law*, third edition: "A crime is an act done with criminal intent, to the injury of the public or in violation of law. When a wrongful act is injurious to the public, that is, affects injuriously the public peace, the public health or public morals, it is clearly criminal. . . ." (Page 1.)

"In a civil case the injured party may dismiss his suit at pleasure and may appeal from an unfavorable judgment, and each person injured can maintain his separate action, but a criminal prosecution may only be instituted or discontinued by the state, through its proper officers" and "there is no appeal from a verdict of acquittal." (Page 2.)

Crime Must Be a Violation of an Existing Law

The term, "*ex post facto law*" as prominently employed in our Constitution has reference to criminal law only, i. e.:

What is meant by this expression is, that the legislature shall not pass any law after an act has been done which shall have relation thereto and punish that which was innocent when done, or to add to the punishment of that which was criminal, or to increase the malignity of a crime, or to alter the rules of evidence so as to make conviction more easy.—Page 3.

Penal Statutes Are to Be Strictly Construed.

What constitutes a crime? The act and the intent.
The Act:

There must be some act of omission or commission. An intent to commit a crime is not indictable; and although the intent is, in general, of the very essence of a crime, some overt act is the only sufficient evidence of the criminal intent.—Page 6.

The act must be done with a criminal intent. The intent is generally inferred from the commission of the act, "for a sane man ordinarily intends the usual and natural consequences of his acts." (Page 7.)

Intent:

The intent is a mere invisible resolve of the human mind and ordinarily must be gathered from the acts and conduct of the party charged with the commission of the act itself, but there must be some proof of facts upon which to hang the inference of specific intent, further than the mere proof of the act itself, and the acts proved must fairly indicate the intent inferred.—Page 11.

"The intent follows the bullet" is a trite saying

that illustrates one phase of the question of intention of the party, and means that a man is held responsible for the effects that follow his act. If one recklessly shoots a gun in the direction of a crowd of people he is almost certain to hit some one, and if the victim is killed the person shooting off the gun is held to have intended to kill, even though the person is an entire stranger to him. If the victim is only slightly wounded, the offense might be manslaughter, assault with a deadly weapon, or simply disturbing the peace, if no one was hurt.

Crimes, Felonies, or Misdemeanors

"Criminal offenses are treason, felonies or misdemeanors." (Page 12.) Treason is the offense of trying to overthrow the government of the state to which the offender owes allegiance, or of betraying the state into the hands of foreign power, while the Constitution of the United States provides: "Treason against the United States shall consist in levying war against them or in adhering to their enemies, giving them aid and comfort."

Treason. Treason is punishable by death or imprisonment in the penitentiary.

Felony. Felony is any offense which may be punished by imprisonment in the penitentiary or by death.

Misdemeanors. Misdemeanors are offenses lower than felonies and are punishable by a fine only, or by imprisonment in the county jail, or both. (Page 12.)

Punishment—its object:

"All laws, whether civil or criminal, would be utterly worthless if no means were provided for their enforcement, by compelling obedience to their commands." The right to punish individuals for the commission of crimes rests upon the foundation of "public necessity."

The true object of punishment is to prevent crime.

Strictly, it has nothing to do with vengeance or compensation, nor, except indirectly, the reformation of the offender. The reformation and purification of society is the result of compelling obedience to the laws; but if the reformation and restoration of the offender to society were of the essential purposes of punishment, the death penalty and imprisonment for life could not be inflicted; nor ought a man to be punished who ignorantly commits an offense, yet the rule is almost inflexible that ignorance of the law affords no excuse for crime.—Page 14.

In comparison with the church laws there are a few points of similarity, while the great majority and weight of the law is a contrast. As enunciated by the Master: "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. . . ." (Luke 12: 47, 48.)

In Missouri and the States generally all felonies must be defined or declared by statute and the pun-

ishment therefor prescribed by statute. (Revised Statutes, Mo. 1919, sec. 7049.) In this particular we seem to have a parallel, in the case of sinning against the law touching morality and marriage, in Doctrine and Covenants, 42:7, where, in the first place, "He that violates this law shall deny the faith and shall not have the spirit, and if he repents not, he shall be cast out." In case of a second offense, i. e., after having once been forgiven, "if he doeth it again he shall not be forgiven, but shall be cast out." Here the penalty is mandatory and must be enforced as prescribed the same as a statutory penalty fixed by the state legislature.

With one other possible exception, I believe this is the only penalty positively fixed by our church law, while in state criminal law, maximum and minimum penalties and punishments are affixed to an elaborate list of offenses. Attention is also called to the *punishment* inflicted by state law, while under church law no *punishment* is contemplated and severing the offender's membership in the body is the maximum, leaving the punishment of such individuals to the laws of the land, as per Doctrine and Covenants 42:22: "If he or she shall lie, steal, or rob, etc., he or she shall be delivered up to the laws of the land." Also section 42, paragraph 21: "And it shall come to pass if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land, for remember that he hath no forgiveness; and it shall be proven according to the laws of the land."

One other important feature which seems to distinguish our law from the criminal law is the right of appeal. In a criminal prosecution there is no appeal from a verdict of acquittal (Supra, p. 2, par. 2, K. CL. L), while in civil cases (not under the criminal law) either party has the right of appeal, and seeing, as has been shown, criminal law is limited to treason, felony, or misdemeanor, punishable by death or imprisonment in the penitentiary and county jail, or fines, or both, as prescribed by statute; while the church does not even contemplate action under any of these heads, but is devoted to, first: reformation of the individual, and this being found impossible, then severance of the offender's membership for the preservation of the standard of the church, according to the church procedure, paragraph 1:

Precedent to any action in the church courts there must be full and consistent labor performed as required in the church laws and rules governing, and no action can properly be maintained against a member where due and diligent labor has not first been performed on the part of those whose duty it is under the law to do this work . . . otherwise the basis of the action is the performance of kindly, diligent, and brotherly labor, for the purpose of, in good faith, reclaiming the member.

The church does not attempt to compel obedience to her laws; adherence is entirely voluntary. Penal statutes are strictly construed (K. C. L. 4) while church law, save in the two instances noted, is lenient and to be liberally construed. Simply a persistent effort to withdraw from the church may be sufficient to justify severing the membership without even the formality of a charge of criminality or even of apostasy.

Also in our church courts the right of appeal is accorded and should be maintained to either party. It therefore seems that whether or not our church courts are equitable, it is clear they are not based on the exercise of criminal law and procedure.

Equity

Equity, in its common aspect, means, according to Webster, equality of rights; natural justice or right; the giving, or desiring to give, to each man his due, according to the natural law. In its legal acceptation, however, it has a meaning better understood by its history than by any specific definition.

As a law, it had its origin in England in the early days of "common law" as a refuge from the harshness and unyielding application of the "common law" under which litigants often suffered injustice and hardship, to escape which, the unfortunate parties would appeal to the king in person, or to the chancellor, "the keeper of the king's conscience," for redress of their injury.

Under the procedure of the common law one would not go into court unless his grievance came under some one of the prescribed forms that were in use. (Quotations from Bisham's Principles of Equity, ninth edition): "No common law writ, for example, existed by which a defective instrument could be reformed, a fraudulent conveyance set aside, a mistake or accident effectually relieved against, or a beneficial interest in property be enforced as against the holder of a legal title." (Page 9.) "A judgment at law was either simply for the plaintiff or simply for the defendant. There could be no qualifications or modifications of the judgment." (Page 10.) As already stated, no action could be brought in a court of "king's bench" or court of "common pleas" without having a certain prescribed set form of action, rigid in its nature, and unless the trouble fit one of those forms it could not be heard in the court. Hence the demands of justice compelled the parties to appeal to the king's secretary, "the keeper of his conscience," called the chancellor, who had the right to invent and issue new forms of writs to fit the case. The chancellor, moreover, was generally an ecclesiastic, and to the church men in those days the learning of the civil law, to which the common law is so much indebted, was principally confined.

"The general ground for equitable relief was then,

as it professes to be now, either the failure of the common law courts to recognize a right of their inability to enforce it." Among the most frequent instances in which this general doctrine of equitable relief was applied were those in which petitions were addressed to the chancellor in cases of assault and trespass and a variety of outrages which were cognizable at common law, but for which the *petitioner was unable to obtain redress owing to the position of powerful connections of his adversary.*" (Page 12.) In this way the laws administered through the chancellor gradually increased until 1873, culminating in the passage of what was called the "Supreme Court Judicature Act of 1873," and its amendments, whereby the judicial system of England has been recast, and the distinction between courts of equity and courts of law abolished. By that act it was, in substance, provided that, after the second day of November, 1874, the administration of justice in all courts should be regulated by the principles of equity.

By this act it was provided that the court of chancery, the court of queen's bench, the court of common pleas, the court of exchequer, the high court of admiralty, the court of probate, the court for divorce and matrimonial causes, and the London court of bankruptcy should be united and consolidated and should constitute one supreme court of judicature, to consist of two divisions under the name of "Her Majesty's High Court of Justice," and "Her Majesty's Court of Appeal"—"And that the court of appeal was to consist of five ex officio judges and so many ordinary judges (not exceeding nine at any one time) as might from time to time be appointed. The ex officio judges were declared to be the "lord chancellor, the lord chief justice of England, the master of the rolls, the lord chief justice of the common pleas, and the lord chief baron of the exchequer." The act further provided that if the plaintiff claims any equitable estate, or right of relief upon any equitable ground or equitable relief upon a legal right, the said courts and every judge thereof should give the same relief as ought to have been given by the court of chancery before the passing of the act; and that if a *defendant* claims any equitable estate or right, or relief upon any equitable ground, or alleges any equitable ground of defense, *the said courts and every judge thereof should give the same effect to every estate, right or ground of relief so claimed and to every equitable defense so alleged, as the court of chancery ought to have given in proceedings before that court before the passing of the act.* "In 1876 it was provided that appeal would lie from the court of appeal to the House of Lords." "It will be observed that, by the provisions of these acts, the principles of justice, as

administered in the court of chancery, were made to pervade the whole mass of English jurisprudence, and that in fact by the rules growing out of those principles all questions of justice in England are hereafter to be determined."

It is plain from the above sketch of the rise of the court of chancery, that the term "*equity*" as descriptive of an important body of English law, has an essentially technical signification, and that its precise and definite meaning when so used is clearly distinguishable from that which it bears in its ordinary acceptation. Thus equity may be in one sense synonymous with natural right and justice; but neither courts of chancery nor courts of law profess to afford relief in all cases in which redress would be prescribed by rules of charity, generosity, or benevolence, or by the dictates of a nice sense of honor, and yet the rules of benevolence and the principles of honor are included within the scope of the terms "*right*" and "*justice*" and may therefore fall within the meaning of the term "*equity*." (Pages 21, 22, 23.)

On the other hand courts of common law recognize "*equity*" in a certain sense, thus, when the equity of a statute is spoken of, or a certain case is said to be within that "*equity*" or the like, the meaning intended to be conveyed is simply that a sound and fair interpretation of the law must be given . . . an interpretation based not upon its letter alone, but upon its spirit and true sense.—Page 23.

The difference in the operation of the principles of equity as compared with the application of law may be better understood by an illustration: One takes out a policy of fire insurance on his home at 1977 South Main Street, on which he pays the premium for three or five years in advance. Two or three years later the house burned down and an examination of the policy shows a mistake was made by the scrivener so that it reads No. 1917 South Main. The insurance company refusing to pay, an action at law is filed. One of the fundamental rules of law is that oral evidence may not be received to change or contradict the terms of a written instrument, therefore the lawsuit fails because the house at No. 1917, which is covered by the policy, has not burned. The only remedy was a suit in equity to *reform* the contract so that it would read No. 1977, the house for which he paid the premium and which was destroyed by fire; then a new action at law would be instituted to collect the insurance on the reformed policy, but under the new system, by which "the administration of justice in all courts should be regulated by the principles of equity," a suit to reform the contract and then collect the proceeds may be blended in one suit in equity on the grounds of mistake.

The legal definition of equity therefore is: "Equity is that system of justice which was administered by

the high court of chancery in England in the exercise of its extraordinary jurisdiction." (Page 1.)

Equity in the United States

The Federal courts have equity powers within the scope of the jurisdiction conferred upon them by the Constitution.

The equity jurisdiction of the Federal courts is derived from the Federal Constitution and statutes, and is like unto that of the high court of chancery in England, and the time of the adoption of the Judiciary Act 1789, it is not subject to limitations or restraints by state legislation giving jurisdiction to state courts over similar matters—Page 24; 215 U. S. 43.

Equity in the Judicial Power of the Federal Government

By the Constitution of the United States it is provided that the judicial power of the Federal Government shall extend to all cases at law or in equity arising under the constitution and the laws of the United States and treaties made or which shall be made under their authority. (Page 24.)

Not only are the *principles* and *practice* of the high court of chancery recognized in the administration of equity in the Federal Courts, but the administration of chancery doctrines under chancery forms is uniform throughout the Union.

"After the separation of the American Colonies from the British Crown the Constitutions of many of the States provided for the establishment of courts of chancery, after the model of the high court of chancery in England."

In other States there were no separate courts of chancery, and the powers conferred on the common law courts were exceedingly limited. Changes were, however, made from time to time in most of the States.

In 1840 the state convention which revised the constitution of New York abolished the courts of chancery and conferred upon the supreme court a general jurisdiction in law and equity, while in Pennsylvania enlarged equity powers were conferred upon the courts, in obedience to the report of the committee to revise the civil code made in 1835. (Pages 25, 26.)

The example of New York, in abolishing the distinction between legal and equitable forms of action, and substituting a general form of civil action in their place has been followed by many of the western States of the Union, and even the State of South Carolina, so justly celebrated for the learning and ability of its chancellors, has given its adherence to the new system and has adopted a code whereby courts of equity are abolished and all civil injuries are redressed under one form of action. (Page 26.) Our own State of Missouri was next to New York,

being the second State to adopt this single form of action.

It is pleasant to note that Doctrine and Covenants 99, establishing the highest legal and judicial tribunal in the church (which is also preponderantly equitable) was promulgated and adopted by the church about one year before even the committee on revision reported to Pennsylvania, and about six years before the adoption of the new system in New York.

Procedure. In an action at law the right of trial by jury is preserved by constitutional provision, while equity trials are to be noted for the absence of a jury, the original practice being strictly adhered to, in that a case in equity is heard and decided by the judge acting as chancellor. True, he has the right to call to his assistance a jury in determining some question of fact if he desires to do so, but the decree of the court of equity is always by the chancellor.

In our church court system, cases are heard and decided by a court of three (or two) elders, of whom one is selected to act as chairman.

The bishops' court is similarly organized, and the Presiding Bishop's court, consisting of the Presiding Bishop and his two counselors, who sit as the court and render their decisions without jury construction. Of course it is provided in the law that in certain cases he may call to his assistance a council of twelve high priests, but even that would be more in the nature of the chancellor seeking the aid of a jury to determine a question of fact, as already mentioned, than to act as a jury.

While in the case of the Standing Presiding High Council the comparison with equity jurisdiction is still more marked.

The President of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church; and it is according to the dignity of his office that he should preside over the high council of the church.

Whenever a high council of the church is regularly organized according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who of the twelve shall speak first, commencing with number one, and so on in succession to number twelve.

The accused in all cases has a right to one half the council to prevent injustice or insult. Those councilors who draw the even numbers, 2, 4, 6, 8, 10, 12, are the individuals who stand up in behalf of the accused and prevent insult or injustice, while the councilors who drew the odd numbers 1, 3, 5, 7, 9, 11, stand up in behalf of the church. And the councilors who are appointed to speak before the council are to present the case, after the evidence is examined, in its true light, before the council, *and every man is to speak according to equity and justice.* In all cases the accuser and the accused shall have the privilege of speaking for themselves before the council.

After the evidences are heard, the councilors, accuser and

accused have spoken, the *President shall give a decision*, according to the understanding which he shall have of the case, and call upon the twelve councilors to sanction the same by their vote. (Section 99: 6-9.)

A brief mention of the forms of procedure developed under this new system for securing justice might be profitable here, in lieu of the elaborate methods under the old common law system. Four rules now suffice to bring a matter squarely to issue, for, be it understood that no matter how complicated a case at first may appear, it ultimately resolves itself to one or more clearly defined questions affirmed by one party and denied by the other. These points are called "the issue," and while our church courts do not need any such extensive or closely-drawn rules, yet the process adopted should be sufficient that by the time a case might be called for hearing there would be a well marked "issue," and each party would understand exactly what that issue is.

The Petition. (Section 1220, Revised Statutes of Missouri, 1919.)

The first pleading on the part of the plaintiff is the petition, which shall contain: First, the title of the cause, specifying the term, the name of the court and county in which the action is brought, and the names of the parties to the action, plaintiffs and defendants; second, a plain and concise statement of the facts constituting a cause of action, without unnecessary repetition; third, a demand of the relief to which the plaintiff may suppose himself entitled.

The Answer. (Section 1232):

The answer of the defendant shall contain, First, a general or specific denial of each material allegation of the petition controverted by the defendant, or any knowledge or information thereof sufficient to form a belief; provided, that it shall be competent for the defendant to unite a general and specific denial in the same answer; second, a statement of any new matter constituting a defense or counterclaim, in ordinary and concise language, without repetition.

Reply and Demurrer to Answer. (Section 1235):

The plaintiff may demur to one or more defenses set up in the answer, stating in his demurrer the grounds thereof; and where the answer contains new matter, the plaintiff shall reply to such new matter within such time as the court by rule or otherwise shall require, denying generally or specifically the allegations controverted by him, or any knowledge or information thereof sufficient to form a belief, and he may allege in ordinary and concise language and without repetition, any new matter not inconsistent with the petition, constituting a defense to the new matter in the answer. To this reply the defendant may demur within three days after the same has been filed, which shall have brought the entire matter to an issue before the court, and each party is enabled to know just what is claimed and what must be substantiated or defended; the parallel between our laws and the procedure in England is made still more complete by section 1153.

One Form Only. (Section 1153):

There shall be in this State but one form of action for the enforcement or protection of private rights, and redress or prevention of private wrong, which shall be denominated a

civil action; and the party thereto complaining shall be known as the plaintiff, and the adverse party as the defendant. This statute has been constructed by the Missouri Supreme Court of Missouri to mean: *Forms of Action Abolished.* There is but one form of action for the enforcement or protection of private rights and the redress or prevention of private wrongs.—116 No. 558, 22 S. W. 813.

Jurisdiction of Courts of Law and Equity Blended

The fundamental distinction between courts of law and equity have not been abolished, and while all causes are tried in one court, the presiding judge is clothed with law and equity jurisdiction. (176 Mo., 310-75 S. W. 914.)

If the pleadings present issues of equitable cognizance then it becomes a proceeding in equity. (205 S. W. 217.)

It has been said, "The definition of equity is rather suggested than precise, (B. P. E., p. 1) and invites inquiry rather than answers it."

Equity is said to be "supplemental to the law." Equity obtains "when the law, by reason of its universality, cannot effect a complete and adequate remedy. Its nature and application may be still further apprehended by the maxims in equity. A maxim is the embodiment of a general truth in the shape of a familiar adage.

1. No right without a remedy. (56.)
2. Equity follows the law. (65.)
3. *Vigilantibus non dormientibus aequitas subvenit.* (To the vigilant and not to the sleepy will the law lend its aid.) (66.)
4. Between equal equities the law will prevail. (69.)
5. Equality is equity. (70.)
6. He who comes into equity must do so with clean hands. (70.)
7. He who seeks equity must do equity. (73.)
8. Equity looks upon that as done which ought to be done. (75.)
9. Between equal equities priority of time will prevail. (76.)
10. Equity imputes an intention to fulfill an obligation. (77.)
11. Equity acts in personam. (78.)
12. Equity acts specifically. (81.)

Comparison with the church doctrine and principles seems to show a tendency toward legal equity to a remarkable extent. There is "no justice without law." "Mercy cannot rob justice; not one whit." (Alma 19: 107, Book of Mormon.)

Justice is defined to be "a constant and perpetual disposition to render to each man his due, the conformity of our actions and our will to the law." (Bouvier's Law Dictionary.)

Justice and judgment is the penalty which is affixed unto my law.—Doctrine and Covenants 81: 1.

Justice claimeth its own.—Doctrine and Covenants 85: 10.

EDUCATIONAL

Home Building

PART IV

[Perhaps you have met and successfully solved the problems of founding a family. If so, you will be interested in calling the attention of others to this very interesting discussion of marriage problems by Mrs. Ida Etzenhouser. If not, the questions raised and answered by this experienced social worker will hold your attention as she uncovers the solution of such social problems as: Shall races intermarry? Are you responsible for the unborn child? Should we check the birthrate of the unfit? Are you qualified for parenthood?—EDITORS.]

References

If the series of articles on home building is to be studied in class or by the individual in systematic study, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

Founding a Family

By Mrs. Ida Etzenhouser

Because your grandmother answered "yes" to a question that was asked her by your grandfather many years ago, you are here. The fact that you enjoy good physical health and are of normal intelligence is because your grandfather used good judgment in the choosing of his mate. It is a fact worth remembering that, "Every living organism owes its existence to its heredity relation to its ancestors." There is that within its germ plasm which determines whether a living thing shall be bird, fish, or what not.

It does not seem strange to most of us that man is

Execute judgment and justice for us according to law and redress us of our wrongs.—Doctrine and Covenants 102:7.
Peace, justice and truth is the habitation of your throne.
(Doctrine and Covenants 36:6.)

Thus should the courts of the church function until Isaiah's prophecy is fulfilled.

And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, and the Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, *reprove with equity* for the meek of the earth. (Isaiah 11:1-4.)

man, and bird is bird, but it is just as wonderful as that there are racial traits in man. We might look through a strong microscope and hardly distinguish the chromosomes which are supposed to contain the determining factors in the germ plasm, yet they do exist. When the child is born we readily determine his race, and early in his life we are apt to exclaim that we see resemblances to this or the other member of his family. We say that man is man, yet there are the Anglo-Saxons, the Italians, the Mongolians, and the Negroes, but still they are all men.

Inheritance of Racial Characteristics

We are fond of quoting, "God has made of one flesh all the nations of the earth." From that quotation we sometimes deduce that intermarriage of races is proper, as man had a common origin. Another quotation that seems pleasing to our ears is that "all men were born equal." We will admit that it is quite probable that man had a common origin, yet their environment has left its mark so that now after myriads of years we have the different races, whose distinct racial tendencies have left their impressions on the germ plasm of man. In spite of this common origin of man, we know that racial characteristics are transmitted, and it is utterly impossible at this stage of human development for a child of full Negro parentage to possess the racial tendencies of the Anglo-Saxon. Through the ages the germ plasm of man has been receiving its impression and has been modified by thousands of years of climatic conditions. Man's nervous system has developed to cope with the changing conditions in which man has found himself, so that the man of to-day is only in a modified sense the same as he was when he first was introduced into the world.

The race, that through the myriads of years has lived in a tropical climate, where all a man had to do was to reach forth his hand and obtain that which he needed to sustain life, has not reached the stage of development of the more northern races that have struggled through the ages for food and shelter. Necessity has been a stern master that has driven certain groups of primitive man to devise ways and means to obtain that which others in warmer climates were able to obtain without effort. The reward of this struggle has been rich in racial development and has left its mark upon man's germ plasm, so that the children of these more civilized races now inherit the capacity for still greater attainments. Society is the richer because of these early struggles of man.

Inheritance of Family Traits

Just as there are racial traits, so there are family traits, distinctive features of body and mind that are transmitted in the germ plasm. We all know

of families that enjoy a marked musical ability, others that have artistic tendencies, and others that have become famous along mechanical lines. We of course have to acknowledge that environment had much to do with the shaping of their life's work. Yet man in a marked way has the power to select his environment, and does so when he has a strong urge within. This urge may be called his inherited tendencies along a given line.

The question may be asked, "What has all of this to do with the founding of a family?" In my opinion it should have great weight. The germ plasm is the immortal part of the physical body. Man should consider his germ plasm as a most sacred trust that should be passed on by him to his children. It should be modified only in such a way that it will give his children even greater advantages than he himself has enjoyed. Every marriage that takes place means that a certain modification of the race is taking place, by the bringing together of two different streams of germ plasm. Every boy and girl should be taught to realize the significance of this truth and to understand the part which they themselves have to play in the future of society. Before marriage they should be taught their responsibility to their unborn children, and they should be inhibited from rushing into alliances on a wave of emotion that will bring them nothing but unhappiness and curse their children.

The Problem of Mixed Races

As a social worker I have been made to realize as never before the social problem which arises from the mixing of such races as have but little in common. To illustrate, I wish to speak of a family with which I worked while living in a distant city. The woman was very fair with blue eyes and a complexion pink and white. In early youth she had lived in a mining camp where the employees were mostly foreigners of a low social grade. The highest paid employee was the cook who was a Chinese. The girl was employed in the kitchen of the camp, and the constant association with the cook soon wore away whatever prejudice she might have once held toward the Chinese. Unknown to her parents the cook began to make engagements with the girl, and as he had more money to spend than other young men and was very courteous it was not long until racial barriers were broken down and they became engaged. As the society of the mining camp was somewhat nondescript, it caused but little comment when the two were seen together occasionally. No one talked to the girl about the matter, and she was in her early teens when judgment is immature. The couple was married and their troubles began.

The girl's early training had been such that she considered marriage to be eternal, and under no con-

sideration should the marriage covenant be dissolved. Another point in her early training was that the function of every woman was to become a mother. So children were born to them. Economic conditions drove them from the little mining camp to establish their home in a large city. The woman was an exceptionally good housekeeper and was devoted to her family. The children inherited a strong resemblance to the father and had straight coarse hair, very dark skin and oblique eyes. The woman, being ambitious for her children, selected a desirable neighborhood for their new home and paid the rent in advance. All was well until the husband came home, then at once the neighbors entered complaint with the landlord, as they absolutely refused to have a Chinaman for a neighbor. The family was forced to move. The same tragedy was enacted again and again. The family was driven from a good neighborhood to one less good, and down the scale until they were forced to take up their abode in a part of town where only the Negroes and Chinese lived.

The tragedy was not even finished then. The children were big enough to go to school when I came in contact with the family, and an even greater social tragedy was being enacted in their lives. The mother with high Anglo-Saxon ideals had made her home as cultural as possible. In spite of her surroundings, which were almost beyond description, her home was ideal. She gathered her children around her and told them stories, and taught them Anglo-Saxon ideals. But when they went out from the home into school life the cold shoulder was turned to them. The white children refused to share their seats with them, and in spite of their good training and ideals which they had inherited from their Anglo-Saxon mother, they were forced down the social scale to seek companionship among the Negroes and those of their father's race. I saw the oldest son's face light up with an inward fire of indignation and exclaim he hated the Chinese, and disliked his father.

When Will the Tragedy Cease?

I held several conferences with this family's physician who was very socially minded, trying to devise some way to help those children to make their social adjustment. The mother was extremely unhappy, the father was discontented. The children, hardly old enough yet to sense their heritage, were already showing marked signs of discontent. All this was because a foolish girl on a wave of emotion without giving a thought to her unborn children allowed herself to follow blind impulse instead of considering the most vital of all questions, *the founding of her family*. I heard this mother exclaim with all the pathos of the damned: "If only some one had stopped me, had told me what I was doing to my

children when I became engaged to my husband." We do not know the sequel of this story, for there will be as many sequels as there will be born children and grandchildren. When will the tragedy cease? Not as long as one of their mixed blood remains on the earth. The modification of that mother's germ plasm has taken place and has become immortal inasmuch as it now carries the dominant characteristics of the darker-skinned race, which will show itself as long as a descendant of that union exists on the earth.

I have told the story to drive a truth home. There are many other stories just as pathetic with which I have become familiar, where other races were involved, but this one I hope will be sufficient to make you sense the responsibility which is yours in the founding of a family. We all are familiar with the history of the Juke family and its long list of criminals and paupers. Perhaps we are less familiar with the story of the descendants of Jonathan Edwards who was born in 1703, and which shows a more hopeful aspect of eugenics. "In 1900 a survey of the descendants of this family was made and 1,394 descendants identified. Among those identified were 295 college graduates, 13 presidents of our greatest colleges, many principals of important educational institutions, sixty physicians, many of them eminent, one hundred clergymen, missionaries or theological professors, seventy-five officers in the army or navy, sixty prominent authors, one hundred and thirty-five books of merit written and published, eighteen periodicals of importance edited, over one hundred lawyers, thirty judges. Eighty men have held public office, one a vice president of United States, three United States senators, several governors, members of Congress, framers of constitutions, mayors of cities, ministers to foreign courts, one president of Pacific Mail Steamship Company, fifteen bank presidents, and many managers of insurance companies and industrial institutions. Not one of his descendants has ever been known to be convicted of crime." That is the kind of a contribution we would like every Latter Day Saint to make to society.

The Science of Heredity and Eugenics

Every boy and girl should know something about the science of heredity and eugenics. They should understand what traits are dominant in man and what are recessive. They should understand that a dominant characteristic always expresses itself when present, while the recessive character, though present, cannot express itself when the dominant is present. Of minor importance is the fact that dark eyes are dominant over blue, dark skin over fair, curly hair over straight, etc. Of much more importance are such characteristics as pertain to the

nervous system. We should be thankful that normality is dominant over subnormality. In God's wisdom he wills that man should be normal in his intelligence and so be able to cope with his environment and make an equitable adjustment. However the unstable nervous system is dominant over the stable nervous system. Instability brings many evils in its wake, such as insanity, chorea, alcoholism, drug habit, etc. You do not inherit insanity, but you do inherit an unstable nervous system that is not able to make its adjustments to unfavorable conditions. This being the case any unusual stress to which one more stable might readily make his adjustment throws the one with an unstable nervous system out of balance. It is the business of those founding a family to know something of the heritage of their prospective companions, so as to understand their limitations. Under no circumstances should two people of decidedly unstable inheritance be allowed to marry. Again we do not inherit alcoholism, but we do inherit a nervous system that craves stimulants and often resorts to alcohol or drugs. Proper training and corrective environmental measures may, at least partially, correct these weaknesses. "An ounce of prevention is better than a pound of cure," so it is wiser to control the known laws and prevent misery. "We should check the birth rate of the unfit and should improve the race by furthering the productiveness of the fit."

Who Is Unfit?

Great care should be taken before stating that anyone is "unfit." There are many other causes for subnormality besides the inherited deficient nervous system, among which we will name, hard births, which sometimes causes the skull to press on the brain and prevents the proper functioning of that important organ, syphilis which in an advanced state destroys brain cells, excessively high and prolonged fevers which sometimes burn out nerve cells and cause subnormality. These things are not inherited. But here it is necessary to define the word *inherited*, as meaning anything that has become part of the germ plasm. These tendencies are not correctable but are passed on from parents to their children. The word *congenital* should be used when we refer to that which is contracted in the uterus of the mother. To explain, we do not inherit syphilis, but it often is congenital. In other words the germ plasm does not carry that possibility, but the blood of the parent is so infected that the embryo becomes diseased and the child is born with congenital syphilis. To make the parents clean is to correct the condition, while in anything that is inherited no amount of treatment will effect the germ plasm.

It is the defective germ plasm which should be

avoided when we consider the establishing of our family. As civilization increases, so society becomes more complex, and it becomes more difficult for those of mediocre intelligence to make a contribution to the group.

Ideals in Founding a Family

In teaching Zionie ideals it is hoped our young people will be taught their obligation, recognizing the fact that God has made them the guardians of the future of our race, for within their bodies they carry that which is the immortal part of our physical bodies. That carries with it all that has come to the race through the thousands of years of struggle against environmental odds. Our inheritance is rich with possibilities. May the youth of the church sense their responsibilities, for to them has been intrusted in great measure all of our hopes and ideals for the future. May God give them wisdom to choose wisely in the "founding of the family."

Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.

CHAPTER IV

Founding a Family

1. Distinguish between hereditary and congenital traits.
2. What are some of the things that affect the germ cells, and how are these carried to the cell?
3. Some individuals should never become parents. Why?
4. What is eugenics? Discuss the benefit to the race of positive and negative eugenics.
5. What is your responsibility to unborn children?
6. What are the women of our church doing to-day to prepare for the child of the future?
7. What are the spiritual qualifications for parenthood?
8. What can parents do to give children the right attitude towards future parenthood?
9. How is such a training a safeguard through the years of adolescence?
10. If young people are taught and trained to build for future generations, what will be their ideals in love and marriage?

That the forces against prohibition are closely organized is shown by the fact that the HERALD editors have been solicited to join the Association Against the Prohibition Amendment. When the position of the HERALD and of the church as well on this subject is recognized, the fact that we have been approached at all is significant of the desperate straits to which the antiprohibition forces are coming and their efforts to get all possible enlisted against the law.

DEPARTMENTAL

Support of the Missionaries

By Benjamin R. McGuire, Presiding Bishop

The church at the General Conference which adjourned on the 13th day of October sustained the general officers and conference appointees. Their families must be supported, and their expenses be paid. They depend upon you, and you will not betray their confidence.

One day prior to the convening of General Conference the Quorum of Twelve, then in session, asked the Presiding Bishop his opinion as to the financial condition of the church, and if they would be warranted in appointing any new missionaries. In reply to these questions, he, among other things, said that the officers and missionaries in the past had contributed more than they had received; otherwise the church would not at present be able to write its net worth in seven figures, to say nothing of the spiritual benefits enjoyed by its members. He believes what was true of the officers and missionaries of the past is equally true of the eldership of to-day. Those present and enjoying the spirit of love and devotion to the cause experienced on the closing day of the conference of 1923 share this opinion.

No one should underestimate the task before us, nor as we sing "think at ease to sit down." As officers and members we have solemnly covenanted to perform the work of our respective stewardships. With faith in God and each other, the church moves forward.

In fulfilling the task assigned me, I wish to invite the attention of the Saints to the resolution adopted by General Conference:

Stewardships

Whereas, the law of God teaches that the earth is the Lord's and the fullness thereof; therefore:

(a) All men are of necessity stewards.

(b) That the law of stewardships applies individually to each and every member of the church.

Doctrine and Covenants 42: 9; 70: 3; 101: 2; 118: 4.

Therefore be it resolved:

That the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the scriptures:

(a) Filing his inventory.

(b) Paying his tithe.

(c) Paying his surplus.

(d) Making his offerings.

(e) And thereafter giving an account of his stewardship annually as required by the law of God.

In accordance with the foregoing, the members of the church, "who are willing and desirous," Doctrine and Covenants 128: 1, under the general supervision of the officers ordained of God for this purpose, may establish such or-

ganizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

In order to accomplish these purposes, we deem it the duty of each individual to endeavor so far as is consistent with wholesome standards of living to establish a plane of living that will make possible an annual increase.

A prompt and united compliance with the spirit and letter of this resolution will cause some of our seeming financial difficulties to disappear, and develop a condition of mind and heart that will permit our heavenly Father to recognize our faith by bestowing a spiritual blessing.

My earnest plea to the Saints is, and my prayer to God shall be, that each recognize that the success of the church depends upon *everyone doing his full part*. I am confident that, understanding their duty with regard to the temporal law, the Saints will say with the Apostle James, "I'll show you my faith by my works," and ample means will be in hand to forward the cause we love.

Have you paid your tithing? Then make an offering and encourage another to do likewise. Have you a surplus? Then consecrate your surplus. You are not in a position to pay all? Then pay what you can. In any event, pay something and pay now. Now is the accepted time. Now is the day of salvation. Why delay? While you wait, another waits for you. While you delay, another soul is denied the gospel message which has given new meaning to your life and enriched your soul.

God knows your every need. He always has and ever will bless his children. May we, one and all, trust him and do his will.

Have you been blessed in paying your tithing and contributing your offerings? Then write and tell us about it. Why not tell the Lord by inclosing a thank-offering with your letter?

In a later article we will cover a number of questions on stewardships that will be of interest to the Saints.

Sanitarium Gift Day

Thanksgiving Day for the Independence Sanitarium means that its urgent needs be supplied immediately. Last week the HERALD called attention to this request by way of an editorial. A list of things required at this time appears again this week and the request is being repeated.

All those desiring to assist in the good cause and do something by way of special effort at Thanksgiving, send any of the articles listed to the Independence Sanitarium.

Sheets, 72 by 100 inches, 2-inch hem at top and bottom.

Draw sheets, 45 by 72 inches, 1-inch hem at top and bottom.

Pillow slips, 45 by 36 or 42 by 36 inches. However, all sizes can be used.

Spreads, 72 by 90 inches. Dimity only.

LETTERS AND NEWS

Minneapolis Pastor Transferred to Another Field

SAINT PAUL, MINNESOTA, November 15.—The Minneapolis Branch is losing the services of its pastor, Elder William Sparling, who has been appointed to labor in the Eastern Oklahoma District. At the last business meeting, where his resignation was acted upon and accepted, the branch elected Elder C. A. Kress to fill out the unexpired term until the first of the year. This was with the approval of the district president, Elder George Day, who has been with us for almost a week, and also by the unanimous vote of the congregation.

Before his departure the branch held a farewell party in honor of Brother Sparling. There was a large and representative attendance, and many spoke their regret at seeing him go, while also expressing their gratitude for the work which he has done in Minneapolis, and wishing him equal success in his new field. Elder Sparling has been pastor of the Minneapolis Branch for almost four years, and during that time has been instrumental in leading the work in this city to a more unified and spiritual condition than was enjoyed before.

Elder William Shakespeare, the new missionary appointee for Minnesota and North Dakota, who comes from the same part of the country to which Brother Sparling is going, was here last week. He gave several good sermons to the Saints, which were much appreciated.

In the sacrament service on November 4, the Saints in Minneapolis were much blessed by an exhortation giving them encouragement and counsel how to proceed in solving some of their problems.

The baptism of an adult was one of the features which began last Sunday, the 11th. This was also rally day for the Sunday school and Religio jointly, and the many meetings of the day were well attended. In the morning Elder Kress lectured on the aims of these important departments in church work. A number of Saints then had their dinner in the basement of the church, enjoying a good, social time together. In the afternoon, a song service, program, and round table discussion gave much help to all. In the evening, the Religio offered an Armistice Day program, which was much enjoyed. Elder George Day preached the evening sermon.

The Minneapolis Branch has made an important step in buying property in the south part of the city for the new church. The location is well served by street car lines from Saint Paul as well as from the downtown part of Minneapolis,

Blankets, 2 yards wide, light color, single or double, woolen or cotton.

Quilts, 60 by 90 inches, light colors preferred.

Hand towels, any size, blue border.

Roller towels, 2½ yards long.

Operating room towels, 18 by 34 and 18 by 12 inches, white huck preferred.

Turkish towels.

Wash cloths, size 12 by 12 inches.

Dresser scarfs, 18 by 38 inches; other lengths can be used.

Stand covers, 18 by 36 inches.

Bedside table covers, 24 by 24 or 22 by 36 inches.

Vegetables and fruits of all kinds, either fresh or canned.

Flower vases.

Drinking glasses.

Old linen.

being only one block from each of two important lines. It was decided to get the lots paid for, before going on with building, and the plans seem to be to go ahead with this next summer if conditions are favorable.

Cottage meetings are being held two or three nights a week now, and the interest which they are arousing speaks well for the future of the work in Minneapolis. The Saints are also catching the missionary spirit to an increasing degree.

Six members of the Minneapolis Branch were in attendance at General Conference, these being Elders Sparling and C. A. Kress, Brethren Wesley Elvin and Carroll Olson, and Sisters Sparling and Wildey. They have come back full of enthusiasm for the work.

Manteno Saints Visit Deselm Branch

MANTENO, ILLINOIS, November 12.—A good spirit was present at the sacrament service held Sunday, November 11, which had been postponed from November 4 on account of inclement weather.

Sunday afternoon five carloads of Saints motored to Sherburnville, Illinois, and held services in the hall. Elder Philemon Pement was speaker. The attendance was good and the interest encouraging. This is a new opening for Deselm Branch. Elder Earl D. Rogers preached there on September 23.

Brother and Sister Philemon Pement, of Chicago, were week-end guests at the home of their son, Paul, and family. Brother and Sister J. H. McGuire, of Hammond, Indiana, were also Deselm visitors Saturday and Sunday, November 10 and 11.

Council Bluffs Has Home-Coming Day

COUNCIL BLUFFS, IOWA, November 15.—November 11 was Home-coming Day in the Council Bluffs Branch, with appropriate services and an appropriate speaker, Apostle Paul M. Hanson, who preached three excellent sermons. Brother Hanson's home was in and near Council Bluffs and his religious teaching was received here.

The junior orchestra gave a musical entertainment on October 21. This orchestra consists of seven violinists, a clarinet, two cornets, and a trombone. They are showing marked improvement under the direction of Brother Leslie Epperson.

The Temple Builders, under Sister Nellie Hall, are studying the Young People's History, and are quite enthused with the good they are receiving.

The Department of Women met at the residence of Mrs. George Beaty in their monthly social and business session. This department expects to give a bazaar and chicken dinner at Eagle's Hall December 15.

On November 7, 8, and 9 Apostle J. A. Gillen preached at the church and gave much inspiring instruction. On the 8th he also preached the funeral sermon of Brother A. C. Riley, whose death occurred suddenly Sunday evening, November 4.

The president of the Department of Recreation and Expression has set the goal of increased attendance at two hundred, and the classes are working to that end. Each class has been assigned its percentage of increase.

The Bright Star Class of the Department of Recreation and Expression had a hard-time social at the home of Brother H. M. Keons on Tuesday, November 13, at which time four new members were added. An excellent social time was enjoyed.

Brother Deal and wife, of Woodbine, visited Council Bluffs on October 28, on their way to Cameron, Missouri, where they are hoping to locate.

General Church Officers Visit in Detroit

DETROIT, MICHIGAN, November 13.—On November 12, President Elbert A. Smith was a welcome visitor in Detroit and a large crowd turned out to hear his message which was one that touched the hearts of many, a message which interpreted human nature as it is and gave to many a thought of what could be done by proper supervision of recreation. Other notable leaders of the church were present at this meeting: General Church Chorister Albert N. Hoxie, Bishop Israel A. Smith, and Sister Dora Glines. Sister Glines is to speak at a mass meeting of the Saints on Wednesday, November 14.

A series of lectures, illustrated by stereopticon views, is being given by Elder Charles Mottashed every Tuesday evening during the month, the subjects being on important countries throughout the world. These lectures are very interesting.

A spirit of activity is prevalent in the branch. On November 8 a supper was given for the benefit of the east side church building fund, which netted \$45. The supper was served by the sisters of the central church groups.

A girls' basket ball team has been organized under the leadership of Sister Harriet McDowell and is now in training.

Welfare Association Organized at Duluth

DULUTH, MINNESOTA, November 13.—The priesthood of Duluth, Minnesota, met Sunday afternoon to organize themselves into a community welfare association, that they might be able to benefit in a temporal way while teaching and demonstrating the gospel in the lives of the Saints. Elder C. B. Freeman was elected president, with Brother W. C. Stanty as secretary and P. G. Snuckle as treasurer. These brethren desire the prayers of the Saints that they may go forward to the goal of a perfect man in a perfect society.

Northern Wisconsin District Conference Held

TOMAHAWK, WISCONSIN, November 11.—The Northern Wisconsin district conference convened November 2, 3, and 4 with the Wyeville Branch. Prayer service was held on Friday morning, at which a good spirit prevailed. As not many were in attendance the business meeting was postponed until Saturday. On Friday evening Brother Horace Scafe, of Black River Falls, spoke on "Paul's experiences." A good interest was manifest.

Prayer service was held again on Saturday at 9 a. m. in charge of Elder L. O. Wildermuth, the new missionary supervisor for the district, and Elder A. Johnson, of Chetek. The spirit of this meeting led all to realize that we are only instruments in the hands of God and that without his help we accomplish nothing.

Following the prayer service, conference business meeting was the order of the day, which went off very smoothly under the direction of President E. J. Lenox who was unanimously sustained for the coming year. His associates are I. H. Bowen, of Black River Falls, and J. H. Howe, of Antigo. Mary Mair, of Chetek, was sustained as district secretary, and Horace Scafe was elected treasurer and Bishop's agent. George Clark, of Tomahawk, was elected as superintendent of Recreation and Expression. Sister Mary Mair was chosen to succeed Sister Colbert in the Department of Women. Publicity agent is Sister Laura Clark, of Tomahawk.

The sermon Saturday evening by Elder L. O. Wildermuth set forth the gospel in the days when Christ was on earth.

Sacrament service was held on Sunday morning which was

followed by preaching services that were very educational and uplifting for both members and nonmembers. Many thanks are due the Adventist people and a Mrs. Vondevier for their congenial service. A vote of thanks was tendered the Wyeville Saints who so ably cared for visitors. Letters of appreciation and respect were also sent from the body to Sister Leda Colbert and Brother Leonard Houghton for their labors in times past.

The next conference will be held at the Chetek reunion in June.

Spring River District Conference Over

PITTSBURG, KANSAS, November 12.—The semi-annual district conference of the Spring River District was held at Arma, Kansas, November 9, 10, and 11. Fine weather permitted large crowds to attend, which necessitated the securing of the local high school for the larger Sunday meetings, as the church was not large enough to accommodate all the people. Splendid services were held during the whole conference and some very interesting programs were conducted by the local Saints and the Department of Women. The attending Saints seemed to enjoy the association of each other in a social way. One interesting social function was the hike and wiener roast the young people of the branch put on for the visiting young folks.

Each evening for half an hour a community sing was held which seemed to meet a demand for expression from all of the Saints, judging from the hearty singing that was indulged in. "Consecration" was a favorite.

The business conducted was of importance, as the organization for future conferences will be earlier, enabling all participants to give of the very best. The thoughts delivered in the sermons and testimonies were of a high type, and if the Saints carried back to their homes the spirit of the conference the Spring River District will have profited much.

The few Saints of Arma entertained the visiting Saints royally. Good food was well served and enjoyed by all. It is the common belief that the social aspect of our conferences has a much higher value than is usually attributed to it by some. Fraternity is developed around the common table where social talk is indulged in.

The next conference is to be held at Pittsburg, Kansas, May 9, 10, 11, 1924.

Head of Church School Returns

WATERLOO, IOWA, November 13.—Sister Ivy Fisher, Sunday school superintendent, recently returned from a three months' vacation in Oregon and California, and has again taken her place at the head of the church school work.

Branch President A. J. Fisher and several other members attended the district conference at Muscatine, Iowa, the first of the month.

Brother Burt Purinton was called to the office of priest some time ago and was ordained at the district conference.

Halloween Party Enjoyed by Saints

SALT LAKE CITY, UTAH, November 12.—Elders R. M. Fulk and Guy P. Levitt have returned from conference and have taken up their respective work in the Utah District.

On Friday, November 9, Brother Fulk gave the adult members of the Department of Recreation and Expression a useful talk on his impression of the late conference.

The local priesthood held a meeting in the parsonage at which time Brother Fulk presented some aspects of the

Bureau of Information which it is hoped will be started in the new year which will be a means of greater publicity for the work.

The Department of Recreation and Expression holds weekly meetings. The classes, after the lesson study, join in parliamentary exercises and young and old participate in the "daily dozen." A Halloween party was held in the parsonage on November 2 and a very enjoyable evening was spent. Pumpkin pie and cider were served.

Sunday, October 21, was set apart for the children. Elder Anderson, who was on his way to take up his duties in California, spoke to the children in the morning and preached in the evening. He also addressed the local priesthood on the same day.

Stewardships Interest Pisgah Saints

PISGAH, IOWA, November 13.—The attendance of the Pisgah Branch at regular services seems to be dropping below the average of late. This may be due to the fact that farmers are making strenuous efforts to get their corn picked before snow falls.

Two of the Latter Day Saint members of the Pisgah school faculty attended the Graceland gathering at the Y. M. C. A. while at the State Association Meeting in Des Moines.

Several of the members of this branch are planning to go on the stewardship basis in the near future. We are expecting to get a better insight into the matter in a short time.

Early Efforts of Saints Recalled

PERSIA, IOWA, November 14.—On November 11 Elder W. R. Adams, of Logan, preached, presenting the stewardship plan for consideration. He said that the conference of 1920 voted to establish stewardships and that President F. M. Smith has said that we should enter upon the work without delay.

The Saints of this branch are trying to keep the gospel standard moving on as regularly as possible. The work received its start here in the introduction of the work in 1830, when the members rode to church in a lumber wagon with two oxen for a team, and thought they were lucky to have a schoolhouse in the country in which to hold services.

Holden Stake News

HOLDEN STAKE, November 26.—The Saints of Lees Summit are much pleased that they are privileged to hear so many of our missionaries and church workers. In the past month the speakers have been Brother F. J. Lewis, Brother Hubert Case, Patriarchs F. A. Smith, and U. W. Greene. The pastor, Bishop R. May, occupied the morning hour November 18. His sermon was as a warning and instruction to the young people. The Religio is increasing in attendance, and the Sunday school is already preparing for the Christmas program. The choir has been reorganized and is practicing every Friday night. Saturday, November 17, about fifty Saints surprised Brother Calvin DePuy, it being his birthday.

Lexington seems to realize fully the great need of consecrated work. Never before was a conference so much enjoyed by everyone. The Spirit was present throughout the time. The saddest moments were when our visitors were seen starting for home. Wednesday night after conference, Lexington had one of the best prayer services it has ever known. The Department of Women is doing a good work at present. At the last meeting \$110 was turned into the building fund.

The Saints at Grandview held a Halloween party in the church basement. A short program was given, games played,

and refreshments served. Young and old joined in a general good time. Brother and Sister C. V. Hopkins, Sister Chipley, Sister Cairnes, and children attended the stake conference at Lexington. They report a spiritual and profitable conference. Elder H. E. Moler, of Holden, preached at Grandview Sunday, the 11th. Brother Moler is president of the Clinton District. He is a busy man, looking after his ministerial work and attending to his business also. The time of the convening of the Grandview Sunday school has been changed to 9.30. The Department of Recreation and Expression meets now on Sunday evening instead of Friday on account of the various school activities which are held Friday evening.

The Saints at Sedalia, Missouri, are erecting a long-needed house of worship. They have been meeting in various places as circumstances would permit. Sedalia is an ideal place for a workingman to live. The large railroad shops, textile, packing, poultry and produce companies, present opportunity for laborers, both skilled and unskilled, in many lines of endeavor. Sedalia is eighty-five miles east of Independence. A number of Saints have located there recently, and Sedalians hope that more will come and labor in fields both temporal and spiritual.

The program of the Religio at Holden on last Sunday evening was given by the Priscilla Club, an organization of the young married women. The Holden Home observed its anniversary on Tuesday, the 20th. This marked the sixth year of service for this institution as a home for the aged Saints. The Home Saints received the visitors in the afternoon, who were served refreshments consisting of doughnuts and coffee, or cocoa. Articles made by them were offered for sale. Elder H. W. Pomeroy, the oldest of the family, passed his ninety-third birthday on the 21st. Brother Pomeroy is one of the few living Saints who were present at the time the late President Joseph Smith took his place as President of the Reorganization April 6, 1860. Brother Pomeroy became the oldest in the home family at the death of Sister Anna Christensen last August. Sister Christensen was over ninety-six at her death. She was the mother of Charles Christensen, of Holden, and Sister Fred Hanson, of Independence, and grandmother of Apostle Paul M. Hanson. Speakers Sunday, November 18, were Elders F. A. McWethy and D. J. Krahl in the morning, Elder John Lovell at the Home, and Elder D. J. Krahl in the evening at the church. Elders Scarcliff and Ross and Sister Ross did departmental work in Warrensburg.

Word comes from Elder R. D. Weaver that he has sufficiently recovered to take up his missionary work in the stake. Those desiring services will please communicate with Brother Weaver at Cameron, Missouri, or with the stake presidency at Holden, Missouri.

Sister Edith Carr, matron of the Holden Home, has received two large sacks of prunes from California. There was nothing accompanying, indicating from whom they came. Will the donor kindly notify her, so she may give proper credit and acknowledgment?

Home Department Opens for Winter

TRYON, NEBRASKA, November 21.—The Sunday school here has closed and the members are joining the home department for the winter months. The pleasant expressions and earnest desires of some to do all they can to make this department what it should be is a great help to the superintendent and visitors. While no other meetings are in sight this department will be busy. They need the prayers of all that they may get much good from the studies and be better fitted for more efficient work.

Independence

The Quorum of Twelve is well started on its work for the coming year. Paul M. Hanson left Independence November 26 for his mission abroad. J. F. Curtis followed him, leaving the city next day, also for Europe. They will sail December 1. Roy S. Budd is preparing to leave for his field in the West, as is also D. T. Williams, who has been getting acquainted with his family again, after such a long time in the misison field away from them. Myron A. McConley left Independence November 25 for his field in Australia and the islands of the Pacific. He and his wife will stop at Denver for a family reunion. They will sail December 5. Clyde F. Ellis sails December 21 for his mission, also in the islands of the Pacific. T. W. Williams and John W. Rushton have recently attended a Rally Day at Santa Ana, California. They are both, at present, in Los Angeles. F. Henry Edwards returned to Independence, November 26, from Detroit and the East. James A. Gillen has been in Webb City, Missouri, where he has been holding meetings. John F. Garver has just returned from Michigan and Southern Wisconsin. E. J. Gleazer is in the East where he has been for some time since conference.

B. C. Harder has taken the place of Chester Constance, who has resigned as superintendent of the intermediate department of the Stone Church Sunday school. Mrs. Harder will assist him.

In connection with the music department of the Independence Institute of Arts and Sciences, the second story of the new Harrington Building has been fitted out for music studios. Besides the various studios, room is provided for recitals which will be given from time to time. The faculty of the department of music consists of Pauline Becker Etzenhouser, piano, history of music, and musical appreciation; Arthur H. Mills, piano, harmony, and counterpoint; Eugene Christy, singing; Paul N. Craig, singing; Jeanette Kelley Craig, piano; and Zella Blasdell Harder, piano and kindergarten music.

On Saturday night, November 24, the Boy Scouts of Independence held a get-together on the Campus. Each scout was urged to bring his dad with him. Games were played and a good time had. Refreshments were also served. The main purpose of the meeting was to promote the organization of new troops in this community.

The team representing the L. D. S. Athletic Association, and composed of players from all Independence L. D. S. churches, recently defeated the Golden Wedding team from the Kansas City Sunday School League, 38 to 33, in a fast game of basket ball. The Wesley Methodist Episcopal Church team defeated the Independence boys 36 to 31 in another game.

Soccer, a new game for this section of the country, is being started. Practice on the Campus recently with a team from the Kansas City Association resulted in a victory for the invading team, 4 to 3. Another soccer game is scheduled for Thanksgiving Day afternoon.

An informal reception was held by Mr. and Mrs. William McKim at their home Friday afternoon, November 23, in celebration of their fiftieth wedding anniversary. At night a dinner for the family was given. Twenty-one were present. All the immediate family are living except the oldest son, William LeRoy McKim, who was killed in action August 16, 1917, Lens, France. The children present were Mrs. S. C. Hagen, Mrs. Bernice Younie, Burton L. McKim and Arthur E. McKim, all of Independence; and Mrs. Fred Henry Monk of Fountain, Colorado. Mr. Hagen, Mr. Monk, Mrs. B. L. McKim, and Mrs. Arthur E. McKim were also present. Eight grandchildren and two great grandchildren were at the din-

ner. Mr. and Mrs. McKim are from Iowa, their parents having been pioneers in opening up that country. They were married in 1873 and lived in Iowa until 1906, when they came to Independence, living here since that time.

A mass meeting of all the people in Independence interested in a gymnasium was called Sunday afternoon at 4 o'clock at the Stone Church. President F. M. Smith was chairman.

The plan under way is to raise \$2,000 immediately to match W. N. Robinson's offer to give dollar for dollar. Two thousand dollars will also be raised by certain Independence business men, making a total of \$6,000.

Twenty team leaders were elected to raise the \$2,000 among the young people between the ages of 15 and 30. Work has begun on the drive.

The Independence woman who left a fur in the Herald office about two weeks ago may have same by calling for it.

Father and Son Banquet

There have been many happy occasions celebrated in the Dining Hall of the Stone Church in Independence, and many times it has been crowded to the doors at parties and dinners and receptions, but never has it been the scene of a pleasanter gathering than that of Tuesday night when 360 men and boys met around the tables there in the first Annual Latter Day Saint Father and Son Banquet of Independence.

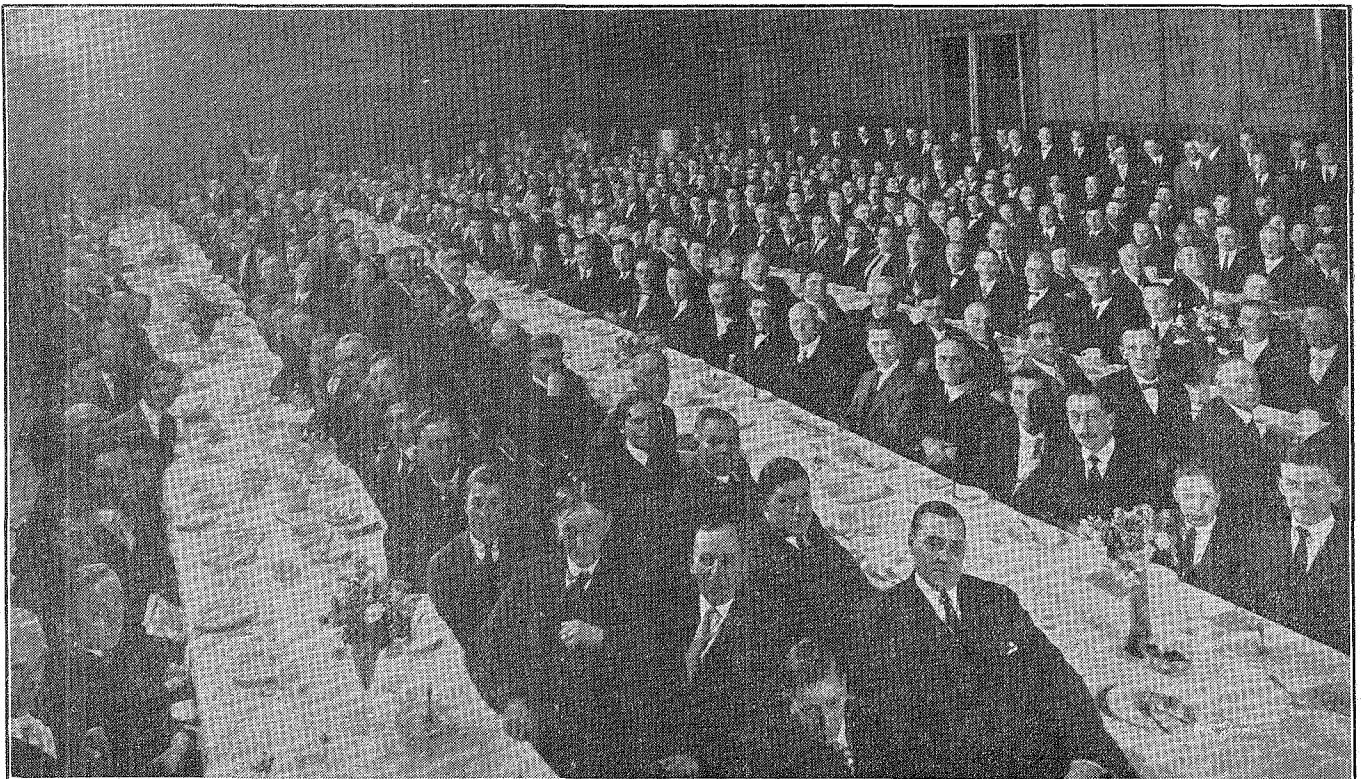
Everything had been planned weeks ahead by a committee of three, Vernon A. Reese, Henry Stahl, and Heman Davis, and long before the night of the dinner every ticket had been bought. At first it was thought that only 250 could be served, but to meet the demand, one hundred additional places were made. When the absolute limit of space had been reached, there were many who could not be taken care of. The invita-

tions were sent only to members of the local priesthood but they were asked to bring either a father, a son, a brother, or a friend and a wide group was represented.

The men met at 6.30 p. m. in the upper auditorium of the Stone Church and there were so many present that it looked like a regular church assembly. Promptly at 6.45 the line formed and marched double file into the Dining Hall, and the five tables, each sixty feet long, were soon surrounded, and not a place left over. Before they were seated Bishop Benjamin R. McGuire offered thanks and from his voice and the thoughts expressed it was evident that more than the usual thanks were in his heart.

The Laurel Club, aided and abetted by Bishop Becker, who always helps carry a heavy part of the load when things are done around the Stone Church, served the dinner in the usual successful manner. Even the chocolate was good, and as one of the boys said, "They had pie a la mode with ice cream." Either the creamed chicken, the ice cream, the spirit of the occasion or some other factor or all of them together, wrought a happy influence over the assemblage, and long before the plates were cleared the banquet had marked itself an event of great importance in our community life. The phonograph played bravely away but soon the voices of the diners themselves could be restrained no longer, and beginning with the song, "Blest be the tie that binds," all the list of favorites were sung enthusiastically, even though several helpings of pie had made such brethren as R. V. Hopkins, Arthur Mills, and S. A. Burgess a little short of breath.

President Elbert A. Smith who was toastmaster of the occasion, and "master" expresses it exactly, for he seems always to know just what and when to say to make people feel happy and at ease, finally got the men calmed down enough to pose for the picture shown here, and then the formal program of the evening began.



FIRST ANNUAL L. D. S. FATHER AND SON BANQUET AT INDEPENDENCE. THREE HUNDRED AND SIXTY WERE PRESENT.

Paul N. Craig had charge of the group singing and later Frank Criley took a hand; both leaders having real success as their chorus responded to a man—or boy.



Benjamin George McGuire, son of Bishop Benjamin R. McGuire and youngest one present at the Father and Son Banquet.

Presiding Patriarch F. A. Smith, with three of his own sons at his side, spoke on the relation of fathers and sons in the church, and made interesting references to his father, the late Alexander H. Smith. His talk was well received and following it, Pastor R. V. Hopkins spoke away from the subject assigned him and his audience eagerly followed him in a recital of his early experiences as a boy when he thought he would run away from home and go down into Missouri to pick strawberries. He finally came to Missouri, but it was years later and to accomplish a far different mission. His narrative, though simply told, and of events that have been in the experience of most all boys, was followed intently by everyone present and he had his audience with him first to last.

Brother Glen Fairbanks next sang a much appreciated solo and following him Brother Walter W. Smith spoke briefly on the question of lineage and the effect of heredity on the lives of the children of church leaders. President Elbert A. had a happy thought in finding out some facts about the assemblage itself. First he asked all those who had fathers holding the priesthood to stand, and fully one hundred and fifty arose. Next those whose grandfathers held the priesthood, and about seventy-five stood up. Twenty signified that they had about great grandfathers who held the priesthood and five boys, Lynn Smith, Elbert A.'s son, Donald Smith, a son of Israel A., Craig Siegfried, and Jack Gardner arose to the call

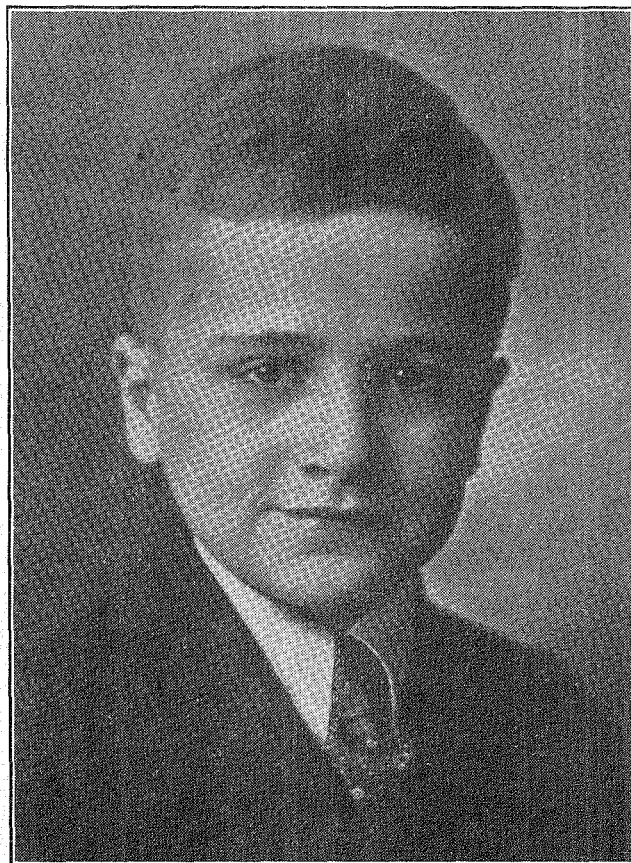
for those having had great-great-grandfathers in the ministry.

Brother I. N. White claimed the honor of being the oldest man present, but his eighty-three years were closely contested by Brother Samuel Siegfried at eighty-two, and Bishop E. L. Kelley in his eightieth year. Perhaps the youngest one present was Benjamin George McGuire who is the pride of his father, Bishop B. R. McGuire. He was born in 1915 and has the distinguishing red hair of his distinguished father, the bishop. From the remarks of the toastmaster it would seem that "Bennie" is also as liberal as his father for he gave up his pie to Benjamin, sr., without a struggle. (The Bishop prevailed on us to say, in his behalf, that it was a fair exchange as his ice cream was transferred to the son.)

Three men were proud in being able to stand up with four sons each. They were Brother George Inman, George A. Gould, and David Reese. Three generations were represented by Samuel, Mark H., and Craig Siegfried; I. N., O. C., and Edmund D. White; and E. L., W. B., and Wendell Kelley.

The concluding speech of the evening was by President F. M. Smith who in his short address came very close to the hearts of his brethren and drew them to him by the simple, earnest expression of his feelings. His subject had been assigned as "Where are our successors?" and President Smith said it seemed strange that he, who had no son of his own, should speak to that subject. However, he said he felt that all present were in a sense his sons, and he joyed with every father present in pride of the fine, manly group of young men and boys who were there to represent the church in its future work.

(Continued on page 1139.)



Joseph Perrine Smith, son of Bishop Israel A. Smith and great-great-grandson of Joseph Smith the father of Joseph the Martyr.

MISCELLANEOUS

Branch Organization at Galesburg, Illinois

At Galesburg, Illinois, December 16. The Saints at Galesburg wish to invite the Saints of the Kewanee District to meet with them on Sunday, December 16, for an all-day meeting; at which time the Galesburg Branch will be organized in the basement of the new church which is now under construction on North Henderson. It is hoped that Apostle John F. Garver will be with us. Bring basket lunch and come and enjoy the day with us. E. R. Davis, president.

Addresses

F. A. Holman, 406 North Thirty-sixth Street, Seattle, Washington.

Orval L. Thompson, 287 Powder House Boulevard, Somerville, Massachusetts.

Conference Notices

Pottawattamie, at Council Bluffs, Iowa, December 13 to 16. The church is at the corner of Glen Avenue and Pierce Street. Conference begins with a program Thursday evening at 8 p. m. Election of officers and receiving of reports will be had. J. A. Gillen is expected to be present, also a department worker. Elsie Lapworth, secretary.

Eastern Oklahoma, at Haileyville, the first Friday and Saturday after the full moon in February, 1924. Mrs. C. F. Hill, secretary, Route 1, Dalby Springs, Texas.

Bricklayers Wanted at Graceland

Wanted: Bricklayers for the gymnasium and convention hall at Graceland College. Give experience, references, and wages wanted. Board and room in Lamoni \$6 per week. Kindly address Graceland College. J. A. Gunsolley.

Our Departed Ones

NELSON.—Ellen V. Nelson was born in Centropolis, May 14, 1922. Died in Mercy Hospital at Kansas City, Missouri, November 13, 1923. Leaves father, mother, one sister, and the grandparents on both sides. Funeral sermon by George Jenkins. Interment in Mound Grove Cemetery.

PERSONNEL AND APPOINTMENTS OF MINISTRY

GENERAL OFFICERS OF THE CHURCH

First Presidency

Frederick M. Smith.
Elbert A. Smith.
Floyd M. McDowell.

Quorum of Twelve

J. A. Gillen.	Clyde F. Ellis.
J. W. Rushton.	John F. Garver.
J. F. Curtis.	D. T. Williams.
P. M. Hanson.	Edmund J. Gleazer.
T. W. Williams.	Roy S. Budd.
M. A. McConley.	F. Henry Edwards.

Presiding Patriarch

Frederick A. Smith.

Presiding Bishopric

Benjamin R. McGuire.
James F. Keir.
Israel A. Smith.

R. S. Salyards, Church Secretary.
P. G. Fairbanks, Assistant Church Secretary.
A. Max Carmichael, Superintendent Department of Sunday School.

Mrs. Dora Glines, Superintendent Department of Women.
S. A. Burgess, Church Historian.
G. Leonard Harrington, M. D., Physician to the Church.

Frank A. Russell, Church Recorder.
Arthur E. McKim, Publicity Agent.
Henry C. Smith, Church Architect.
Albert H. Knowlton, Church Auditor.
Walter W. Smith, Church Librarian.

STAKE OFFICERS

R. V. Hopkins, pastor, Independence.
J. A. Becker, bishop, Independence.
J. A. Tanner, president, Kansas City Stake.
F. B. Blair, bishop, Kansas City Stake.
R. S. Salyards, president, Far West Stake.
J. A. Koehler, bishop, Far West Stake.
D. J. Krahl, president, Holden Stake.
F. A. McWethy, counselor to D. J. Krahl.
W. S. Macrae, counselor to D. J. Krahl.
C. J. Hunt, bishop, Holden Stake.
I. M. Ross, counselor to C. J. Hunt.
Cyril E. Wight, president, Lamoni Stake.
Wilber Prall, counselor to Cyril E. Wight.
A. Carmichael, bishop, Lamoni Stake.
A. J. Yarrington, counselor to A. Carmichael.

GENERAL CONFERENCE APPOINTEES

Allen, Arthur, local, New York District.
Almond, F. B., city missionary, Denver, Colorado.
Anderson, P. T. missionary, Denmark.
Anderson, William, missionary, Southern California District.
Bailey, J. W. A., missionary, Northeastern Missouri District.
Baker, A. M., missionary, Southern Missouri District.
Baldwin, Richard, evangelist, England.
Barmore, A. C., missionary, Victoria District, Australia.
Bath, William, missionary, Western Oklahoma District.
Berve, Amos, local, Nauvoo, Illinois, in charge of historical buildings.
Bishop, James E., local, Youngstown-Sharon District.
Blackmore, John, local, Pittsburg, Kansas.
Booker, Alma, missionary, Southeastern Mission.
Booker, N. L., missionary, Southeastern Mission.
Bootman, W. P., missionary, Arkansas and Louisiana District.
Bronson, Eli, missionary supervisor, Spokane District.
Brown, Bruce E., local, Eastern Colorado District, Colorado Springs, objective.
Bullard, Richard, evangelist, Missouri, except Kansas City Stake.
Burt, E. N., missionary, Northern Michigan District.
Burt, George W., evangelist, Central and Eastern Michigan Districts.
Burton, P. R., missionary, Northwestern Kansas District.
Butterworth, C. A., superannuated.
Carlile, Joshua, evangelist, Nebraska.
Carpenter, C. I., local, Northwestern Kansas District.
Carr, Thomas M., missionary, Isle of Pines.
Case, Hubert, missionary, Central Oklahoma District.
Chase, A. M., local, Fremont District.
Chelline, H. A., local, Eastern Maine District.
Chrestensen, J. C., local, Southern Missouri District.
Christenson, A. H., missionary, Central Oklahoma District.
Christy, W. L., missionary, Southern Wisconsin District.
Clark, Thomas L., missionary, Wheeling and Pittsburgh Districts.
Clifford, C. M., missionary, Nauvoo District.
Cook, M. H., local, referred to Presidency, Twelve, and Bishopric.
Cooper, J. L., local, Northeastern Illinois District.
Corbett, A. J., local, Queensland District, Australia.
Creel, B. F., missionary, Northeastern Nebraska District (Indians).
Crum, Carl, missionary, Montana.
Curtis, E. A., missionary, Kewanee District.
Curtis, J. D., missionary, Eastern Colorado District.
Curtis, T. W., missionary, Far West Stake.
Daniel, G. Scott, local, Nauvoo District, Burlington objective.
D'Arcy, O. L., missionary supervisor, Southern Saskatchewan, Regina objective.
Davey, R. E., missionary, Utah District, Salt Lake City objective.
Davies, E. H., missionary, Victoria District, Australia.
Davis, E. A., local, Eastern Iowa District.
Davis, E. R., local, Kewanee District.

- Davis, James, evangelist, Western and Northern Michigan Districts, and Southern Michigan and Northern Indiana District.
- Davis, J. Arthur, local, Western Colorado District.
- Davis, J. W., missionary, New South Wales, Australia.
- Davis, William, missionary, Eastern Michigan District.
- Doty, B. H., missionary, Chatham District.
- Dowker, D. E., local, Des Moines, Iowa.
- Dutton, J. O., local, Southern Wisconsin District.
- Eggen, John, missionary, Holland.
- Elliott, T. J., local, Northeastern Nebraska District.
- Ellis, W. D., superannuated.
- Erwin, E. A., missionary, Arkansas and Louisiana.
- Etzenhouser, M. A., local, Independence, Missouri.
- Farrell, R. W., local, Holden Stake, Warrensburg objective.
- Farrow, Percy E., missionary, Owen Sound District.
- Farthing, R. J., missionary, Society Islands.
- Finken, E. D., missionary, Virginias.
- Fligg, W. L., missionary, Kansas City Stake.
- Flint, B. C., missionary, Des Moines District.
- Foo, Prescott A., missionary, Hawaiian Territory, Honolulu objective.
- Fry, Charles, bishop, British Isles.
- Fulk, R. L., missionary supervisor, Utah and Idaho.
- Greene, Carl F., missionary, Germany.
- Greene, U. W., evangelist, Iowa.
- Gregory, Fred, missionary, Toronto District.
- Gresty, J. T., evangelist, New South Wales, Australia.
- Grice, J. R., missionary supervisor, Eastern Michigan and Detroit Districts.
- Grice, William, local, Eastern Michigan District.
- Griffiths, G. T., evangelist, Ohio and West Virginia.
- Haden, W. E., missionary, Clinton District.
- Halb, Jacob G., missionary, Northwestern Ohio District.
- Hall, Abel, missionary, British Isles.
- Hansen, N. P., missionary, Denmark.
- Harpe, C. E., missionary, Southwestern Kansas District.
- Harrington, G. E., local, Spring River District.
- Hawkins, C. W., local, Northern California District, San Jose, objective.
- Hawn, O. J., missionary, Southern Indiana District.
- Haworth, W. J., referred to Presidency, Twelve, and Bishopric.
- Higdon, A. T., missionary, Spring River District.
- Higgins, H. A., local, Saint Louis District, Saint Louis objective.
- Hoisington, L., missionary, Switzerland.
- Holloway, L. G., missionary, Lamoni Stake.
- Houghton, L., missionary, Eastern Iowa District.
- Hull, E. B., local, Northern California District, Fresno objective.
- Hunker, E. Y., missionary, Norway.
- Jenkins, George, missionary, Central Nebraska District.
- Johnson, C. O., missionary, Sweden.
- Jones, C. E., local, Seattle and British Columbia Districts, Seattle objective.
- Jones, J. H. N., missionary, New Zealand.
- Karlstrom, A. V., bishop, referred to First Presidency, Twelve, and Presiding Bishopric.
- Kelley, T. C., missionary supervisor, Southeastern Mission.
- Kelley, W. H., missionary, Independence, Missouri.
- Kippe, Alexander, missionary, Germany.
- Knisley, A., missionary, Holden Stake.
- Koehler, H. A., missionary supervisor, London District.
- Koshiway, Jonathan, missionary, Central Oklahoma District, (Indians).
- Kuykendall, G. R., local, Detroit District, Detroit objective.
- Lenox, E. J., local, Northern Wisconsin District.
- Lentell, J. R., missionary supervisor, Des Moines District.
- Levitt, Guy P., missionary, Utah and Idaho.
- Lewis, George, bishop, New South Wales, Queensland, and New Zealand.
- Long, E. E., missionary, Southern Nebraska till May 1, and after September 1; Northern Saskatchewan May 1 to September 1.
- Loving, A. L., missionary, New Zealand, North Island.
- Luff, J., missionary, under direction Presidency and Twelve.
- McDowell, W. A., evangelist, Illinois and Wisconsin.
- Macgregor, Daniel, missionary supervisor, Seattle and British Columbia District.
- Martin, A. C., missionary, Oregon.
- Martin, J. F., evangelist, Illinois and Indiana.
- May, J. Charles, missionary, Southeastern Mission.
- May, Roderick, local, Lees Summit, Missouri.
- Metcalf, J. W., missionary, Southern Indiana.
- Miller, C. Ed., local, Toronto District, Toronto objective.
- Minton, H. V., missionary, Western Maine District.
- Muceus, Peter, missionary, Scandinavia.
- Mussell, F. T., local, Gallands Grove District.
- Neville, W. C., missionary, Youngstown-Sharon and Pittsburgh Districts.
- Newton, Thomas, local, West Virginia.
- Ohlert, E. C., missionary, Switzerland.
- Okerlind, O. W., missionary, Far West Stake.
- Osler, William, local, Alberta.
- Palmer, D. S., missionary, Southwestern Texas.
- Parsons, A. H., local, Independence and Holden Stake.
- Passman, Harry, missionary, Palestine.
- Patterson, William, missionary supervisor, Kirtland District.
- Paxton, J. W., missionary supervisor, Saint Louis District.
- Peisker, E. A. H., missionary, Queensland, Australia.
- Pendleton, S. T., missionary, Central Michigan District.
- Perkins, D. B., local, referred to Presidency, Twelve, and Bishopric.
- Peterson, J. W., missionary, Holden Stake.
- Phillips, A. B., missionary, referred to Presidency, Twelve, and Bishopric.
- Pitt, F. G., evangelist, Kirtland Temple summer months, Southeastern States in winter.
- Postma, William, missionary, Utah.
- Putnam, C. F., missionary supervisor, Pottawattamie and Fremont Districts.
- Pycok, David, local, Toronto District.
- Pycok, James, missionary supervisor, New York District.
- Quick, Lee, missionary, Clinton and Spring River Districts.
- Rannie, E., local, referred to Presidency, Twelve, and Bishopric.
- Rich, C. H., local, Western Maine, Stonington objective.
- Richards, G. T., missionary, Eastern Michigan District.
- Riley, J. T., missionary, Arkansas and Louisiana Districts.
- Robertson, E. F., local, Northeastern Missouri District.
- Robinson, A. V., missionary, Northern New South Wales District.
- Roble, G. W., missionary supervisor, Winnipeg District, Winnipeg objective.
- Rogers, Keith, missionary, Eastern Colorado District.
- Ruch, V. D., missionary, Norway.
- Russell, R. C., evangelist, Detroit, Chatham, and London Districts.
- Savage, H. W., missionary, Southern California District.
- Scharfenberg, Charles, missionary, referred to Presidency, Twelve, and Bishopric.
- Shakespeare, W. E., missionary, North Dakota and Minnesota Districts.
- Sheehy, J. F., local, Cameron, Missouri.
- Shields, John, evangelist, Ontario.
- Shower, J. D., missionary, Southern Ohio District.
- Silvers, A. C., missionary, Western Michigan District.
- Simmons, S. W., superannuated.
- Smith, J. Charles, missionary supervisor, Little Sioux till May 1, and after September 1; Alberta (Calgary objective) May 1 to September 1.
- Smith, H. O., evangelist, Minnesota, North Dakota, Saskatchewan, and Manitoba.
- Smith, I. M., evangelist, Holden Stake.
- Smith, S. S., missionary, Central Texas.
- Smith, W. A., missionary, Gallands Grove District.
- Smolney, John, missionary, Germany.
- Sorden, D. B., missionary, referred to Presidency, Twelve, and Bishopric.
- Sparling, Henry, missionary, Southern Illinois District.
- Sparling, William, local, Eastern Oklahoma District.
- Stead, J. D., missionary, Northeastern Kansas District.
- Stoff, A. E., local, New York and Philadelphia District, Philadelphia objective.
- Stone, A. E., evangelist, Pennsylvania and New York States.
- St. John, S. G., missionary, Owen Sound District.
- Thompson, O. L., missionary, Southern New England District.
- Thorburn, G. W., missionary supervisor, Montana.
- Tomlinson, G. C., missionary, Central Michigan District.
- Tucker, D. E., superannuated.
- Twombly, Samuel, local, Northeastern Kansas District.
- Ulrich, E. L., missionary, Central Illinois District.
- Umphrey, Matthew, local, Central Michigan District.

Vanderwood, J. E., local, Kentucky and Tennessee District.
Vaughan, W. J., missionary, Southern New South Wales District.

Velt, H. I., missionary, South Australia.
Veenstra, F., missionary, Utah.
Walters, R. T., superannuated.
Weaver, R. D., missionary, Holden Stake.
Wells, G. R., local, Southern Nebraska District.
White, Ammon, evangelist, Kansas City Stake and Kansas.
Whiting, Birch, local, Northern Saskatchewan.
Wildermuth, J. E., missionary supervisor, Northeastern Illinois.

Wildermuth, L. O., missionary, Northern Wisconsin.
Williams, D. J., local, Hawaii Territory.
Williams, Thomas S., local, Southwestern Kansas District, Wichita objective.

Winegar, H. E., missionary supervisor, Eastern Oklahoma District.

Wipper, F. F., missionary supervisor, Southern Michigan and Northern Indiana District.

Wirebaugh, W. R., missionary, New York and Philadelphia District.

Wixom, G. H., missionary, Northern California District.
Yates, James E., missionary, Western Colorado District.

Radio Flashes

Omaha Saints to Give Radio Program

OMAHA, NEBRASKA, November 22.—The sermon given by President Frederick M. Smith some time ago over broadcasting station W A O W, Omaha, Nebraska, reached such a large number of people that it was decided to give another program Sunday, December 2, at 9 p. m., and President Smith consented to give another lecture, which will be on "Stewardships." The program follows:

Mixed quartet; "Hosanna," by Dykes.

Soprano, Nelle Atkinson Kelley.

Contralto, Mrs. Paul S. Fleming.

Tenor, Harry Greenway.

Bass, Roland W. Scott.

Piano solo: "Shadow dance," by MacDowell.

Madeline Scott.

Tenor solo: "The almighty God hath spoken," by Lincoln Case.

Harry Greenway.

Violin solo: Selected.

Helen Williams.

Vocal solo: "A little while."

Doris Frederick.

Instrumental, Baritone: "The palms."

Ned Reeves.

Quartet: "God is marshaling his army."

Piano solo: "To a water lily," by MacDowell.

Madeline Scott.

Vocal Duet: "Lead us, our Father."

Mrs. Paul S. Fleming.

Roland W. Scott.

Invocation: Reverend T. J. Elliott.

Vocal solo: "Ninety-first psalm," MacDermid.

Nelle Atkinson Kelley.

Sermon: "Stewardships the ideal, in practice."

President Frederick M. Smith.

Quartet: "I saw another angel fly."

Violin: Selected.

Helen Williams.

Soprano solo: "Thou wilt keep him in perfect peace," Lincoln Case.

Nelle Atkinson Kelley.

Instrumental, Baritone: Selected.

Ned S. Reeves.

Quartet: "Abide with me."

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

EDITORIAL:	
Thanksgiving Day	1117
What Shall We Do to Save the Church	1118
Blue Pencil Notes	1120
ORIGINAL ARTICLES:	
Our Church Courts, by R. T. Cooper	1122
EDUCATIONAL:	
Founding a Family, by Mrs. Ida Etzenhouser	1127
DEPARTMENTAL:	
Support of the Missionaries, by B. R. McGuire	1130
Sanitarium Gift Day	1131
LETTERS AND NEWS	1131
MISCELLANEOUS	1137

Soprano solo: "Fear not ye, O Israel."

Doris Frederick.

Baritone solo: "The day is ended," Bartlett.

Roland W. Scott.

Violin Obbligato by Helen Williams.

Benediction: Reverend T. J. Elliott.

K F I X

Broadcasted by the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

The regular program for the week will be:

11.00 a. m. Sunday, preaching service, Stone Church.

7.30 p. m. Sunday, musical.

8.00 p. m. Sunday, preaching service, Stone Church.

9.00 p. m. Tuesday, musical and educational talk.

9.00 p. m. Thursday, musical and educational talk.

FATHER AND SON BANQUET

(Continued from page 1136.)

President Smith said he labored that the coming generation might be qualified by their environment and training to go ahead and make a nearer approach to the Zionie goal than their fathers had been able to do. He plead for help in making sure the progress of the oncoming generation by providing means of education and training. That Zion may have raised up to her defense a multitude of young people, eager of heart and trained of mind to carry on the great work.

At the conclusion of the program many were loath to leave and already the men are saying, "Why not give a mother and daughter banquet?" No one knows what kind of a stew the men could cook, but a lot of them are willing to try on such an occasion as this. It's hard to vision Elbert A. in a cook's cap and Bishop McGuire juggling a tray, but they say they're willing. If the fellowship of mothers and daughters were to be anything equal to the spirit of the men and boys, as awakened and expressed at this banquet, surely a great good were lost by not arranging for it—let the eats be the worst, and a wonder to see!

Pittsburg Branch in Publicity Work

PITTSBURG, KANSAS, October 28.—The branch at this place has enrolled two hundred twelve members. It is a town of about 220,000.

The publicity agent of the branch has made recent efforts to place church tracts in the four railroad depots of the city, but so far has been unable to obtain permission from the railroads. The two daily newspapers, however, have been friendly toward the publicity efforts, allotting space in the papers for a weekly report of church activities.

SPECIAL LOW-PRICED Big Print Bible Sale

We have made favorable arrangements with the Publishers, whereby we are enabled to supply the latest and best Teachers' Bible at a small advance over factory cost, and we do not hesitate to state that this is the best value at the price anywhere.

A Genuine HOLMAN Self-Pronouncing Teachers' Bible

No. 9418. Durably Bound in Morocco Grain Semble Leather (looks real and wears better than cheap leather), overlapping covers, round corners, carmine under pure gold edges, gold titles, also silk head bands and purple silk marker. **Publisher's Subscription Price, \$7.50.** **Our Special Price, Postpaid 3.95**

No. 9624R. Red Letter Edition, same Bible as 9418 with the Words of our Saviour printed in Red and bound in Seal Grain Genuine Leather Binding. **Publisher's Subscription Price, \$9.50.** **Our Special Price, Postpaid 4.95**

This Self-Pronouncing Teachers' Bible is printed on Fine White Paper from the sharpest, cleanest and clearest LARGE Bourgeois Type made. Easier to read than any other Large Type Bible, with durable binding, divinity circuit (overlapping edges), extra grained lining, silk head band, will not break in the back, is very flexible, has round corners, with red under gold edges; is furnished with a purple Marker, and contains New Copyrighted Helps to the Study of the Bible (not the old Teachers' Helps, which have been discarded years ago, being out of date) revised to date by Rev. F. N. Peloubet, D.D., author of Select Notes on the International Lessons, etc., etc., consisting of

including also a carefully Systematized Table for Daily Devotional Bible Reading arranged on three different methods, by following either of which the Bible may be read through in a year, also A Family Register for Marriages, Births and Deaths, with Presentation Page in colors as an added convenience where the Bible is desired for a gift, A Pictorial Pilgrimage Through Bible Lands, consisting of a series of full-page photographic reproductions of the most notable places mentioned in the Scripture Narrative from Genesis to Revelation, a historical sketch accompanying each illustration.

Self-Pronouncing Bible Dictionary. The Dictionary is made attractive by 150 illustrations which are suggested by the text, and which serve to elucidate and impress it on the memory. Every Bible proper name and the names of all natural objects requiring explanation are followed by **Definitions and References.** a translation in English of its original. The definitions are concise and pointed, yet ample for good understanding. Besides meanings and explanations, they locate by references the subjects, objects and occurrences in the text.

Treasury of Biblical Information. The latest compendium of essential things which every reader of the Bible needs to know, such as the Chronology of the Old and of the New Testaments, Tables of Money, Weights and Measures, Jewish Calendar, Table of Easter Days, giving the dates on which Easter occurs for twenty-eight years, etc., etc., all arranged in the most usable and attractive forms.

A New Series of Maps. The latest, the clearest, the most beautiful colored Maps of any Bible Helps; a selection of those most used, with some special Maps, embodying the results of the most recent explorations.

In addition to the above these helps contain:

A Practical Comparative Concordance, with nearly 50,000 references; more than twice the number contained in any other edition.

Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible readers.

NOTE.—For 1.00 additional, we will furnish our Patent Thumb Index Edition and stamp name in pure gold on outside cover of book.

Chapter Headings on outside corner of each page make the Bible Self-Indexed.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

ST. MATTHEW, 5.

Christ's sermon on the mount.¹

15 ^a The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

16 ^b The people which sat in darkness saw great light; and to them which sat in the region and shadow

A. D. 31.

¹ Is. 9. 1, 2.

² Is. 42. 7.

Luke 2. 32.

^m Mark 1. 14.

15.

ⁿ ch. 3. 2;

^o Mark 2. 16.

17, 18.

2 And he opened his mouth, and taught them, saying,

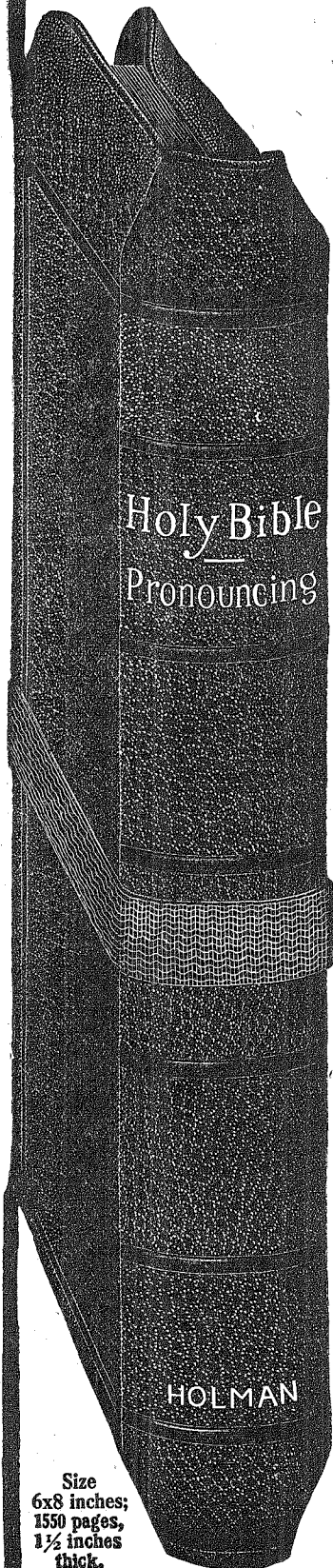
3 ^b Blessed are the poor in spirits for their is the kingdom of heaven.

4 ^c Blessed are they that mourn: for they shall be comforted.

5 ^d Blessed are the meek: for ^e they

Take our word and ORDER TO-DAY. You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

HERALD PUBLISHING HOUSE
Independence, Missouri



Size
6x8 inches;
1550 pages,
1½ inches
thick.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, December 5, 1923

Number 49

EDITORIAL

A Visit to the Detroit District Conference

It was my good fortune to attend the Detroit district conference held at Flint, Michigan, November 10 and 11. I was met at the depot in Flint by Elder Matthew W. Liston. He informed me that he had a great surprise in store and inquired solicitously if I had seen the morning papers. Immediately, naturally, there began a process of speculation. Could it be that some rich relative had died and left a fortune? A hasty review of the family roster dispelled all fears on that score. Andrew Carnegie declared it a disgrace to die rich. Our family has a spotless record. Could it be that the mayor was to meet us, or perhaps the city band? No, it was much better than that. Hoxie was in town, and we were to have breakfast with him. The last I had seen of Hoxie he was pouring the oil of song on the troubled waters of General Conference.

The Saturday business meetings of the conference passed off in an orderly and pleasant manner under the able direction of the district presidency, Elders Kenneth H. Green, Matthew W. Liston, and Brother Fred T. Harder—Brother Green occupying the chair. All business was done with dispatch and in an admirable and Saintly manner, quite without friction. The evening was very profitably occupied by Sister Dora Glines with her helpers of the Women's Department.

Sunday was a busy day. They do not observe union hours in Flint during district conference. The services began at eight in the morning and ended at nine o'clock in the evening, with dinner and supper served in the basement of the church free to all in attendance. The church proved quite inadequate to house the congregation, but fortunately the city board of education had kindly loaned the use of the assembly room in a large brick school-house just across the street from the church, so that during most of the day there were two congregations carrying on different activities.

About two hundred young people assembled in the school auditorium for prayer service at eight o'clock Sunday morning. This we considered a

wonderfully fine showing for an eight o'clock Sunday prayer meeting, and certainly it was a soul-reviving, spiritual feast. During the course of the service the young people all stood to join in this pledge, "I promise to serve God and the church, and to live a clean and useful life." They remained standing while Brother Hoxie led in the Consecration song, and afterward a prayer of blessing was asked upon their pledge. Without doubt many of the young people at that meeting will look back to it as a monument in their lives. At the same hour the older people met in the church for prayer and enjoyed a very spiritual meeting. Prayer meeting was succeeded in the church by Sunday school services until noon, while in the school building there was a priesthood and ordination meeting, at which time we had the opportunity to address a very large gathering of the priesthood.

Hastening from the assembly room of the school-house to the near-by church we were in time for the closing exercises of the Sunday school, and standing in line with Brother Hoxie and Sister Glines, had the pleasure to shake hands with each member of the school as they filed past the altar to deposit their Sunday offering. We felt ourselves looking into the eyes of the future church. They were honest eyes. We do not greatly fear for the future. We trust the children and young people of the church, with the guidance of the Holy Spirit, to find their way to the truth. They will make mistakes—but probably no more than we older ones have made—shall I say, are making?

The afternoon and evening were devoted to community singing under the leadership of Brethren Hoxie and Liston, to choir and orchestral numbers well rendered by the musical forces of the district, and to sermons, upon which the writer was given a monopoly. If the degree of the Spirit poured out at those meetings is a portent for the year to come, it will be a very happy year; and if the character of this district conference, the enthusiasm, the joy, the consecration, the spiritual power are typical of the conferences being held throughout the church, there can be no question that the church will go forward. The people of that district went from that conference prepared to work.

We greatly enjoyed the hospitality of the Flint people. Flint has a hard name, but a very soft heart, and her generous treatment of the visiting Saints was greatly appreciated. The writer was domiciled at the home of Elder Matthew Liston. Brother Liston was formerly in the mission field and hopes again to return when finances and other matters involved are propitious. In the meantime he is not idle. Besides his secular employment he has a finger in many of the municipal affairs of the city, is a member of the district presidency, also a branch worker, having place on the branch building committee. He is trying to break himself of the habit of sleep, but old habits are hard to break and he is still forced to quit work and go to bed a few hours each night. Flint has three congregations meeting in three church buildings; but all under one branch organization with one central administration, Brother Du Rose president. The plan seems to be working excellently. They are one people, instead of three or more (as is too often the case where our forces are divided in large cities). An amusing incident occurred recently. A wealthy man died, leaving a bequest of one hundred dollars to each church in Flint. Brother Liston waited upon the probate judge and said, "What troubles us is whether we are entitled to three hundred dollars or only to one hundred. We want only that which is right." The judge replied, "You have but one organization?" "Yes." "But you have three church buildings?" "Correct." "And you have three pastors?" "Yes." "Well, only one more question: Could you *use* three hundred dollars?" Guess the answer. Those who cannot guess should hire some competent guide to take them in when the clouds begin to gather.

On Monday afternoon, in company with Brother Hoxie, and Elders John R. Grice and Matthew W. Liston, we drove from Flint to Detroit, a distance of about sixty miles, in Brother Grice's Ford. Brother Grice is an excellent driver, and being a missionary, has studied economy. He saves a great deal of wear on tires by using only two at a time on curves. In addition to the passengers, the little Ford was well laden with suitcases and other baggage and seemed to bulge with importance as though on some great errand. We had a very pleasant trip indeed. Brethren Grice and Liston bear quite a striking resemblance one to the other and are often mistaken one for the other. However, a good sister meeting Brother Liston said, "I am glad that at last I have you two men straightened out so I can always tell you apart. You are looking fine, Brother Grice." Brother Hoxie and I were less easily confused—he carried a violin. While I seemed to be associated in some way with the Blue Pencil. Brother Hoxie is

giving out a great deal of good advice to those studying music, so I might say a few words to those who have inquired as to the kind of Blue Pencil used in Blue Pencil Notes. Really, it does not matter particularly what make of blue pencil you use. Only it should not be too hard; and it should not be too soft. It should be well sharpened—but not too sharp. It should be well balanced. Above all it should be true blue, but not too blue. The rest is easy. As to Brother Hoxie's violin, it is an educated and traveled instrument. It has picked up the murmur of the waves along Cape Cod, a little of the thunder of Niagara Falls, the whisper of the winds over Hill Cumorah, the melody of the songs that the Saints sing in Zion, and now a little fire from Flint. In Hoxie's hands it would charm the birds out of the trees and make them ashamed to sing after they had returned to their perch. But like all musicians, this wonderful instrument is very temperamental and will not play thus for anyone but Hoxie. In my hands it might well charm only the crows and blue-jays.

We reached Detroit slightly before the hour for evening service, and after dining with Brother and Sister Bishop Blair at the home of Brother and Sister Stephen Smith, we repaired to the First Church in Detroit. Here we found the chapel crowded nearly to its capacity. We were joined in this service by Bishop I. A. Smith, who had been in Port Huron on some church business, also by Sister Dora Glines, who has been visiting various branches in Michigan. Again at this evening hour in the city of Detroit we felt to rejoice under the warming, enlightening, ennobling power of the Holy Spirit, which enabled us to declare the word of God to the good Saints at that place. The hospitality and cordial friendliness of the Detroit Saints will not soon be forgotten.

Detroit, too, has a consolidated membership and working force. There were formerly five branches, if we remember correctly. Now there is but the one branch—one people with one organization and one purpose. There are different meeting places and each congregation has its own pastor and working force, but all under one administration, Elder G. R. Kuykendall being the president. Thus the power of our people at that place can be directed in a concerted manner toward any desired goal. Competition and working at cross purposes is largely eliminated. The plan seems to be working well. If any should desire to correspond concerning methods used in church cooperation mentioned above, we shall be glad to put them in touch with the authorities at Flint, Detroit, Council Bluffs, and other points where similar plans may be in operation.

ELBERT A. SMITH.

Love of Contest

During a recent festival held in Kansas City, Missouri, a rodeo, or sort of Wild West show was one of the features of the celebration. Nearly twenty thousand dollars was expended upon the production of this show, while the gate receipts fell several thousands short of covering expenses. This does not necessarily indicate that the public has become less interested in rodeos, because the attendance was necessarily large as it was. However, there is a hopeful element to be gleaned from the report of the financial failure of this feature.

The humane societies for the protection of animal life are interested in the possible decline of the interest in rodeos, but their vigorous action in combatting these shows has not lessened.

The American Humane Association at an international conference held in New York, October 22 to 27, adopted a resolution taking a stand against rodeos and calling upon local humane societies to continue their efforts to stop the cruelties which accompany such performances.

The resolution followed a discussion of the treatment accorded animals in these Wild West shows. It is not unusual for steers to be dehorned, legs and necks broken, and bodies otherwise mutilated in the gentle art of steer-roping and bulldogging stunts, according to the information revealed. In literature on the subject the humane society says:

Cruelly to torture, maul about, and maim terrified animals for the delectation of a morbid crowd is about the last word in a degrading spectacle. To class as heroes the men who indulge a desire for notoriety in such acts is to cheapen true heroism while it encourages disregard for human life. Our debt to animals and our obligation to the youth of the Nation forbid such wholesale and unnecessary abuse of these creatures below us in the name of amusement.

There is a reason behind everything if it can only be found. There is certainly some reason for the demand the public makes upon rodeos. It will be found that all classes of society are deeply interested in forms of contest involving skill and chance, especially where the danger or risk is great. Everybody, or nearly so, will stop to watch a street fight, and the same people would witness a bull fight if the opportunity afforded or sense of respectability allowed. Our sympathetic natures, which are developed socially, might recoil from witnessing a contest where mere physical harm was the object, but this is soon lost in the absorbing fascination of the struggle, especially where skill is involved.

This gratification at watching a struggle may be traced to the primitive instincts of man when the struggle for food and rivalry for mates played so prominent a part in the lives of men. Civilization seems to have placed but a crust upon our emotions,

for they break through at the most unexpected times and manifest themselves in the most unusual ways.

Bull fighting, dog and cock fighting, rodeos, and prize fights are but things contrived to afford an opportunity to gratify the interest in conflict. The spectator has, by suggestion, emotional reactions analogous to those of the combatant, but without personal danger.

Here lies the reason for the conflicts that we tolerate and even support. But the reason scarcely justifies our actions in this day and age of civilization. Conflict and the love of it can be provided for in many ways without evidences of barbarism which are apparent in such things as rodeos and bull fights.

A Bright Prospectus

Pastoral letters which have been appearing in the *HERALD* have a decided tone of encouragement this year. As the missionaries and other General Conference appointees are reaching their fields, they express satisfaction at the bright prospect of a successful year. The field is ripe for the harvest, they believe, and undaunted in spirit they are throwing themselves heart and soul into the work.

One brother upon entering this field has addressed his district coworkers as follows:

I am sure that all who attended the late General Conference went home feeling that better days were ahead of the church. While we were made to realize that we were lacking in many ways, yet when the Spirit of God came "of a sudden" nothing seemed impossible. So may God help us all, that we shall not love the world nor what it can offer, but may we love to come out of the world and work as children of God, that Zion may prosper and grow, not only in the land of Zion and the stakes, but may we as children of the kingdom, out in this district, draw very near to God and each other in our work.

Another missionary says in a determined manner:

Never in my experience was my faith in God and his work more firm, or my hope more bright, than at the present time, and I enter the field with the determination to do all I can to make this a very successful year.

With faith and desire to work, as has been expressed by these brothers, how can there be anything but a great year for the church in the missionary field? The same spirit of confidence in success and joy in service is permeating many throughout the entire church. From many quarters there comes the sound of renewed life and hope. Saints are awakening to a sense of responsibility in the affairs of the church. They are taking hold of the cart wheel and lending their strength to the united effort to push it on to victory. This has found expression in several slogans taken up by the members of the various districts:

(Continued on page 1144.)

Radio Flashes

GLENMORA, LOUISIANA.—Pick you up every night that you are in the air. Your music is fine. Keep it up.—L. T. E.

SPRINGFIELD, OHIO.—Enjoyed concert, also lecture of Elder Ellis of South Sea Islands, which was very interesting. Thanking you.—H. W. H.

WILMINGTON, DELAWARE.—I received your station on the 27th at 10.55 (Eastern time). The number by George Anway entitled, "Mother Machree," was very fine. I also listened to part of the talk on the South Sea Islands by Clyde Ellis. Please verify.—D. A. E.

HAWKINSVILLE, GEORGIA.—Enjoyed your program last night very much. Your signals were loud and clear on loud speaker.—H. L. N.

KOKOMO, INDIANA.—We heard your program last evening and the talk on the South Sea Islands was excellent. The musical numbers came in perfectly and were very much enjoyed by all of us. Could hear them in every room in the house.—C. N.

SAINT OLAF, IOWA.—Your program came through clearly last night November 27th. Just recently we have been able to pick you up and from now on will listen regularly for you. I am an isolated member of the church and am personally acquainted with some of your artists, so I surely enjoy your programs. I wish to congratulate through you those who took part last night, especially Mrs. Israel Smith, who will remember me.—A. S. W.

ROCK ISLAND, ILLINOIS.—Your programs are enjoyed very much here in Rock Island, and we wish to compliment you on your type of program and also on the clarity and volume of your signals.—B. R.

PORT COLBORNE, ONTARIO.—Just been listening to your Sunday evening services from K F I X. The parson talked about the relation of the church to society, business, etc., and also for money, especially ten per cent of your increase. Well, I hope the church makes a better job of the world the next two thousand years, than it has the past two thousand.

(Continued from page 1143.)

"A praying year; double our Christmas offering; and double our tithing."

Again the slogan takes form, repeating the sentiments in the one above:

"Every man a steward, and a doubling of the tithes and offerings of the district this year."

As the pastoral letters come in, more slogans are being added to those already mentioned, and more expressions of consecration to God's work are placed beside the others.

Can the membership in general but catch the spirit evidenced in the sayings of the ministry, great will be the harvest of the field during the coming year.

I heard your station several times before and it comes in good.—H. J. M.

COGSWELL, NORTH DAKOTA.—Your program received just splendid on a one tube set. Enjoy your programs very much and think they can't be beat. Please send your broadcasting schedule.—C. J. W.

CANON CITY, COLORADO.—Hear you just fine, nights you are on the air, especially your Sunday night programs of sermons. Sure is fine, thank you very much. Would appreciate a program of your sending hours.—F. S. J.

RAVENWOOD, MISSOURI.—Your program came in very plain Sunday evening over the loud speaker and we enjoyed it very much. The sermon was very much enjoyed. One of the young boys of our branch said he could listen all night to a sermon like that. Tell Emma Snead I certainly enjoyed her violin music. I could just see her as she looked when she played for the broadcasting programs at Grace-land last year. Five families of the Saints have radio sets at this place, and you can rest assured that we are all eager for your programs. Many of them here wanted me to tell you that they would like to hear more of our old church songs sung by a quartet. Last Sunday was the first program we had heard, our outfit just having been installed. Anxiously awaiting your next programs.—Miss F. G.

WAUKEGAN, ILLINOIS.—I picked up your station to-night, clear and strong. Would like your schedule. I once lived in Independence and would like to hear your programs.—E. B. S.

LAKE PLACID, NEW YORK.—The reception from your station last night was very loud and clear. We enjoyed your music and singing numbers and hope you will be able to have more of this very fine violin music.—H. R. T.

WHITINSVILLE, MASSACHUSETTS.—Your radio program of last night received very clearly.—D. L. O.

THURMAN, IOWA.—Received your signals very plain and enjoyed the L. D. S. Band concert, as well as the good sermon by Doctor Walter W. Smith.—W. L.

PICKER, OKLAHOMA.—You came in extra strong and clear. Many thanks for the program. Mrs. French was wonderful! We shall wait and watch for your programs from now on.—C. E. H.

K F I X

Broadcasted by the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

11.00 a. m. Sunday, December 9, preaching service at Stone Church. Speaker Apostle E. J. Gleazer.

7.30 p. m. Sunday December 9, musical program. Radio sermon by President Frederick M. Smith.

9.00 p. m. Tuesday, December 11, musical program and educational talk.

9.00 p. m. Thursday, December 11, musical program and educational talk.

DEPARTMENTAL

What Shall We Tithe?

By Benjamin R. McGuire, Presiding Bishop

During the year a brother bought \$5 worth of books and spent \$15 for Christmas presents. Should these be tithed? Suppose this question is answered correctly and satisfactorily, will that help this brother to decide for himself whether insurance or hygienic supplies should or should not be tithed? However, if we can once comprehend the principle upon which the whole law rests, it at once becomes the criterion for solving and simplifying all other questions which may arise.

As a step towards reaching common ground the Family Budget Book which is being sold by the Herald Publishing House has been arranged into three classifications. Expenditures under class one (1) are for items which represent an increase in one's net worth, or at least are not part of one's necessary living expenses and "should not be deducted from income in determining the tithable increase." Class two (2) are for such items as in most instances would be a part of one's necessary living expenses and hence "may be deducted from income." Class three (3) covers items which are between these two. No one can dogmatically say that these are in every instance or are not to be tithed, hence "each individual must decide for himself whether or not these are necessary living ex-

OPERATING CLASS I	FOOD	CLOTHING	INVESTMENT	HEALTH	GENERAL DE- VELOPMENT
			Property Payments Furniture Savings Bonds		Books Magazines Higher Education Social Athletics Tithing Collections Gifts Charity
CLASS II					
Rent Taxes Insurance Interest Water Gas Light Fuel Ice Household Supplies Painting Papering	Dairy products Cereals Meat Fish Eggs Groceries Fruit Vegetables	Including Cleaning Pressing Dyeing Repairing Dressmaking		Doctor Dentist Drugs Hygienic Supplies	
CLASS III					
Transportation Laundry Help Telephone Stationery Postage Papers					Lectures Vacation

It should be remembered that the church is like a net cast into the sea which gathers of every kind. Some observe only the letter of the law and are quick to project their methods and manner of observing its details upon every other member. This is very likely to produce strife and confusion. Christ did not see fit to condescend to minute particulars in setting forth the gospel laws. The office work of the Holy Ghost is to teach us the mysteries of the kingdom and show us things to come.

penses." As listed in the Budget Book these items appear in the chart above.

It must be apparent to all that no yardstick can be laid down to determine the answer to all tithing questions with a mathematical precision. Man's first duty, according to the record, was to exercise the right of choice. It is typical of the gospel that man should decide for himself, should exercise his own discretion and free agency in all of its aspects. In the liberty of the gospel we have been emanci-

pated from the "Thou shalt" and "Thou shalt not" of the old law.

A sister wrote to us recently asking if she should list under "necessary living expenses" in her Annual Tithing Report, carfare to and from work, and stationery and postage for business correspondence. We answered in the affirmative. Yet we can see where some carfare would not come under this classification. The same may be true of the other items when not modified. But as here modified these are obviously a proper deduction from one's income and as a consequence would decrease the tithable increase accordingly. Let us therefore remember that the "letter killeth but the spirit giveth life."

Christmas Presents

By James F. Keir

At this season of the year it is quite natural that our minds should be directed toward this subject. From the days of our childhood we have looked forward to the holiday season as a time when we could in a material way demonstrate our love for our friends by giving. We should not underestimate the value of giving, for it is a divine attribute. "God so loved that he gave." It has the tendency to curb selfishness and to establish more tender and affectionate relations between man and man. We should not give in the hope that another will give to us, for to do so in this spirit robs the giving of the value it would otherwise return to us. What we give should not be worthless or shoddy but should be of that character that would be useful to and appreciated by the recipient. Millions of dollars are spent annually in cheap toys which give but momentary pleasure to a child and to-morrow are tossed aside because the child has tired of or broken them.

With the needs of the Lord's work looming up before us, with the cry from every district to send us more missionaries ringing in our ears, with the consciousness that the church has had to borrow thousands of dollars during the last three years that will have to be paid back, and with the realization that the power to accomplish big things lies in your hands, I come to you at this time with an appeal that this year in your giving you take into consideration the needs of the Lord Jesus Christ and his church.

Suppose you call your family together, every one of them, and talk over the question which we are here discussing and then determine what your Christmas program of giving will be.

The church is expecting that by next General Conference an auditorium will be built. The money to do this has been placed in the hands of the Presiding Bishop, but during the financial distress of the

past three years it was necessary, and with the concurrence of the Joint Council of Presidency, Twelve, and Bishopric, the cash in special funds was transferred to general funds and certain securities which we had in general funds, such as mortgages, etc., instead of the cash, were transferred to special funds. The time has now come for the Saints to place in the general funds through the channel of tithes, surplus, and free will offering or loans a sufficient amount to make possible the retransfer of the cash to the fund to which it belongs.

The ability of the church to raise this amount this year in addition to the regular tithes will be more readily appreciated when we remind you that we have a membership of about 100,000. If only one tenth of them would put forth just a little extra effort this year and contribute as a free will offering \$50 each it would amount to \$450,000, or if 20,000 contributed one half as much it would mean half a million dollars. God can accomplish big things with only a few fully consecrated men and women—remember the triumph of Gideon.

Now, dear Saints, remember that the Presiding Bishopric has no magic way of raising this money. It can only come from you either as a gift or as loan and knowing that thousands of dollars will be spent at the holiday season we have come to you and made this straightforward appeal, with a prayer on our lips that God will move upon you to sense the situation as we do and to put it in your heart to be one of the many who shall make possible the raising of this fund. It can be done. God has blessed our efforts heretofore and we have faith to believe that he will not fail us now. You can be one of Gideon's favored band.

Plan your Christmas giving now and remember the needs of the Lord's work.

(Excerpt from letter of Elder H. A. Koehler, to the Quorum of Twelve, Stratford, Ontario, October 30, 1923.)

I believe the harmony engendered into the atmosphere during the concluding services of General Conference will do much in laying down a working basis for the coming year.

Elder W. C. Neville writes: "I was very much pleased as to how the conference turned out, that is, with the wonderful outpouring of God's Holy Spirit, and feel that I should enter into my work with more zeal and a greater confidence in the men of the church. Surely the Lord loves his church."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Indians Object to Use of Tobacco

By S. A. Burgess

Tobacco was introduced in Europe after the discovery of America. It was doubtless first used by the American Indian. It is therefore of interest to note the statement, "No Indian minister, or elder, or member of the Presbyterian church among the Northwest Indians ever touches tobacco."

When a meeting of the presbytery was held in one of the Indian churches in that section, it was related that the missionary said to the Indians, "It is customary when the presbytery meets with the church to invite the visiting elders to distribute the elements of the communion."

To this an Indian elder replied, "Missionary, the communion is a holy thing. We cannot endure to have it touched by unholy hands. Some of the white elders use tobacco, and we are not willing to take the risk of having men who use tobacco assist at the communion."

On the other hand, A. M. Young, in the *Tobacco Record*, reports that a woman erected a large building in the South for aged and poor Baptist ministers, but after the home was opened very few applied. An investigation was made and many needy ministers interviewed. The reply was that:

It was learned that these ministers would not accept, much as they needed the protection of this foundation, because they would not give up their smoking. After careful consideration the lady withdrew this rule, and the home was immediately filled.

The above is quoted from *Liahona*, November 6, 1923. Since ministers of other churches so freely use tobacco, it is of interest to note the position taken by our own church. The Word of Wisdom, Doctrine and Covenants 86 states, clearly that tobacco is good for bruises and sick cattle only.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.—Doctrine and Covenants 86: 1.

Again in 1887 the ministry were admonished:

Avoid the use of tobacco and be not addicted to strong drinks in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 3.

But the church had already passed several resolutions from time to time on this subject, and has since, under the direction of the above command, passed three more.

General Conference resolution adopted September 13, 1878:

No. 217. That this body declares that the use of tobacco is expensive, injurious, and filthy, and that it should be discouraged by the ministry.

General Conference resolution adopted April 13, 1881:

No. 235. That this conference discourage the use of tobacco, and of strong drinks, as a beverage, by the church, and especially by the ministry.

General Conference resolution adopted April 11, 1888:

No. 329. Whereas, The Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, In all our appointments we ought to show respect unto said counsel. Therefore, resolved, that henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

General Conference resolution adopted April 13, 1892:

No. 362. Whereas, The Quorum of the Twelve deem it wisdom to appoint none as church missionaries who do not honor the Lord in "avoiding the use of tobacco," etc., as enjoined in the revelation of April, 1887, and

Whereas, branch, and especially district presidents, are important church servants, therefore be it

Resolved, That we do respectfully call the attention of all Saints to the propriety of observing the example of the Twelve in appointing such officers, especially where others equally competent are available who do thus honor the Lord.

General Conference resolution adopted April 16, 1898:

No. 463. Whereas, The Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, In all our appointments we ought to show respect unto said counsel. Therefore, resolved, That henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

We are safe, therefore, in saying that if such a home were erected for retired missionaries of our church, no one would be rejected, and no one would refuse to apply for the reasons above stated.

(Excerpt from letter by Elder Guy P. Levitt, to the Quorum of Twelve, Ogden, Utah, October 30, 1923.)

Well, I arrived here on Friday, remaining here for Sunday. I occupied in the morning and took for my theme the General Conference and I enjoyed telling them of the splendid conference that we had; and when I was telling of the splendid experience that we enjoyed the last Saturday afternoon and Sunday, I again felt that same Spirit that endowed those assemblies, and being touched with that power I saw it come into the souls of those who were in the audience, and they rejoiced as we had rejoiced in Independence. It was a splendid experience for me and also for the Saints here. I was pleased, for there was a good attendance in the morning service.

EDUCATIONAL

Home Building

PART V

[We present in this chapter on Home Building an article by Doctor G. Leonard Harrington, head of the Health Department of the church. It is an unusual opportunity for parents throughout the entire church to be able to benefit from the wise counsel of so noted a physician, mental specialist, and hygienist. Doctor Harrington's discussion of child growth and development is illuminating and educational. It is far-reaching in its scope, yet so plainly stated that it is clear in every detail, and above all interesting. —EDITORS.]

Child Growth, Development, and Behavior

By Doctor G. Leonard Harrington

In speaking of the growth and development of the child the first thing we must bear in mind is the fact that there is no chance in this matter. This is what we call determinism, that is, the thing is determined by what precedes it. We have some very striking examples in nature of this principle of determinism, which go to show or to prove that things do not just happen in a sort of hokus-pokus way.

Proof of Determinism

While on a recent trip I saw some very striking things that support this view of nature. Some of the trees at a certain place were bent almost at right angles. The stem or trunk of the tree reached a height of three or four feet and then turned almost at right angles. That turning was determined by the trade winds which had blown in that direction so often that the tree took on that peculiar form.

Another interesting thing in this connection is that nature seems to be so arranged that she makes such external changes as are necessary to produce as little conflict between the thing and its environment as possible. In other words, the tree bends to spill the wind. If it should stand upright, it would have to use a great deal of resistance to overcome the pressure of the wind. So it bends. The same principle is found true in the case of sheep. In the winter time they have good, thick coats for the purpose of diminishing the change of the heat between the body and the environment.

Another very striking illustration of determinism is that which is seen in certain water animals. There is a water animal which has in its tail a certain number of lobes and on those lobes there are

developed a certain number of hairs. In another part of the sea we find another animal shaped somewhat like this one, but having a different number of lobes composing the tail and a different number of hairs. Scientists thought for a long time that those were two distinct species. They later found, however, that if they would take the one which was found in one part of the ocean and put it in that part of the ocean where the others were found, a change would gradually take place from one form into the other. The first one was in a salt solution of approximately four to eight per cent, while the other was found in a salt solution of approximately twenty-five per cent. The difference in the form of those water animals was determined by the percentage of salt in the water in which they were found.

Cause and Effect in Child Training

The big point we want to bring out at this time is that things do not happen by chance. What the child is, is not the result of some unknown something that cannot be explained, but what it is to-day is positively determined by the factors that have entered into its life previously. When we realize that determinism plays a role in child development, we will recognize the tremendous responsibility we have in seeing that all the factors that are brought into the environment of the child shall be the best possible. If we think it is a matter of chance, then there is no need to study: if we think it is a matter of come and go as it will, then there is no reason on earth for us to be concerned about the matter. But when we recognize and see that there is a principle of cause and effect in the training of the child, we must recognize that we have a tremendous responsibility.

The physician recognizes this truth and always wants to know something about the past life of the patient and also his family history. He goes over the history of the patient in detail. Why? Because he believes that the factors in the family life, the factors in the life of the individual who is now sick, play a role in determining the present conditions, perhaps not making the actual present disease which may be the result of some invasion of bacteria, but whether the patient reacts well or otherwise from the invasion of bacteria may be determined by his family history and what diseases he has had previously.

It requires approximately twenty-five years for a human to develop into a mature individual. When the child is within the mother's body it develops very rapidly—in fact, it requires only a few weeks for the child to take on its form. The greater part of the time it is within the mother's body it is acquiring size: it is growing.

Growth of the Nervous System

The thing that is slowest in developing within the individual is the nervous system. Now, there is an extremely interesting and very important point in this connection. If the nervous system is slow in forming, that means we have a longer time to train the mind in the form it is eventually going to assume. The nervous system, therefore, is in a sense more or less plastic. It is not fixed. It is not solid. It is in a sense changeable.

In working with nervous cases in the army, it was found that some sixty to eighty per cent of the men who suffered from all sorts of shell shock manifestations were curable if they were treated within a few days after they developed the symptoms. These men so cured could again be returned to the trenches. Their disorders were in a fluid state, therefore correctable. On the other hand, those men who by chance were not sent to neurological hospitals at once, but were sent to base hospitals, sometimes being without proper treatment for months, were much more difficult to change into good soldiers, when they did finally come to the nerve hospitals. The nervous disorder of the one class was in a fluid state and thus changeable; the other was in a more fixed state, and so it was more difficult to change the conditions.

In the early part of the life of the child, the child acts or reacts in a sense instinctively. He acts reflexly. By way of illustration, when you put your finger in your eye, you immediately close your eyelid. That is a reflex. A stimulation and response. The child in his first year, and some think for the first three or four years, practically acts by reflex. That does not mean that he does not have other factors coming into his life, but the first year he acts on an instinctive basis. If we are grown, we do not react that way. You know and I know that the child, when he wants anything, wants it badly, and if the mother does not give it to him, he keeps on insisting that he have what he wants. Let us say the child sees something on the table that he desires. The mother is out of the room for a minute or two. She is going to have a dinner party and has prepared the table very nicely with her hand-painted china, her cut glass, her silver. The baby sees something on the table that he wants. What does he do? He pulls a chair up to the table, crawls up onto it and across the table until he gets what he wants. When we do that in our adult life without consideration of all the factors in the case, we are childish. All higher animals have two brains. When the bear is hibernating it is using only its lower brain. It is using that part of its nervous system which has to do with respiration and circulation. It is not aware of what is going on around it. It does not

know whether hunters are approaching or whether it is snowing outside, etc. It is absolutely unaware of its environment. That is, the part of the brain which has to do with environment is not working. The old brain is the one which is functioning at that time. When a child is born it is practically altogether controlled by the old brain which has to do with digestion, assimilation, circulation, and metabolism. However, it has the new brain, but it has not yet received information from the environment, therefore in a sense it is useless. We know that finally there develops in the brain of the child, tracks or pathways from the new brain into the old brain and from the old brain into the new brain: but Doctor Burnham says the environment practically completely determines what kind of pathways are going to develop between that new brain and that old brain. In this we see determinism again. What the child is, then, so far as its new brain is concerned, is largely determined by what the environment gives him.

The Instinctive and Social Selves

This theory hitches up very nicely with the thought that we have two selves, the instinctive self and the social self. In the nervous system, the ideal self, is that which relates us to our environment and has to do with the new brain. So we have determinism within the two brains. We are in a sense two personalities. The instinctive, animal, childish personality, which is built around the old brain, and the new, higher, better, ideal self, or social self, which is built around the new brain, and this last is largely as our environment has made it. The other is old and fixed and the environment does not change it. It only tends to control it.

The Golden Period of Development

Some men say that the first ten years in the life of the child is the golden period to get in good work to develop this new brain, to make it what you think it ought to be. After a person has reached twenty-five years of age he does not change very much and it is pretty hard to give him new ideas. After that age our nervous systems become more fixed; they are more stable; they are less flexible; they are less plastic, and it is harder to change them. It is hard to make new paths through them. That shows what a tremendous job we have before us to see that we get our good work in before that time. The children certainly form the real nucleus about which work of a worth-while character can be done, because they are flexible. It is purely physiological. It is a time when we know something can be done with the child. An important thing to be borne in mind is this, that the child is not simply a small edition of the adult. That is one of the hardest things for an adult to

understand. The child is not a small adult and it cannot be held responsible for adult behavior. When we stop to think, we know that is true. We do not chastize a child because it does certain things in the first few years of its life. However, we try to influence the child so that it tends to control its behavior rather than giving it free play.

Animals develop very quickly. Almost within a year they reach their maturity, some long before that, and some a little after that, but they are largely controlled in their behavior by how their environment stimulates them. As an illustration, let me recite an incident concerning my cat. I saw a mouse in the chicken house one day. It ran under the can in which we have our chicken feed. I tried to get that cat to come up there and get ready to catch that mouse, as I knew he was under the can. But I couldn't get him to do it. He didn't have reason and couldn't know that the mouse was there. However, just as soon as I pulled that can off the mouse and it started to run, the cat saw it and like a flash he caught the mouse. That is about the best a cat can do. It acts instinctively. It does not reason. The child after a while develops into a personality that can understand and can get up to the can with a stick to strike the mouse, without seeing the mouse at all. It is an intellectual self that is capable of understanding what the cat cannot understand. The child takes a long time to grow to maturity; the cat develops rather quickly.

The Responsibility of Parents

Since it does take a great deal of time for the individual to mature it means that is really our opportunity. Our opportunity is that the child is flexible. It is also not only an opportunity, but we must feel that it is a responsibility as well. We know that is true in life. All of us know that money is considered power. It is one of the greatest powers we have. Yet it is only a symbol of power. It does not mean anything of itself, but the thing that it stands for is power. We know, too, that while it gives us opportunities, it puts on us tremendous responsibilities. With money we can go upward, or we can go downward. Similarly, whatever talents we may have are opportunities to us, but at the same time they are responsibilities.

We must bear in mind that we do not have things happen by chance. We may not be able to see the relationship between cause and effect, but there is such relationship. We must as parents recognize that what the child becomes is determined by what has gone on before, not only in the family, but in the race.

Heredity

There are two things that enter into the problem of child growth and development. One is heredity

and the other is environment. Heredity furnishes us power. Whatever power we believe that the child has is that which has been given to him by heredity. It is the dynamic, the driving force, the interest, the power that the child has. We know that some instinctively are weak, and we know that others have a tremendous instinctive drive. There is some power within us, there is some tremendous driving force that is trying to force us on and on. Unfortunately, and maybe fortunately, there is also something that is dragging us back. We all would like to get out and make something of ourselves, but it is easier to stay at home rather than push out into the frontier and acquire something that is out there. The going ahead power and the dragging back power are working in all of us.

Environment

Environment furnishes the stimulus. In the case of the cat, he had the power and the capacity to catch the mouse, but he would not have caught it as he did without the stimulus in the form of the mouse. Not only does the environment furnish the stimulus, or the stimulating factor, but it furnishes the material. We are born with energy within us, but it certainly would not last long if we were not given the opportunity of taking from the environment certain elements which have been lost in the changes in our bodies. So the environment furnishes us the stimulus and the material.

Growth and Development

We have two other things to contend with in our subject. One is growth and the other is development. Growth means acquiring size. It is a vegetative process. It is the getting from our food certain chemicals for the purpose of building up our tissues. It is the thing which the bear does when he is hibernating.

Development is more than that. You may say that growth has to do with the lengthening of the structure, while development has to do with its functioning, with its working. We all know that is true. We may have arms that are capable of lifting certain weights. If we do not use those arms to lift weights, we lose the power to lift as much as we otherwise could. On the other hand, if we exercise ourselves we finally can lift more than we could when we started. That is development.

Development is an extremely interesting subject. Why are we developing? So that we may fit ourselves into our environment. It seems to me that is the end of life—to acquire the capacity to adjust ourselves to the environment in which we live. Now, adjustment is dependent upon an interaction or correlation or building up of all parts of our bodies. For instance, the United States is divided

up into States. Each State has a right within itself, but each State does not have the right to take up some controversy with a foreign government. That is done by the Government at Washington. It represents all of the States. The nervous system has the function of bringing together all of our "states" (the different parts of our body) so that the whole can act on the environment in which it finds itself.

Letting Nature Do Its Work

How do we bring about this wonderful bringing together of all these forces in our bodies? What are the forces that tend to bring all of these organs of our bodies into one working order so that we finally build a complete building? If we had, let us say all of the organs of the body except one, we would not be able to adjust ourselves to our environment as well as if we had all of the parts of our body working together, interrelated so that the work of the body would be complete in its attempt to adjust itself. One of the things that brings about this integration or building up or weaving together of the various parts of the body is chemical elements. They help us to adjust ourselves to our work. We have the reflex, which helps us to react to our environment.

We do a great many things reflexly. We run our automobiles with our backbones. We can discuss something and run our automobile at the same time, hardly giving the machine a conscious thought. We push our feet in and move them around, and turn the wheel when necessary in a purely reflex way. What a wonderful thing that is! If we had to think about everything we did we would not have time left with which to do the things that are worth while—we would be eternally consumed with taking care of certain mechanical things. We do not have to breathe from an intellectual standpoint. I mean that we do not have to say to the lungs, "Now take a breath; now exhale," and so on in order to breathe. We do not have to tell our hearts to contract and expand. We do not have to tell our stomachs to give off gastric juices. We do not have to tell our salivary glands to secrete saliva. We do not have to do any of those things. They are pure reflexes. Yet, a good many people are sick because they will not let nature take care of itself. As a result of that they get the thing in a great big muddle and do not know what to do about it. You run up a pair of stairs and, if thinking about something else, have no difficulty. But you run upstairs and think about what you are doing and the first thing you know you will be stumbling. There is absolutely no question that a great many people are sick because they are paying too much attention to the thing. Nature will take care of itself if you keep your hands off it.

Nature, through these reflexes, does a wonderful lot of work for us.

The Symbol

Another thing that plays a role in bringing all of these forces under one heading is what we call the idol or the symbol. Before the war all of us were engaged in this, that, and the other thing, and were in a sense disinterested as to our neighbor, but as soon as they threw the flag into the air, what happened? All of our differences disappeared and we pooled our interests in trying to save our country. All of the latent energies we had were poured out to do the thing that had to be done in saving our country. The flag was the symbol of our country. It did a great work, a great function, in firing our patriotism, in bringing the people together.

The Social Custom

Another thing that has to do with this building up and interrelating of the various parts of our bodies is the social custom. We may individually want to do a certain thing, but we do not do that thing because we care about the esteem of our fellows. Social customs then is another factor that tends to bring our bodily parts into such a relationship that they finally make a complete whole. That is what we are after if we are to adjust ourselves.

Professor James says that if a man could realize that what he finally becomes is the result of the habits he has formed he would give greater attention to his habits. We believe that our habits are nothing but patterns. When we do a certain thing a number of times we produce a pattern for the doing of that thing in our nervous system. The particular point is that we must develop the proper kind of habits within our children. One of the greatest mental men in America said: "We want to train our children so that they under no circumstances will do anything that is not right, that if they do they will pay the price; then they will not attempt any shortcut move to get the thing they want." That is a mental man, who has had considerable experience with the shipwrecks of life. He sees the necessity of what we may call true religion in our lives. That is habit. If you have the habit of sidetracking issues, decisions, you are going to have trouble and difficulty later on. You should meet your problems as you come to them. Our business, then, is to make our children have such patterns that they will be able to meet problems successfully.

If we try to bring about development before growth is had, we do harm. For instance, if you try to make a child walk before its bones and muscles have developed to the stage where walking should be done you harm the child. You must await the growth before you can begin development. If

we push our children too rapidly we are doing them harm and injustice—we are doing them injury.

Rate of Progress

A thing that is very important in this connection is this: How are you going to know when the child has reached that level of growth that can associate itself with a certain development? The child will manifest those stages of growth that indicate that it can have a certain development. Most of us are not willing to listen to the signal that is given. We are asked where the baby came from, for instance. We do not answer. We are afraid to. We do not have the proper information to give it. The child has shown by its curiosity in that subject that it can understand an answer. It has grown to the level where it can understand the answer. Give an intelligent, quiet, simple answer to that question when it comes. We know that a child has reached a certain stage of development when it starts to walk. It is interested in the thing. That is an invitation to us to help it to develop walking. The child, I say, throws out signs and signals which indicate that it has reached the various levels of its growth, and when you see those signals you know that you have an invitation to start to do something from your side.

The Project Method

Doctor Kilpatrick of New York has developed the project method of teaching. It used to be the idea to cram every child through a certain form, but Doctor Kilpatrick has called the attention of teachers to the fact that you get nowhere by that means. The parents of Charles Darwin tried unsuccessfully to make him a doctor, a preacher, and then a lawyer; but he got on board the *Beagle* and sailed all over the Pacific Ocean and collected all kinds of specimens. He loved that work. It seemed to satisfy him. When he got back to England he began to classify his specimens, and he made a great contribution to the biological world. He couldn't be made into a doctor, a lawyer, or a preacher, but when he had a chance to express his innate individuality and desires, then he developed something that was really worth while.

You ask the child what he likes to work with. He will say that he thinks he likes a certain thing. He works with it for a time, and then he finds that he doesn't care so much about it. He does that several times, and then after awhile he finds something that he does like to do and when he finds that something he throws his whole soul into it. When he does that, there will be *results*. The Bible tells us that Jesus asked the question, "Do men gather grapes of thorns, or figs of thistles?" Jesus believed in the law of cause and effect. Not only are educators find-

ing the project method is important for getting out of the child what is in him, but they are finding that the same principle applies to the children who are making trouble in school.

Doctor Richards in Baltimore went to the various schools and asked for the troublesome pupils. She visited their homes. In some cases she found that the bad boy wanted a machine shop in which to work and play, but that the parents thought it was a waste of time and money. She finally persuaded some of those parents to let the boys have what they wanted in the home, within certain limits, of course. And she found that those boys, strange as it may seem, became good students in school. Doctor Bailey of New York recites the case of a boy who was a very hard boy to keep in school. The teachers finally found something which interested him, and then they could hardly drive him home from school. That is practical education. That is taking the natural tendencies of the individual and permitting them to blossom and grow into something that is worth while.

The Ages of Childhood

The ages of the child are of three kinds. One is the chronological age. Another is the age so-called physiological. At a certain time the child develops a certain size of bone and muscle. Then we have a psychological age which has to do with the ability of the individual to understand the things of his environment. Some people, when they are chronologically thirty years of age, are psychologically but six years of age. A case once called to my attention was of a woman who came to the hospital; after having had two or three children, she was found to be six years old psychologically. Society was expecting of her the behavior of a normal thirty-year-old individual.

Do not hurry the child, but do not let him sit. Do not force him beyond his capacity, but do not let him sit down and not try to get some place. In other words, do not try to whip up this natural creative energy; do not push it too far, for if you do you will soon find that he cannot eat, cannot sleep, for he is nervous. That is absolutely bad. When your children have a tendency to overdo that way, put a check on them. On the other hand, when there is a tendency to drag back, give them a little stimulus. Do not whip them, of course, but give them something they like, that is worth while.

The Control of Children

The first thing we talked about was determinism. Things are determined by their environment. The second thing is that we have to do with the question of heredity, the things we are born with. On the other hand, we have to do with those things that

society gives us. The thing we are born with is the biological self. It is the power. The thing we acquire from the environment is the social self. It is the engineer. An engine of a certain capacity has the power to carry a train up a certain grade, and when it gets the load up to the top it is evident that it had the power to do it. The power is resident within the engine. Now, whether the engine will draw the load up to the top or pitch it into the ditch depends upon the engineer. If that engineer cannot distinguish between the colors green and red, he will go to destruction. If he had understood that that was a red light at the switch, he would have put the brakes on and stopped the steam going into the cylinders. Heredity gives us the power; our environment, that is our church, our school, etc., make the engineer, and the train is controlled largely by what the individual gets from his environment. That is our responsibility. We can give the child what we will in a sense, and he will tend to be what we have given him. That is our particular job, to give him what is worth while, and certainly it is our responsibility to see that he gets what is worth while.

The big thing with the child is to direct him, not to try to inhibit him. We have to put on the brakes a bit, but not nearly as much as we used to think we had to do it. It used to be thought that if a fellow were interested in a certain subject it would be best for him not to take up that subject, purely as a matter of discipline, on the basis that if you took up something that you did not like and gave up that which you liked you would be developing patience and discipline. Let us get busy after the thing we love. Do not inhibit the child. Let him go, within limits, of course.

The work of Doctor Kilpatrick supports that idea of permitting the thing to come out. Doctor Richards in her work with the abnormal child found it was best to let the energy of the child have a normal outlet. Doctor Grenberg in his book on Sex Education in High Schools says this, that mental health is harmonious impulse, unified purpose. That means that we have this strong power within us so ruled and related to the engineer that is driving the engine that the two come out successfully. Our business, then, is to bring those two factors under one heading, to spend the united energy on a good cause.

Substitution and Sublimation

We each have a certain amount of will power. We ought to have some tendency within us to get some place. But it is to be controlled. If it is not, we will develop a "Gott mit uns" complex. That does not pay. But a certain amount of it is necessary. Doctor Woodworth gave out this idea, Substitution and Sublimation. When the driving energy is ter-

rific, substitute, get busy and use the energy up in another way. The thing that all of us have to do is to make sublime this power within us. I have a patient right now who did something once upon a time in his life; he was a worker. But he has retrograded to the place where he now sits alone in a room. He is afraid to go out. He will not leave his room, because he is afraid that something is about to happen to him. One explanation I have is this: that man at one time was using up his energies in good work, but since he cut off all his relations, his energy is turned inside. When that gets inside it begins to make some changes physically. We think there is something wrong. The thing this man has got to do is to get an impelling interest in life. He has got to let his energies flow out of himself towards this thing in which he is interested, and he will get well.

That is sublimation; that is making sublime the normal energies within us, placing them on a high level of activity that brings results. That, then, is our business, to use the power God has given us through heredity to lift up to a higher plane or level. Without that we die. It may be a death of perversion, where the thing that should have been expressed on a high level has taken us to a low level.

Emancipation of Self

It takes twenty-five years for an individual human to develop to maturity, to become complete, with all the capacities grown and developed so that the person is in the best possible shape to meet his environment. It takes a cat a few weeks. What is going to happen in that twenty-five years? The tendency is for us to become dependent upon our environment. We become dependent upon the mother and father because they are always furnishing us something, and we begin to feel the need of that thing coming from them. It is difficult to emancipate ourselves from our home and stand upon our own feet. Emancipation is one of the first laws of mental health—get upon your own feet. It means that you think for yourself, you decide your own problems. You have emancipated yourself from your family. You would be surprised to know how many people have not emancipated themselves. You would be surprised to know how many people have been shipwrecked because they have not done this.

Physical Care of the Child

I went into a doctor's office the other day and saw a man sitting there breathing audibly. He was breathing that way because he had to. Why did he have so much difficulty in breathing? Because he had heart disease. Why did he have heart disease? Because very likely when he was a child he had rheumatism; because probably he had diseased teeth

or sinuses or weakness of the heart through heredity. The physical care of the child, then, is to see that we keep our various parts healthy.

The Health Department has made one or two starts that have, for different reasons, been failures; but we are going to start again to attempt to do something and we believe it is going to work this time. We are going to have a visiting nurse in connection with the Sanitarium. This nurse has the right concept of the thing, and she is imbued with the idea of service. What she wants to do is to go into the homes and help all of us get some basic ideas of health and hygiene.

Another patient we see in the doctor's office is one who coughs all the time. He cannot help himself now. He has tuberculosis of the lungs. That is the reason why he is doing that thing. Doctor Keown told me that he had six or seven cases of tubercular meningitis, and he had found on investigation that those patients as children a few months old had been in homes where there was an adult who had tuberculosis. When I was studying medicine in Vienna, the doctor in showing us specimens of tubercle bacilli, made the statement that the patients acquired these bacilli in the first few days of their lives. These germs lodge in the lower part of the lungs where they lie dormant until the child has reached the adolescent age, when they became active. That is his theory. I asked him if it was spread any other way. He answered that it might be; he did not know; but he did know that it was spread in that way. Doctor Keown comes along with his experience here as a physician and says he has seen that thing absolutely carried out, by babies being kept in homes where tuberculosis patients are living.

Let us take some of the diseases of the digestive system. The statement is made that the stomach is the mouthpiece of the digestive system. When you have appendicitis and it is chronic, the whole business is concentrated around the stomach. When you have gall bladder diseases, sometimes you will not have the symptoms there at all. The stomach symptoms are only secondary to the disease. What about appendicitis, gallstones, etc.? Doctor Mayo says that hot drinks cause the trouble. Not tea and coffee. They are unnecessary stimulants and we do not need them at all. Don't think you can take water or milk or something like that and take it hot and not have bad results. They will produce trouble in the stomach that is the forerunner of cancer of the stomach. That is what the Mayo brothers say. Some men doubt the statement. I heard a series of talks down at Saint Louis at the meeting of a medical association, and in one of them Doctor Charles Mayo said that it doesn't make much difference

whether you treat the patient medically or surgically; that the great big thing is to see that they have removed from their bodies the diseased areas.

If you have a child with adenoids he does not breathe through his nose properly and his nose does not develop as it should, then these cavities are not aerated as they should be. As a result disease collects in those parts and leads to some other consequences. When you have diseased adenoids, it tends to diseased tonsils. It is better to have the adenoids removed first, and then take the tonsils later, though that is not always true. The same thing applies to the teeth. You sometimes have diseased teeth and are not aware of it. It takes an X-ray picture to bring the fact to your notice. You may have no pain there at all, but still there may be disease.

Watch and see that your child breathes through its nose. Be sure that the child's teeth are properly taken care of. All we are asking is that you give decent, sane attention to these normal functions of their bodies.

CHAPTER V

Growth and Development

1. How long is required to bring the individual to maturity?
2. How is the child different from the adult?
3. Explain the difference between "growth" and "development." Why is it harmful to try to hurry a child in learning to walk? What parts and muscles develop first? Should a young child be urged to sew or to practice on the piano? Why?
4. Distinguish between chronological age, physiological age, and psychological age.
5. Give the most striking characteristics of each of the following stages:
 - (a) Infancy, (b) early childhood, (c) later childhood, (d) youth, (e) adolescence.
6. Discuss the rate of progress a normal child should make in language development.
7. What is meant by "determinism"? How does this prove our responsibility as parents?
8. What ages may be called the golden period of development?
9. What does Doctor Harrington mean by "letting nature do its work"?
10. What is the importance of emancipation of self?

An observing cynic declares that the smart set never got that way by listening to each other.

With less than 350 missionary workers and more than 5,000 members of the priesthood who are not in missionary work, it would seem that branch work or local work and that of religious education should be done without trouble, and that the greater part of our energy is being spent, and should be spent in this case by these local men, in caring for the flock. Certainly one can hardly say that the amount spent on missionary service or the number of missionaries is relatively or absolutely too large.

LETTERS AND NEWS

First Chicago Needs More Room

CHICAGO, ILLINOIS, November 23.—Sacrament Sunday was a day well spent in the service of the Master. Bishop James F. Keir was a visitor for the day. Many inspiring testimonies were given, expressing a desire to move onward and upward. Brother John Lawrenson was the evening speaker, his theme being, "Have faith in God."

Armistice Day was one long to be remembered. Elder J. W. Petterson gave the children one of his forceful illustrated sermons, which was appreciated by a full house.

At 11 o'clock all stood at attention, facing the east, while Brother McCaig offered prayer for the continued peace of our Nation. Old Glory was in evidence both inside and outside the church.

In the evening all were made glad by a visit from Brother and Sister Ward L. Christy, and Brother Christy gave one of his forceful sermons, the theme being "Do your best." The anthem by the choir was "Rejoice, ye, with Jerusalem."

Harold McCaig, son of Priest H. T. McCaig, was baptized by the pastor.

The annual Halloween party was held at the church parlors, and a new problem arises at First Chicago. We must enlarge our church or build an auditorium. The ghosts and fairies were in evidence to such a degree that the rooms were crowded. The enjoyable evening was finished with apples, doughnuts, pop corn, and cider. Sister Ola Kelsey and little Clarence Newman were prize winners for the best costumes.

Many of our sick are finding relief through the channel outlined in the word of God.

Brother Philemon Pement paid us a visit on the 18th, preaching at the evening hour. Also District Sunday School Superintendent J. J. Oliver visited the school at the morning session. Brother Oliver always brings a word of cheer.

The Department of Women gave an apron and baked goods sale on November 22 which was a decided success. Everyone seems to have had his appetite satisfied with cake and candy, for the present at least. The ladies are always doing something worth while.

The Northeastern Illinois district conference will meet with the First Chicago Branch on December 7, 8, and 9. All visiting Saints are invited to meet at 4416 Gladys Avenue, Chicago, Illinois.

Series of Lectures Begun

VINAL HAVEN, MAINE, November 14.—Elder Harvey Minton spoke to a large gathering on Sunday night, November 11. This was the first of a series of lectures which are to continue until November 16.

The Department of Recreation and Expression is still growing and developing. On Friday evening, November 9, a game of volley ball was played. Elder Minton took part, in spite of the fact that it was the first day he had spent with the branch. The Vinal Haven Branch wants to become well trained in volley ball in the hopes of having a team prepared to meet opponents at the Brooksville, Maine, reunion during the summer of 1924. In this department of the church, refreshments are usually served every other Friday night, and the Saints and outside people enjoy themselves very much.

The Saints of Vinal Haven rejoice that a missionary has been sent to this locality, and many outsiders seem to be glad to cooperate with the Saints in behalf of the work. The members feel the responsibility with them and desire to cooperate with the new missionary to win souls for Christ.

Louisville Saints Prepare to Purchase New Church Site

LOUISVILLE, KENTUCKY, November 12.—The Saints of this branch sold their old church building during the summer, and since that time have been holding group meetings until another location can be decided upon.

It was being planned to purchase a Methodist church building in Beechmont, since the owners were preparing to move to other quarters. However, after waiting for a decision from them for several months, it has been learned that they do not wish to sell, as they will use the old building for a gymnasium.

At the present time, the priesthood of this branch are re-considering the matter of a new location. The membership is anxiously waiting the outcome of the recent deliberation upon the church site, as a meeting place is badly needed.

Loss in Branch Membership Felt.

ORCHARDVILLE, ILLINOIS, November 17.—The Department of Women holds its regular meetings every Thursday afternoon with Mrs. I. A. Roberts, who is the leader, in charge.

Brother L. F. Edmunds, of Bellair, preached on October 28, and Brother Claud Brown on November 4, while Brother Jeff Henson occupied on November 11.

Quite a number of the Saints seem to have the moving fever. Elmer Kurtz and family have moved to Fairfield, and Rena Burroughs and family have gone to Mount Vernon. This is a great loss to the choir as well as the Sunday school.

Pastor William Clements attends faithfully to his work, although it is necessary for him to ride five miles each Sunday to preach. He deserves the support of the members at all times, especially when there are not special occasions held, as when visiting missionaries are present.

New Colorado Springs Pastor

COLORADO SPRINGS, COLORADO, November 17.—The former pastor, Elder C. H. Rich, has been appointed to Western Maine, Stonington objective. He expects to leave about November 16, but his family will remain in the city for the winter. The new pastor and wife, Elder and Mrs. Bruce E. Brown, arrived October 23, stayed a few days with Brother and Sister Holm, and are now located at 323 North Institute. Brother Brown is also president of the Eastern Colorado District, succeeding Brother G. H. Wixom who has been appointed to Northern California District.

On the evening of October 27, Elder Oral E. Sade passed away at Saint Joseph's Hospital, Denver, after four years of intense pain and suffering. He leaves a widow, Sister Laura Sade, and three daughters, Marguerite, Ina, and Doris, all of Colorado Springs. Brother Sade was a seventy, well known, especially in Illinois where he brought a great many people into the church by preaching on the streets, in school-houses, and homes—anywhere he had opportunity to present the message. His family has lost a kind, devoted father, the church a faithful, able, valiant minister of the gospel.

Sunday School Class No. 2 had a Halloween party at the home of Thelma Conway. Brother and Sister Brown were with us to keep the witches and goblins from overrunning that part of the city, and a very good time was enjoyed by all.

Sunday, October 28, Brother Brown preached two sermons, which were well received by the Saints. Apostle J. F. Curtis was to preach in the evening, but took seriously ill that afternoon with acute indigestion. His little daughter has been here for some months for her health, and Brother Curtis had come from Independence to take her home. However, he was

not able to travel until the following Thursday. He was able to attend the Wednesday night prayer meeting and gave a strong testimony.

A spiritual sacrament meeting was enjoyed on November 4, and in the evening Brother Rich preached his farewell sermon.

At a special business meeting on November 14 it was voted to have a special series of young people's meetings soon.

On November 10 Brother Rich baptized Miss Thelma Conway, daughter of Doctor and Mrs. E. E. Conway. Thelma's mother is a sister of Mrs. Joseph Mather, formerly of Independence, Missouri. Following her baptism, Sister Thelma was married on November 14 to Mr. Ronald Gardner of this city, Brother Rich officiating.

Dennis Port Branch Progressing Nicely

DENNIS PORT, MASSACHUSETTS, November 17.—The work is progressing nicely in Dennis Port where the gospel has been kept alive for many years by the efforts of Elder Lewis who has labored here alone. However, two young men have recently been ordained, Harry Kelly an elder, and Ethan Beorse a priest, who are assuming their responsibilities with preparation and progress.

Attendance is good. Sunday school is an important feature of the branch and is large in numbers. We look forward to the time when by adding to our building we will be able to care for the greater numbers that will come.

The members of the Dennis Port Branch extend a cordial invitation to all traveling in our vicinity to come and pay us a visit.

MARGARET TUBMAN.

Pie Social Is Decided Success

CHEBOYGAN, MICHIGAN, November 14.—Elder W. H. Sheffer and family, of Sandusky, Michigan, have moved to Cheboygan for the winter. Sister Beulah Hilla's family have also moved to town. Three more have been added to our number, Muriel Sheffer, Mildred Lalone, and Alvena Hilla. But to counteract this gain, Brother and Sister Emerson and family are now living near Gaylord, and they are greatly missed.

Among visitors, we have had with us Sister Beech, of Levering; Elder E. N. Burt and wife, of Onaway; Brothers Stanley and Walter Horton, of Caseville.

The Department of Women gave a pie social on October 30, which was a success both socially and financially.

MRS. GEORGE S. WILSON.

Rally Day to Be Held Soon

WESTON, IOWA, November 18.—The Saints at Boomer had the pleasure of listening to Elder Hans Anderson on October 28. Among other things he related how he felt on a visit to the Nebraska State Prison at Lincoln. This experience brought tears to more than one in the congregation.

In another meeting Nels Johnson told about his trip to General Conference. It was almost as if we were there and taking part in it.

Brother J. J. Harding spoke on November 18, using as his text Doctrine and Covenants 102.

The ladies' aid met at the home of Sister Frank Handlan a short time ago.

Some of our members are helping to organize a Sunday school in Neola, Iowa.

A rally day is to be held in the near future for the Hazel Dell and Boomer Branches.

Marshall Saints Attend Stake Conference

MARSHALL, MISSOURI, November 21.—A party of the Marshall Saints drove to Lexington on Sunday, November 11, to attend the last session of the Holden stake conference. They felt well repaid for the long drive by the lecture given by Doctor G. Leonard Harrington on sociology and psychology. They had much to think about and discuss as they motored homeward over the rolling prairies in the late afternoon. One thing for which they felt especially thankful was that God had picked this wonderful land for the land of Zion.

Brother C. H. Wehrli and family have taken up their abode in Marshall. Brother Wehrli preached a very interesting and instructive sermon Sunday morning, November 18, with Elder Levi Phelps delivering the evening discourse.

A happy party of young people met at the home of Sister Adah Spohrer on Halloween evening, where a fine time was enjoyed by all. Also a birthday party was held on November 6 at the home of Sister D. B. Narron in honor of her daughter Miss Virginia.

The young people are at present enjoying games of volley ball. They meet two or three times a week under the direction of Brother William Bitchel or some one he appoints to take his place.

Brother Asa Ward, of Independence, spent Sunday with his old-time friend, Pastor H. G. Thayer and family.

Series of Meetings Held at Cleveland

CLEVELAND, OHIO, November 20.—Elder William Patterson is now here and is holding a series of meetings. This was short notice for the publicity agent, as he had only two days from the first intimation to the branch that the meetings were to be held. However, printed matter was made ready for distribution, and a large twenty-foot sign was put up across the building announcing "Elder Patterson, an Australian native, will preach the restored gospel every evening." A large crowd, mostly Saints, attended the first evening.

Brother and Sister Dudley were her from Michigan on account of Harry Dudley, their eldest son having been shot while on police duty in this city. Brother Dudley expressed his thankfulness that his son had been raised up, and stated that this was the fifth time that members of his family have been saved by the power of God through administration. The Dudleys used to be members of the Cleveland Branch.

Ladies' Aid Renovates Church Building

BLACK RIVER FALLS, WISCONSIN, November 18.—The Saints at Black River Falls have a nice little church about five miles north of town where they have Sunday school every Sunday at 10.30 and preaching after Sunday school by the local priesthood. Elder I. H. Bowen is elder and pastor of the branch.

The ladies' aid has been meeting every two weeks on Friday afternoon in the basement of the church, nonmembers attending quite often. The women got busy and varnished the woodwork, seats, and furniture, and hired a man to paint the ceiling and kalsomine the walls, so the interior of the church looks very nice.

Five children have recently been added to the branch by baptism.

Quite a number of the Black River Falls Saints attended the Northern Wisconsin district conference held at Wyeville on November 23 and 24.

Brother and Sister Roy Scafe and children, from near Bangor, worshiped with us on November 11.

Providence Bids Farewell to Faithful Worker

PROVIDENCE, RHODE ISLAND, November 21.—Thursday evening, November 15, the Saints met in the lower auditorium of the church to bid farewell to Elder George H. A. Gates, who goes to Philadelphia to become associated with the Artloom Rugs Mills.

The church was prettily decorated with the season's foliage and potted plants, through the efforts of Brother Daniel F. Joy and wife. An interesting program was given, including a musical trio—Miss Beatrice Gates, piano, Mr. Joseph I. Gates, violin, Miss Hazel Gates Garlick, cello; selected reading, Daniel F. Joy, jr.; original poem dedicated to Brother Gates, Mrs. Laura F. Brown; soprano solo, Miss Marion Calvert; baritone solo, Mr. John Jackson, words of which were composed by Miss Evelyn Robley to the tune, "When you're gone, I won't forget."

When You're Gone, We Won't Forget

When you're gone we won't forget you,
And we'll miss you when you go;
We recall with joy your life work
That you started long ago.
Now your face is turned to Zion,
May you reach your goal at last;
Far from us you'll soon be going;
When you're gone we won't forget.

When you're gone we won't forget you,
When from us you're far away;
Every night we will remember,
When we bend the knee to pray.
And perchance you may be thinking
Of dear friends in Providence;
Though you leave us heavy hearted,
When you're gone we won't forget.

Original Verses to George H. A. Gates

Dear Brother Gates, we have met here to-night,
All with one purpose in view,
To wish you good luck with all of our might,
And hope for your best success, too.

We want you to know that we'll miss you;
Often you'll come to our mind;
Always you've served us faithful and true;
Kind deeds you're leaving behind.

We'll miss you here on Wednesday night,
We'll think of you Sundays, too.
Apart, yet together we'll pray for right,
We'll remember to pray for you, too.

You've counseled the young, strengthened the old,
Administered always in love;
So in our hearts you'll always hold
Feelings akin to above.

Strangers may greet you where you will go,
But soon you'll find they'll be friends,
For Love is your motto, this we know,
You've proven it here at all ends.

So dear Brother Gates, once again we say,
Providence will miss you much;
But "Phillie" is not so far away;
With us just keep in touch.

Remember in spirit we're always near,
With Zion our mutual trend,
And to follow the love unknown to fear,
With you we'll go on to the end.

Brother Gates was presented with a large birthday cake having thirty-eight candles, representing thirty-eight years of faithful service for Christ in the Providence Branch. He was also presented with a large walrus traveling bag, a gift of the Saints in remembrance of his loving-kindness to all. The presentation was made by Elder J. D. Suttill, to which Brother Gates responded with great feeling.

Refreshments were served at the close of the musical program, and during this period we had the pleasure of "listening in." Brother Joy had installed his Freed-Eisemann receiving set and loud speaker in the church for the evening, and we enjoyed another musical program broadcasted from Boston, Massachusetts.

Monday evening, October 29, the young people of the branch journeyed to the farm of Elder Fred W. Roberts by motor to enjoy Halloween festivities. The order was to go in costume. Many and varied were the costumes which ran riot in color. Both indoor and outdoor games were played, after which refreshments were served, the party returning to town about midnight.

The branch was visited by Elder Richard Bullard Sunday, November 4. Brother Bullard offered the opening remarks at the communion service in the morning and preached at the evening hour. Brother Bullard is always a welcome visitor in the East, and his talk on "Loyalty to the church" was very inspiring.

Sunday, November 11, Apostle Edmund J. Gleazer visited the branch, occupying the evening hour. Brother Gleazer made it very clear that "there is no excuse for anyone to be inactive in this church," and that "if we were looking for advancement and truth, we must study and read the books of the church" and "we must be found watching, and waiting, and working."

Apostle Rushton Is Made Pastor of Los Angeles Branch

LOS ANGELES, CALIFORNIA, November 12.—Activities in the Los Angeles Branch slowed down a little during the conference period, due to the absence of heads of departments, missionaries, and pastor.

The finance and building committee has resumed meetings after having not met for some little time. Nearly everybody is now conforming to the new slogan of the branch, which has been placed on a banner and stretched across the church directly over the pulpit, reading "A new church worthy of the Los Angeles Branch."

Pastor S. N. Gray, elected to succeed Elder David Dowker who has been transferred to Des Moines, has resigned because of leaving this city. Apostle John W. Rushton, who expects to be detained in the city until the next regular business meeting the first of the year, was elected pastor. He immediately called a meeting of the "force" and gave some valuable instructions.

A splendid feeling of harmony prevails among the brethren of the priesthood, heads of departments, committees, and working units, and the outlook is bright for a forward movement in the branch.

The reunion grounds committee recently met on the district grounds at Hermosa Beach and made plans for needed improvements in keeping with what the city of Hermosa and surrounding real estate companies are doing in the way of

grading down sand dunes, opening up streets, laying sidewalks and pavement, and putting in water, gas, and street lights. By next reunion it is expected that many changes will have been made. The committee is considering the advisability of permanent gas and electricity in every tent, tent house and cottage on the grounds, also improved sewerage and sanitation.

Sister Fannie McGhan, who has been ill for several months, is again in the hospital. Saints are requested to remember her.

Several visitors have been here recently, among whom are Brother and Sister W. F. Wamsley, of Kansas City. Sister Wamsley rendered a beautiful selection in keeping with Armistice Day exercises. Apostle T. W. Williams gave an impressive discourse on the same occasion.

Lincoln Saints Will Miss Coworker

LINCOLN, NEBRASKA, November 12, 1923.—We were much pleased to have with us on Sunday, November 11 our esteemed Brother H. A. Higgins, who has been one in our district for many years, and one we are always glad to listen to. He gave us two very good talks, and much good counsel, but we regret that he is so soon to leave our part of the country, possibly never to return again. We wish him all the good that can be bestowed upon mortal man, and know that those to whom he shall go will appreciate his work as we have done. Now we are called upon to wait until our new man comes. While he may not be with us all the time there will be some comfort in the fact that we will have some one we can call on when necessary.

We are but few, but we have a heart for the gospel. In the afternoon a party of the Saints from Omaha drove down to see our new capitol building and other places of interest, returning in the evening. We are not able at this time to say what the future may bring to us, but we hope to be able to hold fast until our work is finished; then be it good or bad, may we be ready to accept whatever there may be in store for us in the time to come.

Our Women's Department has started its fall and winter work, as usual meeting every two weeks for such work as shall come to their hands. LEON SNOW.

Superintendent Carmichael Studying at Columbia

BROOKLYN, NEW YORK, November 18.—Elder Max Carmichael, now studying at Columbia University, has won the appreciation of the Brooklyn Saints for the interesting sermons delivered by him from their pulpit since his coming to New York. His subject for last Sunday was "Stewardship," regarding which he presented an interpretation somewhat novel to his audience yet so sensibly practical in the analysis of its operation that all could understand and heartily approve.

Graceland College has enrolled a teacher training class here, which is now in its second year of activity. Due to the fact that the class was gathering from a territory embracing approximately forty square miles, it was decided to divide its membership geographically. As a result much time and traveling is saved in reaching the place of meeting which rotates each week from home to home of the class members, in turn.

The hostess of the evening serves the prescribed refreshments following the class work. An absorbing interest is sustained under the competent leadership of Sister Katherine Nichols who has charge of the Richmond Hill section of the class.

Brooklyn has reasons to be proud of its organization under

the Department of Women, who on frequent occasions have been deputized to supervise and execute important commissions for the branch. Sister Annie Box is their president, which means much to the success of their undertakings. They hold regular meetings for the study of subjects selected from one of the "Three Books."

Improvements Made on Church Building

SAINT CLAIR, MICHIGAN, November 19.—The work is going steadily forward in Saint Clair, and some of the Saints are anxious to know more about stewardships, so they may enter more actively into the work. Elder J. R. Grice, on his return from General Conference, gave some very good sermons that were helpful to the Saints.

Elder Daniel Macgregor paid us a visit on November 11 and preached a wonderful sermon on the signs of the times, so by the preaching of these good sermons, all are impressed to go forward and press toward the final goal of the church.

A new basement is being put under the church which, when completed, will be very commodious. It is to contain a large baptismal font, a kitchen, a rest room, and a Sunday-school room. The Department of Women is donating the greater share of the finances by giving suppers and serving in other ways.

Apostle Tells of Work in Islands

INDEPENDENCE, MISSOURI, October 22.—Perhaps the readers of the HERALD would appreciate hearing from Elder Paia a Metuaaro, the native elder who accompanied the undersigned to the General Conference in 1920. Many of you met him personally at conference, and others as he visited you in your branch on his tour from Independence to Hill Cumorah and back to Independence by way of Michigan and intervening points. Were he able to write our language, he would no doubt write to you through the columns of the HERALD.

Upon returning to the islands in July, 1920, Elder Paia commenced missionary work at once and continued in active work, building up branches, traveling from island to island until July, 1922, when he returned to his home island because of family conditions. He remained for some time in his native island working, also moving out to surrounding islands during the year, including Apataki and Niau, where he did a splendid work, a work that in no way could have been done by a foreign missionary. During the fore part of the present year he again moved out and visited the islands of Kaukura and Arutua, returning again to the island of Kaukura where our mission conference was held in April. I wish all could have been with me at our last conference and heard and seen him in action in the work of the conference. He stood by us nobly in all our quorum and conference work, and we want to assure you that his experience in America has done him much good. He is now able to help us, knowing as he does some of the conditions in the church here, our ideals, and standards. Just before we left the islands for America a few weeks ago he again left home, this time for the island of Hikueru where hundreds are diving for the "mother of pearl," and while he is diving there he is also taking charge of the work. By the first of the year he will again leave for a few months. It must not be forgotten that our native missionaries are self-sustaining most of the time.

While our native brethren have not the same conception of things we may have, we want to assure you that they are very valuable adjuncts to our work among their own people. They understand their own race and can handle them better than we could alone.

We assure you that Elder Paia is one of the noblest mem-

bers and the most capable elder this church has in the islands of the sea. We trust he will be given strength to continue on as nobly as he has in the past, and especially so now, as there is no foreign missionary in the islands' mission.

CLYDE F. ELLIS.

Lamoni Items

LAMONI, IOWA, November 30.—A Thanksgiving service was held in the church at 10 a. m. yesterday, President F. M. McDowell being the speaker. It was a most excellent discourse, not of the old type, but dealing more particularly with the subject of one's attitude toward life and the expression of it. "Are we willing to receive our heritage?" he asked. We can only receive it and pass it on to posterity through a life of preparation and service. Gratitude to those who have sacrificed so much for us can only be shown through service by continuing the good work which they began. Music at this service was rendered by a mixed octette.

On Thanksgiving afternoon Graceland played a game of football with Tabor College in the blinding snowstorm. Tabor is no match for Graceland in any way, Graceland having won both games with her this season. The score in yesterday's game was 67 to 6. The college closes its season with a record of four games won, two tied, and two lost.

Stake Conference

The Lamoni stake conference was held at Chariton last week and is reported by those in attendance as a most excellent meeting. A great degree of spirituality and unity was manifest in the meetings and in the cooperation of the local Saints in caring for visitors. The sisters are especially to be commended for the efficient way in which they handled the entertainment features. Meals, except breakfast, were served in the basement of the church, and the families of the local membership, as well as the visitors, were served there. This permitted of a greater degree of sociability, and through the thoroughly organized effort the work of feeding the large group was done quickly and well, so all were enabled to attend the services.

The following program was carried out at the conference: Thursday. Organization, 7.30 p. m.; preaching, "Christianity and the social revolution," D. T. Williams 7.45.

Friday. Social service, 9; institute work in charge of H. H. Gold, stake Sunday school superintendent, 10.30; talk by Miss Blanche Edwards, 2.30; preaching, "The need of the hour," W. E. Prall, 7.30.

Saturday. Social service, 9; business at 10.30; talk by Blanche Edwards, 2.30; preaching, Bishop A. Carmichael, 7.30.

Sunday. Sunday school, 9.30; communion service, 10.45; priesthood meeting, 2.30; musical concert, 7.30; preaching, "Stewardships," C. E. Wight.

A Christmas program is being planned for Sunday evening, December 22. Details have not been worked out, but a suitable pageant and community singing of Christmas carols will be two features.

Thanksgiving Pageant

A splendid program was rendered by the juniors and intermediates at the eleven o'clock hour of their Sunday school last Sunday. A pageant portraying the events leading up to the first Thanksgiving was an impressive feature. This work was in charge of Sisters Ethel Brooner and Iola Hicks. A number by the junior choir in charge of Sister C. E. Wight, a duet by Helen Anthony and Grace Lane. The children were assisted by Mrs. Verna Brackenbury in a reading and Mrs. Lena Graham in story-telling.

Graceland College profited materially recently by a switch built for them by the Chicago, Burlington, and Quincy Railroad near the college. This enables them to haul coal, building material, etc., over a level road and but a short distance. This avoids the long pull up college hill which is necessitated when freight is hauled from the depot.

Our exceptionally fine fall weather was broken Thanksgiving Day by a heavy snow. Up to that time bushes were budding and pansies and violets blooming as in spring. The snow did not last long, and the temperature did not fall very low.

Thanksgiving and Armistice Day Observed

EAST CHATHAM, ONTARIO, November 23.—The Chatham Branch has been full of activities of late, especially during the past month. On Armistice Day, November 11, the Sunday school held a combined Thanksgiving and Armistice Day service. The attendance was good, and the service was thoroughly enjoyed by all present. The service consisted of talks, solos, and readings, all appropriate to the occasion, and during the service a two-minute silence was observed on behalf of those who "lay in Flanders' Fields."

The Sunday school is at present working on plans for the Christmas tree and Christmas concert.

The Temple Builders are presenting a comedy in three acts in the church on Tuesday evening, December 4, which is being looked forward to with much anticipation.

The regular priesthood meeting of the branch was held on Monday, November 12, and a profitable evening was enjoyed, Brother Byron Doty, our new missionary in the district, was present and addressed them on priesthood matters.

The semiannual business meeting will be held Monday, December 3, at which time the new officers will be elected.

Money Raised for Christmas Entertainment

SAGINAW, MICHIGAN, November 22.—A social evening under the auspices of the Department of Recreation and Expression for the purpose of raising funds for the Christmas entertainment was held at the home of Brother and Sister A. Stone on November 8. All reported a good time, and \$26 was raised for the fund.

The Wednesday evening prayer services are now being held in the homes, with the exception of the last Wednesday in the month when a union prayer meeting is held in the church. Our first prayer meeting held in the home was on November 21 when a goodly number attended and the gifts of the gospel were manifested.

General Officers Visit Detroit Saints

DETROIT, MICHIGAN, November 18.—The district conference at Flint on November 10 and 11 took a great number from services here, but each member was well repaid for the effort to meet with others of the district and enjoy the spiritual feasts so bountifully spread. The influences cast abroad from those services have indeed been brought home and are having their good effect.

Monday, November 12, the Saints of Detroit were favored in hearing President Elbert A. Smith deliver an interesting sermon, while the congregational singing was taken care of by Brother A. N. Hoxie in the unique manner peculiar to him.

Sister Dora Glines, in the interests of the departments, was well received in her lectures, open to all, November 14, and was especially enjoyable at the program following the

luncheon participated in on Thursday at 1.30 p. m., given by the Department of Women of the city in her honor. She presented many truths in her interesting way which can result only in good.

A treat was afforded the people on November 14 by having with us Apostle F. Henry Edwards. He occupied both morning and evening.

The past two weeks have brought the several churches of the city together on several occasions by the visits of those from headquarters, and we welcome their return at any time.

Results of Mulberry Meetings Good

MULBERRY, KANSAS, November 26.—Brother Amos T. Higdon has just closed a successful series of meetings at this place. There was good interest and large crowds each evening. Four were baptized and many more are near the kingdom. The Saints here certainly appreciated Brother Higdon's visit, and were made to rejoice over the work here.

The district conference held at Arma, Kansas, was fine throughout. Two fine young men were ordained to the office of priest. On Saturday evening the Department of Women rendered an interesting and instructive program.

We feel encouraged to enter into the work and feel that much good will be accomplished. We are still keeping up the fireside visits.

Gift Subscriptions to the Church Papers

Let Us Send a Card to Your Friends

To all who request it, we will send an appropriate gift card to friends to whom you wish to send a new yearly subscription to Saints' Herald, Autumn Leaves, or Zion's Ensign as a Christmas present.

These cards will be of high quality, appropriate to the Christmas season, and will be mailed to reach the persons addressed just before Christmas.

Last year this offer was taken advantage of by many persons, and we are sure to the satisfaction of all who received such appropriate gifts.

Order at any time, and the cards will be held till later.

HERALD PUBLISHING HOUSE
Independence, Missouri

Programs Featured at Saint Joseph

SAINT JOSEPH, MISSOURI, November 27.—As the people of the Saint Joseph First Branch were gathering for Sunday school on November 25 they were greeted at the door by beautiful strains of instrumental music, and upon entering discovered that the school once more rejoices in the possession of an orchestra, an organization they have greatly missed for some time and which is welcomed most enthusiastically.

There is a contest on in the Sunday school between the men and women to see which can obtain the largest number in attendance. This contest will continue the balance of the year. A penalty is attached to the loss of the game, though we are not able to say at present just what that penalty will be. The ranks are filling up noticeably of late.

The Sunday school observed Father and Son Day on November 18, and the men and boys put on a fine program that was very much enjoyed by all. On the second Sunday in December the women and girls will try to equal, if not outshine, them.

Two splendid sermons were delivered on the 18th. In the morning Bishop J. A. Koehler spoke on "Prophets and promises of God," and in the evening Brother O. Salisbury delivered a strong and convincing sermon on "Science and God." Both were delivered to good audiences. On the 24th Elder Milo Burnett was the speaker and the evening was given over to the choir which gave a delightful program for a couple of hours. The Saints of this branch are very proud of their choir, as they believe it is unrivaled in point of good music by any like organization in the city. Sister D. E. Scott, as chorister, labors faithfully and well in her calling. One feature of the evening's chorus was a selection by the girls' chorus under the direction of Sister Letha Burnett.

The Department of Recreation and Expression will give an oyster supper at the church on Thanksgiving evening. A collection will be taken to defray expenses.

The social service division of the Department of Women is preparing an entertainment to be presented Thursday evening, December 13, in the basement of the church.

Sister Carrie L. Best, of Seneca, Kansas, has been visiting numerous friends in this city for two weeks.

EDITH COCHRAN.

Opera House to Be Used for Lectures

SPOKANE, WASHINGTON, November 20.—On November 18, W. H. Powell spoke on the subject, "As a man soweth so also shall he reap." R. T. Smith was the evening speaker, and there was good attendance at each service.

Oscar Case, the district president, and Elder Eli Bronson, missionary supervisor of the Spokane District, have secured the opera house at Sandpoint, Idaho, for the purpose of a series of lectures beginning November 19. This is the first time for a long period that a building has been secured for such services.

It is to be regretted by the members of this branch that Brother Carl Crum was taken from the Spokane District and sent to Montana. Brother Carl is one of our young wide-awake missionaries and undoubtedly does good work.

The Department of Recreation and Expression, with Sister Chloe Shaw at the head of the program committee, has been putting on some real live programs. They divided the men and women into groups and are having a contest for the purpose of stimulating rapid thinking. At the close of the argument, the losing side is supposed to entertain the winners.

Kansas City Stake News

Our 30th conference was held the 18th and 19th of November. All of the sessions from the Sunday school at 9.30 until the close of the business session on Monday evening were marked by the presence of God's Spirit. The weather was all that could be desired for November. Good-sized audiences attended. The speaker at 11 o'clock was President Elbert A. Smith, who chose as a basis for his remarks the 8th verse of the 119th section of Doctrine and Covenants. "All are called according to the gifts of God to them." His sermon was replete with kindly suggestions for better citizenship in the church of God, making it plain that the obligations of membership must be complied with. He said we are all laborers together with God. Some one must take the pains to feed the flock, but God gives the increase. All men are stewards, and surely each member should acknowledge his stewardship. Brother Smith's effort was well received and will make a lasting impression upon those who heard him. At the same hour a service was held in the interest of the children, in the church parlors. At 1.30 p. m. the elders' quorum meeting was held. At 2.30 p. m. the prayer meetings for young people and for the older ones were held simultaneously in adjoining auditoriums. The gift of prophecy was manifest in both meetings, as also one tongue and its interpretation. The trend of all utterances was very uplifting.

At 4.30 p. m. the regular priesthood meeting of the stake was held, addressed by the stake bishop on the matter of inventories, tithes, consecration, offerings, etc., which proved very interesting and educational. At the same hour Sister Ida M. Etzenhouser addressed the women on the responsibilities of mothers in the church along the right lines of study, in the main auditorium. The evening service was preceded by congregational singing conducted by Bernice Griffith, stake chorister. At 7.45 p. m. the speaker was our new stake missionary, Elder William I. Fligg. He used as a text Paul's admonition to Timothy, "Neglect not the gift that is within you." Brother Fligg's first effort in our midst was ably presented. Sister Elbert A. Smith and Edgar Harrington from Zion were visitors with us.

The business meeting held Monday at 7.45 p. m. was a refreshing service, as there was an absence of any disagreeable behavior either in presentation of matter for discussion or in discussing the various measures brought before the conference. The stake presidency's report was cheerful in tenor as they found conditions in the stake quite satisfactory. A recommendation from them presenting the names of Roy E. Browne and R. L. Bishop for ordination to office of high priest and stake counselor was ratified. Stake Bishop Blair reported cash on hand July 1 \$556.82. Received since, \$12,904.53. Expenditures were \$11,159.01, leaving a balance September 30 of \$2,302.44. This was confirmed by the auditor who is now A. H. Knowlton, general church auditor.

A recommendation from the stake high council that Henry Davis be ordained to the office of priest and Ira G. Clutter of elder was ordered. The appointments of church pastors were as follows: Mount Washington, R. L. Bishop; Bennington Heights, H. W. Goad; Northeast, C. A. Seibe; Second Kansas City, L. F. Ferguson; Malvern Hill, W. O. Hands; Argentine, Walter L. Gates; Armourdale, J. W. Gross; Grandview, C. D. Jellings and R. E. Browne; Chelsea Park, J. A. Harrington and A. W. Sears; Quindaro, John Tucker; Heathwood, A. W. Eskridge; Fourth Kansas City, J. O. Worden. J. Ray Lloyd was appointed superintendent of stake Sunday school and Religio. Sister Fern Lloyd was appointed supervisor of the Department of Women; W. S. Brown, recorder, secretary, historian, and reporter. Recorder reported a gain by letter of 91 and by baptism 58 and loss by transfer 40, and

death, 10; net membership, 2,957; 11 marriages, 3 ordinations, 185 holding the priesthood. Reports were received from the elders, priests, teachers and deacons quorums, department of religious education, and Recreation and Expression. From the report of the Department of Women we glean this interesting item. There is at present an average attendance of 175 in 11 locals. Classes studying the following subjects: Bible research, normal training, sociology, child study, and current events. Classes are held at the local church rather than at Central Church as formerly.

From the reports of the stake president and superintendent of department of religious education and Recreation and Expression the Sunday schools have made splendid advancement during the past year. The Religio has been in the transition period and it has been sort of a nip-and-tuck game with some of the locals to keep alive. The day religious school, instituted by the school board of Kansas City, Kansas, holds out for us better prospects than we may now be able to vision or anticipate. When we think of our churches having an enrollment of as high as fifty-three pupils it is very gratifying.

The matter of finances in the stake which pertains to the moneys from the various departments which provides that all moneys thus collected shall pass through the stake bishop's hands which was adopted for trial at last conference, was permanently adopted. The various stake officers were sustained by vote. A resolution regulating the nomination of pastors providing that their nomination shall be placed before each group prior to the sitting of the stake conference so that if objection by the group may be had to any nomination it could be stated before the sitting of the conference, was denied by a substitute that the presidency work out a plan by next quarterly conference in harmony with the resolution passed by General Conference, to present to the body at our next conference.

Independence

INDEPENDENCE, MISSOURI, December 3.—The Laurel Club will give a bazaar and cafeteria supper in the Dining Hall, Tuesday, December 11. Come in for lunch and spend the afternoon buying Christmas presents. Be served with ice cream, cake, pie a-la-mode, candy, and cocoa. Have the family meet you there for supper and so help the Laurels buy the new carpet for the aisles and rostrum of the Stone Church.

Special Thanksgiving services were held at the Stone Church at 10.30, Thursday morning with J. M. Terry as speaker. This was a union service of the Saint congregations in Independence.

The news of the Kueffer accident saddened many hearts in Independence Thanksgiving Day. Their automobile was struck on the railroad crossing of the Atchison, Topeka, and Santa Fe Railway at Richter, Kansas, by a fast passenger train running from California to Kansas City. In the car were Brother and Sister Frederick W. Kueffer, Byron, their sixteen-year-old son, and Mr. Kueffer's aged mother. Mr. Kueffer and his mother were killed and their son died shortly after reaching the hospital. This leaves only Sister Kueffer of the family. She, too, was badly injured and every one is glad to hear that she is improving. The family left Independence at three o'clock Wednesday afternoon, planning to spend Thanksgiving with relatives near Richter. The accident occurred about seven o'clock that evening when they were but a few miles from their destination. Brother and Sister Kueffer moved to Independence about three years ago from Oklahoma City, Oklahoma. They attended at the Stone Church and Byron was a Scout member of one of the troops here. Funeral services were held at Alexandria, Kansas.

Services were in charge of C. I. Carpenter, sermon by Walter W. Smith.

Miss Hazel Koehler, daughter of Brother and Sister Fred Koehler also met with a car accident. She and Ray Moler were on their way to spend Thanksgiving in Holden, Missouri, Thursday morning, when their car, owing to the thin coating of snow on the roads, skidded. So did another car and the two collided. Miss Koehler's right hand was badly lacerated and Mr. Moler suffered cuts on the face so that some stitches were necessitated.

The Nonpariel Class gave the program at Religio Friday evening. There was a piano and organ duet by Robert Miller and Sister Tom Wilson; a reading by Sister Forties; and an octette composed of class members.

The Rhondda Welsh Singers met a large crowd at the Stone Church on Monday evening. The lights were off for about one half hour before the concert began and the program had to begin in the dark. However, light came immediately and the program was well rendered and thoroughly enjoyed. This program was put on under the auspices of the Independence Music Club. There are sixteen of the Rhondda Singers and their program consisted of solos, duets, trios, quartets, and choruses. The program was first arranged to be given at the Junior High School auditorium, but was changed because more seating capacity was necessary and also because the pipe organ was needed. After the concert a reception was held for the singers at the home of Mr. and Mrs. T. J. Watkins.

Apostle M. A. McConley and family will sail for Honolulu, December 6.

On Saturday evening the Latter Day Saint selected team met the One Hundred and Tenth Engineers of Kansas City in basket ball, at the Stone Church gymnasium. The Latter Day Saint boys won the game 66 to 14.

About 150 young people attended the mass meeting at the Stone Church last Sunday afternoon at four o'clock in the interest of a gymnasium fund. Three hundred and ninety dollars were pledged for immediate payment. A committee of twenty team captains were selected to canvass for the fund. Wallace N. Robinson has deposited \$2,000 on condition that the young people of this place raise that amount. Local business men have offered an additional \$2,000 on the same conditions. The team captains are organized with Rolland Flanders as manager and Francis Holm as secretary. The proposed gymnasium will cost between \$15,000 and \$20,000.

Officer and teacher conference of the Stone Church will be held December 11 at the Stone Church. The annual election of officers will also take place at that time.

Bishops J. F. Keir and I. A. Smith have been in Michigan for a few days. Bishop Keir returned to-day.

Apostle J. A. Gillen is holding special meetings in Omaha, Nebraska.

Mary Bishop died at the Independence Sanitarium December 1. She was born in 1849 and lived in Chicago most of her life. She came into the church in 1906, moved to the Holden Home in 1916. The funeral was from Carson's Undertaking Parlors, December 5. Burial in Mound Grove Cemetery.

Apostle E. J. Gleazer and wife have moved to Independence where they will make their home.

Apostle Clyde F. Ellis will leave the city the latter part of the week, working his way west. He sails for the South Sea Islands, December 21.

President F. M. Smith was in Omaha over Sunday where he preached a radio sermon. The Saints of that city had charge of a radio program there on Sunday evening.

Mrs. Howard Harder and Mrs. S. A. Burgess were hostesses on November 13 at Mrs. Harder's home, 609 West Farmer

Street, to the Mothers' Club. The next meeting will be the second Tuesday in December.

John A. Gardner had the misfortune to break his wrist Monday morning while cranking a Ford at the Herald Publishing House where he works.

Apostle F. Henry Edwards spent Thanksgiving in Lamoni with his sister, Miss Blanche Edwards. He will return to-night.

President Frederick M. Smith will speak at 11 o'clock, Sunday, December 9, at Walnut Park church.

Apostle E. J. Gleazer will speak at the Stone Church, 11 a. m., Sunday, December 9 and Apostle F. Henry Edwards will be the speaker at night.

Apostles Sail for Europe

BROOKLYN, NEW YORK, November 30.—As Brother Paul M. Hanson and I are all ready to go on board the *Samarina* of the Cunard Line to-morrow noon I will take this opportunity to say good-by to the Saints of the United States and Canada. I have traveled twenty-four years in America, a missionary for the church, and have met many Saints and friends, which has made my work very pleasant indeed. It will be a new experience for me to be on a foreign mission but we hope to meet the Saints of the British Isles, Europe, and Palestine, and help to forward the work of Christ in those fields. We hope to return again in time for the April conference of 1925.

Mail sent to 19 Amhurst Park, Stamford Hill, London North 16, England, will reach us. Brother Hanson joins with me in saying farewell to Saints and friends till we meet again.

In gospel bonds,

J. F. CURTIS.

Last Winter Meeting of Union Branch Held

CLITHERALL, MINNESOTA, November 28.—The Union Branch spent an enjoyable day on November 4. The weather was warm and pleasant, feeling more like a moderate summer day than an autumn one. Another nice feature was the presence of George W. Day, of Bemidji, the district president, who arrived in Clitherall the day before. Others also came from a distance: the two Horne families, Nels Pierson and family, of Almora, the Kellers from Wadena, the Tuckers from Deer Creek, and Sister Bundy from Duluth.

Sister Bundy's visit was a complete surprise, as she left the branch late in the summer to live with her daughter, Sister Lottie Zuelsdorf, in Duluth. She spent several days with the Saints here before leaving to visit other relatives, after which she would return to her home.

A business meeting was held at the noon hour, November 4, at which Lester Whiting was unanimously reelected branch president; Abner Tucker and his son Frank were sustained as priests; Frank Tucker was elected treasurer; Alta Kimber, secretary; Sister Ross Whiting, chorister; and Sister Saffel, janitor.

Brother Day preached from the text, "Gather my saints together." The afternoon prayer service was strongly characterized by the spirit of peace and brotherly love and was thoroughly enjoyed.

Owing to the absence from home of the branch president the two following Sundays and to the scattered condition of the membership no services have been held since. So this may be the last gathering at the old historic spot of Clitherall until the roads open up in the spring.

A three-inch snowfall occurred on November 22, the first of the season, and on the last week of the month winter weather began in earnest.

MISCELLANEOUS

THE SAINTS' HERALD

Conference Notices

North Dakota, at Fargo, December 29 and 30. Thomas Leitch, president.

With Lock Four, Pennsylvania, Branch, December 15 and 16, the quarterly ministerial conference. First meeting will be Saturday at 7.30 p. m. Meetings all day Sunday. Our experiences at these conferences in the past should serve as an incentive for us to attend. All meetings will be open to everyone. J. A. Jaques, president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Appointments of District Choristers

To Whom Concerned: This is official notification of the appointment, with the approval of the First Presidency, of the following as choristers of the respective districts noted:

H. A. Sprague, 805 East North Street, Bellingham, Washington, chorister for the Seattle and British Columbia District.

Mrs. Cora B. Hart, 1416 Harrison Street, Davenport, Iowa, chorister for the Eastern Iowa District.

Thomas B. Seaton, 5 Ross Street, Toronto, Ontario, chorister for the Toronto, Ontario, District.

H. E. Moler, 700 East Fourth Street, Holden, Missouri, chorister for the Clinton, Missouri, District.

Birdie Clarke, 809 Eighth Street, Sacramento, California, chorister for the Northern California District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, General Director.
ARTHUR H. MILLS, Secretary.

A Sick Brother in Helena, Montana

Brother Gilbert Rime is sick at a Government hospital in Helena, Montana. He is away from all relatives and friends and Sister Bundy, of Kempton, North Dakota, writes that he would appreciate seeing any elders or Saints who are living near and could call upon him.

Bishop's Agent Notices

To the Saints of the Spokane District; Greeting: Zion is the pure in heart. It is something more than a city. It is something more than a locality. Unless one is worthy, there is little to be gained in gathering to the city of God. "It shall not be a land of Zion unto you."—Doctrine and Covenants 106: 2.

Our faith must be in our heavenly Father and in his word; it requires also confidence in our brethren. Without these, Zion is not possible. In faith the people must first be prepared before Zion or a place of refuge is possible for the people of God.

It would seem that the time was very near at hand when the oppressed of the earth will seek refuge in Zion, and these questions are indeed vital throughout the church. Shall the Master's work be hindered to-day by our indifference, or shall we go forward earnestly to the work and problems resting upon us, seeking divine wisdom and direction?

We have to remember that all things should be prepared before us. It may be that the time is approaching when haste will be necessary, but we ought to avoid that if possible, and make all reasonable preparation, pay our tithing, and offerings, help to build up Zion, and render account of our stewardship as required by the law of God.

Counsel with those on whom rests the burden, especially the Bishopric, before making a move. Thus Zion may become beautiful and the people be given cause to rejoice.

Church Called Upon to Adopt the Stewardship Basis

The General Conference of October 13, 1923, was unanimous in accepting document from Presidency, Bishopric, and Twelve regarding stewardships. The entire membership was called upon to go on the stewardship basis by, first, filing inventory; second, paying tithing; third, paying surplus;

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:	
A Visit to the Detroit District Conference	1141
Love of Contest	1143
A Bright Prospectus	1143
Radio Flashes	1144
DEPARTMENTAL:	
What Shall We Tithe? by Benjamin R. McGuire	1145
Christmas Presents, by James F. Keir	1146
ORIGINAL ARTICLES:	
Indians Object to Use of Tobacco, by S. A. Burgess	1147
EDUCATIONAL:	
Child Growth, Development, and Behavior; by Doctor G. Leonard Harrington	1148
LETTERS AND NEWS	1156
Margaret Tubman—Mrs. George S. Wilson—Leon Snow—Clyde F. Ellis—Edith Cochran—J. F. Curtis.	
MISCELLANEOUS	1163

fourth, making offerings; fifth, making annual account of stewardship.

We are waiting to record your name. Now is a good time to cooperate.

Yours, laboring for the redemption of Zion,
W. W. FORDHAM, Bishop's Agent.
SPOKANE, WASHINGTON, South 238 Haven Street.

Pastoral Notices

To the Western Colorado District; Greetings: Having been appointed to act as district president for the coming year over your district, I write you. I am new to the field and know nothing of the conditions. As I am wishing to arrange to take up my work, will some of those who are acquainted please write me at once? If there is a conference soon, inform me, as well as sending proper notice to the church papers. Hoping the good Spirit of the Master will help us in building up the church and district,
J. ARTHUR DAVIS.
MIAMI, OKLAHOMA, 324 B Street South West.

To the Officers and Saints of Southern Nebraska District; Greetings: You have read of the General Conference assignment of the writer to labor in your district; also, the published notice of the First Presidency of appointment to fill the unexpired term of district president, made necessary by resignation of Brother Higgins who was appointed to another field.

On account of unavoidable delay in making urgent repairs at home to make the family safe and comfortable for winter, I find it impossible to get into my field before the first week in December, after which I hope to serve continually until next General Conference.

Branches or scattered members wishing missionary meetings should address Elder E. E. Long, at Lamoni, Iowa. At his request, I expect to assist in such services as far as my own special work will permit. We should first create a fund for such special efforts and lay plans for proper publicity before sending for the missionary.

We had a praying conference and you have heard of the good results following. Let us all decide to have a praying year—not that we haven't been praying, but that our devotions will be oftener, more earnest, and more effective because faith and works will be in evidence. No true-blue Latter Day Saint can pray, "Thy kingdom come, thy will be done on earth," and then do nothing to help bring it about. God will not answer this prayer without our cooperation.

It would be right in line with this to double our Christmas offering and our tithing. The offering this year by General Conference vote goes to push the missionary work. It is the business of the church to warn the world. If you cannot go, send your dollars—or rather, the Lord's dollars. And do it with the feeling that your Christmas offering is consecrated to that great purpose.

It may mean less spent for purely selfish purposes, but that isn't hard when the heart is in the right place; "repression of unnecessary wants" becomes a reality.

Why not make that our program: A praying year; double our Christmas offering; and double our tithing. Do that and

don't worry—all other things will be added, if necessary.

Please note that Sister Blanche I. Andrews, 1105 L Street, College View, Nebraska, is now your Bishop's agent. The amount of tithing per capita paid in your district during 1922-23 was \$1.59. Are you satisfied with this record? Surely, if we doubled this it would not be missed by anybody.

Until I find suitable headquarters in the district, you may address me at Lamoni, Iowa. I shall be glad to be kept in touch with your every plan and effort towards the accomplishment of the work which the Lord says is committed to all.

GOMER R. WELLS, District President.

To the Saints of the Kewanee District; Greetings: Having been appointed president of the Kewanee District, I take this means of advising you of my plans.

I have been in the district since October 26, and since the district conference at Rock Island, in company with Brother E. A. Curtis (district missionary), have been making a tour of the district, intending to reach as many of the branches as possible before the holidays, by spending three or four days in a place.

After the holidays we would like to spend a longer time at each place, and will be ready for special series of meetings wherever such is desired. Will the branch presidents and scattered members please advise us as to the possibility of openings, and the most suitable time for us to come. We will no doubt be ready for a series of meetings soon after the holidays. My intention shall be to teach stewardship wherever the opportunity affords, and I stand ready at all times to assist any and all Saints to an understanding of this important doctrine. Get inventory and tithing report blanks from your branch solicitor, your district bishop's agent, or the Presiding Bishop, and be ready to start in right the first of the year.

Will branch presidents please note resolutions passed at the late district conference, as set forth in the conference minutes in SAINTS' HERALD of November 14, and strive to work to that end. I would also draw the attention of all to the article in SAINTS' HERALD for November 14 by Benjamin R. McGuire, on oblations at sacramental services.

Let our slogan be, Every man a steward, and a doubling of the tithes and offerings of the district this year. We are here to serve. Let us help you. Scattered members, let us know of your needs and whereabouts.

Let us cultivate the spirit of each for all and all for each, and thus move forward to Zion's redemption.

Mail addressed to 210 North Maple Avenue, Lamoni, Iowa; Savanna, Illinois, care of Bert Sartwell; or 926 North Vine Street, Kewanee, Illinois, will reach me.

Come, let us reason together, and go on unto perfection.

Your servant for Christ, E. R. DAVIS.

To the Saints of Central Nebraska; Greetings: Having been appointed to labor in your district, and this being a new field to me, I take this means of asking the cooperation of all the Saints and friends in the district. I am desirous of hearing from all as to the needs of missionary work in your locality. I shall try to assist you all I can to build up the work in this part of God's vineyard. I will greatly need your help that I may do all that is possible for me to do. My present address is Box 131, Meadow Grove, Nebraska. George Jenkins.

To the Officers, Saints, and Friends of the Southern California District; Greetings: Having been appointed to labor in your district for the conference term, I take this means to get in touch with all who desire to cooperate with us in getting the gospel before the people.

The work lying before us is very great. The district is large, and we are desirous of hearing from Saints or friends who would like to have meeting in their locality. Being unfamiliar with the district it will be of much help if we can hear from you.

Brother H. W. Savage will be associated with me in the work, and we will travel together as much as possible. We wish to cooperate with district and branch officers in holding services in your localities whenever desired. If there are any local elders or priests who would like to devote some time to missionary effort, if they will communicate with us we will be glad to use them as opportunity permits.

Let us go to with our might. Write me now; do not wait.

Yours in bonds, WILLIAM F. ANDERSON.

SANTA ANA, CALIFORNIA, 502 South Garnsey Street.

Conference Minutes

FREMONT.—At Tabor, Iowa, November 10 and 11. Conference convened at 10 a. m. with A. M. Chase, the district president, in charge. T. A. Hougas was selected secretary pro tem, with R. J. Dunsdon as assistant. Ministerial reports were read from A. M. Chase, B. S. Lambkin, T. A. Hougas, H. N. Pierce, N. L. Mortimore, C. M. Roberts, J. W. Dunagan, John Eitleman, C. W. Forney, Roy J. Dunsdon, and S. S. Clark. Branch reports showed: Hamburg, 22; Thurman, 80; Shenandoah, 100; and Tabor, 66. It was decided to hold a reunion in Fremont District in 1924, and committee of five, T. A. Hougas, Mark Leeka, N. L. Mortimore, Roy J. Dunsdon, and B. S. Lambkin, was chosen. The service at 2 p. m., Saturday, was in charge of A. M. Chase. Minutes of last conference were approved. Election of officers resulted in: A. M. Chase, president; T. A. Hougas, associate; C. W. Forney, secretary-treasurer; Sister A. M. Chase, Sunday school superintendent; Maggie Watkins, assistant superintendent; Gladys Barber, secretary; Sister T. A. Hougas, superintendent of Department of Recreation and Expression, with power to choose secretary; Mamie Miller, chorister, with A. M. Chase as assistant; Sister A. M. Chase, superintendent of Department of Women; and Estella Roberts, superintendent of Health Department. A. M. Chase, Mark Leeka, and T. A. Hougas were chosen on the annual budget committee. They reported at the evening service, allowing the missionary fund, \$120; Sunday school Department, Department of Recreation and Expression, and Department of Women, \$15 each. On Friday evening A. M. Chase gave an illustrated lecture on "Evidences of the truthfulness of the Bible." Sunday's program: Prayer and social services at 8.30 a. m.; Sunday school at 9.45; preaching at 11; priesthood meeting at 3 p. m. also a meeting of the Department of Women at that hour; a session of the Department of Recreation and Expression at 6.30; song service at 7.30; preaching at 8. Sermons were had from Charles Putnam, R. E. Pratt, and A. M. Chase. Place of next conference is at Glenwood, Iowa, time left to the presidency.

Our Departed Ones

TURNER.—Mary E. Butterfield was born March 17, 1850. Married John Turner, July 17, 1870. Baptized in August of 1886. Previously had belonged to the Brethren Church and the Methodist Episcopal. Moved to Wichita County, Kansas, in 1886 and resided there until her death, November 6, 1923. Funeral sermon by E. H. Ebert. Leaves husband and seven children, David H., Lottie May, John G., Jimmie N., Charlie C., Francis G., and Lillie Belle.

RICHESON.—Elizabeth Hughes Richeson was born at Woodville, Haywood County, Tennessee, October 30, 1849. Married Martin M. Richeson, March 10, 1872. Baptized November 6, 1921. Died from heart trouble, following influenza, at her home in Rhodes, Iowa, November 3, 1923. Her husband preceded her in April, 1918. Leaves three sons, O. M. and R. E. Richeson, of State Center, and Claude Richeson, of Webster City, Iowa; and one daughter, Bessy Laughlin, of Rhodes; also two brothers and two sisters, Mrs. D. E. Garis, of Maxwell, Iowa; J. B. Hughes, of Webster City, Iowa; and J. J. and Mattie Hughes, of Rhodes.

MARTIN.—Harriet C. Martin was born at Black Creek, Ontario, Canada, September 18, 1861. Baptized November 12, 1887. Married Albert E. Martin, September 1, 1880. Died at Independence, Missouri, November 14, 1923. Leaves husband, six children, twenty-five grandchildren, three sisters, and two brothers. Five children have preceded her. The surviving children are: George E., of Herschel, Saskatchewan; Grace L. Stringle, of London, Canada; and Joseph E., Harry A., Olive Martin, and Mina L. Burrows, all of Independence. Services from the Saints' church at Enoch Hill. Interment in Mound Grove Cemetery. Sermon by William I. Fligg.

SPAULDING.—Goldie Zimbelman Spaulding was born in Warren County, Iowa, September 18, 1896. Baptized in 1910. Died at Des Moines, Iowa, October 31, 1923. Leaves husband, John Spaulding; parents Mr. and Mrs. G. A. Zimbelman; a sister, Mrs. W. E. Germar; and two brothers, John and George Zimbelman. Funeral at Des Moines. Sermon by David E. Dowker.

DAVIS.—Annie Jane Davis was born in Wales, June 6, 1875. Came to America at the age of eight. Baptized in 1907. Married Rosser Davis in 1892. Died at Des Moines, Iowa, November 5, 1923. Leaves husband and one son, John R. Davis. Funeral sermon at Des Moines by David E. Dowker.

LYKE.—Eulbert Lyke was born in Schoharrie County, New York, April 27, 1838. Married Martha A. Starboard in 1864. Baptized in 1879. Ordained priest in 1890. Died November 13, 1923, at Brooklyn, Iowa, where he had lived for many years. Leaves wife; four sons, Samuel E., Elba W., Floren E., and Doctor Selden E.; and two daughters, Mrs. John Bickford and Doctor Myrtle Bone. Six children have preceded him. Funeral at Brooklyn, Iowa. Sermon by David E. Dowker.

CHRISTENSON.—Anna Christenson was born in Vaela, Denmark, March 6, 1827. Married Michael Wilhelm Christenson in 1855. In 1863 with her husband and two children she came to America through the influence of preaching of Utah elders. Later they heard the message of the Reorganized Church and were baptized January 24, 1866. Moved to Holden, Missouri, in 1902. Died at the Holden Home, August 20, 1923. Leaves a daughter and a son, fourteen grandchildren, and ten great-grandchildren. Husband and four children have preceded her. Funeral in the chapel at Holden Home in charge of F. A. McWethy; sermon by C. F. Scarellif. Interment in Holden Cemetery.

DOBSON.—Anna Dobson was born October 20, 1856. Married Henry Dobson December 25, 1874. Brother Dobson was an elder and president of Buckwheat Ridge Branch. He died March 2, 1913. Sister Dobson was baptized June 24, 1898. She was the mother of ten children. Died at her home near Lancaster, Wisconsin, November 18, 1923. Funeral from the Saints' church at Oak Ridge, Wisconsin. Sermon by B. C. Flint. Interment in Oak Ridge Cemetery.

COCHROM.—Herbert Cochrom was born in 1883. Married Martha Caldwell in 1903. Baptized in 1909. Died October 31, 1923. Leaves wife, three sons, three daughters, two grandchildren, three brothers, and one sister.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, December 12, 1923

Number 50

EDITORIAL

The Need for Social Reform and the Way to Effect It

Radio sermon of President Frederick M. Smith from the Independence Studio, December 9, 1923.

When the great World War with all its horrors suddenly broke upon the world, it was looked upon by some as a breakdown of civilization and a reversion to a more primitive condition, and some there were who feared that the progress toward a more primitive form would be augmented rather than checked. And the question naturally arose, Is the reversion only temporary or is it permanent? And such question becomes of great importance in a social way, not only to the people of this country but to the peoples of the entire world; for to-day, so far as the after-effects of the war are concerned, there is scarcely a country or a race on the face of the globe which is not directly or indirectly affected by the results of the war. Let us hope at the same time that the good results, if good there has been from the great war, may soon come into view and be greatly augmented by the determination of the people.

Since the close of the war, conditions have arisen and continued which have given rise to the inclination in many quarters to take a rather careful inventory of the moral situation. The results of the inventory, it must be confessed, are not at all flattering. Out of it has grown the conviction that a spiritual renaissance is due, a reawakening of the forces which make for higher intellectuality and higher culture and higher spirituality. But the question arises, Will it arrive, and when will that renaissance come? Will it come spontaneously or must there be a conscious social effort? Must there needs be developed what Doctor Ward, the eminent sociologist, terms a social telesis which will be conscious of the forces existing to-day which make for the conditions of to-morrow, and being conscious of these forces there shall be developed a distinct effort to control and direct them so that there shall be

brought about as the result of the operation of these forces the conditions of to-morrow we desire.

All reform of whatever character must be preceded by a careful analysis of conditions, and social reform is no exception to this rule. What, then, are some of the signs pointing clearly to needed reform of social conditions to-day, for we are firmly convinced that there is no general condition likely to exist but what will be made apparent and clear by the signs which the conditions themselves point to if we can properly read the signs as they are displayed.

Signs of the Times

In attempting to analyze them and briefly set out some of the signs which point to a need for social reform to-day, I shall first point to the decrease in moral integrity, and it seems to me that this decrease is apparent in several directions and in several places. Among them we might state that it is apparent in business where confidence is weakening to the point of affecting credit, for we know that in industry to-day business is transacted very largely by credit, in fact business is to-day very largely based on the question of credit, and credit has its foundation in confidence. And yet everyone knows that confidence has had a marked decrease because of conditions that exist to-day. It is also apparent, it seems to me, in the prostitution of public trust and office, the funds of which have been diverted or used for the promotion of self-serving ends rather than for the discharge of duty to the public and response to the demands of the office in a large and social way. It is apparent in the squandering of public funds and in the grafting on public credit which are carried on to such a large and frequent extent that news of the same in our daily papers has become almost commonplace.

But most threatening of all, so far as our social conditions are concerned and that which should awaken the citizens of this country and the entire world to the seriousness of conditions which exist, indicating the danger which confronts us, is the weakened position of the home due to the generally lowered moral tone. This has resulted perhaps from those forces which have affected the marriage bond, but be that as it may we do know that there is a

weakening of the marriage bond, that marriages are resulting in far too many instances in a dissolution, and there has followed as an inevitable result a lowering of the value of home life to children and the effect has been tremendous in many quarters. Our own juvenile courts are crowded with the result of the misfits which have come from homes that have been already seriously affected by this condition that we have spoken of.

As a by-question to the subject to-night it might be well right here to inject a question which we shall not attempt to elucidate, but we cannot refrain from asking, How will the emancipation of woman which is now going on, which has received an impetus and a forward movement which cannot be stopped, affect this factor, that of the weakening home? Will the home become more stable as the result of the larger freedom and activity of women or will it become less so? I leave it to my listeners to answer.

What Do Conditions Mean?

Let us ask, to get back to the subject, what is the meaning of all this? What is likely to happen if the social conditions are not improved? What is the meaning of all this? let me repeat. The answer to any social question is not simple, as a rule, and the question of a complete solution to the problem requires an equation into which enters variable factors with large coefficients. But always in the attempted answer to social questions there are some outstanding factors, and in this particular case it seems to me that there is an answer which can be given because of the prominence of the factor entering into this particular equation.

The answer to me seems to be the decay of religion as a social dynamic and the lessening influence of the church as a social factor, a factor in everyday affairs. It seems to me, too, that we cannot hold the church itself blameless for the conditions as they exist, because it as an institution has withdrawn or permitted itself to be driven from everyday affairs to an extent which has threatened its position as a social power and a power for good. It has been driven from everyday affairs to occupy or to specialize in Sunday doings exclusively, and it must be further admitted that even as a Sunday factor it is occupying to a lessening degree the position that it should.

Can this charge that we have brought be cited as a failure of Christianity as some are prone to charge? Can it be that Christianity after the trial of some nineteen centuries must be marked as a failing social factor? In attempting to answer this we say, If Christianity has had a fair trial, and if there has been a sincere effort to make application of it as a social factor, then we must admit it has failed. But

if in later times Christianity has become but a lip service and has become formal rather than whole-souled and spiritual, then we may say, No. And from my observation of the conditions generally, politically, socially, and industrially, and in my attempt to evaluate Christianity as the factor in modern civilization, I am strongly inclined to a negative answer, for the following reasons: First, the fundamental law or principle or the first great commandment has been given by the author of Christianity as love of God, but he has added to this as being an ever-present and essential factor the love of neighbor. And this fundamental law or commandment or principle has had no general application, and especially in business is rare and generally absent. And this, it might be said, is largely a day of so-called "business." "Business" has been emphasized, "business" has been pushed to the fore until "business" would even run the church. Business or industry has been made the basis for modern society, for modern civilization, for modern national life; and perhaps rightly so, if by that it is understood that production of wealth, or the creation of goods, or the conserving of common weal should be expected from every person. But modern business or industry as at present organized is based largely, if not entirely, on the plea to self-serving interests, and "business" has saturated society and is even invading the church; and when church men have yielded to its insidious approaches the church has lost its prestige and influence as a moral factor. And who will presume to deny that to-day the spirit of so-called "business" has not entered church circles and who will attempt to deny that church men and church leaders have yielded to its influence, and who will deny further that the church as a social institution has suffered as a consequence?

Basis of Christianity Is Love

As the industrial and social dynamic has more and more become self-serving interest, self-love, self-aggrandizing, it has become less and less Christian, for the very basis, the very foundation of Christianity is love—love of God and love of neighbor.

What then is the remedy? If we are correct in assigning as the cause of our present condition and our present social decay the lack of Christianity, obviously then the answer must be to introduce Christianity into our society, or, let me say, to Christianize our society by saturating it with the principle and the true spirit of the Christian religion. To do so thoroughly, first, we must find what is fundamental in our society to-day, or what is the foundation on which our social structure is built, and then, having found it, make it Christian in character. It

(Continued on page 1184.)

The Spirit of Giving

Do that Christmas shopping early, not only to avoid the rush but to have time to do a little thinking with it. Millions of dollars are spent every year on useless, vain, and foolish Christmas presents, simply because money and not thought bought them.

To some people Christmas is a burden because it means giving a lot of presents to a lot of people who may give presents to them. Anything is a burden where there is no love. Work is a burden unless you love it; even living is tiresome unless there is love in it. So, giving is a burden unless love goes with it. The Lord loves a cheerful giver, but that does not say much for the one who gives but gives grudgingly. But why give at Christmas at all?

Giving has a twofold effect. The one receiving is supposed to be made happy because his material wealth has been increased. The giver is also made happy, for it is a joy to him to make his brother happy. Which is the greater happiness? The happiness which is based upon the material or the happiness that is spiritual? The one is temporary; the other is lasting. The spiritual, then, is the happiness to be desired. We give, that we may make ourselves happy. Is that not selfish? What if it is! The sum total of happiness in the world is the end to be desired, and happiness added to ourselves which does not injure others but rather makes others happy also is desirable.

But the happiness that apparently comes from giving does not come from that at all. Giving is merely the manifestation of something deeper, which is love. It is not possible to love without manifesting that love in action. Love cannot bring happiness until it is made to act. God so loved the world that he gave his only Son. If we so love a brother, giving at Christmas is but one way of expressing that love. Giving without love does not bring happiness. It is hypocritical.

To the one who receives, the material gain is pleasing, but pleasure is not happiness. The real happiness comes from the knowledge that the giver loves as well as gives. The gift is but a medium through which love operates. That medium may as well be a smile or a kind word. But if it is a gift, the gift itself should also carry with it pleasure, momentary as it may be. A gift, to be pleasurable, must satisfy some want. If you do not want it, there can be no pleasure. So gifts should satisfy wants or needs, which are the same thing. But do the millions of dollars spent on Christmas presents represent that amount of needs satisfied? How can they, when last-minute shopping shows there is no thought put upon the purchase? What will I buy

her for Christmas? Why, something she wants or needs.

Giving symbolizes the love of God in the hearts of men. We give at Christmas because the greatest gift of God to man was his Son. Christmas commemorates this occasion. We preserve its memory by reproducing in ourselves the emotion called love, and this is done by giving.

Valuable Lessons Reprinted

In response to an increasing demand coming from various quarters of the church, the Department of Recreation and Expression is reprinting a series of lessons on the Book of Mormon. These lessons were prepared by Louise Palfrey Sheldon and were printed in the *Senior Religio Quarterly* during the years 1908, 1909, and 1910. The present reprint will begin with Nephite history.

This series of lessons may be used as a substitute for the regular quarterly if desired. They may be used in Sunday school as well as Religio or for individual study. Orders for the first series of twelve lessons should be sent to the Herald Publishing House at once, so that the lessons may be received in time for study during the first quarter of 1924. These quarterlies may be secured at ten cents each.

As there will be only twelve lessons in each number of the reprint, there will be left to the discretion of each local the use of the thirteenth lesson period. We suggest that this period be devoted to review, social or recreational programs, or a parliamentary drill as determined by each local.

The continuation of this policy of reprinting this series of lessons will be in part contingent upon the response which we receive in the way of orders from our church people. We trust therefore that our readers will call this matter to the attention of others who may be interested with a view to encouraging study along this most important line.

It should be understood that this reprint does not take the place of the regular *Senior Religio Quarterly*, which will be printed as usual. The lessons for the first six months in the regular quarterly will deal with the history of the development of the stewardship idea in our church. This is one of the most valuable series of lessons ever prepared, and we trust that they will be of interest to our church people.

F. M. McDOWELL, for the Departments.

Help me, dear Lord, to be indeed thy friend
To guard thy treasures to the very end,
To watch by day, by night thy vigil keep—
To feed thy lambs and also feed thy sheep.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

What Next?

Sermon by President Floyd M. McDowell, at the close of the Young People's Convention at Lamoni, Iowa, June 17, 1923.

I am going to run the risk of disappointing you in asking you to listen to just a brotherly talk particularly to those who are going to different parts of this country to smaller branches inspired with the wonderful vision that has come to you during the convention. That is the only thing I can think of doing, just talk it over with you a little, and strive, if we may, to answer the question, What next?

A little incident from the life of Christ comes to my mind just now. You will find it in the second chapter of Luke:

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the pass-over. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?—Luke 2: 40-50.

It seems to me that I might answer the question, What next? by saying, Know ye not from this hour that you must be about your Father's business? I think it was Brother Elbert the other day who interpreted our Father's business very nicely in the statement, "Let us make man in our own image."

The Call of the Master

The call then to-night at the close of this convention is, "Let us go about our Father's business from this hour forth." The task before us is one of making men in the image of God. The goal as has been outlined before us is perfect manhood and a perfect society. As was so nicely said this morning, "It is perfect men and women in a perfect social order with perfect social relationships, beautiful lives, beautiful homes, beautiful communities."

It seems to me we may, then, answer the question,

What next? in this way, that we accept the challenge and go out from this convention willing to say that from this hour forth, as far as we are concerned individually, we shall be about our Father's business. We shall be found from this hour forth in the task of making better men and women. We shall be found in the task of building a better society, a perfect society, a beautiful society. We shall be found in the task of making the world about us a better place in which to live. We shall be found in the task, if you please, of building Zion with all our heart, might, mind, and strength. We shall be found enlisted as brothers of Christ indeed, not calling upon him in vain, but saying that we shall from this time be indeed partners with God and with Christ in building this better world that is to be.

What next? The acceptance of the call of the Master. We have before us the chance to do that which the world has never yet done, and that is to put Christianity to a serious test. Yes, I mean it. We live two thousand years after the time of Christ, and never yet has Christianity been put to a serious test. Never yet have we developed a group of men and women who are willing to take Christ at his word and enlist with him in a task of making the more abundant life possible for mankind.

The Convention

It was at least a small vision of this task that encouraged us in calling this convention of young people, because it seemed to us that there must be indeed a welding of the interests of the young people and the interests of this church if this church was to function as God intended it should function in bringing about the goal that has been pictured for us so many times during this convention. I say it seemed to us that in some way we must amalgamate the interests of the young people and the interests of the church as an organization if we were ever to realize a kingdom of God on earth, a Zion in which men should live together in peace and harmony with their fellows.

It might be of interest to review some of the purposes of this convention as we suggested them in the call to you. We said we wanted to cement the interests of these two, the young people and the organization. We said to the young people, the church needs you. It needs your youthful vigor to carry out its mighty program. It needs your idealism lest it become a mere machine. It needs your vision lest it cease to grow. It needs your criticism lest it become self-satisfied. Without youthful people an institution tends to become unprogressive, mechanical, and content with the deeds of the past. Youth demands growth, progress, accomplishment. It looks towards the future more than the past. Our church

must have your allegiance. Will you give it willingly and whole-heartedly?

The Value of Youth

In every age of history this fact has been demonstrated that we would make our great institutions mechanical and juiceless, and meaningless and formal. It seems to me that the great God of heaven must have designed youth, knowing the characteristics of human nature to make everything mechanical. In youth we find the tendency to criticize, we find the tendency to idealize, we find the tendency to vision the future, we find the tendency to demand results, we find the tendency to demand growth. A growing institution needs each generation a fresh supply of youthful vigor and youthful idealism.

Without youth there is no to-morrow. Without youth there can be no to-morrow; there can be no progress; there can be no advancement. Without youth we tend to die. We will die. The only way that the achievement of the past can be passed down to the future is through youth. Youth means the ability to receive this social heritage. It also means the ability to pass on that social heritage to others.

As a church there has been a tendency, it seems to me, for us to rest on our oars. Already the mighty church in Utah is living in the past. In a few short years those people will be worshipers of the past only. They have turned their eyes backward. There is a tendency in our church it seems to me to think that we are the church of Christ because of the deeds of the past, to think that we are the church of Christ because of its doctrine, because of its ceremonies. The only way that we can escape from such a danger is to inculcate into our veins a great supply of the blood of youth. The only way we shall be saved from mechanicalism, from machinery, from creeds, from formalism is that we shall have the critical, vigorous spirit of youth with each succeeding generation. As was suggested this morning, our hope as a church to increase our numbers also depends upon us saving each succeeding generation to the church. To do otherwise, to depend upon the conversions altogether, is to play a losing game, is to try to drain the lake with the inlet still open. We are playing a losing game save as an institution we keep our youth in ever-increasing numbers. This, *then, should be the goal of this institution*, that we must make an effort to find our youth and get them to understand the gospel, to tie them to the church, to get them interested in the church, and to see that from this hour forth they are willing to give their all that the mighty program of this church shall be successful.

Why We Need the Church

On the other hand we said to the youth, You need the church. You need the wonderful ideals of a new social order which this church furnishes, a program which in my opinion we are a long way yet from visioning in its fullest ideals. I am confident that many of the things that do now exist in our church would not exist did the young and old together once get a little clearer vision of the social goal before us. I think our young people should go home feeling that nowhere, in no organization in any land, in no institution is there offered to them such a program as this church offers.

The ideals that have been pictured to you are the ideals of Christ. They are the ideals that men have been groping for in all ages of mankind. They are the ideals that find expression from the lips and pens of the best writers of to-day. All of them are groping for these ideals, and to-night, my young people, this church holds those ideals out to you and says you can have them for the asking. As young people you need the organization of the church as a means of realizing on the ideals. That organization that Christ left for us, that plan whereby men might be brought to a more abundant life, that is the plan, the organization, the institution, which this church needs to-day as a means of realizing those ideals.

You must have some means of harnessing your youthful vigor, making sure that it will be used for the betterment of humanity. The church can furnish you the opportunity to harness your vigor, your talent, your power. Here is the chance. Here is the organization that will take the best you can bring to it in wealth, in power, in talent, in ability. It says to you, my dear young people, there is no need of your discounting your ability, your ambition, your talent. It says, "Bring the best you have to offer. Bring all the vigor and power and training and talent and might and muscle. Bring it all, and here is your chance to put it to constructive work in the interests of humanity.

Youth needs the guidance of the church in its slippery paths, because not only does youth mean opportunity; it means danger. The long period of infancy means that mankind has a chance that he can rise to heights equal to the Son of man himself, or he can fall to depths lower than the beasts of the field. But youth means that you can, if you will, hang yourself with your own rope. But if you will make the proper use of that youth, it will make you stand a full man in Christ Jesus. The church is an agency that offers not only direction to your energies but guidance, so that in the slippery paths of youth you shall be able to meet the problems as you confront them. You shall be able to pass through the woods of doubt and uncertainty and question.

You shall be able to go in and out and find pasture. And in and through it all, you will find an organization which shall protect and guide and lead you so that all of that new-found energy shall find expression in something worth while. You need to be pointed to something with a more abundant life as its goal. You need opportunity for cooperative service, and the church offers you that opportunity in its Zionitic program. Youth unguided, unharnessed, may destroy itself and the social order. The church insures stability and at the same time offers you a chance to express yourself and your personality in a cooperative, progressive way. The worth-while achievements of the world's history have come as the result of definite purposes and ideals. The call of to-day is that the Christian youth catch the vision of the Master of men and the ideal thereof to the end that righteousness shall triumph over sin and that this world shall be a better place in which to live.

Such was the call and such was the sincere feeling upon our part that some way the salvation of our church depended upon getting a fresh supply of our youth and that the salvation of our youth depended upon getting a new vision of what this church meant to them and to the world.

We stand now at the close of the convention. Whether we have accomplished any of these aims may be for you to say. Perhaps you have already said it in your heart.

If the leaders of our church who have been here, if the older ones of our church who have been here with us, have caught the real significance of youth, have been inspired by this youthful vigor, have now a greater determination than ever before to go on, do now feel more fully than before that the church will triumph, we will have gained a part of what we have in mind. If you young people have sensed the meaning and mission of this church as you never have before, you have at least imbibed the vision we had before this convention started.

Two Dangers

I want to pause here long enough to suggest two things in the way of brotherly advice. It seems to me there are at least two outstanding dangers before us in this movement of the young people of the church that gives every evidence of being started at this convention. I want to warn the young people. I want to sound this very serious note of warning. In the first place I ask you not to forget the work of those who have gone before. Do not allow yourself for one moment to interpret this movement as casting any reflection upon those who have given their all that we may enjoy what we enjoy now. Far be it from me to cast any such reflection when I think that out there on the sunny slopes of California to-

night my mother and father are resting, resting because they must rest after forty years of sacrifice and devotion to this church. Far be it from me to say one word against that sacrifice.

I wish I could speak to old and young alike to-night. It seems to me that the thing we are trying to do is to pay the highest tribute to the older people that we could possibly pay to them. That is, we are trying to carry on their work. We are picking up the oars that they must lay down and are trying to say this boat shall not drift back down the stream, but shall go on and on. I do not know how you feel about your fathers and mothers, but I am conscious of the fact that my mother and my father are praying for me at this hour. It seems to me that the most I could do to pay them back for the years of sacrifice and devotion they have given to the church is to bring to them the consciousness that I am trying to carry on the work they have been doing. I cannot believe that that mother would prefer to have me come to her home to-night and leave a check for a thousand dollars. I cannot believe that it would compare for a moment with the satisfaction she finds in her heart to-night in knowing what I am trying to do. I cannot believe that you older ones want us younger people to pin wreaths on your tombs and forget the things you taught. I cannot believe but what you, in your serious moments, want us to do what we are trying to do. *The young people's movement must be considered in the light of paying the highest tribute that we can pay to those that have labored before us.* Young people, do not be caught for one moment casting reflections upon those who are older than you.

The second danger that I want to give a word of warning about, and I want you young people to get it, is this: *Do not get the idea that the young people's movement is an attempt to get the church to be an entertaining society for you, or that all the machinery of the church is to be put into operation just to furnish you a good time.* For every one thing that the young people's movement is going to give to you young people, there are *nine* things that you will have to give. I warn you, that you cannot kill this in any better way than to leave this convention imbued with the idea that from this hour forth all you have to do is to receive and be entertained.

What Next?

What next? I know many of you still are hungering for an answer to that question. I know many of you have been enthused as you never have been enthused before with this convention, and you feel right now as if you could do anything to accomplish the results that have been pictured before you, and yet perhaps you find it in your heart to say, "Noth-

ing very definite has been given us to do yet. No very definite program has been given us. Shall we go home without some definite suggestions or something that we can do?" That is a serious question. Throughout the church there are many who are saying, Why don't they do something? Why don't they give us a program? Why don't they redeem Zion? Always waiting for the other fellow! I wonder if I could suggest in these last few moments to-night a few things that you young people can do. I shall be very much surprised, in fact I would be delighted, if after I have said all these things you young people could rise up in a body and say, "We have done all these." If that is true, I believe I would have to turn to President Smith and Bishop McGuire and say, These young people have done all they can do until we prepare a program for them.

I have here a few definite things that it seems to me you can do when you leave this convention. First, *it seems to me you can become really converted.* You can, if you have not already, come to the place where you can say you are "sold" to the gospel plan. You can cease to do evil and learn to do well. You can take a right-about-face in your philosophy of life.

The other day when President Smith asked how many were ready to go on a stewardship basis, only about half raised their hands. I am wondering, after all, when it comes to the real test how many of us are really converted to the gospel plan, including the Zionian plan? I say there is something here that we may do. Let us ask ourselves, Am I really converted?

You can make every effort to find the talent that God has loaned you. Perhaps you do not like this definite thing. Perhaps you wanted me to tell you some easy task. I am saying you are not ready to come to the presiding officers of this church and say, "Why don't you do something?" as long as this remains undone. I am asking you to do all in your power with the talents with which God has endowed you.

Again you are not ready to come to us and condemn us if you have not trained that talent or are not now making every effort to train the talent that God has given you. As we said the other day, to be untrained is to be unchristian; to be untrained is always to be the seed and not the flower, the acorn and not the oak, the promise instead of an actuality. I say again that you can go home and make every effort to train yourself to the utmost, go to the top in your chosen profession. As I understand it, the church says to you, Go to the top in your field. Be second to none in your profession. Train your talent to the utmost. There is the call. Is that something definite for you to do?

All over this land of ours there are hundreds of

young people, hundreds of them in our church, who are not in educational institutions. I made a statement the other day, and I repeat it to-night: Show me a normal young man or young woman, normal in body and mind, and I will show you a young man or young woman who can land in a college town and go through that college, even if when they land there they do not have a penny in their pockets. The fact that our institution does not have five times the number that it has now is evidence to me of the fact that a great number of our young people still have to be awakened to the call of God to them to train the talent that God has loaned them. I haven't time to-night to attack the serious problems we have before us—the surveys that must be made, the institutions, hospitals, sanitariums, and schools that must be builded, if not by you then by a generation who are willing to answer the call of God and train themselves to build those buildings and institutions and to solve those problems.

Could I send you young people away thinking of an actual Zion of brick and mortar, of schools and factories and homes, then I could send you away saying that you must find your talent. It is fine to dream of an ethereal Zion up there with jeweled gates where we will all play harps, but that is not going to help us very much when we need soil surveys here. *We need men and women with brawn and brain power and consecration to solve these problems.*

You can put that talent to work at a task of creative workmanship, if not in this church then in your community. How many of our young people have been inclined to do this? How many have said, Now I have trained my talent; if the church does not come right out and get me immediately I am going to quit. When you have trained your talent in a given field, it may be that the majority of the church have not come to appreciate the importance of that field. It is going to be a part of your duty to help convert the church to the need of that field and part of your work to work your way into our social order. So you have got to work with us in getting the church to a place where it will need your talents, and then if the church is not ready for this it certainly is not your fault. But it is a part of your duty to help get the church ready for the sort of thing you can give. You can get yourself to a place where you can say, "Lord, here am I; use me."

Some expressed in the testimony meeting that they were not ready. All right; it is a part of your task to help them see the right. You can be working at this task wherever you are. You can do it first by living in close touch with God; secondly, by doing something for your community and branch in a creative, serviceable way. *You must get yourself*

in close touch with the divine, because no matter how much you train, no matter how many degrees you have had tacked to your name, you cannot help us build Zion save it shall be that you keep in close touch with God.

You can comply with the financial law as it has been outlined in your hearing. I am told that a number of young people understand this law as they never have before, and I say, Thank God. To my way of thinking there is absolutely not one single reason so far as the church organization is concerned or the interpretation of our financial law is concerned why anyone within the sound of my voice to-night need fail longer in going on the stewardship basis as an individual. Bishop Carmichael and others outlined it clearly for us. First, a conversion to our spiritual ideals; secondly, filing an inventory; thirdly, paying tithing; fourthly, paying surplus; fifthly, making offerings—and thereafter giving an account of stewardship annually. I say without fear of successful contradiction, there is no reason why anyone need longer delay entering upon the stewardship plan. The law is perfectly clear and, if I understand it correctly, you don't need to live in Zion to go on that basis.

Is there something that you can do when you go from this convention? To go on the stewardship basis means to do nothing but what you have been expecting your missionaries to do for ninety years. You can let your light shine as an example, the embodiment of the gospel of Christ. You can tell your neighbor of the gospel. You can be loyal in your home, in your branch, in your community, and of all the things the church needs, it needs that sort of thing now.

You can work for community uplift in your community. You can put your religion into daily practice by uplifting the men around you. You can vote the way you believe and help clean up that town and community. You can become champions of the better things in life—champions of life, a great brotherhood of man, a life which makes it possible for men to live together through the hardships and pleasures, storms and sunshine. You can become champions of faith—a faith which means a willingness to take some risk for a cause.

A Challenge to the Church

Young people, yours is the chance to put Christianity to a serious trial. Will you accept the challenge? Heretofore Christianity has been shoved off into the corner. Never has it been given a serious trial. Yours is the task, using as the machinery Christ's own organization, using as the goal Christ's own vision to us to-day. Yours is the task of con-

verting this world to Christianity. Yours is the task of doing that new thing, that different thing from what the world is doing to-day, putting Christianity to a serious trial.

Is there anything we can do when we go home? Suppose we could come back next fall one hundred per cent strong and say, as did the rich man of old, "All these things have I done." What a wonderful church we would have! What a wonderful organization!

What next? Move forward. Unity and loyalty represent the best things in life. Living together, sharing with each other in the problems of life, working together as Christian brothers. What next? Comply with our financial law as it is now clearly taught us. What next? Train our talent to the utmost and give it unreservedly. The call of America, the call of the world, to say nothing about the call of the church, is for a new type of philosophy for young men and young women. What next? Let us form a partnership with God and Christ and enlist this fellowship in the task of making this world a better place in which to live, in bringing about perfect manhood and womanhood, perfect homes, perfect schools, perfect society, and finally Zion, the kingdom of God on earth.

Let us catch the spirit of the poem:

Meseems it renders God great joy
To see hands strive as his creatively.
If it be true that he for us hath need,
Then are we the sons of God indeed.

That is the goal. Shall we not from this hour go forth with this challenge? If we can catch a part of this vision we shall have been paid for our efforts in coming to this convention.

May I express in closing my sincere appreciation for the cooperation and help, for the spirit which you have borne in the discouragements and inconveniences of the convention, for the beautiful lives which you have unfolded before me in the prayer services and classrooms? I think a great deal of flowers and admire them greatly, but never was there anything more beautiful than young men and young women under the influence of the Spirit of God. I have seen your lives unfold, and each unfolding has paid me one hundred times over for any effort I have made for this convention. My life has been enlarged and made happy by the beautiful lives I have met here. I shall go on trying, knowing that all over this broad land young men and young women are holding out their hands to me, saying, Come, let us go together.

Criticism of Educational Methods

By S. A. Burgess

The criticism of educational methods and of our school system is one of the interesting developments of recent years. In England since 1914, the whole school system has been brought into question and a reformation attempted. Recently there has been a decline of interest and effort because of financial stringency and because of a failure on the part of many to appreciate that no other money is so well spent as that which prepares us the better to live and to serve, and that this is true, no matter upon what ideal we build our life. If our ideal is that of service, then it is, indeed, essential to our best service; if our ideal is selfishness, what can I get out of it for myself, it has been amply demonstrated that an adequate education increases a man's earning ability far beyond the cost and loss of time and money. There is scarcely an investment that the state can make or that society can make that pays equally good dividends.

Changes in Schools

In this country, the schools are undergoing a critical analysis from the kindergarten up. It is much easier, however, to criticize than it is to offer a solution; it is much easier to offer a solution than it is to carry it into effect and make of it a substantial contribution to our social development.

In the kindergarten, we are coming to see more clearly, as we follow the fundamental principles of studying the child, that the geometrical forms previously utilized are not ideal instruments of instruction, for the concepts of children of young years follow rather the complexities of life, and the simple geometric forms are ideas later attained. In fact, a critical examination proves this to be true in most of our life, that simple forms are later developed and are gained by methods of mature thought rather than from observation of life. The kindergarten aim is to secure play material and work material which will really assist the processes of development in the child.

Then this play method should be extended further into the school work and not be confined to the kindergarten alone. This is a profound study upon which it seems, at times, we have only entered the threshold, the study of the child and his development to manhood, and the appreciation of the principles leading to the process of real unfolding in education.

The difficulties of holding back a child to a common level and making of school work a service of years has been felt in times past in the public schools. But the simple device of jumping grades which leaves considerable gaps in the education of the child raises another difficulty, which cannot be

met in an ideal way, unless to each child there be given an individual instructor. It is met to-day in part by special schools or classes for backward pupils. This difficulty has not yet been amply met in the high school work, for, with few exceptions, attendance at a four-year high school is required and that four years be devoted to the course.

Views of Educators

It is interesting to note how much of the criticism of underlying educational concepts is advanced by educators themselves. It is probable that most of that which is being written to-day has originated within educational circles, in a sincere desire to secure better results for childhood and society as a whole and to make the school work more effective.

In *World's Work* there appeared a very interesting article by William McAndrew, "The belated revolution in the public schools." He states that in business, success depends upon continued progress and the presentation of seasonable goods. The purpose of business is clearly the making of profits and getting and keeping the good will of customers. But what is the real purpose of the public school business? There are outward forms, as, having a thousand children stand and pledge allegiance to the Republic and then within twenty-four hours 193 panes of glass broken by boys who attack their own school-house, the property of that Republic.

It is, indeed, a difficult problem to prevent school methods from becoming mechanized so that revolt continues without regard to results. The result is that the teacher falls in a groove, and the revolution in 1776 is somewhat late in meeting the public schools.

The men who founded the Republic said that the schools were "to supply men to serve the public" (Franklin); "to enlighten public opinion" (Washington); "to give the knowledge useful in the practice of the moral duties of a man and citizen" (Adams); "to prepare a people who mean to be their own governors" (Madison); but the effort made by Horace Mann and others to revolutionize the schools to correspond to the revolution of the Prussian national system, was a clear-cut statement and answer, which sought the unfolding of every power of the soul. It was, in fact, a return to Plato, the harmonious development of all the faculties.

Purposeless Education

Within the past twenty years, educators have repeatedly called attention to the fact that the American schools are drifting without purpose. A questionnaire showed only a small number that had a real educational ideal, and yet even for them it probably was true that education was able to define its

aims in one direction but carried on, at the same time, old forms leading in another direction.

The American school system has not been American. The revolution proclaimed equally the surrender of caste and individual distinction and substituted union, community, and general welfare, but the imported educational systems were conducted for inequality and personal distinction for the better born. A scholar was a gentleman, not a citizen; learning gave superiority. The revolution abolished titles, and the ermine, the star, and the garter. Education has put its affection on titles: A. B., LL. D., "professor"; it loves robes, hoods with scarlet, millinery, and tassels. Those high priests made broad their phylacteries, loved the chief seats, and to be called Rabbi, Master.

They fed the selfish instinct, "Study that you may excel others," "Knowledge is power," "*Ad astra per aspera*," "Excelsior," "*Fax mentis, incendium gloriae*."

But we may diverge a little and raise the question whether these motives are all selfish. Are they not rather the declaration of the attitude of youth? An effort is being made to make our schools more responsive to present-day needs.

Of late, current events have been introduced in history classes with the result there is a method of magazine study being introduced. But again methods have ossified the original purpose. If we are not careful, magazine study will become an object, not a means. What we want is Americanism and a recognition and meeting of the problems of to-day.

The Purpose of Education

Much more might be stated by way of review, and the emphasis placed upon the past in school work, yet this study of the past is all of value, if rightly digested and utilized for an understanding, as it should be, of present-day problems. The purpose of education, as G. Stanley Hall has stated, should not be simply the solution of abstract problems nor the making of a gentleman, but should be humanism, the betterment of the world in the interest of humanity. There is a need that more time be given to immediate civic questions, to the form of our government, to knowledge of Americanism, and to a further realization of our common citizenship and the principles of human justice, the common welfare and liberty.

The above is all of interest, leading, as it does, to an effort for better conditions. If the schools are to be alive, it means that they must be open for examination and self-examination, in order that methods and means may be better determined and carried out.

EDUCATIONAL

Home Building

Part VI

[No article appears in this issue on chapter 6 of the textbook, *Mothercraft Manual*, but selected questions on the chapter do appear. It is suggested that classes or individuals studying the course on home building follow the textbook and *Outline of Course of Study* as usual. The article herewith is by Mrs. Cheeseman, of the Kansas State Teachers College. She gives a brief review of the progress made in the subjects of home education, mentioning leaders in the field. It is interesting and informative.—EDITORS.]

References

If the series of articles on home building is to be studied in class or by the individual in systematic study, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

Education for the Home

By Emma Irene Cheeseman

History informs us that Greek boys and girls received training in the art of domestic life. The medieval convents maintained an excellence in house-keeping. The Renaissance, which ushered into the world new life, new ideals, also helped Comenius and Luther to give the new society books relating to household activities.

The books of Comenius, with the writings of others, are especially treasured for the discussions they furnished school students. All such knowledge was zealously guarded by philanthropists in the eighteenth century in Germany. It was nurtured by the charity schools of England as well as by the monitorial systems of Lancaster and Bell. Even as early as 1668 Indian girls were instructed in sewing and cooking by the Quebec nuns. The Colonial girls were trained in needlecraft much in the same way that girls were trained in England.

Early Educators

Little over a hundred years ago Mrs. Emma Hart Willard, famous for her private school, plead for a State grant for girls' education at the New York Legislature, and in outlining the new curriculum she included a course in "domestic instruction." Then came Miss Catherine Beecher, who developed Mrs. Willard's subject of domestic economy.

Miss Beecher's splendid activity in educational work, social activities, hygienic and health reforms, textbook authorship, and attention to home problems has given us much from which to become enthused toward greater accomplishments, for she was the founder of the American Woman's Educational Association for founding schools to give higher education to women. These schools were to give courses in domestic economy.

Contemporaneous with Miss Beecher's work, Benjamin Thompson was devoting his time to scientific problems of the household, especially along lines of fuel kitchen ranges, fireplaces, and utensils. Along with many other pioneer experimentations he paid much attention to lighting and ventilation, as did Mr. Youmans, a chemist, who combined physics, biology, and chemistry and related it with the household. His Household Science was used for a textbook in the schools for a long time.

Mrs. Ellen H. Richards, the first woman student in the institute of technology, became later a famous sanitary chemist. The last thirty years of her life she devoted to the science of food, clothing, and shelter. Her many books are intensely interesting; some of them are: The Chemistry of Cooking, Food Materials and Their Adulterations, The Cost of Shelter, The Cost of Food, The Cost of Cleanliness, and The Art of Right Living. We may well remember this remarkable woman as the founder of the Home Economics movement. She, with Mr. and Mrs. Dewey, founded the Lake Placid Conference on Home Economics. Mrs. Richards remained its chairman for years and later held the honorable position of first president of the American Home Economics Association. She also played a leading part in many social problems relating to the household, such as the English Kitchen, and Rumford Kitchen, conveniences for teaching dietetics at the Chicago exposition; also the Household Aid Company, an experiment in furnishing trained service on hourly call to the home. Besides these many interesting features of her career, she was ever a ready lecturer and consultant on institutional management, health, and sanitary problems.

Field of Human Nutrition

The field of human nutrition held attraction for many zealous investigators. Caleb Quicknor's thesis on "The influence of diet, dress, and amusement, on health," is worthy of mention. Professor Atwater, a chemist and recognized authority on nutrition, became director of Experiment Stations in the United States Department of Agriculture, and to him we owe much for the encouragement he gave in scientific instruction in nutrition in colleges and universities.

Leading women of the seventies lectured before women's clubs in cities and towns, later establishing cooking schools that helped to cast their influences for deeper research work for the home.

Then in the eighties we note with pleasure the introduction into the public school system of home economics subjects through the manual training movement. This not only resulted in new methods for all classes, but, as well, new subject matter for all schools. But the academic colleges hesitated long before yielding to the urgent demand for applied science instruction. However, if the movement for the higher education of women is not to prove in vain, it cannot afford to stop with providing only academic instruction, but must offer specialized professional courses adapted for woman's unique fields of service.

Vocational Education

Retrospecting, we now realize how the public mind has been educated until to-day the woman's demands are being more fully met in the vocational courses offered in nearly all colleges and universities, besides the extension work done by these institutions and the available fund of popular literature and timely periodicals devoted to home problems. We recognize the social program itself compels a knowledge of economics and pecuniary welfare. The very nature of society calls for an education related to the home. We would not be willing to trust a bookkeeper, a stenographer, a school-teacher, a nurse, or a doctor who had received education by chance here and there.

The child furnishes intellectual and moral life of the home. The home is the center of life's activities. The breaking down of the family bond can be overcome only by strengthening that bond. We would feel sad indeed if our household arts concerned themselves only with sewing, house care, and cooking.

Significance of Home Life

The home is vitally concerned with individual and social prosperity. The economic pressure is bearing heavily upon us. The free lands are gone; the reaping of wealth from the soil is over. Efficiency in production, and thrift in the household are the new standards. We need to produce, but more than ever before we need to consume wisely. Hence the woman who spends needs a thorough education.

The home life of everyone is weighted with significance. The return to society of the moral purposes, the altruistic and cooperative spirit of wholesome home influences, can hardly be estimated. Communities are starving for development of such ethical qualities and will continue to starve as mod-

ern life grows more complex; and while education for the home cannot create these qualities, yet it can enhance, refine, and increase their worth, making them more sure. Education for the home will promote thrift, protect health, and professionalize the vocation of housekeeping, just as much as vocational training increases wealth in commerce, industry, and agriculture. All educational centers are welcoming this educational movement for the home, the oldest and most sacred of institutions.

Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

CHAPTER VI

Preparing for the Baby

1. What should be the physical and mental condition of the mother during the period prior to the time of a child's birth?
2. Why should she be under a physician's care?
3. Discuss clothing and diet of the expectant mother.
4. What attention should be given to bathing, exercise, and what precautions taken?
5. What has science proved about superstitious notions of marking the child?
6. What factors should be kept in mind when making the baby's clothes?
7. How should the nursery be equipped? What can be left out and what is absolutely essential?
8. Give the proper characteristics of an approved baby carriage. Describe a proper "baby pen." Could you make or contrive the latter? Explain.
9. What conditions should prevail in the nursery?
10. List eight general classes of harmful nursery equipment.

The biggest thing in business which we are coming more and more to appreciate is the sense of the dignity of constructive influence, the developing force that our business may radiate. Mere service which seemingly is interpreted largely as promptness, courtesy, suavity, is nothing compared to that service which is the natural result of the higher and broader view.

Those who succeed most largely and carry their burdens and their years most easily, are those who look upon their lives, their talents and their business as a trust, with which they are charged to make their contribution to the generation in which they live.

LETTERS AND NEWS

Gallands Grove Conference Held

CHEROKEE, IOWA, November 26.—The Gallands Grove district conference was held in the church on November 2, 3, and 4 with fine weather prevailing.

Friday a fine program was rendered by the Sunday school and Religio departments at 7.30 p. m.

Saturday sessions were business and preaching sessions, with good interest shown.

At the Sunday morning social service, one was baptized.

The sermons preached during the conference were by Patriarch C. E. Butterworth and Elders E. R. Butterworth, George Juergens, and W. A. Smith. The Auburn Sunday school orchestra was present and rendered some very fine music. Other special features were vocal duets and cornet solos.

Elder W. A. Smith has been the speaker for meetings that have been conducted in the church every evening since conference. The interest and attendance have been good. No baptisms have resulted to date, but some may occur later.

Elder Smith was surprised, November 11, when he was presented with a fine new fountain pen and some money by Elder A. R. Crippen in behalf of the Saints. Brother Smith was also surprised when he arrived at the home of Elder Crippen on Thursday evening, November 22, to find the house filled with Saints and friends who had gathered for a social time. The evening was spent in singing and visiting. A fine supper was served by the sisters and Elder Crippen, in behalf of the Saints, presented him a purse.

Elder J. L. Parker, of Des Moines, was a visitor on November 1 and delivered a fine sermon to an attentive audience.

The Sunday school will not have a Christmas tree this year but will have a white Christmas for the benefit of the Christmas offering. Thanksgiving will be observed with prayer service in the morning and a big dinner for all to be served in the church.

Special Meetings at Moorhead

MOORHEAD, IOWA, November 27.—Elder J. F. McDowell, of Magnolia, is at present holding meetings here. So far his discourses have been directly to the Saints and of a high spiritual character. He bears a strong testimony that God will accomplish the work that he has set his hand to perform and that the Saints can still rely upon all that he has spoken, whether or not it is in harmony with the views of modern philosophies. Brother McDowell will deliver a Thanksgiving address on Thursday evening, November 29.

The work is moving along nicely, and the general desire of the church is to do all they can for the work.

The Christian Church of our town just closed a three weeks' revival meeting, but our attendance and interest was not diminished. The Saints seem to feel that there is nothing better for them to be found in other places.

At the beginning of the year the Sunday school set a Christmas offering aim of \$400. This goal has almost been reached, and on November 18 we organized for a special drive in which we hope to go over the top. The suggestion offered by Brother Charles Hield, superintendent of the public schools, was accepted, which is that the school be divided into two parts, each side to be represented by an airship taking a trip to Zion. Each Sunday the school will march and deposit their donations in a box for their side and when enough is deposited to pay the fare from one location to another the ship will move as far as the fare is paid. The ex-

citement will be to see which side reaches the destination first. Brother Hield and Sister Ella Jennings have been appointed the captains of the two sides, and each is determined to pilot his ship as fast as possible.

The Department of Recreation and Expression is considering the course of study to be taken up for the next year, preparatory to ordering supplies.

Davidson Branch Purchases Piano

DAVIDSON, OKLAHOMA, November 24.—The Davidson Branch has about fifty resident members and most of them are workers.

On November 18 a Recreation and Expression class was organized. The Sunday school is moving along nicely, but a presiding officer is needed so preaching services can be held regularly.

The members of the branch recently bought a piano, which is appreciated by all.

Parkersburg Progresses Since Organized in 1917

PARKERSBURG, WEST VIRGINIA, November 20.—The Saints of this branch are still pushing forward and striving to come upward. There has been fairly good interest in the work the past summer and this fall. The attendance has been only fair, except for the faithful few who can always be depended upon to do their part. They are present at all the services and gatherings and are the ones who are keeping the good work going.

Much has happened since *HERALD* readers last heard from this place. Two of the members attended the Kirtland reunion and brought back a very good report of it. This branch was well represented at the district conference at Clarksburg, West Virginia, August 24 to 26. Members from the branch hold several district offices so took an active part. The conference was of a peaceful and spiritual nature, which was gratifying to all. Old members said it was in all respects the best conference ever held in this district. Brother G. T. Griffiths, Brother James McConnaughy, Brother Thomas Newton who is district president, and Frank Shinn, now in Pittsburgh, Pennsylvania, the former district president, were there. Brother O. J. Tary, president of the Wheeling District, attended for the last part of the conference. Four young men were ordained elders, one of them being Harry Smith, a priest of this branch.

Some of the members attended the Wheeling district conference at Glenn Easton, West Virginia, September 1 and 2. It was with the Nauvoo Branch out in the country and is said to be one of the oldest branches in the Reorganized Church. Brother Griffiths was there and told of some of his early experiences at that place.

The members were glad to have Brother and Sister Beall move back in August. Brother Beall was branch president and Sister Beall was leader of the Department of Women when they lived here before. His many years of experience makes him a valuable man in the work. Some of the members gave him a surprise birthday party, November 1, in honor of his seventy-first birthday. As it was near Halloween, they went in Halloween costumes, and Brother Beall had difficulty in guessing who was present.

This branch is soon to purchase a lot for a church site. Meetings have been held in a hall in the north part of the town, which could be rented Sundays for \$2 a month. The hall has been used ever since the work was opened up here by Brother Newton in 1917. In the past six years much good has been accomplished. At times conditions would look discouraging, but they always passed and left the members with

a desire to press on. It is hoped the future will be even brighter and more successful than the past.

All departments are busy and doing well. The Department of Women is sewing and studying under the leadership of Sister Luella Smith. The Sunday school, with Sister Mabel Smith as superintendent, is holding its own. There is no Department of Recreation and Expression here at present, but it is hoped there will be soon. The priesthood are trying to do their duty and have been doing some visiting and preaching. There are two elders, one teacher, and one deacon in this branch now. Study classes are studying all three standard books of the church.

Traveling Saints will be welcomed if they stop at this place for a visit.

Temple Builders Make Garments for Sanitarium

NIAGARA FALLS, NEW YORK, October 28.—Along with the study of Mothercraft, the Temple Builders, with their monitor, Sister Myrtle Landes, have recently finished thirty-three infant nighties for the Sanitarium, also some dresser scarfs and a quilt. At present they are industriously sewing for a needy family here. They take turns in caring for the small children on Sunday evenings so that the mothers may be able to attend and enjoy the services. Sister Anna Landes kindly loans her home for the purpose, it being near the church.

The Department of Women, under the leadership of Sister Warner, assisted by Sister Doll, are working hard to make a success of the bazaar and supper to be given December 12. The attendance is good, and everyone is working, which of course means success for any organization.

Elder James Pycok has been here for about four weeks and has held a series of meetings. His many splendid sermons have been much appreciated. It is about five years since Brother Pycok had been here, and it is like welcoming an old friend. Brother "Danny" Macgregor made a short call recently, but preached on the Canadian side. Many from here went over to hear him.

Christmas activities are in full swing. The Sunday school, with Elder George Landes as superintendent and Sister Emma Sharp as chorister, is busy with rehearsals for a graded cantata to be given in connection with the Christmas tree. It is entitled, "Christmas for all." The choirs are also busy with Christmas music. The senior choir will render the cantata, "The Prince of Peace," by E. L. Ashford.

Department of Women Has Concession

MODESTO, CALIFORNIA, November 26.—At the sacramental service last month, a most excellent meeting was enjoyed, in which the Saints were admonished to be more faithful.

The candy pull, given by the Department of Recreation and Expression, was a success and much enjoyed by all present.

The Department of Women held a concession on Armistice Day, which netted about \$30. It was much below expectations, but they are thankful to have done that well.

Elder W. C. Griffin, who has been working for some time at Fowler in a raisin-packing house met with a serious accident. He was caught in a belt and thrown into an auger which would have ground him to pieces had not another workman seen him fall and quickly shut off the power. He is in a very serious condition but will recover.

Elder William Dawson, of Sacramento, one of the district presidency, preached a fine sermon here yesterday.

The Department of Women planned a social, which was

given at the home of Brother and Sister R. D. Burch last Wednesday evening, November 20. Sister Burch has not had opportunity to can fruit this summer, so each took her a jar or more of fruit. A good program was arranged, and an enjoyable time had.

A pleasant Thanksgiving is expected, for the fall is ideal—no wind, no fog, some frost, but very little rain so far.

"Earned Dollar" Feature at Entertainment

SHERRILL, NEW YORK, November 27.—The church font, built by Brethren Joseph Luff and James E. Bishop four years ago, was used for the first time this fall when F. Carl Mesle, jr., was baptized. The other baptisms have taken place in the creek in the ravine here.

A social was held at the home of the pastor recently by the Department of Recreation and Expression, under the direction of Sister Zetta Montgomery. The Department of Women had arranged the idea that each one who could was to earn a dollar to be turned in as branch maintenance. A part of the social's entertainment consisted in the stories of how these dollars were earned.

It does not exactly come under the "earned dollar" stories, but it may be mentioned along with church finances that Sherrill has a good friend in Brother James Beggle, formerly of Niagara Falls, now of Ticonderoga, who sent a fine contribution this fall. There are also members of this branch in Malone who do not forget, at certain seasons, that Sherrill has needs which should have financial attention.

Elder G. W. Robley, as mentioned in the last letter, is to leave here for the Northwest. A purse was presented to him as another part of the social evening's program. The Syracuse Branch is said to have honored him similarly before he left there.

Brother Charles S. Lombard, a member of the Sherrill Branch lives in Utica and promises to be down soon to services. He was baptized in Missouri in September.

At the last meeting of the Department of Women it was decided to take up the study of the Book of Mormon for a time. Sister Victoria Lewis will be the teacher. They also planned to hold a Christmas sale on December 8. Christmas program preparations are under way.

Brother Arthur Allen, district president, is soon expected in Sherrill.

Branch Displays Great Interest in Activities

BROCKTON, MASSACHUSETTS, November 27.—The Latter Day Saint Dramatic Club which was organized in October has a play in progress, entitled, "Pleasures of the world." The twelve players in the cast are very promising in their rapid advancement and look forward to each rehearsal with greater interest.

A costume party was held November 23, the first of its kind. It proved very successful and will long be remembered. All responded with costumes equal to the occasion.

The future outlook is bright, and a Christmas program is under way which will not only take in the children, but also some of the young people and a few of the older members of the branch.

The ladies' sewing circle had a sale of cakes and fancy-work in one of the local stores. They met with splendid success in every way, and it seems that the church debt will be well cared for. Their work is well worth commendation.

Everyone came out to a harvest supper given by the men's class on November 16, the object being the Christmas offering.

President of Twelve Speaks at Omaha

OMAHA, NEBRASKA, November 26.—Apostle James A. Gillen, on Monday, Tuesday, and Wednesday evenings of the first week of November, addressing the Saints on various phases of personal duty, answering the question, "What wouldst thou have me to do?" While suffering with a severe cold and quite patently a candidate for a sick bed, he managed to get his message across with clear-cut conviction. His call to the higher life, closely patterned after the Christ Jesus, his logical delineation of the gospel plan and its adaptability to life and everyday experiences left a definite impression for encouragement and uplift. It is with gratification the Saints hear the good news that Brother Gillen will return at an early date for a more protracted series of meetings.

The Mothers' Class of Sunday school, assisted by others, gave a dinner and entertainment in the church on the evening of November 8. One hundred twenty people partook of the dinner, others coming later for the entertainment which was under the direction of Sister Nelle Atkinson Kelley. Both features proved very successful and the mothers netted \$60. Part of this will make up their Christmas offering pledge; the balance will be applied to the building fund.

Armistice Day Program

Superintendent Rose Adams had a fine program arranged for Armistice Sunday. The national colors were in evidence and the pulpit draped with crepe paper depicting soldier life. Brother Norman Issott, nephew of Apostle John Rushton and a veteran of the World War, gave an interesting talk on what the Armistice meant to the world in general and to the soldiers in particular. Brother Issott, being a native of England, fought in the war under the British flag. A reading, "Behold your flag," and a solo, "Somewhere in France," helped to impress the lessons of the day.

Elder Will E. Stoff occupied the pulpit at eleven o'clock that day, portraying the welcoming spirit of the Master when he pleads, "Come unto me, all ye who labor and are heavy laden, and I will give you rest." One good thought was that an invitation to spiritual life given by Christ usually carried with it a provisional clause throwing the initiative upon the one invited. "Come." The blessing follows after the coming. "If any man will open unto Me, I will come in—etc." "Seek ye first the kingdom of God . . . and these things, etc." Sister Kelley's solo, "Come unto me," from "The Messiah" fitted well into the service.

High Priest Carl Self preached Sunday evening, November 11, upon the topic, "The God of the ancient Americans." It had been duly announced in the papers and drew quite a number of nonmembers to the service. Brother Self's intimate acquaintance with the Book of Mormon, his interest in archæology, and his constant studies to extend his knowledge concerning these things provided a source from which he drew many profitable conclusions, chief among them being that the God worshiped by the various ancient peoples of this continent was a Being of love, kindness, power, and benevolence, and one worthy the worship and adoration of all races.

Benefit Dinner

A benefit dinner, given by the sisters of the West Side Mission, on Saturday evening, November 17, netted them \$25. The occasion brought members from both branches together in a pleasant social spirit and was thereby doubly profitable.

Father and Son Week was observed by the Omaha Branch on Sunday, November 18. Banners carrying the legends, "The boys of this school for the Boy of Galilee" and "The men of our school for the Man of Galilee," were displayed back of the stand and provided food for profitable thought. Doctor W. E. Stoff gave the special talk at the Sunday school

hour, and Doctor Henry A. Merchant at the preaching hour. Both these young fathers stressed the necessity for a close comradeship between parents and children. Children often teach parents as much as parents teach children, for the parents in trying to train, unconsciously strive to live up to the ideals they hold before their children. A young brother sang the solo, "Just for to-day," in which the pleading for divine guidance and desire for purity of life and thought brought involuntary tears to the eyes of many.

Thanksgiving Service

Thanksgiving was celebrated at Sunday school, November 25, by a program given by the primary department under the direction of Sister Louise Leeka. All wore Pilgrim hats which they had made in their "busy hour." Autumn leaves, and pumpkins filled with flowers made a happy setting for the ten youngsters who took special part, among whom were two great-great-grandchildren of Joseph Smith the Martyr—Richard Salyards, grandson of the general church secretary, R. S. Salyards, and Jane Audentia Frederick, granddaughter of Sister Audentia Smith Anderson. It is encouraging to see the posterity of the early Saints doing their "bit" to make the church work successful, even the efforts of these small ones of the fifth generation of those who have tried to serve God.

T. J. Elliott, district president, preached both sermons of November 25, his theme in the morning being, "Giving thanks," and in the evening, "If winter comes." This latter was a review of Hutchinson's book of that name with a deductive of philosophic truths as presented herein, harmonizing with those of our accepted church doctrines. Special music for the day was in charge of Sister Nelle Kelley and was made up of a quartet and duet numbers from our official branch "quartet" consisting of Sisters Kelley and Fleming and Brethren Scott and Greenway. Special thank-offerings for the day were unusually generous and the attendance above average.

The Pulpit Installed

The new pulpit has been installed. It is plain, of fumed oak, and harmonizes nicely with the general tone of wood-work in the new church. Flowers for the stand have been faithfully supplied throughout the summer by Sisters Schaffer and Kinney, and have added much to the beauty of the environment.

Several new additions to the numbers of this branch have been made in the coming of Brother and Sister Claus Roenfeldt and their daughter Lillian from Winnebago; Sister Winnie Kerr from Cherokee, Iowa; and Brother and Sister Earl Lasley from Decatur, Nebraska; Brother and Sister P. Peterson from Hazel Dell, Iowa; and Brother A. Neilson and family, the former lately baptized by Brother P. Anderson at Council Bluffs. Mr. and Mrs. Fred Parks of Spokane, Washington, have taken up their abode in this city and add their pleasing and helpful personalities to the group. Mr. Parks is the younger brother of Sister Rosa Parks Pitt, so well known throughout church circles. He is helping the young people prepare their Christmas playlet.

Mr. John Fryxell, husband of Sister Doris Fryxell, met with an accident which crushed several of the bones in his foot. He is home from the hospital now, but his foot is still in casts and probably will be for some weeks.

Gene, the young son of Brother Rob Grenawalt, has been dangerously ill with bronchial pneumonia but was mercifully spared. It was a joy to welcome the lad back to Sunday school on November 25. Sister Gertrude Kirkpatrick's return on that day, also, was another cause for thankfulness. Illness of herself, husband, and little daughter has caused her absence for four weeks, an absence very noticeable because of

her faithful services as Sunday school chorister and orchestra director.

Sister W. P. Bootman, wife of one of our well-known missionaries, has been visiting her sister in this city and has worshiped with the Saints on the Sabbaths.

Sister Nettie Williams, late of Montana, but now one of the very large public school-teaching force of this city, is confined to her bed at the home of her cousin, Mrs. E. G. Hampton. She is improving however and hopes to be again at her post of duty soon. She is a daughter of Brother M. B. Williams, of Independence.

The young people's organization has had a "hike," a talk on "Various courts of the United States," by Attorney Carl T. Self, and an election of officers for the ensuing year, since the last report from this branch. At the election recently, Sister Mary Murphy was chosen president, succeeding Brother Howard Elliott.

Toronto District Purchases New Reunion Ground

The Toronto District has purchased new reunion grounds on the Humber River, near Woodbridge, Ontario, which will be owned by the church. The reunion grounds at Low Banks, which have been used for a number of years proved unsatisfactory. The new reunion grounds will be deeded over to the general church.

One of the most delightful and entertaining social events in the history of the Toronto Branch was the Thanksgiving supper and concert given by the Department of Women on the evening of November 12. The supper which was bountiful and daintily served, and savored of the true Thanksgiving spirit, was followed by an evening which will long be remembered by lovers of music and the drama. Some material assistance was given to the program by the ladies of the Humber Bay Branch. The proceeds will be applied on the district budget.

In Canada, Thanksgiving Day is now celebrated on the anniversary of the signing of the Armistice.

Holland Saints Testify to Truthfulness of Gospel

SCHIEDAM, HOLLAND, September 9.—I am very glad to bear my testimony and tell you about my family. I rejoice in the gospel brought to us by Elders Veenstra and Postma. We feel this is the work of God and that those elders are his servants; therefore we feel sorry that they are leaving us. I believe that I write in the spirit of all our members here in Holland. We hope they will soon be with us again, because they have become dear to us.

We hope to go on in this gospel, and if everything should be taken from us no one can take our testimony. We pray our heavenly Father that he may give us strength that we shall never deny that which we have received. It is grand to know that on February 13 of this year we made our covenant with God at the watery grave. We hope to be true and keep his commandments, that we, with his children, may be gathered in Zion, that we, with them, may work for the second coming of Christ.

All my thoughts at this moment are at General Conference. I see the large congregation of Saints gathered and rejoicing in the service of Him who is our Creator. We pray that God's Spirit may rest in abundance upon you all at the conference and that our beloved missionaries may enjoy part thereof, that when they shall return here they may have been strengthened in this work.

Greetings to all the Saints from their brothers and sisters in Holland.

A. RIJL.

Sunday School Recognized by Council of Religious Education

MOUNDSVILLE, WEST VIRGINIA, November 27.—The Moundsville, West Virginia, branch is fortunate in having a live Department of Women, with Sister Callie Castilow as its president. Sister Castilow has had some experience in business, which qualification she has used in the department for the last two years. The sisters make garments of various kinds, which they sell at a nice profit. They also have a standing contract with the Fostoria Glass Company to clean their sample room three or four times a year, for which they receive twenty-five dollars each time. They are planning to hold a bazaar on December 1. The monthly meetings are devoted to the study of the Mothercraft Manual.

The branch is mourning the loss of a faithful and consistent member, Sister Estella Noon, who died November 10.

On November 24, one of the most faithful and beloved sisters of the Wheeling, West Virginia, Branch, Sister L. A. Serig, also died.

The Morning Star Sunday School was fortunate in having a representative at the Washington District Council of Religious Education, which held its annual convention November 10, at Glendale, West Virginia. This school is recognized as one of the schools of the Washington District Council, and hereafter will have its place in the conference.

The Wheeling, West Virginia, District, has been without a missionary for quite a long time, but prospects are that Elder Thomas L. Clark, appointed by the recent General Conference to labor in this district, will take up his work about the middle of December, or the first of January, 1924.

Isolated Saints Enjoy Sermons by Radio

WAGNER, SOUTH DAKOTA, November 11.—We heard Brother W. W. Smith's sermon on "Peace" to-night. We have just obtained our radio, and to-night is the first time we have been able to get the station K F I X. We didn't catch all the announcements. Will you please send one of those booklets with the programs which begin December 1? I wish you could have seen our little congregation of six Saints who are starving for spiritual food. We were all huddled up in a little group eager to catch every word. We don't know who offered prayer, but it surely brought peace to our hungry souls. We hope in the future to be able to catch everything that is broadcasted from that station.

How wonderful is the radio, and how blessed to be able to enjoy the preaching of the blessed gospel of Christ, though so far from it! I am earnestly trying and praying to so live that the light of that blessed gospel may radiate out to other dear souls through my righteous living. Pray for us poor Saints here in Dakota that we may be faithful until the coming of our dear Redeemer and Master.

We are holding Sunday school here in our house, and the Lord blesses us, too. We have one Indian sister and her two little boys. Brother P. R. Burton baptized her the fourth of July.

MRS. W. L. COFFMAN.

German Brother Thankful for Assistance

BERLIN, GERMANY, October 24.—To the true and living church of our Lord and Master, I herewith express my thanks for the assistance and support because of unemployment. In spite of the fact that want is ever becoming greater in Germany we rejoice as children of God that the time of his coming is ever drawing nearer. The dear Father does not forsake his own and always finds ways and means to deliver them out of distress,

If the need still grows greater, so shall we with God's help not desert the narrow way from which we have wandered until now, and we shall live true to his commandments. I thank my dear Savior that he has received me as a lost son again into his paternal home, and I know that the Reorganized Church of Jesus Christ of Latter Day Saints is the true and only church. Again I express my sincerest thanks.

FRANZ JESERICK.

Philadelphia Branches Unite

PHILADELPHIA, PENNSYLVANIA, November 29.—Interest in church activities in Philadelphia continues to gain momentum under the consecrated and boundless energy of the pastor, Elder A. E. Stoff.

For several months past a number of Italians, prominent leaders of the Pentecostal Church here (among them the pastor of the church), in their search for truth have been investigating the restored gospel. On the eighteenth of November one was baptized, and others have expressed themselves as being ready for baptism.

The Second Philadelphia Branch has been sold to a Polish Denomination formerly located on Allegheny Avenue. The transfer of the Second Branch members back to the First Branch was an occasion of rejoicing for all.

Brother A. Max Carmichael, general Sunday school superintendent, came over to Philadelphia from New York Sunday, November 18, occupying in the pulpit both morning and evening, giving his hearers much to think about.

Brother Carmichael referred to the Red Cross as standing for "fatherhood" over the entire earth; Jesus in his ministry, gave stress to people, persons, and personalities which epitomizes the same spirit.

He compared conditions here with those in Europe, showing how thankful we should be to live here where we can worship God, rather than among the Communists (or atheists) of Russia, and other religiously demoralized countries whose lack of true religion is the cause of their condition. In the early days, people and personalities were nothing. Now we find religion for us is the right to grow, and the church should aim to produce personalities—in fact, religion is responsible for personalities. The part that parents play in this development was dwelt upon at length in a convincing manner.

Referring to an individual's emotional reaction—one extreme always bringing the opposite—Brother Carmichael believed the Catholic child does not get the same emotional extremes because of the child's personal (and frequent) contact with the priest through the confessional, the advice and counsel received therein being highly beneficial to the child.

His plea is to get away from treating people as a herd, and go after them as individuals. Preachers are inclined to sermonize too much. "Jesus left the fold and went out after the lost sheep—the ninety-nine could take care of themselves for a while; and so if a Sunday-school teacher turns his class over to a substitute and spends the session looking up absentees (providing he can do so at no other time), he is functioning in one of the most important features of a teacher's work. How many hours did Jesus spend in the synagogue as compared with the time spent with persons?"

Sister S. M. Hudson, 623 West Benton Street, Eldorado, Kansas, writes: "We have a few Saints, a Sunday school, and preaching each Sunday afternoon. I would like to correspond with any isolated Saints who think of moving to Eldorado."

Thousands Hear President Smith Speak From Omaha

[Sunday night, December 2, President Frederick M. Smith delivered the radio sermon at Omaha, broadcast by station W A O W, the Woodmen of the World. This was the third time President Smith had been invited to speak from this station and each time the Omaha Saints have prepared a very fine musical program to accompany his message.

From the flood of letters coming in, it would seem that President Smith and those assisting, made a very favorable impression on the "listeners in." All over Omaha there were loud speakers at Community Centers, where thousands heard the sermon, and no one can estimate the number listening over their own sets. A few letters from our own people and others will be of interest.]

Selden, Kansas.—In the HERALD of last week I noticed announcement of the Sunday night program at Omaha, so I announced it one or two evenings from the platform and as a result there was quite a crowd of very interested listeners gathered at the garage next door to the theater to hear it. I closed in time so that my crowd could hear also. It was fine and I feel that good was done here as a result. Brother Smith, do you know that that is the kind of sermons that real live men want to hear? It's a fact, men have been fed on milk-and-water sermons till they are about starved to hear some real facts that have to do with the affairs of to-day. Men want to know the cure for the evils that they must face in a business way from day to day, right here in Selden; that's what men want to know, and if the religion of Christ won't do this it is of no interest to them. Strange, just a few minutes before, the same crowd listened to one of those "milk-and-water" sermons by a mealy-mouthed "divine" from Dallas, Texas. The contrast was so great that it made a bully background for what you had to say. Couldn't have had the stage set any better for your sermon.—P. R. Burton.

Rhodes, Iowa.—Last evening after service here, I had the pleasure of hearing President Smith's sermon over the radio. Brother Beye has a good outfit in his home and a number of the Saints gathered to hear the program. It came in fine. President Smith's sermon was a splendid effort and I felt proud to know that we have such a man with such a vision at the head of the church.—J. F. Martin.

Petrolia, Ontario.—I cannot refrain from writing to you and telling you that I heard your voice last night as you lectured at W A O W, Omaha, Nebraska, on stewardships.

After my meeting was over I went to a family of Saints that have a radio and listened in. We didn't get Omaha until you were partly through your lecture, but immediately I heard your voice, I recognized it. Part of it was very plain, but because of air conditions, at times we lost it. Even though I didn't get it all, as I listened to you the Spirit of God came upon me as I thought of those who were listening to such an important message.

I also heard Sister Kelley sing, and others, but not so plainly. Also heard the baritone solo, "The Palms." Surely this modern miracle is going to bless mankind through many ways. While I remain here I will try to get in touch with the program being broadcasted from our station.

B. H. DOTY.

Nebraska City, Nebraska.—I preached here last night at eight o'clock after which the congregation remained and listened in on you. Brother F. H. Higgins installed his re-

ceiver in the church for the purpose and all had a treat.

We heard you clearly and distinctly. You seemed to be standing before us.

I spoke on the subject, "What's the matter with the world?" and I noted several smiles when your subject was announced. Needless to say, I was more than pleased to have my feeble efforts confirmed by your masterly address. I had not seen your program, so knew nothing of your intentions.

This same thing happened once before. It was at Lamoni in 1915, at the reunion. I had spoken twice on the subject of consecration and "stirred up the people" somewhat by what appeared to them to be an extreme position. But you came along at the last moment, without knowing what I had done, and confirmed all I said and more. On things fundamental we are not far apart.

E. E. LONG.

Praises Work of Sanitarium

From a Letter to the First Presidency

BURLINGTON, IOWA, November 23.—Will you pardon my indulgence of a few words in expressing my appreciation of our wonderful institution, the Sanitarium? True, it is not large, if material measurement is considered, but the spirit accompanying those who work for the good of humanity within its walls is beautiful indeed. No doubt you have had many letters commending its work, but perhaps another one expressing appreciation will do no harm. I wish to admit first that while I have had confidence in the word of the Lord in regard to building the Sanitarium and have always upheld its work, I have not appreciated its work as I should. One need not go far to find service if reward is in prospect, but the spirit that accompanies both doctors and nurses in the work exceeds anything that I have seen. The splendid work of Doctors Harrington, John R. and Stanley Green, and Criley contributed to the welfare of the writer, and that of Doctor Stanley Green to Sister Williams's benefit. I am glad to say that there comes a great degree of pleasure when I think of them as brethren indeed.

In respect to the fine band of nurses, will say that while I was there four weeks there was no deviation in their spirit to serve that we could see. It seemed to us that if there was one thing need more than another, it was time, for they seemed to be always busy. May our heavenly Father continue to bless those who so faithfully and unselfishly contribute to its success.

D. J. WILLIAMS.

Nauvoo to Erect Pavilion

FORT MADISON, IOWA, November 14.—Sunday was the closing day of the Nauvoo district conference. The services of each day were spiritual, and seemingly there was a special endowment of the Spirit at the two priesthood meetings. Each one of the priesthood seemed to have renewed courage and desire to enter into greater responsibility. Brother Amos Berve, the new district president, will have the support of the local priesthood of each branch when it comes to an organized effort, as expressed by those present at the meetings. Almost every branch was represented by some of the priesthood.

On Saturday night, November 10, the Fort Madison orchestra rendered what was considered a very fine program. Sunday being Armistice Day, the program was on the patriotic order. Brother James McIntyre, the leader, put on two of his illustrated readings, with music to correspond, which always are well received.

The special speakers were Elder S. Daniel, Elder Clifford,

the newly appointed missionary, and Apostle D. T. Williams. Brother Williams was visiting his brother in Burlington and gave us the happy opportunity of hearing his voice and seeing his smiling face once more.

There were more than two hundred visitors at this conference. The weather was ideal and the roads good.

It was decided at this conference to erect a large pavilion at Nauvoo for the next reunion.

Brother Clifford is occupying each night this week and is having good audiences. He seems to be well liked by all.

It is expected that Brother Berve will return some time later to organize the district priesthood for local missionary work.

The Saints of this district will surely miss the God-given counsel and advice of Brother D. J. Williams who is soon to leave us, but we thank God for the noble new men that are coming into the district.

The spirit of unity prevails among the Saints here, and the outlook is bright for the winter months.

Noted Lawyer Speaks at De Kalb

DE KALB, ILLINOIS, November 20.—Clarence Darrow, noted criminal lawyer, of Chicago, and perhaps the foremost in the State, addressed a large audience Sunday, November 18, at the Saints' church in this city. He urged his listeners to show more charity and kindness to each other, emphasizing that the Christian people had failed to properly visualize the teachings of Jesus Christ. This, he said, accounted for the large amount of crime, wars, and other trouble in the world to-day.

Mr. Darrow was brought to De Kalb through the intimate friendship of Brother John L. Cooper. Although extremely busy on a big case at the time and not in very good health, Mr. Darrow consented to speak at the church in De Kalb. Many people availed themselves of the opportunity to hear the noted man.

A. G. Kennedy, De Kalb attorney, introduced the speaker of the afternoon, and from the time he uttered the first words of his talk, his audience was intent on getting every bit of information possible.

Mr. Darrow mentioned criminal conditions in Chicago only in an incidental way. He stressed scientific study of crime, showing how it is affected by heredity and environment. After years of study, Mr. Darrow is able to classify a crime as soon as he hears of it, and in this way he is fitted for further investigation, an ability that has made him a noted criminologist and criminal lawyer.

His talk was short but of extreme interest. The church was well filled with many business and professional men of the city as well as the usual membership. It was Mr. Darrow's first appearance in DeKalb, and those hearing him hope he will return and lecture again.

Lambda Delta Sigma Meets at University

IOWA CITY, IOWA, November 19.—Lambda Delta Sigma, church honorary society, originating at Graceland College, is active also at other colleges and universities. A recent announcement in the daily calendar of the University of Iowa newspaper stated that a Sunday morning meeting of the chapter would be held in one of the university buildings. Lonzo Jones, formerly a professor of Graceland, was instrumental in obtaining use of the university building for meetings.

This young band of Latter Day Saints studying at that university is making headway by this organization, at the

same time worshiping as their fathers worshiped. It is not customary that university buildings be used for denominational purposes, but a society for the furtherance of education can well be allowed and encouraged to meet.

Honolulu Organizes Japanese Branch

From a Letter to the First Presidency

HONOLULU, TERRITORY OF HAWAII, November 19.—In the past, as you know, we have not been able to hold the Japanese that we have baptized as we would like to have done, owing to our inability to give them proper care and attention. I deemed it advisable, therefore, without further delay, to have a Japanese branch organized for the benefit and care of the few members that we have, and the organization was effected yesterday with the assistance of Brother Foo, so we now have the Honolulu Japanese Branch of the church, the first branch, I believe, to be organized among the Japanese people.

We have about eighteen Japanese members on our records, but we are not in touch with all of them. I trust that now the branch is organized we shall be able to interest and hold a number of the few members we have who are now attending services, and also to extend our work to others. Some who are attending our Sunday school meetings are very much interested, and I would not be surprised to see several baptized in the near future.

G. J. WALLER.

Pontiac Celebrates Thanksgiving

PONTIAC, MICHIGAN, December 5.—Thanksgiving Day was a memorable one for the Pontiac Saints. At 10 a. m. all met for prayer service, and in the evening from 5 to 7.30 a Thanksgiving dinner was served by the Department of Women which netted \$50 clear to the department. An appropriate and appealing program was given at 8 p. m.

District President Kenneth Green and Elder R. Coats, of Detroit, were with us on Sunday, December 2. Both were present for prayer service, but Brother Coats was unable to stay for afternoon service owing to the serious illness of his wife. Elder Green remained and a service was held at 3 p. m. on the subject of tithing. Inventory blanks were given to the Saints, and it is hoped to have this branch one hundred per cent tithepayers within the coming year.

The annual business meeting was held Monday evening to elect officers for the year, and the following officers were chosen: Elder James Mead, president; Sister Myrtle Berndt, secretary; George Horton, Sunday school superintendent; Harry Davis, Department of Recreation and Expression superintendent; Muriel Davis, Department of Music; and Anna McCloud, superintendent of Department of Women.

Preparations for the Christmas program have begun.

Join Community Christmas Program

BRADNER, OHIO, December 3.—Opposition to the work in this place is gradually being broken down, as evidenced by the fact that the people here have been planning to have a community Christmas program and have invited the Saints to assist in the work. We are hoping to so live that people will understand more about the gospel and thus be led to hear it.

Elder Yoder, of Toledo, Ohio, has just finished a series of meetings here. He preached some very interesting sermons, and although no one was baptized, time will tell what good was accomplished.

Independence

The president of the church and three apostles were speakers at Independence Sunday, December 9. President Frederick M. Smith addressed a large audience at Walnut Park Church at 11 o'clock and spoke over the radio at 7.30 p. m. at the church broadcasting station.

The morning service at the Stone Church was broadcasted at 11 o'clock, Apostle E. J. Gleazer being the speaker. In the evening at 7.30 Apostle F. Henry Edwards spoke at the Stone Church. Apostle Clyde F. Ellis was the speaker at Enoch Hill at 7.30 p. m.

The Laurel Club held a bazaar and served a cafeteria luncheon December 11, in the dining hall of the Stone Church. The bazaar held all day and through the evening. Luncheon was at 11.30 and refreshments were served continually. Proceeds will go toward providing carpets for the church. A very successful day was reported. Definite announcement of the proceeds will be made later.

An all-day Christmas program will be in charge of the Stone Church Sunday school December 23. Following the Sunday school services a program will begin at 11 o'clock in the upper auditorium. It will consist of a Christmas talk by President Elbert A. Smith, a short story by one of the story-tellers, musical numbers by the junior chorus and a number of children. Sunday evening will be devoted to another program consisting of drills, readings, music, and a pageant. Christmas trees will lend the Christmas spirit to the occasion. The program will begin at 7.30 p. m.

Bishop Israel A. Smith returned to Independence Sunday, December 9, after being gone for over a week on a trip in the East.

Mrs. T. W. Williams, wife of Apostle T. W. Williams, is recovering from a serious automobile accident encountered several weeks ago. Apostle Williams went home from Independence following the accident.

The Department of Recreation and Expression of the Stone Church has again changed the meeting night. It will now meet at 6 o'clock Sunday evening for study of the Book of Mormon. A reprint of the *Quarterly* of 1909 will be used. At present no program will be given, owing to the shortness of the study hour.

Mrs. E. L. Kelley has been in the Sanitarium for the past week, having been threatened with pneumonia. She is now recovering, however, and has been removed to her home.

President Floyd M. McDowell came down to Independence Monday morning to sit with the auditorium committee, and remained over Tuesday evening to speak on the radio.

Mrs. Mary Jane Lingo died at the home of her adopted daughter, Mrs. B. C. Loar, Thursday night, December 6. She had been failing in health for a number of years but her death was hastened by a fall, about five weeks ago, in which she broke her hip. She was at the Sanitarium for four weeks following the accident, but was taken home to Mrs. Loar a little over a week ago, it being thought she was better.

Mrs. Lingo was born in New Philadelphia, Indiana, February 3, 1846. She has been a member of the church since January 20, 1895. For the past twenty-five years she has lived with Mrs. Loar in this city. Having no children of her own, she reared Mrs. Loar from a small child.

Funeral services were from the Stone Church, Sunday afternoon, December 9. Sermon by Walter W. Smith. Burial in Mound Grove Cemetery.

Dorothy Margaret Arber, 14 years of age, died December 5, at the Sanitarium following an operation for appendicitis. Her tragic death was similar to that of her father, Joseph Arber, three years ago, also operated upon for appendicitis. Joseph Arber was for twenty-one years in the mission field, as a member of the quorum of seventy.

Miss Arber underwent the operation on December 1, and died the following Wednesday. She is survived by her mother, Mrs. Grace Arber, and three brothers, Alexander, Archie, and Edgar.

Funeral services was held Saturday afternoon, December 8, in charge of Elder R. V. Hopkins and Bishop J. A. Becker. Bishop B. R. McGuire preached the funeral sermon. Burial was in Mound Grove Cemetery.

Wife of Gomer T. Griffiths Dies

Mrs. Harriett Griffiths, lovingly known by a host of friends as "Hattie Griffiths," wife of Patriarch Gomer T. Griffiths, passed away at her home in Columbus, Ohio, Sunday night, December 9.

Sister Griffiths had not been known merely as the wife of an apostle, but had done a work of her own and made a name for herself in the church. Up to the time of her sickness, which began some eight or ten years ago, she was active in all church work in the various branches where she lived in the eastern part of the United States. Having been a successful school-teacher prior to her marriage, she was well fitted for her work as a Sunday school and Religio leader. Her name is also well remembered to those who labored in the Department of Women when it was known as the Daughters of Zion.

When the Sunday schools were graded into their present form and new editors were needed, she was chosen as first editor of the beginner quarterly. This was about 1912, and for two years she continued this work, when failing health forced her to drop from such activities.

Perhaps she was best known to the Saints of Willoughby and Kirtland, where she lived for so many years. Here she looked after her family, and was busy with local and district church work while her husband labored in the mission field. One of her very dear friends, at this time, was Sister E. L. Kelley, whose husband was also away from home on church duties. These missionary wives ministered to each other in times of sickness, comforted each other in distress, and labored side by side in active work.

Sister Griffiths' maiden name was Harriett Robbins. She was born June 5, 1858, and united with the church March 16, 1879, sometime after her marriage to Brother Griffiths. She was the mother of five children. Her daughters, Lulu, Harriett, and Catherine, are living; two sons, Frank and Gomer, have preceded her.

Bishop J. A. Becker, a close friend of the family, left Independence on Monday to preach the funeral sermon. The services will be held at Kirtland, Ohio, on Thursday afternoon.

Never at any time was Sister Griffiths willing to have her husband called from his field no matter what the cost meant to herself. Brother Griffiths was an apostle for more than fifty years and has been in the ministry since 1872. He was ordained a patriarch at the last General Conference. He was on a mission to the Islands at the beginning of this last sickness of Sister Griffiths'. And though she was seriously ill, she had no thought of asking him to return. It was only because the doctor earnestly advised it, that her children called him home.

Though the history of such a life is short when written, her years of service were many and full of love and self-sacrificing devotion. She wielded an influence for good both in and out of the church. The grief of "Uncle Gomer" and his daughters will be shared by all the family of Saints. Sister Griffiths was a true mother in Israel and her death will be mourned by all who knew her.

THE NEED FOR SOCIAL REFORM AND THE WAY TO EFFECT IT

(Continued from page 1166.)

may be that changes will appear necessary, and if, for the time being, it is necessary to temporarily support the superstructure in order that the foundation may be correctly built, it must be done. I think that no one will gainsay me when I say that the foundation of society, as it is organized to-day, is, as we expressed it before, industry. And then, if we admit that industry is the basis of our present order, our task becomes that of Christianizing industry. And now I hear some of my listeners say, What a task!

Is it possible to Christianize industry? I say, Yes, when Christians live their religion, when it becomes to them an everyday affair, rather than a Sunday affair, when their religion is socialized and carried into the group life rather than kept as a matter of mere ceremony; when religion becomes the basis for a social philosophy carried out in actual activities rather than a matter of theology and scholastic discussion.

The plea made to the individual to-day, in order to arouse activity, is surplus for self. Thus we can say the social dynamic of to-day is the desire to secure surplus, that is, to acquire a competency for self. This is evident if we cite figures and we shall not attempt to cite many except to say that in this the greatest nation on the face of the earth to-day it is generally conceded that more than ninety-five per cent of the wealth is owned by less than five per cent of the people. Will anyone attempt to say that this is an equitable distribution of the results of industry? However, industry must yield more than that which keeps alive those who are devoting themselves to industry. It must not only keep them alive, but in a state of efficiency. And thus for surplus, which means ease or comfort, to be appropriated by a small number is creating a condition of society which, if rightly interpreted, spells danger. If, then, we recognize that the appeal to initiative or individual activity lies in the accumulation of the surplus, the answer to our problem is clear, namely, to socialize the surplus. And to socialize the surplus will cure most social ills to-day.

How can this be done is therefore a question which becomes of prime importance. My answer to that is that it can be accomplished only by religion. Every attempt to more equitably distribute surplus, which is the very object of social organization, it seems to me, which should be the very purpose of industry, has resulted in failure when religion has been left out. Analyze the social reforms as you will, and you will find, as I have said, that every attempt which has been followed by failure

has had an absence of religion. And those partially successful efforts are those in which religion has been a large if not a dominant factor. But so far such efforts have been applied to too few.

Religion Defined

It might be necessary here in order that we shall avoid misunderstanding to briefly define what we mean by religion. By religion I do not mean adherence to ceremony, I do not mean ritual, but I would define religion as being a conscious attitude of an individual toward God, and I would socialize it by saying it must be determined by our attitude toward our brother. Hence, my answer that the solution to this present social difficulty is religion. It will require a religion which points to God as the great Father, for this connotes brotherhood. Thus the first task of the church is to inculcate such a conception of the Christian philosophy as will create the true social consciousness, a real deep-seated and active concept that men are our brothers and that in true service to our brother, our neighbor, lies the avenue through which we approach to God and by which we show our love for him.

This vision of what the Christian religion is shuts out the view that men are opponents in a fierce struggle for life or the necessities of life or even the luxuries of life, for Christianity rightly envisaged points out that our own weal, our own comfort, our own welfare, are inextricably mixed up with those of our neighbors. Individual competition, group competition make even civilized life unnecessarily and even cruelly hard. Individual and group devotion to the interests of humanity will change our social life into beneficent cooperation. But this will require a deep and emotional appreciation of religion. It will be brought about by a general recognition of the necessity for consecration, and by consecration I mean by devoting everything to the service of God. For if my interpretation as I have attempted to give briefly to-night of the Christian religion is correct, then the whole object and purpose of life is devotion to the service of God and manifestation of it by service to our brothers. Consecration, therefore, I repeat, is required, and by that I mean devoting to sacred purposes. I do not mean, however, by that to make everything exclusively church or devoted to ceremonial activities, but in the broader sense by recognizing the brotherhood of man. I believe that our whole life can and should be made a service of God.

Stewardships the Solution

This leads me more specifically to the question of how to effect this social reform. I believe the solution lies in the doctrine of stewardships, as I believe

it was presented by Jesus himself. The doctrine that every man becomes an agent for God in handling, in disbursing, in improving, but not in squandering that which has been given to him to enjoy. By the doctrine of stewardships I mean more than that which is presented by some churchmen to-day as meaning a devoting of one tenth of our increase to service of the church. That does not discharge the responsibility of a steward, for when we give to God a tenth of our increase we are giving that which is, as I believe, an obligation, and therefore we are not discharging what remains that is a duty. By stewardships I mean that all shall be devoted and consecrated to the service of God as is manifested by our service to our fellow man. I mean more than that, we are answerable to God for how we dispose of and how we use the property and talents that have been given to us by the Master. I mean still further that we are answerable not alone to God but answerable to the group or to society as well. And this I believe is fundamentally Christian. Once thus envisaged it is clear that every person will become a contributor to the common weal to the maximum of his capacity, consecrating his surplus to the group. Thus and thus only will surplus become socialized. I know of course that immediately there arises in the minds of many of my listeners the question, What shall be the return to the individual as compensation? And this question is perfectly natural to those who look upon activity as being for the accumulation of the result to self. Compensation under the order of society which I would thus gladly see instituted is according to the needs of the individual and according to his just wants, all of which shall be supplied as a part of the return for the activities of the individual and his needs to be determined by conditions as they exist. This whole doctrine can be crystallized in the following words: "From every man will be expected according to his capacity, and to every man will be given according to his needs as based upon his condition."

Life Is in Serving

A society based on self-serving interests is not real life. The Christian life, the great life, begins only when we begin to live for others, which can be expressed in another way—when we learn to love neighbor as self. "I am come," said the Savior, "that ye might have life and have it more abundantly." And it is the common testimony of all those who have attempted to give their service to others that never have they experienced joy in living until they became conscious of the fact that their activity, their efforts, their work have resulted in making life easier and better and broader for oth-

ers. In other words they have become conscious of God through service to their neighbor and their fellow man. To develop this more abundant life is or should be the task of the church, and to reach this goal should be its big purpose and objective.

But how is the church to bring this about? It seems to me that the answer lies in this, that it is a process of education. I might even say it is a process of religious education. I will go further and say that all education should be religious in that it is calculated to help the individual to determine his attitude toward God as reflected by his attitude toward his fellow man. Education should be conducted by society with this dual purpose in view, first to inculcate the general ideal of service, to impress upon the student from the various ways of imbibing learning until he is through with life, for then only does education cease, that his prime object in life is to find God by feeling after him through the naturally endowed way and manifest that love of God by service to those in need. This idea of education should permeate and saturate all educational activities, and let it be said to our shame that this factor is far too conspicuous by its absence in the educational activities of to-day. But of this, society seems to be coming more and more conscious.

Purpose of Education

The other purpose of education, then, should be for society to discover and develop the dominating talents and capacities of each individual who is expected to gradually become a contributor to its welfare. And then when these capacities, when these talents have been discovered by the process of education, there still remains the great social task of giving opportunity to express these in a natural way so that there shall be the maximum of contribution made from each individual in the way for which he is best suited.

For such social reform as I have tried thus briefly to outline, the Reorganized Church of Jesus Christ of Latter Day Saints stands and works. To develop and spread such a comprehension of the gospel of Jesus Christ is our constant endeavor, for so we believe it to be the "power of God unto salvation." To this end are the activities of our various institutions directed. And in such endeavor we feel we can consistently invite all to join us.

May the Spirit of God be consciously working with the souls of my listeners, urging them to feel after God anew, with a broader and better conception of what the gospel of Jesus Christ is—the power of God unto salvation. For this salvation should begin here and now, and the more abundant life found here—not postponed to the great Beyond.

May God add his blessings.

Final Gift Suggestions

Just a few days left in which to get your Christmas order filled, but we can rush it for you, and by responding promptly will see that you are not disappointed. Here are a few items picked at random from our large assortment of gifts that give universal satisfaction.

HOLY SCRIPTURES

The Inspired Version of the Bible, treasured by all true Saints. Revised and corrected by the Spirit of revelation through Joseph Smith. The new book of Bible Helps about to be published will all be based on this book with its chapter and verse divisions.

912C Cloth.....	\$1.75
912IL Imitation Leather.....	\$2.25
912L Leather.....	\$2.50
912F Flexible Morocco.....	\$6.00

BOOK OF MORMON

Authorized edition. Every Saint ought to have one or more copies of this edition of the Book of Mormon. All our periodicals use references in connection with it. If you have been using the old small edition, get a new one now or give one to those needing such a book as this one.

900C Cloth.....	\$1.00
900L Stiff Leather.....	\$1.50
900F Flexible Morocco.....	\$3.50

DOCTRINE AND COVENANTS

The revelations of God to the church. There could be no more appropriate gift.

803C Cloth.....	\$0.80
803IL Imitation Leather.....	\$0.90
803L Stiff Leather.....	\$1.25
803F Flexible Morocco.....	\$3.25

THE INSTRUCTOR

Especially a good present for any new man in the priesthood. A most convenient synopsis of the faith and doctrines of the church.

810C Cloth.....	\$1.00
810IL Imitation Leather.....	\$1.25
810F Flexible Morocco.....	\$2.75

A MARVELOUS WORK AND A WONDER

One of the most appropriate gifts for the nonmember friend. Regular book size, but trimmed closely to coat-pocket size. Late revised edition.

722P Paper.....	\$0.35
Four to one address.....	\$1.25
722C Cloth.....	\$0.60

THE CALL AT EVENING

Our most popular church novel. A universal favorite. No home complete without a copy.

867C Cloth.....	\$1.50
-----------------	--------

MOTHER-HEART MINE

A gift especially for mothers. Beautifully printed on rich paper.

712P	\$0.50
------------	--------

AT LAST

Illustrated poem by David H. Smith. Pleasing gift book in white and gold, with orange initials.

707C	\$0.25
------------	--------

HESPERIS

(Poems by father and son.) By David H. and Elbert A. Smith. Large collection of excellent poems.

829C Cloth.....	\$1.00
829 De Luxe Binding.....	\$2.00

**Herald
Publishing
House**
Independence
Missouri

GIVE CHURCH PAPERS

On request we will send a gift card to those you indicate as receiving one of the church papers from you as a gift. This applies to new subscriptions. The card will be sent so as to reach your friend at Christmas time. Each issue received throughout the year will be a reminder of your thoughtfulness.

Saints' Herald, official church paper, weekly, per year.....	\$2.25
Zion's Ensign, missionary paper of the church, weekly, per year	\$1.00
To nonmembers.....	\$0.75
Autumn Leaves, the church magazine, monthly.....	\$1.75

Special Offer

All three of these papers on one order (one may be a renewal) to one or more addresses for \$4.25—a saving of 75 cents.

YOUNG PEOPLE'S HISTORY

Illustrated church history for young people. By Vida E. Smith.

Volume 1 (1805 to 1859)	
410 pages. Cloth.....	\$1.55
Volume 2 (1860 to 1906)	
226 pages. Cloth.....	\$1.25

SCRIPTURE CALENDARS

Our 1924 Scripture Text Calendars are works of art, worthy a place in any home. A new religious picture in full colors for each month of the year, a text for each day—other information of value. Send one to each of your friends.

Single copies, 30 cents; 5 for \$1.40; 12 for \$3; 25 for \$5.75.

Radio Flashes

Highland, New Jersey.—I would like to inform you that I heard your station last night with volume enough to be heard distinctly for more than forty feet from the loud speaker. The tale of the South Sea Islands given by the missionary was extremely interesting. One does not realize that men of the South Sea Islands must go to such a great depth to get shell for an ordinary pearl button. I must say that this was one of the finest addresses I have heard in a long time.—Paul J. Adair.

Cleveland, Ohio.—Thanks for your concert as of November 27, also the gentleman that spoke on the coral islands.—O. M. Stamper.

Independence, Missouri.—We have a crystal set, and being a "shut-in," while my wife is enjoying the services at the Stone Church, I enjoy them at home. Last Sunday I sat in an easy chair and heard the choir singing, the announcements and the sermon, all very fine—better than sometimes when at church, because I had no hats or other things of a distracting nature to attract my attention. We hear all the programs and regular services, unless we get absorbed in reading a book and forget to listen.—E. Rannie.

Steamship *Sidney M. Hauptman*.—Just happened to tune you in for about thirty seconds before you signed off. Your signals came in fairly strong here at sea 150 miles south of New York.—R. Chilcote.

Leeton, Missouri.—We heard your eleven o'clock program Sunday, December 2, also the program given in the evening. We think they were among the best that have been broadcasted. We certainly enjoyed the sermons by Brother Ellis and Brother Smith, and the music was good. The male quartet that sang, "Wandering child, come home," a few weeks ago, was excellent.—Jessie Phillips.

Saint Joseph, Missouri.—Received your Sunday morning chapel service. It was very loud and clear and we enjoyed it very much. It was the first time that we had received your signals, and you will be sure that next Sunday I will be receiving your Sunday morning service through the loud speaker. Many thanks. I send my compliments to all who help make K F I X a success.—J. H. Pitney.

Police Station, Albuquerque, New Mexico.—Church services came in fine. We enjoyed them very much. Thank you.

Dayton, Ohio.—Picked up your station a few weeks ago. A very good sermon but did not get the speaker's name. It was very much enjoyed and would appreciate hearing something about your station, when services are broadcasted, speaker's names of those hearing you. T. G. Grimmoed, Frederick

Evansville, Indiana.—Glad to have had the privilege of listening in to your church services on Sunday evening, November 25. As we use a loud speaker, will sign all the names of those hearing you. T. G. Grimmoed; Frederick Grimmoed, W. A. Mauck, Mrs. W. A. Mauck.—Helen Grimmoed.

Plainfield, New Jersey.—Just a line to let you know I heard your services last night, December 2, at about 10 o'clock Eastern Standard time. After the services you announced your schedule for the coming week. Please verify this report if possible. The signals came in very clear and loud and I

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:		
Need for Social Reform and the Way to Effect It	1165	
The Spirit of Giving	1167	
Valuable Lessons Reprinted	1167	
Blue Pencil Notes	1188	
ORIGINAL ARTICLES:		
What Next? by Floyd M. McDowell	1168	
Criticism of Educational Methods, by S. A. Burgess	1173	
EDUCATIONAL:		
Education for the Home, by Emma Irene Cheeseman	1174	
LETTERS AND NEWS	1176	
A. Riji—Mrs. W. L. Coffman—Franz Jeserick—D. J. Williams—G. J. Waller.		
MISCELLANEOUS	1187	

MISCELLANEOUS

One-Day Meetings

At Ionia, Michigan, December 16. The meetings will be held at I. O. O. F. Hall. Prayer service at 9.30. Preaching and song service. Those attending are invited to bring their music so we can praise the Lord with stringed instrument, song, and making melody in heart before the Lord. God has said the song of the righteous is a prayer unto him. Pot luck dinner at noon. J. H. Rusnell, 540 North King Street, Ionia, Michigan.

Saint Louis Priesthood Addresses Wanted

The priesthood of the Saint Louis District will render me a favor by mailing me at the earliest date their post office and street address; also stating the office held in the priesthood. H. A. Higgins, 3211 Hebert Street, Saint Louis, Missouri.

Our Departed Ones

FLUHARTY.—Rebecca Fluharty was born at Pittsburgh, Pennsylvania, August 17, 1844. Married in 1865. Baptized February 6, 1901. Died at the home of her nephew, J. W. Waldron, with whom she had lived for many years. Death occurred November 18, 1923. Her husband and son have preceded her. Leaves two nieces and one nephew. Funeral in charge of G. E. Harrington; sermon by J. A. Gillen.

had very little difficulty in hearing them, although W F A X, Syracuse, New Jersey, on 245 meters was going full blast. Will be listening for you again if you can send me your schedule.—H. Swartz.

Pittsburgh, Pennsylvania.—Church services Sunday evening came in fine. Trusting I shall continue to hear your programs.—Charles G. Merker.

Rockville, Missouri.—The Sunday morning services which were conducted by Reverend Clyde F. Ellis, December 2, came in fine. Sure enjoy your good services and singing. Asking you to sing "Onward and upward" also "Bring them in," and "Never alone," at the next Sunday services.—Mrs. Arthur Huffman.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- 11.00 a. m. Sunday, preaching service at Stone Church, broadcasted.
- 7.30 p. m. Sunday, musical program and sermonet.
- 9.00 p. m. Tuesday, musical program and educational talk.
- 9.00 p. m. Thursday, musical program and educational talk.

Blue Pencil Notes

There are many would-be John the Baptists trying to straighten the paths of the Lord who get their text reversed, to read: "He must decrease, but I must increase."

Men and women naturally revere the minister who brings the gospel to their knowledge. Yet in such lives a wholesome growth demands that Jesus should ever increase, while the minister who converted them, by comparison, must decrease.

If a minister remains a giant to his followers and Jesus a pygmy, something is terribly wrong with the minister.

"Hartford, Connecticut, November 27.—The fastest time in the history of amateur radio was made early to-day when a message sent by Boyd Phelps, of this city, to Captain Donald B. MacMillan's schooner *Bowdoin*, now frozen in off Greenland, was relayed by way of Catalina Island to the vessel and an answer received here five minutes and sixteen seconds later. The distance covered was 22,300 miles, it being twenty-five hundred miles from Hartford to Catalina Island and then 8,650 miles to the spot near Etah, Greenland, where the *Bowdoin* is."—Press report.

Modern science daily performs the apparently miraculous. One writing from the above-mentioned schooner, "frozen in" in the Arctic Circle, commented on the astonishment of the Eskimos when they listened to a radio concert broadcasted by the *Kansas City Star*. He remarked, "They cannot understand how it is done—but neither can we."

Modern science seems greatly to enlarge the powers and capabilities of the human soul. There should come a corresponding sense of dignity and responsibility.

This message that left Connecticut and crossed the continent, through the great Mississippi valley, over the towering Rocky Mountains, across the arid western deserts, through the fragrant orange groves of California, up the Pacific coast, past Alaska, to the marooned party in arctic ice, what was it? What the answer that sped silently back over the same route, all in the time that one might take to ask a question of the man at his elbow and receive his leisurely answer?

Science gives men the airplane. No longer is he chained to earth with the worm and the tortoise. He is given wings and flies across continents and seas—among the stars with the angels. His soul should be stirred to go on errands and bear tidings worthy of flight across continents and among the stars.

Science gives man the radio. He no longer shouts across the street. He need not depend upon the pony express or the slow-moving mail train. No more need he signal from hilltop to hilltop. Instead he talks from continent to continent and around the world. Time and space are negligible. This thought

should fire man with the desire to speak messages worthy to be heard around the world.

Our people did well to seize this new and amazing vehicle as a conveyer of the gospel. Some credit is due the sagacity that saw ahead and prepared the instruments. Not so many years ago some of us (possibly including the writer) observing the little "sending station" back of the old Stone Church, founded and assiduously promoted by the President of the church, were inclined to smile, or possibly frown, and speak of it as "another hobby"; but to-day it bids fair to become one of our greatest missionary and publicity vehicles. And it may become one of our greatest means of intercommunication between branches and stakes.

Our programs have been heard plainly on the Atlantic coast, even some distance at sea. One man writes from New Jersey that he distinctly heard Apostle Clyde F. Ellis preach; even at a distance of forty feet from the amplifier. The *Country Gentleman* quotes a western man who confessed a great prejudice against our people, inherited from the early days in Missouri, who now says that having listened to us by radio he finds that we preach the old Jerusalem gospel.

Business men have told us that our radio programs have done more in Independence in a few months to break down prejudice and create a better public feeling toward our message than anything that has been done in years past.

Here is a challenge to our preachers to sound the message most worthy to be heard around the world, and to voice it in a manner worthy of its dignity. Here is a challenge to our musicians to "give wings of song to words of truth" in a way to mellow the hearts of the unseen auditors and prepare their souls for the word of God that comes so silently and mysteriously from the void to search them out at their own firesides.

Here, too, is a challenge to large missions and districts to build and equip central sending stations which can minister to any group or congregation that cares to install a receiving set and loud speaker in church or hall and invite people in to hear the gospel, or reach any private home where there is one who cares to "listen in." The isolated member need no longer to be isolated. The stranger far beyond the gates can now be reached.

It seems that thus by unanticipated and unguessed methods Providence makes possible the "hastening time." Had the early Saints been told that some day their elders would preach in Independence and be heard from coast to coast they would have been astounded. Only their great faith could have credited such a promise. Have we now the vision and the courage to utilize fully the splendid opportunities that were so far beyond their grasp?

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, December 19, 1923

Number 51

EDITORIAL

Christmas Day

The revolution of the earth automatically attends to the primary division of time. Two suns properly posted might have given perpetual day—which no doubt would have greatly pleased man, the spoiled darling of the universe, at least until burglary and safe-blowing became one of the leading industries. But the Lord saw fit to give man the sun to light him by day, and the pale crescent of the moon with the lesser tapers of the stars to light him by night. The moon and stars serve the purpose of romance—and man finds their mellow beauty very satisfactory, especially when "she" is with him. This lighting arrangement is said to have furnished the basis for a discussion between two ancient wiseacres, as to which is most important to man, the sun or the moon. The sun man was about to carry the day, until the moon man bethought him of an unanswerable argument, to wit, that the moon shines by night when her rays are greatly needed, while the sun shines when it is broad daylight and he would never be missed. The subject of contention was quite as important as in many other controversies, and the argument as conclusive.

Nature also further divides time into seasons, at least in most climes—some less favored lands have perpetual summer and never know the joy of returning spring, the beauty and bounty of autumn, the tingling slap in the face of winter winds. Man designates more artificial divisions of time; and finding it so precious, and for him so very limited, even divides the day into hours, minutes, and as the last evidence of his regard for its golden worth, into tiny seconds. It is true that many men are of a different mind and diligently try to kill time. Always, thus far, when Time tires of such a strange duel he thrusts home, and the poor fool who thought he was killing time finds himself killed. Presumably it will continue thus.

One day is naturally much like another. They may be classified as cold or hot, rainy or snowy, cloudy, long, short, etc. But some days acquire tre-

mendous significance because of human interest. They stand out from all other days preeminent in one or many lives. There is one's birthday, quite important to him and his family. There is the day of betrothal—the day when heaven's strong box was cracked and all the jewels of eternity fell into two hearts. There is the marriage day; the day the home was purchased; the day the firstborn came. Then there are national days. Canada has her Dominion Day; the United States has her Fourth of July; France her anniversary of the Fall of the Bastille. Many national days have to do in some way with the dawn of liberty.

But probably the day that has most significance for by far the greatest number of people the wide earth around is Christmas Day. That day has become a world festival and has to do with liberty and life. Having one great primary significance, it has in process of time acquired numerous secondary connotations that are of deepest importance to the human heart.

First of all, quite generally, it is a day of homecoming; of family reunions. On that day husband and wife plan to be together, even though the husband's work takes him abroad at other times. On that day children and grandchildren flock joyfully home to the ancestral hearth. For weeks human hearts beat high and warm in anticipation. For weeks afterward there lingers a pleasant memory—or this memory may linger for years.

Since all this touches the home and the family, and tends to strengthen the cords of family life and to buttress the foundations of home life—a very important matter to-day—since it comes so close to the heart of humanity in a very fundamental way, it is all very wholesome and praiseworthy and may be made very holy.

Surely the Lord looks with pleasure upon such gatherings of the home circle; such joy in the very things in which he intended men and women and children to have joy, must be pleasing to him. The love thus revived and strengthened between husband and wife, parents and children, brothers and sisters, is of utmost value to both church and state and to society in general. The "natural affections" sustain the health and dignity of the human soul. The gen-

eration that is "without natural affections" is indeed sick and near to death. As the greatest of all annual seasons of family reunion, Christmas has a very great significance.

Christmas Day has also become associated with giving. The wise men came bringing gifts to the infant Jesus. God himself "so loved the world that he gave his Only Begotten Son." The custom of giving may carry forward that thought. Freed from extravagance and that excess which makes it burdensome and foolish, the custom is very fine indeed.

The first gift that the writer remembers ever purchasing for anyone was "for mother"—a silver thimble. The joy of selection, the important mystery of the safe hiding place, the great secret, the pleasure of giving, will never be forgotten. Who now grown to maturity does not remember the happiness of those first early lessons in giving? On the other hand who does not remember those Christmas eves of long ago, when, sent early to bed, he lay in the dark in moon-eyed wakefulness, listening to the rustle of wrapping papers, the whispered comments from the rooms below. The sad poverty of children who miss such an experience can never be atoned for by any sort of affluence in adult life. The riches of even poor children who have father and mother to plan some simple surprise in the form of gifts on Christmas Day can hardly be overestimated—certainly their riches are not taxable and cannot be assessed since they are of a nature that their value is incalculable.

Surely these family conspiracies, these soul-expanding secrets, these carefully planned surprises, this love wrapped up in soft tissue paper, tied with bright ribbons, and labeled, "Don't Open Till Christmas," can stir nothing less than divine pleasure. It is good to have a day of giving.

Christmas Day has become associated with the utterances of good wishes, generally wishes for happiness to others, the accepted form being: "Merry Christmas." This, too, no doubt commemorates the good wishes expressed at the birth of Jesus. Thousands of great men have been born into the world, whose advent portended terror and sorrow. Scores of philosophies have been heralded whose very nature and essence was pessimism. But when Jesus came with his philosophy, the angel said: "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." While the chorus ran: "Glory to God in the highest, and on earth peace, good will toward men."

So Christmas Day, the day of giving, the day of family reunions, is also the day of good wishes, of expressions of joy, of peace, of good will. No one

can estimate the value of such a day in human experience.

It will be seen that the secondary significances of the day all cluster around the great primary significance, the thing that makes it the greatest day in all calendars—the day when Christ came into the world. He is the one being in whom the race finds hope. His is the only name that all powerfully suggests hope, salvation, peace. In a period of time when human schemes seem all awry, when there is confusion and strife everywhere, when men's hearts fail them for fear, when nations seem to tremble on the brink of chaos, it is good that there is one day when all may pause and with chastened hearts remember the one source of hope and salvation. Good and fine and holy as are the various uses of the day we must not forget its primary and all-important significance as the birthday of our Lord.

ELBERT A. SMITH.

The Topical Prayer Service

At conventions, conferences, and reunions recently, the topical prayer service has had an ever-growing popularity. Some of its advantages are that it begins to eliminate stereotyped phrases and sameness of testimony, it takes away the sleepy atmosphere of many of our meetings, for he who talks upon the assigned subject must be alert to that which has preceded him, and it suggests a line of thought that prompts more to speak than otherwise would.

The customary procedure of the topical prayer service begins with a prepared leader who knows full well the hymns in the songbook which will apply to the chosen subject. In his opening remarks, the leader is very particular that he himself adheres to the theme. If the one in charge begins with straying remarks, little can be expected of the congregation.

If the leader is habitually a long-drawn-out speaker, the topical prayer meeting helps to shorten his customary sermon. He begins to advise in what various lines the subject can expand, instead of repeating his well-known exhortation on duty.

The opening prayers should include the subject to be discussed. It is possible then, when testimonies begin, that the topic shall move from one side of the congregation to another like a volley ball, now to a speaker in front, caught next perhaps by some one at the back of the room, now to this side, now to that, each testimony hinging upon another until it becomes a game, a story, the entire service fitting together harmoniously, and spirituality mounting to its peak.

Never once should the subject be allowed to go

down. If there is any tendency to do so, the leader must tactfully, skillfully guide the meeting; a little sentence or two from the leader after a wandering testimony can often make it so applicable that the congregation fails to detect the slight loss. Besides, it is the leader's duty to be on the alert, to help the timid ones say what they meant to say in application. Just a little practice of wise guiding and the weaker ones will in time learn to make their own applications.

It does not require a group of superior intelligent people to participate in the topical prayer service, nor college trained students either. Even children can delight in it. The children who are used to it vote for it in preference to the open service, because it makes an impression upon them, and they can remember what has been said for many days afterwards. A series of prayer services with young people upon the subject, "Our gardens," took the following trend: The first topic was "The preparation of the garden," followed by such themes as, "Our tools," "The planting time," "The cultivation," "Weeding," "The completed garden," "Marketing."

In comparing life to gardens, some of the most beautiful thoughts were brought out, and many of them by mere children. There was the stirring, the mulching, the fertilizing during the period of preparation. The tool of prayer was easily determined to be the best and most needed for each person. The question of what to plant—flowers or vegetables—brought out the thought that the most valuable garden contains both the beautiful things which delight the eye and the useful things which prolong life. So God's work needs our talent of music, song, and art; yet it needs equally the labor of our hands and hearts. Our daily tasks are as important as the so-called church work of music, songs, and sermons.

At the hour when the perfected garden was discussed, it was learned that many are so busy building walls to hide the weeds that even the flowers are neglected, and that other gardens are hidden by fences of thorns or barbs, while the best garden was open to all with its winding walks, a plot of sunshine here, and cool and shady rest places there. In its perfection the Master comes to walk and talk with us.

Then lastly came the marketing, when it was decided not to pluck the smallest flowers and meanest vegetables to share with others, but to give the best wholeheartedly to the Master's service.

Note some typical testimonies of young people from the age of eight to twelve talking upon a given subject. Notice their brevity and simplicity, yet the depth of meaning they express even to older ones:

From a ten-year-old girl, "I have been like the little heart's ease (pansy) in the garden. I have

been trying to hide away. I ask an interest in your prayers that I may scatter what little good I can."

From a younger child, "I think I've been building a wall about my garden. I don't want it to go any farther. I'm going to try to do better now and show people what nice things I can grow in my garden."

From another child, "I am going to cultivate my garden and try to take down all the barbs and thorns."

Here is one very characteristic of a boy, from a lad about twelve years old, "I think what my garden needs is pep. I think I need to plant some peppers. I am going to try to be more enthusiastic in church work and not get lazy."

Is there a need for dry prayer meetings with so many live things to talk about? He who is content with a set testimony is making no progress spiritually. Wake up! Listen to your leader. When in his opening remarks he starts a theme, help him keep the ball in the air.

The gift you gave your friend last Christmas was well appreciated. Don't take the same gift back and present it to him this year. The testimony you gave ten years ago is still acceptable to the Lord, but he will be more pleased to hear a new one.

It has very forcibly come to our attention that the majority of the church membership take none of the church papers, and hence are not in very close touch with the church outside the branch of which they are members. During the receiving of Christmas subscriptions, one branch consisting of over fifty families (not persons but families) was noted to subscribe for three HERALDS, two *Ensigns*, and one *Autumn Leaves*. We sincerely hope this is not even a poor index to the spirituality, or may we even say the vitality, of that branch.

The Herald Publishing House offers a club subscription for \$4.25, which brings to your door the three church papers for one year. What better Christmas present can you give your family?

Blue Pencil Notes

"All are called according to the gifts of God unto them."

"To the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

In the foregoing we have the "working force" of the church set forth as all the people. All the peo-

(Continued on page 1212.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Standard of Christianity

Sermon by Apostle Clyde F. Ellis, at the Stone Church, Independence, Missouri, November 25, 1923.

We have selected for a lesson reading this morning the entire 8th chapter of 1 Corinthians:

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

In connection with what we have just read, we desire to read a few verses from the 7th chapter of Matthew, commencing with the 21st verse and reading to the conclusion of the 23d:

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Another version of the Bible says, "Depart from me; ye never knew me."

In connection with these verses I shall read from the book of Romans, the 6th chapter and the 16th to 18th verses inclusive:

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered

you. Being then made free from sin, ye became the servants of righteousness.

I do not know what you people expect to hear this morning. I think this is the second time I have ever spoken to you from this stand. I think in our lesson there is ample material for us to consider, ample scripture for us to meditate upon, and I trust we shall be able to bring forth some of that material and to digest and assimilate some of it.

Teachings Misunderstood

From the very beginning of this church in 1830, when it had its organization, we have occupied a very peculiar and unique position in the Christian world. Some of our teachings have been greatly misunderstood and misinterpreted by some; yet while they misinterpreted and misunderstood them, they were, no doubt, conscientious in their belief.

This condition that has existed in the Christian world for so long has changed to a great extent from what it was a few years ago, and as we go out into the world and present the Christian religion, the gospel of Jesus Christ, we are meeting to-day a far different condition. One of the things with which we are confronted as we go out to preach the gospel of Christ is this thought: that if we are conscientious or sincere in our belief, in our Christian worship and attitude, we shall receive through that sincerity and conscientiousness eternal life in its fullness when the time comes for the rewards to be meted out to mankind. That is the thought we have in mind this morning to emphasize particularly. I am sorry to say we are not only confronted with this position as we go out and present the gospel to an unbelieving world, but also the same idea prevails among those who are Christian people, who profess to obey the gospel.

The words of our text are the words of Jesus Christ. He came as the Savior of man. He came and delivered to us the message of life by which and through which we have the privilege of obtaining everlasting life, provided we apply that law to our very souls. He tells us in the words of our text that not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many say, have said, and I presume there are those who always will continue to say, that we have the privilege of determining for ourselves what our conduct in the world shall be, and what the law shall be by which we shall be governed or controlled. And some not only take that position with reference to the law that should control us and prepare us for everlasting life, but go so far as to say that we have the privilege of making our own law or of determining what our own law shall be with reference to

our social conduct and our interrelations with one another in the world.

Christ Established the Church

If Christ came to give us a message and a church, to give us that law or right by which we have the privilege of obtaining everlasting life, I think we should accept that law by which our consciences should be controlled. I believe if we are to give unto every man the privilege of determining for himself what his conduct shall be and the laws that he shall obey by which he may obtain life, we would have chaos and trouble and perhaps greater differences of opinion in the Christian world than we have today. The very fact that there are many organizations claiming to teach the pure and unadulterated gospel of Jesus Christ has been one of the main factors in bringing about that condition of infidelity and disbelief in the minds and hearts of men that we now have in the world. But Jesus when he was here emphasized the thought that it was not every man that said unto him, Lord, Lord, that should enter into the kingdom of heaven. He said that many should come and say, "Lord, have we not prophesied in thy name?" yet the Lord will say unto them, "Depart from ye, ye workers of iniquity; ye never knew me."

To show you, my friends, that it is possible for us to educate our consciences to believe something that is wrong may be right, or something that is right may be wrong, let us consider for a moment the meaning of that word *conscience*, and then from the biblical standpoint see if we can find whether or not the conscience of man is the thing by which he shall determine his conduct in this life and his method of worship and preparation for that life which is to come. We are told that the meaning of the word *conscience* is this: "Sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or be that which is recognized as good."

Standard for Conscience Needed

Conscience, then, is a faculty or power by which one is enabled to decide the quality of his own thoughts and acts and that which is good. If we can see that through environment and the forces and influences wrought upon us from day to day in our work in life our conscience is influenced, then the concept of what is good or what is right can very readily and easily be changed. Without a common standard, one that will lead us and direct us and protect us throughout our life from the influence of environment, we will be led into divers ways, and the result will be chaos and trouble to the individual, or

to the group, as the case may be. I think it was for that very reason that Jesus Christ, the Savior of men, came and established the plan of salvation, gave unto us a law, and organized his church whereby we have the privilege of working out our own soul salvation and preparing ourselves for an entrance into that more abundant life that he came to give.

We are told by the Apostle Paul in Hebrews 10 and 22, speaking of Christ: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

There are two or three things that we wish to emphasize in this verse, and they are these: That we are to draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience. Those who have been taught to believe that we have the right as men and women to govern ourselves by our consciences may well read this statement where he speaks with reference to or concerning an evil conscience. It is not only possible for us to have a good conscience, but it is also possible for us to have an evil conscience; and the state or quality of this conscience is determined by the education we give it and the influences that are permitted to be brought to bear upon it.

The thought, however, that I wanted to emphasize in this verse this morning is this: that we should draw close to God with a true heart and with a full assurance of faith, having our consciences void of evil, removing the evil tendencies. Thereby, through a pure heart and through the full assurance of hope and a good conscience, we will be able to approach God and receive what he has in the great fullness of his power to give us.

The Plan of Salvation

In connection with that we read also in Hebrews 9: 14, speaking concerning the time of Israel when they were sacrificing bulls and goats, which were only types and shadows of the great offering Christ was to make when he came unto them, that Paul says: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." The blood of Christ could not have accomplished its purpose, could not have sealed that eternal law, could not have made efficacious that law of salvation, had it not been for that power that stood back of it, for that power that sent him into this world to offer himself a ransom and a sacrifice for man. The very fact that the eternal power of heaven was standing back of Christ, back of his great mission, back of this law, emphasizes to us this morning the fact that there is effi-

cacy in the blood of Christ, and this still is made potential now through the power of God, as Paul says in this verse, through the eternal spirit which accompanied it and made it possible to become the means of saving us from our sin.

But note the statement in the latter part of this verse, wherein it says that he offered himself without spot to God, and yet he said in another place, "I do only those things which my Father hath commanded me." He followed not the dictates of his own mind, but rather subjected himself to the mind of God, the God who sent him, who was his Father and the one who with Christ devised the great plan of salvation. He came and subjected himself to God's law, to God's mind, and gave us this plan of salvation. Christ was so successful in his life that he became a sacrifice without spot, and now he says that through this our conscience should be purged from dead works whereby we may be able to serve the living God.

May I emphasize the thought this morning that although we may be professors of religion or Christianity, it is quite possible that we have not yet purged our consciences from dead works and made ourselves to believe something that is wrong is right and something that is wrong is wrong. Also it is quite possible that we sometimes teach ourselves that very thing, and yet we as a Christian people go out and present to the world that simply to be conscientious in our religious belief, conscientious in our service, is not all that is necessary. We should purify our evil consciences from dead works. May we be able this morning to make a personal, individual examination of our lives to see whether or not there are dead works in them that have been done and are being done from day to day because of having taught our consciences to believe things are right when they are wrong.

Setting Examples for Others

In the lesson I read to you this morning from the 8th chapter of 1 Corinthians you will remember that the Apostle Paul speaks of the class of people who have weak consciences. He says there, speaking of this class of people, that some eat the meat that is offered unto idols, and because of their weak consciences are led to follow in that worship and are defiled, while others who may have stronger consciences than the former ones may eat the meat that is offered unto idols and not be defiled because of their stronger consciences and their ability to withdraw from that condition and think no more of it. And he gives this instruction, that if there be a class of people who have weak consciences, who may think that something they are doing is right and yet they are in the wrong, we who have strong consciences

should not partake of those things. We may be able to withdraw from that condition or thing after entering into it or partaking of it once or twice, yet we should refrain from doing that for the sake of the brother or sister who has a weak conscience and who would be defiled through our entering into or partaking of that condition. Paul goes on and says in the latter part of that same chapter, "For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" Those who were eating those things did not have the knowledge of the one true God; they were worshiping idols. But there were others who had this knowledge, as he says in the first part of this chapter, and those who had this knowledge of the one God went and partook of the sacrifices offered unto idols; and by so doing, those who did not have this knowledge were defiled. He further says that through thy knowledge the weak brother shall perish.

We to-day do not engage in that system of worship whereby we offer sacrifices of goats and bulls upon the altar made with hands; nevertheless we are perhaps doing many things that are just as wrong as those things were in that day. And with our knowledge of God, with our knowledge of Christ and his power, that he came and demonstrated in being the Savior of man, with our knowledge of the gospel, through our doing these things we will do those who do not have this knowledge a great injury and lead them to continue in those avenues of conduct that shall cause their destruction as individuals and groups, and through the influences that we have cast over their lives shall finally cause the loss perhaps of their salvation.

The Single Standard of God

There is a good lesson in this for us. I know that the people of God expect more from a minister than they do from a member of the church. I have heard it stated many times that the minister should set a better example and keep himself above reproach; as much as to say that there is more required of him than is required of a member of the church. While it is true I recognize the fact this morning that I, with my brethren, must keep myself above reproach and as spotless as it is possible for me to do, yet I do not think that God has given me a standard that cannot and does not apply to you as well as to me. God has only one standard, and that which he requires of me he requires of you. And if there is anything that I enter into or that I might enter into to-morrow, day after to-morrow, or next week, or any day in the year, that would solicit or merit your criticism, that same thing would merit my criticism

if you enter into the thing which you deny me the privilege of doing. God has given us just one standard, and we should not teach our consciences to believe that something that is wrong is right and that something that is right is wrong. Let me emphasize this thought: The statement is made by the Apostle Paul that we as men and women, professing to be followers of Jesus Christ and with the knowledge of this one true God, should not enter into those things that would be the means of defiling the consciences of the brother or sister or friend who is weak and who is looking to us for strength and support and for an example.

Practices Among the Heathens

To more fully illustrate the thought that I have in mind that it is wrong for us to educate our consciences to believe certain things that may not be in accordance with the law that has been given, and that our conscience is not the proper guide but a creature of education, I will mention something concerning the people with whom I have been laboring for several years. Seven years out of the past nine years I have been ministering to a people who are very primitive, only one hundred and twenty-six years removed from idolatry, from cannibalism, from heathenism in its worst form; and all of the evils that can attend such a system of worship I assure you attended and followed them in their religious, national, and social life. These people live upon the islands of the sea many miles from here, isolated from us, isolated from the civilized world. Through the course of years, through the course of generations, they taught themselves to believe that their system of worship was right, that sacrifices were right. They sacrificed their own brothers and sisters, their fathers and mothers, their relatives and friends. They sacrificed them because they believed it was right for them to do so. They did it to appease the anger of their gods. Many are the customs and teachings which were peculiar to that people that were adhered to by them for centuries, for generations, because they believed that the things they were doing were right. And when the Christian religion was taken to them only a few years ago they refused to accept it and opposed it; but through the influence that was brought to bear upon them, through the operation of the power of God and the unceasing teaching of the gospel to them by those who were sent to labor among them, they finally laid aside their idolatrous and cannibalistic practices and accepted the gospel in its purity. I simply refer to this as an illustration of what I have in mind.

To be sincere and conscientious in thinking that we are doing the right things is not always the

proper guide. What is the guide? What is that thing by which we are to know how we shall form our lives and direct our conduct in the world? We glean something relative to that from the latter part of our text which reads this way:

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness? But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

The Apostle Paul is speaking of a "form of doctrine." In another translation it is rendered this way, "another system of truth."

The World System of Law

The whole world is governed by law. It is necessary that this system of truth should govern in all things in order that we have system and not chaos in the world. So God has given a law to govern these things.

It is quite the same with reference to our spiritual conduct. Were you to form your own system of worship and follow the dictates of your own conscience; were another to do the same until every man in the world had formed a system of worship by which his conduct was determined, I think you can readily see what condition we would soon be in. The very fact that we are not our own creator, that we were created by some power greater than ourselves, should be evidence enough, I think, that that power who has created us and brought us into existence should determine what our conduct shall be in preparing ourselves for life both here and hereafter. And so it was stated by the apostle in recording the 7th chapter of Matthew and the 28th verse: "It came to pass that when Jesus had ended these sayings the people were astonished at his doctrine, for he taught them as one having authority and not as the scribes." Evidently that is why Jesus said in the text we selected for this morning's thought, "Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven." This will is that doctrine which Matthew speaks of that Jesus taught and which brought about great astonishment in the minds of men, and although we may do many wonderful things and say, "Lord, Lord, have we not prophesied in thy name?" yet we may come far short of the standard that has been set.

The thing that the Apostle Paul thanked the Lord for was this, that the Saints in Rome had obeyed this form of doctrine from the heart, because of their desire to obey that law. Let me emphasize that: they served God because they wanted to serve him, because of the knowledge they had received.

concerning his law. I think from the statement made by Paul it is quite conclusive that if we serve our consciences and allow those things to become the things we serve, and we obey them, our form of worship cannot and will not be accepted of God. We are told in Samuel that obedience is better than sacrifice, and in our service to God let us try to do those things that will please him and thereby make our obedience such as will merit his approval.

We offer our sacrifices here this morning, our spiritual sacrifices at the altar, the throne of Christ; and in the sacrifices that we offer if they are not seasoned with that spiritual salt which should characterize them, they will not be as beneficial or powerful in the forming and developing of our Christian life or character as they would be were we to season them with that spiritual salt with which they should be characterized. "You have obeyed from the heart that form of doctrine which was delivered you."

A Service of the Heart

In conclusion let me emphasize that our service should be the service of the heart. Let us not serve merely because it is custom. I wonder how many there are here to-day who are Latter Day Saints because their fathers or their mothers were. I wonder how many there are here who have come to worship because some of their relatives and friends and family come. While it is commendable that we come to the house of God, yet we should come and develop a service that is from the heart.

Our text this morning says, "Not everyone that saith unto me, Lord, Lord, shall enter into heaven." Although we may feed our consciences this or that, we may make ourselves believe that certain things are right or wrong, yet the fact remains that the law that God gave through his Son, the gospel delivered by him, is the only law that will finally give unto us everlasting life in its fullness. While we receive a reward and a portion of that everlasting life through the service of goodness and kindness that we render to our fellow men day by day, that everlasting life in its fullness cannot be received other than through the plan that has been given by God through his Son Jesus. I thank you.

Much has been said and written about reforms but almost nothing about *reform*. "Reforms" is a certain type of collective behavior which has come into existence under conditions of modern life, and out of this has grown the reformer, a professional. This vocation is revolutionary in its nature. Reform, on the other hand is not revolution. It does not seek to change the standards of society but rather to change conditions in conformity with the standards.

EDUCATIONAL

Home Building

PART VII

[Miss Blanche Edwards, instructor at Graceland College, supervisor of the Young Women's Bureau of the Department of Women, and assistant superintendent of the Department of Religious Education, finds more in the lives of women than mere house-keeping. In this very splendid article, on "What shall our women do to be saved?" which was delivered in an address at the recent General Conference, Miss Edwards says of home building, "What greater task, what holier mission can be assigned to any human being?"

This article does not apply to any particular chapter in the textbook, so those studying the course are advised to read chapter 7 and follow the Outline of Course of Study appearing herewith.—EDITORS.]

References

If the series of article on home building is to be studied in class or by the individual in systematic study, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

What Must Our Women Do to Be Saved?

By Blanche Edwards

ENDYMION

A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing;
Therefore, on every morning, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er-darkened ways,
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pass
From our dark spirits. Such the sun, the moon,
Trees old, and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in; and clear rills
That for themselves a cooling covert make
'Gainst the hot season; the mid forest brake,
Rich with a sprinkling of fair musk-rose blooms:
And such too is the grandeur of the dooms
We have imagined for the mighty dead;
All lovely tales that we have heard or read:
An endless fountain of immortal drink,
Pouring unto us from the heaven's brink.

Nor do we merely feel these essences
 For one short hour; no, even as the trees
 That whisper round a temple become soon
 Dear as the temple's self, so does the moon,
 The passion poesy, glories infinite,
 Haunt us till they become a cheering light
 Unto our souls, and bound to us so fast,
 That, whether there be shine, or bloom o'ercast,
 They always must be with us, or we die.

—John Keats.

A Thing of Beauty

A hundred years ago John Keats wrote this poem that since has grown to mean much to so many men and women. Experience has proved that his statement is true, that a thing of beauty is without doubt a joy forever, and its loveliness certainly increases. One has only to think of the beauty of the flowers, of the perfection of the skies, and to remember the uplift that always comes from the contemplation of good pictures to realize that this young man was indeed a true prophet.

I wonder if the reverse is true, that an ugly thing is a grief forever, its ugliness increasing. Sometimes I am inclined to think it is, but when I think of the worst kind of ugliness, that of sin and wrongdoing, I unfortunately have to think that it is not true for many of us, since by constantly hearing and seeing the results of sin, one's sense of the dreadfulness of it becomes blunted. The knowledge of the existence of sin no longer shocks us, so that it is possible for us to drift on through life without realizing where we are trending. It is possible to be so accustomed to sin that it ceases to distress us as once it did. Therefore this morning it is my aim to call a halt for a short time in order that we may consider our position.

The majority of the people present this morning are church members; as such do we need to be saved? In other words, is there any evil from which we hope to be protected; any contamination from which we pray to be free; any temptation that we ask to be spared; any pitfall that lurks in our path; any danger that besets us. If so, from these we desire to be saved. If you think for a moment, many things will confront us from which most decidedly we long to be saved.

How Insincerity Affects Life

It is said that women are more artificial than men; that they will put up a harder struggle to keep up appearances; that they are more apt to pretend to be better than they are. It seems to me that this is a very debatable ground, a field of discussion that I have no intention of entering this morning. Whatever may be the truth of the case, if indeed it be possible to find the truth of the matter, this much I

know, that both men and women are capable of being tempted to pose as being better in many ways than they are. The very laudable desire to show our friends our best side may lead us to affect a position that is beyond our power to fill. Do not misunderstand me and think that I mean you should not pay honor to your friends, to hosts, and guests. When you are visiting, by all means make yourself look as neat and attractive as possible out of respect to one's hostess, but every time let the costume be within your income. At all times let your conversation be exactly true. Avoid the little inferences that would make our social standing higher than it really is. The truth, the whole truth, and the truth in one's heart. One is easily tempted to say, "I am not responsible for what others think, only for what I say." But we are responsible when a half truth gives a false impression and we know it. Does this seem to you trivial that I should mention dress, and speech? To me it is anything but trivial, for the root of it lies in insincerity, and when one allows oneself to become insincere in one point, before long one is insincere in other and more vital points. So that if we allow insincerity to hold sway in thought and in speech, there will assuredly come a time when it will hold sway in our work and our worship. An old proverb says, "There are tricks in every trade." If we give way to insincerity, we are tempted to use these tricks to cheapen our workmanship by cutting corners to practice petty deceptions, to conceal the imperfection in it, and to cover up weak places. We are tempted to turn out shoddy work in place of reliable. Whenever I see a piece of Wedgwood china I receive another lesson in the value of sincerity. Josiah Wedgwood has a particular attraction for me since his life work was done quite close to my home. He was a potter, and his artistic soul refused to be satisfied with the clumsy and often ugly articles turned out from the potteries every day. After many experiments he succeeded in discovering a process by which china could be painted, glazed, and beautified. In time he became a master of men, and turned out many scores of his beautiful articles.

Yet it is not for this contribution to the world's progress that we honor him but for the fact that every article bearing his name was absolutely genuine, and as perfect as human skill and ingenuity could make it. More than once when he visited his work rooms, has he destroyed vases showing a slight flaw, so that one could guarantee the perfection of each article bearing his name. Absolute sincerity was his motto. It is for this that his name is honored among us.

Building Character

C. W. Fiske says: "Fraudulent workmanship cheats two people, both the person paying good money for poor work, and the workman who is undermining his own character by his bad workmanship. Everyone who cheats, cheats himself most, for it all reacts upon his character. An honest piece of work has real, moral value. As the tiny polyps in the South Seas build their very bodies into the coral reefs, so every workman builds his life into his work, and his workmanship into his character. Our manual labor would take on new meaning for us if we could only imagine the Carpenter of Nazareth serving as our daily inspector. If we should submit to him our finished work every day, seeking his expert scrutiny, and hoping for his official O. K. on what we have done, just what effect would this have on the kind of work we do? It would certainly tend to make us do honest work every hour of the day. It would help to make our whole life sincere, genuine to the core."

From insincerity in every form, speech, friendship, work, worship, may we have courage to deliver ourselves.

Again, quoting from Fiske: "The world says, 'Happy are the proud and the rich. Happy are the ambitious pushers. Happy are the voluptuous pleasure seekers. Happy are the quarrelsome who fight for their honor.'"

What a picture! And yet one sees them on every hand, these "ambitious pushers," willing to sacrifice home and all that it means, the joy, the comforts of the association of friends, willing to suppress God-given instincts and stultify their own development in a relentless determination to "make a name."

We are told that actions speak louder than words. If this is so, there are many hundreds who to-day believe in the worldly wise creed, "Happy are the proud and the rich." It is only necessary to visit West End, London, or Fifth Avenue, New York, or indeed any of the so-called high-class society districts in any city, to read the society column of the average daily newspaper, to find how the rich and proud are exalting themselves, and spending their lives chasing social distinction.

But look what Jesus said, "Blessed are the meek, the gentle, the unassuming, for they shall inherit the earth; happy are the humble, the poor in spirit." Can you imagine a greater contrast? At times I almost think that we are developing among us a class spirit, a west-end group as opposed to the east-end. I hope I am wrong.

The False Ideal of Happiness

From false ideals of happiness may we be delivered. Unworthy ambition entices us in a very adroit

fashion. It whispers to the business man, "I will make you a magnate; you shall control great industries." To the capable woman it says, "You shall be the power behind great concerns; your mind shall control great undertakings; your voice shall sway great multitudes; to you shall be given the satisfaction of hearing men constantly sing your praises; your name shall be on all men's tongues."

In its wisdom, unworthy ambition presents to us every time the thing at which we most desire to excel. In its meanness it only shows one side of the question, the personal aggrandizement and together with its fellow worker, False Ideals, lures us on to spending our lives for our own gratification rather than for the benefit of our fellows, so we need to be saved from unworthy ambitions and the call of false ideals.

No one will deny that the nations are facing severe crises, nationally, internationally, industrially, and religiously. It is of the latter that I wish to speak. The late war shook the morals of the world from center to circumference. Many creeds were weighed in the balance and found wanting. With men dying by thousands it is no wonder that human life came to be held very cheaply. When the flimsy beliefs proved unequal to the strain imposed upon them, and so many men and women felt themselves with no anchor for their souls, it was an easy matter to slip into wickedness and let morality sink to its lowest ebb. I would not be foolish enough to say that the war was the only cause. By no means! But the war gave immorality a great impetus, and human nature sank to depths from which it has not yet recovered. It is only necessary to read the average daily newspaper to find record of the most sacred vows lightly broken, most solemn pledges violated, homes wrecked, and lives blighted, often with an unconcern that becomes heartrending to a thoughtful reader.

Problems of Our Church Women

And what has this to do with the women of our church? This—the scandal, crime, divorces, echo and reecho round about us. Whether we wish it or not, we cannot help hearing of them. It is almost impossible for our lives not to be affected by this. Certainly many things that might be legitimate means of recreation, enjoyment, and development are barred to us because they have become tainted by the immorality all too prevalent around us to-day. You will recognize with me the dire need that we should be protected from the contamination of evil.

In our endeavor to keep ourselves free from the stain of this wrongdoing, we have tended to withdraw ourselves further and further within the seclusion of our own homes, and have endeavored to live

our lives within its four walls. There should be safety here. It is possible to gain a degree of security and a measure of spiritual development just as in the same sense there was protection and spiritual growth in the monasteries and abbeys of medieval times. But the danger is that we shall become so absorbed in the material things of home life that the soul has less and less chance of developing.

This is particularly true of women. Their lives are so crowded, the daily round is so full, the common tasks so many that there is a danger of our neglecting mental and spiritual growth. There is a danger that the days shall be tyrannized over by the drudgery of housework. In our anxiety to satisfy the material wants of our family we forget the need of mental and spiritual food and exercise. It has been truly said, that it is not bread only that keeps a man alive but the message of God to his soul. I came across a very beautiful phrase the other day which means more to me as I think of it: "Let us call our housework home work, for home work is a privilege, not a drudgery."

Many mothers are tempted to think that their lives are narrow and confined. Too often this is so because we allow it to be. It need not be. "It is difficult to conceive a more complicated task than that given to the mother to open the capacities of mind, body, and spirit so that life may flow in upon his young soul. What greater task, what holier mission can be assigned to any human being! While it is no easy task to be the mother of a noble child, yet God assigns high honors to motherhood, and many of the good things of life pass into insignificance when compared with the wealth of life that comes to the men and women who in purity and devotion preside over their homes.

No one can see what work for God and humanity that child in your home may some day undertake. As one modern writer says, "Your clearness of intellect, your purity of purpose, your integrity of conscience will pass into that boy, or that girl and some of the work for God you dreamed of doing they will do. In other words, you will do it through them. Hannah's faith found its largest fulfillment not in the birth and infancy of her son, but in the purity and strength of the prophet judge and his illustrious career. The answer to Hannah's prayer was the prayerfulness of Samuel."

How glad I am that this is true not once but again and again, with my own people, with many more here. Here we gain some of our reward, a reward so rich, so full that many times from a full heart our mothers whisper, "My cup runneth over." It is possible to go on enumerating many things from which we strive to be saved, from which we pray to be protected, from disease, misfortune, insincerity, dead religion, a form of godliness but denying the power thereof, false ideals, narrow-mindedness, mental stagnation; in short, from all the miseries

that inevitably follow wrongdoing or the failure to do right. From all this in the words of the Anglican Church ritual, "Good Lord, deliver us."

The Greatest Privilege

So far I have only spoken negatively, but there is another side to the subject which is far more attractive. We should be the happiest people in the world, for to us is given such a wonderful vision of the will of God and such a unique opportunity of assisting to bring about the fulfillment of his purpose that in spite of disappointments and discouragements, there should be deep within our hearts a constant well-spring of courage and joy.

In the busy rush of the day we are apt to forget that we have been called to be colaborers with Jesus himself. We are apt to forget what a high and holy calling is ours, but I rejoice that there is open to us a means whereby we can come into close touch with our Father and again see the vision of his will. I am glad that in spite of the hurry and scurry of the day, we are able to enjoy the companionship of Jesus, that by prayer we can tell him of our joys and he will rejoice with us, of our perplexities and sorrows and he will give us his peace and his sympathy. When we are tired and worn with the struggle, we can come to him who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." We are sure of receiving strength and fortitude. Through the channel of prayer we may let the Spirit of God into our lives with a power that nothing else can give. We may link our puny strength with the mighty power of God.

I love to think of him slipping quietly away to a secluded place on the hillside to speak with his Father, to gain strength to enable him to withstand the scorn, the ridicule, the bitter criticisms and persecutions and to realize ever more clearly what God wished him to do. Here he received in large measure the wisdom, the patience, the spiritual insight so necessary for him to accomplish his work, and I am deeply grateful for the beautiful example he has bequeathed us. So to-day I am happy in the thought that if we will we can save ourselves to this close communion with God. We may form a life partnership with him, and by prayer God's untiring patience and unwearied strength can enter our souls and make us men and women of power.

Keeping Abreast of the Times

But I would not limit this partnership to prayer only, but would certainly include a study of God's word and all good books. Times are changing. The easy maxims that satisfied previous generations will not meet our present needs. The principles of the gospel of Jesus have never changed, but it is necessary for Latter Day Saints to keep abreast of the

times. We must be constantly rethinking the teachings of Christ and reevaluating them, to make them meet the needs of our present-day society. In order to do this it is vital that making the study of God's work we meditate upon it, and make it a part of our lives.

It is impossible for us to be able intelligently to adjust ourselves to the demands of present-day living without a knowledge of current events. I know that we have so little time in which to become acquainted with much of what is going on in the world, but unless we have some knowledge of present-day happenings we cannot form just opinions or come to correct decisions. Without this twofold knowledge, that of the teachings of Jesus and that of modern needs we cannot hope to make a worthy contribution to church or society. I am glad that it lies within the power of all to save themselves to an ever-present vision of God's will.

Being True to a Trust

Yet this vision and this realization of our needs are not in themselves sufficient. In some way or other the results from our communion with God, the results from the study of his word, and of to-day's needs must flow out in benefit to mankind. On every hand people are watching. Our friends, knowing our possibilities, are looking for every evidence of proving our talents, every fresh proof of our ability. Either they are coming to rely more and more upon our growing usefulness or we are forcing them to realize that we are failing to justify their faith in us. It is no easy task as you know to live up to the hopes of one's friends. Often it is a stiff challenge; they are constantly looking to you to do something; maybe they long to see you overcome some defects in your disposition which are hindering you from attaining your highest development. It may be that they look to you to be a leader among your fellows. Probably God has given you knowledge, power, skill, character, and the vision to become a great leader. Your friends are looking to you to use these gifts.

It may be that you are one of those soothing, comforting, strengthening women, whose presence is a blessing wherever they go. If so, your friends are relying upon your help. Your special field may be in the home; it may be for you to make it possible for the family to enjoy frequent happy hours round the fireplace, the piano, or the library table, that the home may retain the love and loyalty of its growing boys and girls that they will be proud of their home and people and glad to bring their friends there. Is your home a place of wonderful tenderness, love, and patience, a beautiful thing that will live in the hearts of its children forever, that they will never fail to thank God for it and for you as long as they

live; is it indeed a bit of heaven? It is difficult, I know, since we are all human with the weaknesses of human beings, but it is possible. It should be particularly possible for Latter Day Saints.

Anyway, wherever your gifts may be, your friends are looking to you in the hope that you will develop them and give to the world the best that is in you. If this is true of friends, how much more true will it be of God? So that our meditation, our study, our communion with God loses a high percentage of its value when we fail to allow it to benefit our fellows. How deeply Jesus felt the importance of unselfish kindness we do not realize until we see him making it a great test of character in his dramatic picture of the judgment. When the king will say to those on his right hand, "Come, my Father's blessed sons, receive your inheritance in the kingdom prepared for you from the world's beginning. For when I was hungry you fed me, when I was thirsty you gave me drink, when I was homeless you took me home, when I was half-naked you clothed me, when I was sick and in prison you came to see me."

To this the good will answer, "When did we ever see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and take you home? Or half naked and clothe you? Or when did we see you sick and in prison and come to visit you?" Then the king will answer and say, "I tell you very truly, inasmuch as you have done all this kindness to my brothers, even the humblest of them, you have done it to me."

A Life of Service

The same great teacher gave to a proud and haughty sect a startlingly new thought. Sitting quietly on the hillside he taught his disciples that blessed are the meek, for they shall inherit the earth. How astonished some of the self-righteous Pharisees must have been and how comforted were the poor, humble, unassuming folks to know that it was not necessary to be an aristocrat in order to inherit eternal life. I am glad that God has again reminded us in these days, that if we desire to have a part in this work, we must be humble and full of love.

Only the humble people seem to have time to help each other. The proud usually place such a high value on their time that they consider it too precious to be spent on anything but the most approved people or schemes, but the humble, counting themselves of naught, give freely of their time, talent, energy, themselves. Of such caliber are hosts of physicians, nurses, teachers, ministers, and vast laity who simply go about doing good.

As for love—well, you know what Paul says about it:

Though I speak with the tongues of men and of angels and have not charity, I become as sounding brass and tinkling cymbal; and though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing.

So spoke a former-day disciple; and a latter-day follower, endeavoring to help us to catch the vision, tells us that "patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, these make up the supreme gifts, the stature of a perfect man. God is love. Therefore without distinction, without calculation, without procrastination—Love. Lavish it upon the poor where it is very easy, on the rich who often need it most; most of all on our equals where it is very difficult, and for whom, perhaps, we each do least of all. Lose no chance in giving pleasure for that is the ceaseless and anonymous triumph of a truly loving spirit." Have we not cause then to rejoice that we can be saved to a life so full of beauty as the one pictured here?

Salvation

Finally, there is much to be saved from, much to be saved to. It will take our whole life intelligently planned, lived in close communion with God and flowing out in service to our fellows in order that we may be saved from evil to the glory of God, and at last merit a place in his kingdom.

I cannot express it better than by calling your attention to the words of Henry Drummond:

Do not quarrel with your lot in life. Do not complain of its neverceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all do not resist temptation, do not be perplexed because it seems to thicken round you more and more and ceases neither for effort, nor for agony, nor prayer. This is your practice, this is the practice which God appoints you and it is having its work in making you patient, humble, generous, unselfish, kind, and courteous. Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself, be among men and among things and among troubles and difficulties and obstacles. You remember Goethe's words, "Talent develops itself in solitude; character in the spring of life." Talent develops itself in solitude—the talent of prayer, of meditation of faith, of seeing the unseen. Character grows in the stream of the world's life. That chiefly is where men are to learn love. Love is not a thing of enthusiastic emotion. It is rich, strong, manly, vigorous expression of the whole, round Christian character. The Christlike nature in its fullest development, and the constituents of this great character are only to be built up by constant practice. Contemplate the love of Christ and you will love. . . .

Stand before that mirror, reflect Christ's character and you will be changed into the same image from tenderness to

tenderness. There is no other way. You cannot love to order, you can only look at the lovely object and fall in love with it and grow into likeness to it. And so look at this perfect character, this perfect life. Look at the great sacrifice as he lay down himself all through life and upon the cross of Calvary, and you must love him. And loving him you must become like him.

Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

CHAPTER VII

Care of the Baby

1. Give eleven fundamental principles of the care of a baby.
2. What suggestions are given with regard to clothing and dress?
3. Give the general rules for proper diapering.
4. Be able to give rules and equipment for bathing a baby.
5. Discuss the essentials of proper feeding for the baby.
6. Describe the four chief types of crying, their causes and proper treatment.
7. What are the chief causes of infant mortality?
8. Name nine defects easily acquired in infancy. Discuss their causes and prevention.
9. What habits should be guarded against? How overcome?
10. Why should the baby be examined often by a physician?

Is the missionary a salesman? A few years ago it was a fad to speak of the preacher as a salesman. A man wanting a job, a college president, a suitor for his lady's hand and heart, a school-teacher and others, were all classed as salesmen. While the psychology of being agreeable and speaking in a winning way applies to all these and others, while the value of consideration before is valuable to all, there is a radical difference between the salesman of goods, wares, and merchandise, and the teacher who imparts of that which he knows for the good of others. A missionary travels, so does a salesman, but so does an ambassador or minister plenipotentiary. A minister for Christ is truly a minister plenipotentiary, with full powers to represent him. He is not trying to bring about a mere barter of goods, but to give without hope of return. In a way they are on the producing end of the church business, if we insist on considering the church after the partial analogy of business (and it is true that business methods could be applied with profit to much of the church's work). Still the church is not primarily a business concern, nor are its field representatives adequately described as salesmen.

LETTERS AND NEWS

Denver Has Interesting Features on Successive Sundays

DENVER, COLORADO, November 25.—Elder John W. Rush-ton was the speaker at the church, October 28, both morning and evening. His subject in the morning was, "The duty of the United States in the European trouble." His argument was that I am my brother's keeper, nationally as well as individually.

The Halloween social at the church, October 31, was an enjoyable event. Prizes were given for best costumes.

The junior choir, under the tutorship of Sister Bennett, is doing fine. The choir is composed of the children from six to twelve years old.

Elder E. J. Williams and wife are visiting in Kansas and Council Bluffs, Iowa.

Brother Orval E. Sade died October 27, at Saint Joseph Hospital following a serious operation. He had undergone several others before. Brother Sade was born in Joy, Illinois, and was forty-six years old. Seven years ago he came to Colorado for his health and established a residence in Colorado Springs. Surviving him are his widow, Laura Sade, and three daughters, Marguerite, Ina, and Doris.

From "The Little Missionary"

Frank B. Almond, Editor

Sunday evening, November 11, before a crowded church, the Sunday school brought to a fitting close the splendid Rally Day which had begun in the morning and lasted until night.

In the morning Elder E. F. Shupe gave an address on the experiences and achievements of the branch since its beginning. It was an inspiring talk to those who are striving to-day to carry out the ideals and purposes of those early organizers.

The luncheon hour was a real get-together time. The four long tables were jammed for the first serving, and many more had to wait for the second. City Missionary Frank Almond and Pastor E. J. Williams made the after-dinner speeches, the latter giving a plain, clear, and earnest appeal for loyalty to the church and our fellow men.

At three-thirty the Saints went to Washington Park, where the son of Brother R. A. Williams was baptized.

At 7.15 p. m. a splendid program was given by the choir, the young men, the children, and our blind brother, Henry Ralston, and his companion. A smile beamed from every face, and everybody went home feeling that this had indeed been an ending to a "perfect day."

Missionary Meeting

November 18, one of the largest Sunday night audiences that have ever entered the Brick Church on Speer Boulevard, gathered together for a splendid, inspiring missionary service. Long before the hour of opening, the church was well filled with Saints and friends anxious to hear and take part in the service.

The spirit of the grand old gospel was present; the preacher was blessed with power and liberty, the singing was wonderful, and the whole congregation felt the gladness and joy of the meeting.

The anthem was well chosen for the occasion: "One thing have I desired of the Lord, that will I seek after: That I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in his temple." How wonderful it would be if everyone really had

this desire! The church would be too small to hold us all, and we would really have to sing, "Give us room that we may dwell." May such a desire grow speedily in the hearts of every child of God!

The sermon was on "A new vision" by Elder Frank Almond. It was a challenge to those who had embraced the gospel to catch the vision of the glorious purpose of the message of Jesus Christ, to realize more than ever the significance of their membership in the restored church of Jesus Christ, and to unite their every effort toward spreading the glad tidings of great joy.

All in all, the special missionary services, which are to continue every Sunday night until Christmas, started out with splendid promise. If that same spirit shall stay with us until the closing meeting, there is no doubt but that we shall achieve victory and reap the harvest repaying in full every effort.

Bay City Saints in Music Contest

BAY CITY, MICHIGAN, November 26.—The Department of Recreation and Expression held a musical contest recently. The contestants consisted of the women on one side and men on the other. The losing side had to furnish a supper to the other side.

The men put on their program, November 2, and the women occupied on November 9. The following week, November 16, the women were honored with a supper.

Elder O. J. Hawn and family spent a few days in the city recently. The Saints enjoyed the sermons very much.

Earnest Testimony Borne by Young Sister

INDEPENDENCE, MISSOURI, December 1.—I just cannot keep still any longer. I must write and let you know how I, as one of the many young people in the church, am feeling in regard to the future.

Really, it seems that the vision of the work looms up brighter and bigger each day, and although something is always turning up, seemingly, to discourage me, I am determined not to let these things deter me in my onward progress. Sometimes I have, and then when I looked back later I have thought how very foolish I was not to have placed more confidence in God, that he might help me out when I do my part. Isn't it wonderful to feel that you have some one you can pour out your troubles to and feel confident that all will come out well? But sometimes it is hard to do.

I wonder how many were permitted to attend the last General Conference and enjoy the splendid spirit that was there, especially that last remarkable day. It is something never to be forgotten.

This is a time for Thanksgiving and praise, and we, the people in this church, have the most wonderful thing in the world to be thankful for. I wonder how many of us really appreciate it, especially the young people. I know I do not as much as I should, but I hope to keep on learning to appreciate it more and more each day.

Dear young readers, do you realize that the sooner we begin making preparation for service the greater will be the work we can accomplish? Ever since I can remember I have had a desire to be of service to the church and people, and yet I have been negligent and careless many times and have not made proper use of my time. After all, one has a very short time to make good.

How many of you attended the Young People's Convention? Be sure to make up your mind not to miss next year, for it is wonderful. The convention was one grand feast

from first to last. Make up your mind now that you will let nothing interfere with your attending next year. You will never regret it, and it will always be a happy remembrance, as well as a great benefit to you.

I wonder how many of the young people read the HERALD? It has so many good things in it, and we just cannot afford to miss it. And the *Autumn Leaves* grows more wonderful with every number. The Kitty Karson stories—are they not great?

I would like to hear from any of the young people, and the older ones as well. I can hardly hope to help you in any particular line, but I do like to hear from others, for it always does me good. A selfish motive? I hope not.

Dear friends, let us make the next year the most serviceable of our lives. Let us all start together.

GLADYS TEETER.

Nauvoo Saints Visit Ferris Branch

FERRIS, ILLINOIS, December 3.—The Saints of Rock Creek Branch are few in number, but are trying to build up the work. They were recently made to rejoice over a visit from District Superintendent Sanford and wife, of Nauvoo. Their help and advice and encouraging spirit will not soon be forgotten. The influence of their visit should grow and bear much fruit.

The Saints here are badly scattered, but they are all still in the faith. Brother John Smith, of Fort Madison, preaches once a month. After his sermon on November 25, the priesthood went to Fort Madison to a priesthood meeting with Elder Amos Berve in charge. All enjoyed the counsel and the Spirit that was present.

On Thanksgiving Day the Saints met at the church to give thanks for their many blessings. Elder G. P. Lambert was the speaker in the morning, and Elder Amos Berve spoke in the afternoon. All report a profitable time and a good dinner.

Echoes from Zion

INDEPENDENCE, MISSOURI, December 3.—We spent a happy evening with the Bennington Heights congregation recently where their church was well filled with anxious listeners. Their number has been increased by two baptisms, Brother and Sister John Steffee, who were confirmed at the service. They are people of mature years, and promise to be of use to the cause. Elder J. L. Bishop is elder in charge and is well supported by his congregation.

We recently met Bishop C. J. Hunt, of Holden Stake, who greeted us with the news of a very spiritual sacramental service in Holden. He stated that the meetings in the stake are of a high order, spiritual and encouraging.

Sunday was rally day at the Spring Branch church. The writer and his companion missionary were invited to attend and assist. The Sunday school was well conducted. It was a nice sight to see the children march. The morning sermon was by the writer to an appreciative audience. The afternoon prayer service was well attended and many spiritual testimonies were heard. More room will soon be the watchword there. Brother W. W. Smith was announced for the evening speaker.

Brother U. W. Greene is again on our streets after a protracted stay "down on the coast of Maine." His health is quite normal.

We are pleased with the reorganization of the good old-time "Zion's Religio-Literary Society." Brother John Lloyd,

a business man, is at the head. Classes are formed with the Book of Mormon as the chief textbook. A short literary program follows the lesson study. Quarterlies will again be printed.

My wife and I were privileged to attend the Sunday morning service of the conference of the Kansas City Stake, and listen to a timely sermon by President E. A. Smith on "All are called to labor according to the gift and calling of God unto them." An appreciative audience attended.

A sacrament service with an attendance of twelve hundred was witnessed at the Stone Church on Sunday, December 2. Eighteen priests served the emblems in about thirty minutes. A strong and timely sermon was preached at night on "Cleanse first that which is within the cup." It was applied to nations, to cities, to communities, and to individuals. Brother E. A. Smith was the speaker. The sermon was broadcasted. Listen in ye who are afar off, if you wish to hear some real echoes from Zion.

J. M. TERRY.

General Official Speaks at Topeka

TOPEKA, KANSAS, December 4.—Bishop B. R. McGuire, of Independence, Missouri, preached at the local church in Topeka Sunday evening, November 11. His theme was one that has to do with life: Man shall live by the sweat of his face all the days of his life. Life is sweet to most of us. If sweet, dear, and precious, then the more we sweat the sweeter it will be to us; not in the sense of sweat alone, but as we put forth effort we accumulate. Our living must be secured by effort. We cannot pay tithing until we have something to pay tithing on. We cannot have a surplus until we have our living. If we do not pay our tithing, we do not live. Paying tithing is for our development, that we may enjoy the blessings that God may pass upon us. The gospel economy is predicted upon the principle of love as found in the statement of the Savior, Thou shalt love the Lord thy God with all thy heart, mind, and strength, and thy neighbor as thyself. If we love anyone, we love the thing they do. This is true with the Almighty. God loved us to the extent that he gave his Son. This principle is involved in the temporal law. You came into the church because some one was interested in you. A missionary goes on a journey because he loves souls. There is joy and satisfaction in seeing a soul go down into the waters of baptism that cannot be found in anything else. There is the joy of knowing that we have been something to some one else, and the individual receives a spiritual reaction, a clearer vision, and greater conception of the work when he is paying his tithing.

Box Social

On November 9 a successful box social was held at the home of W. L. Chapman. The proceeds were used to purchase suits for the basket ball team of the Sunday school which plays in the Basket Ball League of the city.

An illustrated sermon was given by the pastor on November 18. He used the church to represent the young lady in the poem, "The lips that touch wine shall never touch mine." This was given as a reading by Sister Jennie Griffin before the sermon. In the evening A. P. Crooker preached on the subject of Zion. Reading an appropriate scripture lesson, he touched on various phases of it, attracting the attention of nonmembers present.

Elder Robert Monroe delivered an excellent address on the Book of Mormon on the evening of November 25.

Thanksgiving Dinner

On Thanksgiving Day fifty-eight Saints and friends sat down to a sumptuous dinner prepared by the sisters and

served in the church under the direction of the Department of Recreation and Expression. Patriarch Ammon White, of Independence, Missouri, was present. After toasts by the heads of the different departments, he presented the pastor's wife, Sister Whipple, with a prize (a Pyrex pie plate) for the best pumpkin pie baked in the contest. After dinner three baskets were gathered up and sent to some in the city in less fortunate circumstances, and thus Thanksgiving cheer was extended beyond our four walls.

Brother White remained over Sunday and preached Thursday, Friday, and Sunday evenings, giving blessings in the meantime. The communication given through him on Sunday morning at the sacrament service was encouraging. He gave an instructive address to the priesthood on their duties and the how, when, and where to present the gospel.

Elder James Bailey, of Scranton, Kansas, was present for all the Sunday services.

Sunday afternoon, November 25, several of the Topeka Saints held services at the Old Folks' Home at Lawrence. W. L. Chapman preached the sermon. This was the second visit to this place.

Some goals set for the various departments are \$100 for Christmas offering in the Sunday school, a better choir in the music department, the development of the talents of the young in the Department of Recreation and Expression, a greater knowledge of the scriptures in the Department of Women, and eventually the gathering in of the sheep in Topeka by the whole branch.

Southeastern Illinois Conference Closes

The Southeastern Illinois Conference was held December 1 and 2 at Mount Vernon, Illinois, with district president and missionary supervisor in charge. Only two conferences have been held a year, but a motion carried to have four conferences a year in the future.

Brother William Phillips was called to the office of elder. Surely the wonderful spirit which was enjoyed at the close of General Conference has come this way, for all left for their homes with a greater determination to put forth increased effort to help in the work of the Master's cause and to retain the good Spirit which was enjoyed.

Brother R. H. Henson was elected district president to take the place of Brother L. C. Moore who has served for the past two years.

Eastern Montana District Conference Held

GLASGOW, MONTANA, November 30.—The Eastern Montana district conference was held with the Glasgow Branch November 17 and 18. It was a joy to many of the Saints attending, and its good influence is manifesting itself in the local branch by increased attendance at the services and in increased activity all around. The two State missionaries, Elders George Thorburn and Carl Crum, were present and did the preaching, while the district presidency, James C. Page and Arthur Ritter, presided over the conference.

On Friday evening the Department of Recreation and Expression showed a set of slides from the church's Graphic Arts Bureau, entitled, "The story of the Book of Mormon." There were a goodly number of outsiders present, which made one of the largest congregations to attend the church for some time past. While the slides were in our possession, they were shown at Hinsdale, Vandalia, and Baylor, where large crowds responded to the invitation to attend. Brother Page very ably explained and lectured on the theme.

Saints were present at the conference from Malta, Hinsdale, Wolf Point, Andes, Fairview, Girard, and Vida.

Preparations for Christmas seem to be dominating activities just now.

On Sunday, November 25, Elder Page was called near Hinsdale to unite in marriage a young couple not members of the church. There were eighty-two guests present, including many prominent people of that community.

The home of Brother Eber Wolfe burned recently. It was covered by insurance, and they are busy rebuilding.

Meetings Held in Homes

ALLIANCE, OHIO, December 2.—The Saints at this place have had to give up their meeting place, as the hall they have used for several years has been leased to an automobile concern. However, we hold sacrament service and prayer meetings at the various homes. Rent is so high, and there are so few of the Saints to bear the expense, that we have so far been unable to find a suitable place in which to hold services.

We miss the meetings and hope in the near future we will find a place to fit our needs.

Patriarch Finds Great Response

From a Letter to the First Presidency

RUNNELLS, IOWA, November 19.—Since my last letter I have been enjoying my work greatly. I don't know when I have had a more whole-hearted response than has been given me in this district. The interest and enthusiasm, especially on the part of the young people, has simply overwhelmed me. Never have my heartstrings been so stirred in a series of meetings as they have here. God has graciously blessed your humble servant in a way that I hardly thought possible.

The meetings at Des Moines closed with a miniature pentecost. I shall never forget it. At Boone we enjoyed it again. We had the pleasure of seeing our attendance increase each night, with a splendid crowd in attendance on the closing night. On Thursday afternoon we went to Ames to speak to the Saints there at the college. We have some excellent young people studying there. They are trying to keep their spiritual interests alive by meeting together every Sunday morning for study and worship. Just now they are studying Fosdick's *The Meaning of Prayer*. The Thursday meeting was arranged that I might have an opportunity to address them, and I enjoyed it thoroughly. Brother Castings, the district president, was with me and has now arranged for some one to go out and preach for them biweekly.

The home-coming here at Runnells yesterday was indeed a spiritual feast. The church was literally packed, a number being present from Des Moines and other places. I will hold forth here until Friday night. Wednesday afternoon I am to address the high school students.

Next Sunday we go to Pershing, where we hope to enjoy the same good Spirit as has been with us in these other places.

I am kept quite busy with preaching every night, giving blessings, visiting, etc., during the day, but although I am thoroughly tired out at the close of the day I rejoice in the peace which comes from well-doing.

I hope to keep in that attitude of heart and mind, that I may continue to enjoy the degree of the Spirit that has been with me thus far, that my labors here may prove a blessing to this people.

JOHN F. MARTIN.

Series of Meetings Held at Groton

GROTON, CONNECTICUT, December 4.—On Wednesday evening, November 7, Elder Orville L. Thompson, active missionary of the Southern New England District, came to the New London Branch where he conducted a series of meetings. This is his first missionary effort in this district, and much good has resulted, not only in the promulgation of spiritual enlightenment to the Saints but also by interesting several nonmember visitors and baptizing three children.

Services were held in New London at Brother Charles Alves, branch deacon, and in Groton at the home of Captain E. F. Griffin, a nonmember whose daughter, Mrs. Pearl Blastow, branch pianist, is a member of the church. A goodly number of members and nonmembers attended the services. The sermons were intensely interesting and instructive, as the subjects were depicted clearly and with completeness. At the last meeting, Friday evening, November 23, a child of nonmember parents was blessed, following with the confirmation of one girl and two boys.

The Saints regretted seeing Brother Thompson go, but they hope to welcome him again in the near future.

Concert Given by Glee Club

CHICAGO, ILLINOIS, December 6.—The Glee Club of the branch gave a splendid concert the night of November 16. The program included a comic duet, a male quartet, and a reading, as well as choruses of old favorites, Indian songs, and sacred music. Miss Julia Logan acted as pianist, and Sister Nina Campbell was the director. This concert, given by the young people, is one of the outstanding annual events of the branch. After the performance, the club was given a reception by Sisters E. E. Yates and H. P. W. Keir.

A genuine Rally Day was held here on Sunday, October 28. Old and new members of the branch turned out in large numbers. District President J. L. Cooper preached in the morning, and the president of the West Pullman Branch, Brother E. O. Byrne, occupied the pulpit at night. Spirited music by the choir added to the success of the day.

A joint meeting of the ladies of the three Chicago branches was held at Central Chicago Church a few weeks ago. Sister Dora Glines, head of the Department of Women, spoke on the subject of women's work.

Lois, the daughter of Brother and Sister W. Bell, has safely passed through a very distressing siege of appendicitis, for which an operation was necessary. She is now well on the road to recovery.

Brother and Sister W. L. Christy spent a few days here recently. Brother Christy preached on the morning of November 11. All were glad to see our former missionary and wife with us once again.

The ladies of the church held a bazaar on Saturday, November 24. Articles of all descriptions, from taffy-apples to fancywork, were sold. The proceeds of the sales, which were very satisfactory, will be applied on the building fund for a new church. This bazaar was one step in a campaign for the new place of worship which is desired by every member of the branch.

Our small world was surprised to hear of two sudden marriages among the members of the younger set. On November 15, Alexander Keir, son of Brother and Sister H. P. W. Keir, and Grace Yates, daughter of Brother and Sister E. E. Yates, of Shawnee, Oklahoma, were united in marriage. Two days later Arthur A. Sherman, son of Brother and Sister A. F. Sherman, and Erma Hall, daughter of Brother and Sister

Hall, of Sioux City, Iowa, were married at the home of the bridegroom. A party in honor of the newlyweds was given a few days later by Brother and Sister L. Sherman. All extend their hearty congratulations to the young people, and wish them every success in life.

Brother and Sister John Wahlgren are rejoicing over the birth of a little son.

Regular Services Discontinued

WELLAND, ONTARIO, November 18.—The Saints at this time are only holding Sunday evening services, as our numbers have been greatly decreased and there are not enough of us to hold regular services. One family, that of Brother Percy Baldwin, is quarantined for diphtheria, which leaves only one family active. The Saints are having a hard fight here this winter to get along financially, but are looking for better times in the future.

Akron Has Home-Coming

AKRON, OHIO, December 5.—The home-coming held November 25 was well attended and a successful day was ours to enjoy. Among those in attendance were Patriarch Gomer T. Griffiths and Brother Francis Ebeling. The Barberton Branch orchestra and the Akron choir were special features of the day.

The Akron Saints will hold their branch business meeting December 18.

One-Day Meeting Held at Elberta

ELBERTA, MICHIGAN, November 26.—There are only eight or nine Saints in Joyfield Branch, as so many of our number have moved to the city. However, spiritual meetings are enjoyed and all feel repaid for going to church.

A one-day meeting was held July 1. The services of the day were opened with prayer service led by Brother James Davis. The testimonies were good and a very fine spirit was enjoyed. Brothers John Schreur and John Bennett of Free-soil were present and preached splendid sermons. One hundred and fifty attended, and everyone felt repaid for their effort.

Sunday school is held at 10 and prayer service at 11 every Sunday morning.

Stake Bishopric Confident of Successful Year

From a Letter to the First Presidency

HOLDEN, MISSOURI, November 20.—I spent last Sunday in Warrensburg, representing the Department of Recreation and Expression. Mrs. Ross and C. F. Scarcliff went with me, representing the Department of Women and Sunday school, respectively. At the 11 o'clock hour, I was the speaker and of course represented the bishopric of the stake. We had some very good meetings. People seem to be anxious to do their part as fast as they are able to understand what their work is.

I felt a great degree of the Spirit in my efforts at the 11 o'clock service, confirming again the prophecies that have been delivered, though they have been local, that the Lord will bless his servants this conference year if they will strive to represent him properly. It appears to me from all indications that this year is going to be one of progress to the church in many ways. I am convinced that the Lord is withholding his blessings from the ministers of the church only

because we have not yet measured up to the standard to which we should come in order that we might be able to receive the outpouring of his Spirit to the degree that he is anxious that we should.

I am striving to qualify myself, that I may be better able to represent the financial department of the church in this stake as counselor to the bishop. I recognize that in order for the church to get into the condition it should be, we must educate the Saints along the line of temporalities, that they may be thoroughly conversant with what the church teaches. I believe our people generally are willing to comply with the law of temporalities when they properly understand it. I might say they are willing to become stewards in fact.

My prayer is that the church may be prospered this year and unity prevail, that when we come together at the next General Conference we may have gained so much ground that we will, in a measure, be satisfied with our accomplishments, and that the Lord can bless us because of the advancement made.

I. M. Ross.

Claims of Reorganization Defended

SAN FRANCISCO, CALIFORNIA, November 29.—The sacrament service on Sunday, November 4, was much enjoyed by all present. District President J. D. White and Bishop Edward Ingham were present. At this meeting Brother F. B. Shippy was ordained an elder under the hands of Elders George S. Lincoln and J. A. Saxe.

Elder Hinman W. Savage preached here twice this month and his remarks were much enjoyed by all.

A social was held on November 9 at the home of Pastor J. A. Saxe. Games and refreshments netted \$20 toward the Christmas offering.

The preaching of late has been by Brothers J. A. Saxe, H. B. Simpson, Emery S. Parks, Missionary E. B. Hull, F. B. Shippy, and George S. Lincoln. On invitation from the priesthood of the city branch of the Utah Church, six of our members met a like number from their members to talk over our differences. The first night we offered little argument with them, and were invited to come again, which we did the following Friday evening. Brother Virgil Etzenhouser, recently from Salt Lake City, was with us. This night we asserted our claims. They declared the Spirit of God was not present, and did not invite us to come again. We had a chance to give them something to think about, but they do not want to consider them. Their main effort was to destroy the foundation of the Reorganization, and claimed there were only twenty thousand members of the church at the death of Joseph Smith and that eighteen thousand of that number followed the Twelve to Utah. A Brother and Sister Reynolds, who left us and joined the Utah Church have returned to us and are now rejoicing in the truth and their better understanding of the work.

Praises Privilege of Radio

INDEPENDENCE, MISSOURI, December 7.—I am a "shut-in" because of physical disability, and only under favorable conditions can I venture from my home for a brief period and so have only been to church once since the late General Conference, but I want to tell you how I have had some pleasure and enjoyment and profit also, with the expenditure of only a few dollars.

It is my good fortune to be the possessor of a crystal radio set and I enjoy the services that are conducted at the Stone Church and also concerts given at Kansas City. Last Sun-

day night while sitting in my easy rocking-chair I heard the program for a half hour preceding the service, the opening song for the preaching service, the prayer, the announcements, and the sermon by President E. A. Smith. When he told something funny about the women I could hear the audience laugh. The most wonderful experience I have enjoyed was on yesterday when the President of the United States, Calvin Coolidge, delivered his message to the Congress. Shortly before 11.20 a. m. (Central Time) some one in the house of representatives began to make announcements and also to tell how the assembly was seated, and then he said the next person to speak would be the sergeant at arms; this was followed by a few moments of silence and then in a clear, distinct voice, "The President of the United States is here," and then about one minute's silence and the President began his address. For the entire one hour and three minutes I could hear every word as plainly and distinctly as though he were not more than five feet away. I could hear the cheering of the assembly, and if I had not known it before, his accent would have told me he was a Yankee.

To discover a method of sending, first telegrams on wires over the land and under the sea, and second to send telephone messages, and third wireless telegraph messages was a wonderful discovery, but to discover a method by which the human voice can be heard several thousand miles away seems to be the most marvelous of all, and the end is not yet come for discovering wonderful things that will add to the comfort, intelligence, and happiness of mankind. God is behind all these good things that come to bless mankind, and it is only with those who do not appreciate his goodness and love him is he displeased.

EDWARD RANNIE.

Terlton Women Reorganize Department

TERLTON, OKLAHOMA, November 26.—The work is still going on here although the number is small.

The Department of Women met and reorganized on November 21, which resulted in electing Sister Alice McGeorge, superintendent; Sister Mabel Hackleman, assistant superintendent; Sister Ethel Ammermon, secretary; Sister S. G. Carter, superintendent of home department; Sister Anna Hicks, friendly visitor, and Sister Alice Rayless, superintendent of cradle roll.

The teacher training class, with Sister Pearl Greenwood as teacher, is taking the examination on Section Two of The Teacher. The class expects to complete the five sections of the course.

Julia Senft and two little daughters of Yale were visiting Terlton Saints, Sunday, November 18.

Sister Doris Compton, who is attending the A and M. College at Stillwater, will be home for Thanksgiving.

Reports From Little Deer Isle Conference

From a Letter to the First Presidency

STONINGTON, MAINE, November 26.—Arrived at Little Deer Isle Saturday in time for conference. Had a very fine conference, and they elected me as president of the district according to your request.

I find Brother Begg a very fine man. [Brother Begg was formerly district president.] We slept together last night, and this morning he left early and swapped shoes with me by mistake, and therefore to-day I find myself literally in his shoes.

Haven't seen Brother Knowlton, the president of this branch, but feel sure everything will be all right here.

Brother Newman Wilson attended the conference and is so much improved I think he will soon be able to be in the field again. The people in this district surely love him, and he deserves it.

Brother Minton made a good impression on the Saints and will doubtless do a good work here.

Beautiful mild weather here and everything fine.

CALVIN H. RICH.

East Saint Louis Gives to Sanitarium

EAST SAINT LOUIS, ILLINOIS, November 28.—The officers of the branch, presided over by Brother Henry Brunkhorst, are functioning in their various capacities so that things continue to run smoothly. Recent speakers have been: W. F. Carl, Charles Smith, Prosper Carl, E. C. Sellers, W. C. Carl, T. Lewis, A. Millner, G. F. Barraclough, and Clarence Dickens. Brother A. Archibald, of Saint Louis, has also preached recently.

Sister Hayes, secretary of the Department of Women, reports for that department 104 visits, 188 tracts distributed, and relief given the worthy poor. Sister Meloan is president of the local. The department meets every Thursday at 1.30 p. m. Bible readings and discussions are part of the weekly program.

A Sunday school program will be given Sunday night preceding Christmas. Sister Elsie Barraclough is in charge.

The Thanksgiving program was held on the evening of November 27. The rostrum was decorated in keeping with the theme of the week and the program fitted well the occasion. A table was covered with gifts for the Sanitarium. These will be sent to that institution. A good feeling was present, as evidenced by the remark of the president, "We need more of these pleasant social affairs." Pop corn and apples finished off the evening.

Sister Violet Dickens, graduate nurse of the Sanitarium, is a member of the branch and her suggestions were helpful in preparing the gifts for the Sanitarium. She is a member of the city's visiting nurse association.

Holden Stake News

Grandview

On Thanksgiving Day the Saints met at 10 o'clock for prayer service, and at the noon hour enjoyed a sumptuous repast in the church basement. At 8 o'clock the Saints united with the Methodist people in their church building, Brother C. V. Hopkins preaching the Thanksgiving sermon and the two choirs furnishing the music. We are well pleased by the friendly spirit the Methodist people have shown us.

On Sunday, November 2, Brother W. S. Macrae came from Holden and took charge of the election of officers for the coming year. Brother C. V. Hopkins was sustained as pastor, with Brother Charles Martin as Sunday school superintendent; Brother Ben Martin as superintendent of Recreation and Expression; Sister W. T. Chipley, superintendent of Department of Women; Sister Thomas Cairnes, superintendent of Music Department.

On Wednesday evening at our regular prayer service the Saints received the blessing they have long prayed for. God poured out his Spirit in abundance, and hearts were united as never before.

Holden

Elder R. D. Weaver of the stake missionary force spoke at Holden Sunday, December 2, and continued his meetings until the 5th, going from Holden to Marshall, where he

is billed to begin services on Sunday, December 9. Brother Weaver spoke at the high school assembly, and his address was very much appreciated by the students.

On Sunday the pastor and heads of departments were sustained for the ensuing year, the only change being in the Sunday School Department. Brother Robert Dillon was chosen in place of Elder C. F. Scarciff, who preferred to give his time to the stake work, as he is stake superintendent.

Lees Summit

Brother Robert May was unanimously sustained as pastor at Lees Summit.

Marshall

A good sacrament service was held at Marshall December 2. A young man who was baptized after Sunday school by Brother Ralph M. Ridge was confirmed by Elder L. Phelps and Pastor H. G. Thayer. Two young ladies were baptized, November 25, by Elder Phelps and confirmed by the pastor and Brother Phelps.

Two young brothers from Independence and Kansas City, R. F. Haupton and R. P. Haupton, visited Marshall Branch December 2.

Apostle Gillen Holds Series of Meetings at Omaha

OMAHA, NEBRASKA, December 12.—Sunday, December 2, was a very full, busy, and happy day. Apostle J. A. Gillen preached the opening sermon of his series here, expounding from his texts the warning of the Savior concerning the slumbering condition of the world and the church in the latter days.

President F. M. Smith Speaks

At 2.30 p. m. the sacrament was administered to the branch, a most encouraging number attending and enjoying the fine meeting. At 7.30 that evening, a congregation which taxed the seating capacity of the building, assembled to hear President Frederick M. Smith. He presented plainly, in his usual direct and forceful manner, the facts of personal duty, reading into that duty, in unmistakable terms, the relation of the individual to those other human units about him. "What does your religion mean to you?" was his ringing challenge, and, warming to his theme, he showed clearly that Christianity can only be expressed in terms of service and love.

Congregation Hears President Over Radio

Brother Roland Scott had installed a powerful receiving radio set in the church building, with a loud speaker attachment, and all were invited to remain and "listen in" to the program to be broadcasted from the W O A W station at nine o'clock. About a hundred and twenty-five took advantage of the invitation, and the result had some very special social values. The music and the words of invocation and sermon came in clearly, and with great naturalness in quality. President Smith's sermon was a masterpiece of its kind, one which gave a direct challenge to the Christian churches of to-day to bring about the much-needed social reforms. The doctrine of stewardships, with its attending ideals of holding and using in trust for another—and that other, a God who expects his gifts to be used for the good of all, and shared in that spirit—was presented as a basis for that reform. "Industry must be Christianized," and "Surplus must be consecrated to social purposes" were dominant thoughts presented by the President. From many sources in the city, since, have come words of commendation for the sermon. None can estimate the extent of the influences for good which were unloosed. Arrangements had been made by which the chapel

services of that evening were received at many community centers throughout the city, by which means alone it was estimated nine thousand people would "listen in."

Brother Gillen preached at the South Side that evening, but came over to the church in time to enjoy the radio services. Coming with him were many members of the South Omaha Branch, including our aged Brother James A. Huff.

Meetings Successful

Beginning Monday, December 3, Apostle Gillen has occupied the pulpit each evening, with the exception of Saturday, and twice on Sunday. The attendance has been variable, but always some nonmembers have been present—some distinctly and favorably interested. Laying a foundation in a conception of a God of might and power, whose love is as large as that power, and who, when mankind had, by deliberate transgression separated himself from spiritual correspondence with him, designed a perfect plan by which that correspondence might again be established and man regain the lost spiritual life, and who, in the carrying out of that design, sent his Son to show the way, our brother has, in the series now drawing to a close, built a structure of faith which appeals to his hearers as logical and safe. The series will close Sunday, December 16. The Saints who have attended and given ear to the message of this "man ordained of God," are united in hoping he will come to us again, "sometime, somewhere!"

The members were saddened by news of the death on Sunday, December 2, of Sister Mary Ross, who has been for several weeks at the Saint Joseph Hospital, this city. Carl Self, high priest, had charge of the funeral which took place next day. Sisters Nelle Kelley and Cloe Fleming furnished the music, singing songs which the departed sister had selected prior to her passing.

Women Hold Bazaar

The sisters of the Department of Women held a most successful bazaar in the Douglas County Courthouse, the 5th and 6th of this month. Sales reached well above the two hundred dollar mark, much of which will be net profits for the labor so consistently given by the sisters of the branch. Aside from the monetary gains, a solidarity of purpose and interests has been established, from which much future advantage will be reaped.

Assisting in the musical services of the branch since and including the Sunday of December 2, have been the following: Brethren H. G. Frederick, R. W. Scott, Harry Greenway, and Howard Elliott; Sisters Nelle Kelley, Cloe Fleming, Doris Frederick, Anna Hicks, and Lois Francis. Mrs. H. Ripley a nonmember friend, has also given beautiful solos, and the young choir of eighteen voices has contributed to the value and beauty of this branch of church work.

Visitors at Omaha

Brother and Sister George W. Blair, of Lamoni, Iowa, worshipped with us one morning. They were accompanied by their daughter and son living in this city, Mr. and Mrs. Byron W. Hart. Sunday evening, December 9, Brother David Blair, of Kansas City, and his niece, Mrs. Harry C. Nicholson of Omaha, were with us. Sister W. P. Bootman left Sunday afternoon last, for the home of her son in Salt Lake City, where she will visit during the winter.

Sister Fred L. Mills, of Halfway, Oregon, writes that Brother S. Anderson, of West Wood, California, would be pleased to meet any Saints living in or near that place. He is working on night shift in the shipping department of a lumber company in that town.

Kansas City Stake News

KANSAS CITY, MISSOURI, December 16.—The study classes of Kansas City Stake almost comprise a college in religious education. They have been conducted for several years, but this year they promise to be better than formerly, judging by the number in attendance, character of lessons, and instructors. The stake is fortunate in securing such a corps of self-sacrificing teachers as Mrs. D. H. Blair, Lydia Wight, Mrs. Fred Gerber, Mrs. Mollie Davis, Mrs. V. L. Dawes, J. A. Tanner, Ida Etzenhouser, Mrs. Oxendale, M. A. Etzenhouser, and Mrs. Charles Sandy. Current events, child study, Bible normal, normal training (first and second part), Bible research, social service, Book of Mormon, and economics are studied. This year the classes meet at the local churches, which seems to work better than when the effort was to bring all those studying to Central. Classes are held at Central, Fourth Kansas City, Bennington, Mount Washington, Northeast Mission, Malvern, Grandview, Chelsea, and Quindaro, with an attendance of about one hundred seventy.

Special Services

Stake Missionary W. I. Fligg closed his special meetings at the Northeast Mission a week ago. A splendid interest was awakened at this place. Four were baptized, the result of the present and former missionary efforts. Others are interested that may come in later. Further missionary efforts are discontinued until after the first of the year.

Brother Fred Cleveland is delivering a series of Sunday night stereopticon lectures at Heathwood with good interest and attendance. He is also running a series for the Department of Recreation and Expression at Central every Friday night.

Holiday Season

The holiday festive season is on in full blast in greater Kansas City. The offerings at the many stores would indicate no lack of anything for the comfort of the inner or outer man. However, there are instances of destitution and lack in many of the bare necessities, which must be taken care of by charitable organizations. The annual mayor's Christmas tree will help quite materially for that day when several thousand baskets will be distributed to the needy. Few if any cases of need exist among our own people.

President J. A. Tanner delivered the sixth of a series of Book of Mormon talks at 7.45 p. m. and Bishop McGuire spoke in the morning at 11 a. m. Sunday, December 16, at Central.

Patriarch Ammon White was the speaker at both morning and evening services at Quindaro. He is arranging for special group services at the Central Church neighborhood soon, and later at other church neighborhoods. He may work with Brother Fligg in these efforts.

Independence

Sunday School

Election of officers for the Stone Church Sunday school held December 11 resulted in the following: C. B. Hartshorn, superintendent; O. C. White, first assistant superintendent; E. D. Moore, second assistant superintendent; Florence Pointer, secretary; Bishop J. A. Becker, treasurer; R. T. Cooper, chorister; George Netter, custodian; Edith Bullard, Christmas offering and tithing secretary; W. B. Paul, adult department superintendent; M. T. Williams, senior department superintendent; B. C. Harder, intermediate department superintendent; Samuel L. Thiel, junior department superintendent; Ruby Williamson, primary department superintendent.

ent; Mrs. W. W. Smith, beginner department superintendent; J. F. Weston, reception committee chairman.

The beginner department will conduct a program Sunday, December 23, at 3 p. m. in the dining hall. About 135 children are enrolled, and there will be an extensive program. Gift boxes of candy will be distributed. All parents of children, and friends are invited.

The Enoch Hill Sunday School elected the following officers at the annual business meeting Tuesday night, December 11: F. J. Lewis, superintendent; R. E. Whitsitt, assistant superintendent; Kenneth Morford, secretary; Mary Brewer, assistant secretary; J. C. Alexander, treasurer; Mrs. D. T. Chapman, superintendent beginner and primary department; Mrs. A. E. Allen, assistant superintendent beginner and primary department; Dick Bullard, chorister; May Chronister and Mrs. Gubser, pianists.

Department of Recreation and Expression

The Enoch Hill church biennial election of officers of the Department of Recreation and Expression was held Friday evening, December 14, at which time the following officers were elected: superintendent, Kenneth Morford; assistant superintendent, Joseph Martin; secretary, Bert Martin; assistant secretary, Dorothy Chrestensen; treasurer, Alfred Waters; chorister, Richard Bullard; pianist, Louise McDonald; program committee, Joseph Martin, Christina Maloney, Mrs. George W. Frick; lookout committee, Dorothy Chrestensen, Laura Rogers, Lulu Whitsitt.

The Department of Recreation and Expression at the Stone Church now holds its meetings on Sunday evening at 6 o'clock. The study is that of the Book of Mormon and the quarterly is the special reprint of the quarterlies of 1908, 1909, and 1910 prepared by Louise Palfrey Sheldon. The reprint begins with the Nephite history.

Financial Department

A. B. Phillips was ordained a bishop at the Stone Church, December 2, President Elbert A. Smith performing the ordination. Brother Phillips has been working for about two years on the committee for revision of the Inspired Version of the Bible. His home is in Somerville, Massachusetts. For many years Brother Phillips has been a missionary. He is one of the seven presidents of the seventy.

Special meetings were held at Lamoni, Iowa, in the Brick Church, beginning Sunday, December 16. Bishop J. F. Keir of Independence was the speaker Sunday morning and evening and Monday, Tuesday, and Wednesday nights. The subject was Stewardships.

Bishop I. A. Smith is at present in Colorado on church business.

Circulars are being sent out by the Bishopric, appealing for the support of the Christmas offering campaign. They consist of "word pictures" with special reference to the work of the missionary department at home and abroad.

Deaths

William Albertus Bushnell, sixty years old, died at his home in this city December 12 following a long illness. He was born May 12, 1863, at Homewood, Kansas, and was a resident of Independence for thirty-five years. Brother Bushnell was an active member of the Stone Church congregation for many years. He was interested in the Boy Scout movement and offered the leading prize at the annual encampment for several years. Until his failure in health thirteen months ago, he was connected with the Kansas City Bolt and Nut Company. He was a director of the Jackson County Bank of Independence and attended a meeting of the directors only a few days before his death.

He is survived by his wife, Mrs. Mary E. Bushnell, and three brothers, Edwin Bushnell of Los Angeles, James Bushnell and Jesse Bushnell, both of Rosedale, Kansas.

Funeral services were from the Stone Church, Sunday, December 16, at 1 p. m. Elder G. E. Harrington preached the sermon. Burial in Mound Grove Cemetery.

Mrs. Minnie Hursh of this city died at the home of her daughter in Kansas City Monday morning, December 17. She was sixty-five years old. Surviving her are her children: Leroy and Lloyd Hursh of Canada; Verney, Raymond, and Clark Hursh of Independence; Mrs. Dora Smith, of Barlow, Oregon; Mrs. Iva Wells of Kalispell, Montana; Mrs. Minnie Whiting of Lawrence, Kansas; and Mrs. Cora Murdock of Kansas City. Funeral services were at the Second L. D. S. Church on December 18. Burial in Mound Grove Cemetery.

General News

A pageant, "The new star," by Mrs. Mark H. Siegfried, will be presented by the junior department of the Independence Dramatic Club at the Stone Church on Christmas Eve, December 24. The pageant is based on the story of the first Christmas among the Nephites. It tells of the rejection of the Prophet Samuel, the conversion of a Nephite family and their young friends, the day and night and day of darkness, and a vision of the birth of Christ. No admission will be charged but a collection will be taken. All are invited.

The Laurel Club, which held a bazaar and dinner in the dining hall of the Stone Church December 11, had an exhibit of things for Christmas at B. C. Harder's store on December 14 and 15. Articles not sold at the bazaar were displayed and sold on Friday and Saturday at the store.

Kenneth Fligg, a well-known young member of the Stone Church congregation, formerly from Canada, has been chosen a member of the debating team of the Kansas City School of Law, where he is at present enrolled. The team will meet other teams in contest following the holiday season.

Sister Abbie Horton, 87 years old, was given a surprise party on her birthday by a group of young friends at the home of Mrs. L. Stillman. Sister Horton graduated last year from the Independence Institute of Arts and Sciences. She belongs to the honor society originating at Graceland College, being a member of Epsilon Chapter of the Lambda Delta Sigma.

Bishop Charles Fry, recently returned from the British Isles Mission, was elected pastor of the Enoch Hill church at the business meeting December 13. He will succeed Elder W. D. Bullard who declined to consider reelection because of inability to devote his entire time to the work.

By a score of 26 to 20 the Bar-Gars defeated the Y. K. T.'s in the opening basket ball game of the L. D. S. Athletic Association season. The game was hard and therefore interesting to the spectators.

The second game was between the Bennet Blues and the Walnut Park team, which resulted in a tie. Extra time was, however, allowed, and the Bennet Blues made the necessary goal, bringing the score to 24 to 22.

D. M. Archibald was made treasurer of the association upon the resignation of Francis Holm. Mr. Holm retains the office of secretary.

The L. D. S. selected team will play another game with the Kansas City Association in the Central-Kansas City High School gymnasium on December 18. So far the home team has won two games and lost three, but the strongest competitors have now been met.

Jay Gould has been elected president of the freshman class of the Kansas City School of Law. The class numbers about three hundred men and women, some from the city. Brothers

(Continued on page 1211.)

Read the Church Papers

There is a great deal of personal satisfaction in keeping posted as to the developments in the church. An informed, intelligent, devoted church will be made up of those who in some way keep up with the demands of the hour. Their faith will be founded on a broad, sound foundation of knowledge, and as instruments in the hands of God can accomplish wonders.

The church periodicals reflect the status of the church. They produce the impressions and extend the knowledge that make possible the present-day application of the principles of the gospel.

This is the time of year when many subscriptions are renewed. Be sure that for the coming important year you have one or all of the church papers in your home.

The Saints' Herald

The *HERALD* is the only church paper which publishes

1. Official notices from the church leaders to the membership.

2. Branch news. A live section of branch news tells you: Where our missionaries are working. What branches they visit. What form of organization a branch is working under. How successful it is. How large the membership of branches is. What the departments are doing. How entertainments, socials, programs, dinners, bazaars are given. Who is building a new church. How the money was raised. What the spiritual status of each branch is. Numerous suggestions for increasing interest, attendance, membership.

3. Editorials by the President of the church and his editorial assistants.

4. A miscellany page where are contained official notices from departments, districts, stakes, branches, personal addresses, obituaries announcing death of membership, and very important, the weekly radio program broadcasted from Zion.

5. A regular course of study with articles written by leading men and women of the church on each subject discussed.

All these and more for \$2.25 a year.

Herald Publishing House
Independence, Missouri

Zion's Ensign

The missionary spirit of the church is the dominant note in the *Ensign*. Excellent sermons on topics that move to action; editorials that literally push one into action, letters which touch the most stolid heart, news items that enlighten and encourage—all in the average, typical issue of the *Ensign*.

For only a dollar it comes to your home 52 times a year with its message of hope and encouragement. For only 75 cents it will be sent to the home of some nonmember who will read with delight the gospel message that has such a welcome sound to interested souls.

Order the *Ensign* now as part of your insistent needs for the coming year.

Autumn Leaves

Stories, articles, poems, missionary experiences, information on how to do better work, all in interesting form, illustrated, and easy to read, are found in *Autumn Leaves*, the monthly for the youth of the church.

Autumn Leaves has its appeal to the youth of the church especially, but is for the whole family. It has an universal appeal and invariably produces good impressions.

Read the series of short stories on "The valley of Zion's heights" and be moved by the delineation of problems such as exist in many of the branches we know—if not at home.

A year of cheer in *Autumn Leaves* for only \$1.75.

Radio Flashes

San Antonio, Texas.—I am sending my appreciation to all who were in the program. At eight o'clock I tuned in on Station K F I X. The sermon was good and I entertained several of my neighbors. They were going to send you a telegram but you all quit too soon. I have a one-tube set and am proud of it so I wrote you a letter.—Roland Oerter.

Dallas, Texas.—I enjoyed your program of this evening very much. It came in clearly and could be heard all over the room, and I don't have a loud speaker either. Being only twelve years of age don't you think I did well to pick you up?—J. F. Nelms.

Kansas City, Missouri.—This is to let you know that I heard your station yesterday. Both the eleven o'clock and six o'clock services. They came in very clear, especially the morning service. What a contrast it is to hear the songs of Zion instead of so much jazz. Radio is the only means I have of enjoying church services as I have been confined to my bed for the past ten weeks. You will please place my name on your mailing list. Thanking you.—S. D. Hastings.

Washington, District of Columbia.—I listened to the latter part of your service last night about 10 p. m. and because of your inquiry about how the low wave length was being received, know you will be interested to learn that the service, prayer, singing, and announcements all came through clear and strong and without interference, notwithstanding that Syracuse was broadcasting a short sermon on 234 meters at the same time. I could turn from one to the other and get either without hearing the other. Then later I tried to get station on 360 meters; there was so much confusion and so many stations that not one was satisfactory, as the Drake Hotel concert submerged all the others. From this I would say your selection of low wave length for distant transmission was wise. My set is a Clapp-Eastham H. H. L. three-tube set and I was using a wave trap to eliminate the strong local station W C A P 469 meters. Thanking you for the pleasure given last night—George A. McHeay.

Decatur, Illinois.—While using my neutrodyne set this evening I was curious to ascertain whether or not I could pick up any shorter wave length than I had so far heard and promptly got your service. At times the reception was quite loud, as loud, in fact, as K S D, but it was not steady, sometimes fading to almost inaudibility but would come back to remarkable loudness and clearness. Your wave length is the shortest I can receive, the settings on my receiver being 0-4-8. I understood you to say your wave length is 240 meters and so it is given in the Radiobox list for November. Your rating is given as 40 watts. Your signals came in very strong for so low a power, through my neutrodyne and loud speaker with one stage A. F. I will try you again some time and report.—Frank Shlandeman.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

- 11.00 a. m. Sunday, preaching service at Stone Church, broadcasted.
- 7.30 p. m. Sunday, musical program and sermonet.
- 9.00 p. m. Tuesday, musical program and educational talk.
- 9.00 p. m. Thursday, musical program and educational talk.

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.
 Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue. Branch news should be in by Monday.

CONTENTS

EDITORIAL:	
Christmas Day	1189
The Topical Prayer Service	1190
Blue Pencil Notes	1191
ORIGINAL ARTICLES:	
The Standard of Christianity, by Clyde F. Ellis	1192
EDUCATIONAL:	
What Must Our Women Do to Be Saved? by Blanche Edwards	1196
LETTERS AND NEWS	1202
Gladys Teeters—J. M. Terry—John F. Martin—I. M. Ross—Edward Rannie—Calvin H. Rich.	
MISCELLANEOUS	1211

MISCELLANEOUS

Conference Notices

Southwestern Kansas, at Wichita, January 4 to 6. Program begins Friday evening. We hope to have President F. M. McDowell with us. We are expecting a good attendance. Thomas S. Williams, president.

Northeastern Kansas, January 12 and 13, at Blue Rapids. All ministerial reports should be in the hands of the district secretary by January 1 for tabulated report. Samuel Twombly, president.

Pastoral Notices

To the Saints of Far West Stake; Greetings: Having been appointed to labor in the Far West Stake for this coming conference year, I take this means to get in touch with all Saints and friends who are interested in the spread of the gospel. I would like to hear from all who know of places where meetings can and should be held. As I am not acquainted with the stake I take this means of getting in touch with you. Write me at Bonner Springs, Kansas.

T. W. CURTIS.

INDEPENDENCE

(Continued from page 1209.)

Gould and Fligg are representing this community well in the Kansas City Law School.

Mrs. William Erickson is at the Independence Sanitarium where she underwent an operation a few days ago. She is recovering nicely. Sister Erickson is a member of the Independence Board of Education.

Apostle J. A. Gillen has returned to this city, having recently closed a series of special meetings in Omaha.

Elder E. A. Curtis was called home from his mission field in Illinois because of the illness of his second son. His son is now recovering from an attack of diphtheria.

Bishop J. A. Becker has also returned, having been at Columbus Ohio, where he preached the funeral sermon of Mrs. G. T. Griffiths.

Services at the Stone Church Sunday, December 16, consisted of preaching at 11 a. m. by Bishop J. A. Koehler and at 7.30 p. m. preaching by Bishop A. B. Phillips.

Now Is the Time for Family Budget Books
25 cents

The record book you need to record annual family income and expense for tithing reports, income tax, etc. Every Saint ought to keep such a book. This improved edition is simple and effective.

HERALD PUBLISHING HOUSE
Independence, Missouri

Blue Pencil Notes

(Continued from page 1191.)

ple working together with God. All are called according to the gifts of the Lord unto them.

Paul Plants

The first work of the church is missionary. The first work that Jesus did was missionary. He started out without a traveling companion, without a quorum to enroll his name, without a bishop to finance him, without a single convert. No, he had one convert. Every man has one convert before he comes into the world—one who will die for him the day he is born or any day thereafter. Jesus had his mother at home praying for him and "pondering all these things in her heart."

But he started out as a missionary to convert and assemble a body of believers. Seventies, missionaries, you have this honor: Jesus was the first great missionary of the Christian dispensation. Here is the account of his first missionary venture: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." —Matthew 4: 17, 23.

As he went he gathered converts. First there were Peter and Andrew, and second James and John. These believed and followed him in response to his call, "Come and follow me."

The first work of the church to-day is missionary, to make converts. Of necessity it must be first. A body of believers must be created and assembled before other work can go forward. The first great commission is, "Go into all the world and preach the gospel to every creature."

The church must have its active missionary force. But missionary work is by no means confined to traveling or even to ordained missionaries. The Sunday-school teacher who plants the word for the first time in the mind of a little child is doing missionary work. So is the man or woman who distributes tracts systematically and intelligently. So is the man who explains the gospel to his neighbor. In fact, under the admonition to go into all the world, we must not look too far afield all the time; part of the world joins our home lot on either side. We are to warn our neighbors.

Apollos Waters

Some one must plant the seed. Afterward it must be watered and cultivated. The first work that Jesus did was missionary. But so soon as he had gathered a few believers, his relations to them changed. He became a pastor. He became a leader to them. He was with them constantly, teaching them, helping them to grow in grace and knowledge of the truth. He became all that the term *pastor* can possibly mean.

Hard upon the heels of missionary work follows the no less important pastoral work. So soon as we accumulate believers, converts must be organized, held together, led, taught, developed in branches, districts, stakes, finally in Zion.

The work of Apollos is greatly needed to-day. Intelligent and godly men must water Paul's planting. There is a great demand for men who will take the pains to be pastors to the people. I use the term *pains* advisedly. The faithful pastor will often sacrifice his own comfort of body and mind to minister to the sick, the poor, the sinful, to hold the flock together and protect it against enemies. He will have pains of body, and he will often enough have pains of heart. Misunderstanding and opposition may cut him to the soul. Indifference may be even more trying.

Stake and district and branch presidents, as well as the general officers of the church, have this responsibility. But it is also shared by the visiting officers of the local churches, those who go into homes in the most intimate sort of personal work. Sunday-school teachers, workers among boys and girls in various capacities, many are called to do pastoral work.

Then, too, it is broadly intimated that business men and workingmen are to join forces with the ordained ministry. Tithing, consecration, surplus, these make it possible for the traveling ministry to go out and do their part. Here is an opportunity for any business man or mechanic or farmer to put his work on a new basis and put a new motive into life.

But God Gives the Increase

Paul must plant, Apollos must water, but God gives the increase. We must prosecute the missionary work. We must care for the converts. We must leave the results to the Lord. His quickening grace brings the fruitage. It may be great; it may be small. Who can foretell?

Some one left a little tract in a certain home; Joseph Burton was converted. Some one preached a sermon; Joseph Luff heard it. These carried the work on to unexpected results. The little girl who wrote, "'Tis a glorious thing to be in the light," by correspondence converted two men, both of whom became elders and baptized hundreds. One of them became her husband, Elder O. B. Thomas, nicknamed Open Bible Thomas.

All should go whole-heartedly to the particular work for which their talents qualify them—be it great or small. Do not withhold the planting or yet the watering in fear that there will be no results; that last is not our concern, that is God's business, for "God giveth the increase."

ELBERT A. SMITH.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 70

Independence, Missouri, December 26, 1923

Number 52

EDITORIAL

New Year's Resolutions

"The revolution of the earth automatically attends to the primary division of time," notes President Elbert A. Smith in an editorial, and he further states that man "even divides the day into hours, minutes, and as the last evidence of his regard for its golden worth, into tiny seconds." Time is costly, and living comes at a high price. In a comparatively small number of years man must live his life, and its price tag will depend upon how well he has spent his time. Some lives are worth more than others, not because more time has been spent, but because the time has been put to greater advantage. Two men may each live to be eighty years old, yet one life may be worth half a dozen of the other. Time well spent! One made New Year's resolutions and kept them. The other did not.

A New Year's resolution is like a budget in business. It places an estimate upon the coming year's income and expenditures. It contains an inventory of life's net worth, an estimate of progress and expanse for the next year, and has behind it the emotional drive or the business sense, to put it into operation. A good business man makes an adequate budget and lives up to its standard. A man who knows how to live resolves to accomplish certain ends and sets out to do them.

A life budget should take into consideration the three dimensions of life, length, breadth, and depth.

Length of life is the number of years a person is a living, breathing creature. All animals have length of life, but only man can profit by his experiences so as to give breadth and depth.

Breadth of life is the range of a person's activities. A small world is sometimes one's lot. It is said that in Europe there are still many persons who have lived a lifetime in one place, never going beyond the borders of their own little world, living a narrow existence within a few miles of their birth. Travel, study, the newspaper and magazine help to broaden life and give it a wide point of view. Di-

versified activities break down provincialism and widen the field of experience. This is breadth of life.

But there are people who have lived a long time and who have seen many lands and who have a knowledge of many things, yet are shallow minded. They never get beneath the surface of things; they lack understanding. One who lives deeply is one who has great insight, great understanding. Depth is what makes the scientist or the philosopher. The specialist is one who has gone deeply into a subject.

Living is composed of the three dimensions of life, length, breadth, and depth. All must be cultivated if life is to prove valuable.

Roosevelt lived several lives during his lifetime. He had not reached an old age when he died, yet any one of the several lives he had lived would have been counted a success in the ordinary man. Numerous experiences and constant study gave him a breadth of view seldom reached by many; while his keen insight and marvelous capacity for understanding made him an authority in several fields of human endeavor. Roosevelt never wasted time. His New Year's resolutions were kept as faithfully as a good business man keeps within his budget. There are other men past and living that are examples of real living. These are men who have spent time profitably.

The golden worth of the New Year means precious time to be well spent. New Year's resolutions are not a fad of the moment or a tradition of the past. They are the scientific means for running the business of life, the budgets for the year. A successful business lives up to the standard set by the budget. A successful life means adherence to the plans for the future. New Year's Day is the official time for filing the estimation of the worth of the business of living. It is a day when the books of the old year are closed and the new books are opened. It is the turning over of a new leaf and the starting of a new account. It is a time of rejoicing for a year well spent and for another chance to attain the heights.

The HERALD wishes all of its readers and all the members of the church, at home and abroad, a very happy and successful New Year!

Important Changes in Departmental Administration

The First Presidency wish to announce the release of Apostle T. W. Williams from the Superintendency of the Department of Recreation and Expression. For a number of years Brother Williams has had charge of this department in addition to his responsibilities as a member of the Quorum of the Twelve. Although this doubling of responsibility involved many difficult and arduous tasks, Brother Williams has moved forward cheerfully, earnestly desirous of doing the best he could for both phases of his important assignment. In a recent letter to the First Presidency, however, Brother Williams expresses the opinion that it will not be wise to continue longer this arrangement and to expect him to carry this double burden, hence the release above mentioned.

For the present the work of this department will be handled by the office of the Departments at Grace-land College, Lamoni, Iowa, under the direction of President F. M. McDowell. It is the opinion of the First Presidency that this work is of sufficient importance to demand the entire time of some individual who is qualified for this work, and we believe that such an arrangement should be made as soon as the church feels that it can afford to appoint a man for this task.

The First Presidency wishes to express their sincere appreciation for the years of service of Brother Williams in this department and to assure the church workers that every attempt will be made to further the interests of this department, together with all of the departments as far as their interests are in harmony with the interests of the church as a whole.

Respectfully submitted,
THE FIRST PRESIDENCY.

Among Perth's Mormons

"Among Perth's Mormons," or "The sect of Joseph Smith as we know it," forms the theme of an article appearing in the *Mirror*, Perth, Western Australia, October 13. "Kay-Bee," the writer, makes an interesting story of the invasion of Australia by the Mormons, the article being motivated by the granting of corporation papers to the Mormon Church by the government. He takes a fair-minded attitude toward the sect, pointing out its evils and merits. However, as in most cases where hearsay is the pool from which the writer has drawn his substance, gross misrepresentation of facts is the result.

The article, which occupies three columns of the paper and displays a headline across the top of all

three columns, was immediately followed by one of greater proportions, and more convincing argument, written by Elder G. W. Millard of the Reorganized Latter Day Saints, occupying four columns, full length, and displaying a streamer headline, "Are Perth's Mormons polygamists?" The answer to the first newspaper story on Mormonism made due correction of mistakes and gained for the church wide publicity.

In the answer, Brother Millard gave a clear-cut, brief history of the two Latter Day Saint Churches, distinguishing their organizations, doctrines, and practices. By way of introduction he said:

When a man undertakes the role of historian, he should at least have a nodding acquaintance with the matters upon which he sets himself up as an authority, and where he fails, the interests of truth and justice demand that a defense shall be entered and considered for and on behalf of those who otherwise might be caused to suffer.

The defense of the Reorganization was adequately made, all points of misstatement being clearly corrected. Indeed so well was the article written that it called forth the comment from the editor of the *Mirror*, "The *Mirror* is pleased to give publicity to Elder Millard's defense. . . . Elder Millard has certainly made a good case for the monogamous branch of Mormonism."

The article brings forcibly to the attention of everyone that there has been going on in Australia for years, conversions to Latter Day Saintism through the Reorganization, yet little was thought of it. Now that the government recognizes the Mormons as a religious denomination, quite a cry is raised. Mormonism evidently still carries with it its horrors.

Appearing on the same page as the article, there is a large advertisement inviting investigation of the Reorganized Church. The publicity gained from the controversy will surely result in the advancement of the work in Australia. The removal of prejudices is a big step forward in any educational or religious movement.

A true religion will be optimistic. It will end in a radiant and joyous vision of the meaning of life. But it will not begin with that, will not give us that for nothing. The radiant and joyous vision will not come to us through listening to arguments, through proving that there is more happiness than misery in the world, through shutting our eyes to the dark side of things and looking only at the bright, through crying, "Peace, peace" when there is no peace, nor by any of the cheap and shallow devices on which mere verbal optimism is made to rest.—Religious Perplexities.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Social Organization

*Radio sermon by Bishop J. August Koehler,
Independence, Missouri, December 16, 1923.*

In his Sermon on the Mount, Jesus deals with one of the most persistent and perplexing problems of human experience, that is, the problem of maintaining a continuous and adequate supply of food and raiment and such other things as are essential to human well-being and comfort. And in connection with this, Jesus made a most interesting promise, which promise was that the necessities of life would be amply supplied if men would devote themselves to the establishment of the righteousness of the kingdom of God. The language used by Jesus was this, "Seek ye first the kingdom of heaven and to establish its righteousness, and all these things shall be added unto you." This promise must be taken to mean one of two things. First, it must mean that God personally will supply mankind with food and raiment on the conditions specified, or else it must be taken to mean that in establishing the righteousness of the kingdom of God in the lives of men the bread-and-butter problem automatically solves itself; and in declaring that the industrial problem which has been the problem of all the ages of the world is to be solved by establishing the righteousness of the kingdom of God, Jesus at once declares that the true philosophy of social and particularly economic life is to be found in the gospel of the kingdom, in which the righteousness of God is revealed.

Economic Problems and Christianity

This Sermon on the Mount says by implication that the problems of economic life are at once the problems of the Christian religion. And if that be true, and surely it is true, and a knowledge of the teachings of Jesus can leave no one in doubt of its truthfulness, then any conception of Christianity that does not comprehend a philosophy of social life, any notion of the gospel of Jesus Christ that does not include rules of conduct to govern men in their industrial activities is crude and inadequate. And if Paul's promise be true, namely, that a perverted gospel is not the gospel of Jesus Christ at all, then we are compelled to conclude that any doctrine which leaves out of its calculations the problems that perplex men in their industrial relations is not Christianity at all. He who gave his Son that men might know the way of life, never intended that any of his children should live in poverty. Far from consigning the objects of his love and care to such a

fate, he has declared in the revelations of his will that the beasts of the field and the fowls of the air and that which cometh out of the earth is ordained for the use of man for food and for raiment and that he, man, have in abundance. On another occasion he said, "The fullness of the earth is yours: the beasts of the field, the fowls of the air and that which climbeth upon the trees and walketh upon the earth, whether for food or for raiment or for houses or for barns; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, to strengthen the body, and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used."

The Struggle to Live

Yet, in spite of the lavishness of the great Creator, in spite of the fact that the resources of the earth are inexhaustible, in spite of the fact that great wealth abounds on every hand, there has been a continuous struggle throughout the ages on the part of the masses to maintain even a minimum standard of living. Many there are in the world to-day whose bodies are underfed and underclothed, whose intellects are dwarfed, whose morals are corrupted, whose spirits are crushed by the damning influences of poverty. How can a man who is distracted by the pressure of his bodily needs answer the call of what some fancy to be the Christian church to spend his Sunday hours in saintly devotion? He cannot do it. The bearing that food and raiment have upon human life is so primary, the demands upon his physical nature are so pressing, that men cannot forget their poverty for the sake of observing the formal rites of the Sabbath Day religion.

"Your Father knoweth that ye have need of these things," said Jesus; and we know it, too. It is human nature, and we cannot get away from these needs; but one of the facts of the Christian religion that challenges the admiration of thinking men everywhere is the fact that the doctrines of Christianity are adapted to the nature and being of man. The Christian doctrine does not ask us to attend to secondary matters first, and to postpone questions of prime importance to the consideration of secondary matters. We do not mean secondary in point of value, but in point of time, the time in which they make their demands. "First be reconciled to thy brother and then come and place thy gift upon the altar," is the order of the gospel of the Son of God. First seek judgment; first relieve the oppressed; first help the fatherless; first plead for the widow; first answer the orphan's cry; first feed the hungry;

first clothe the naked; then turn your eyes and your feet in the direction of the sanctuary of God and bring your gifts and place them upon the altar. If we do that, he will hear our prayers; and if not, our devotions become a mockery. "He that turneth his ear away from the hearing of the law, that man's prayer is an abomination in the sight of God."

There is a difference between trying to accumulate a private surplus of goods for selfish purposes upon the one hand, and of promoting industry for the sake of satisfying human wants on the other hand. Jesus condemned the mode of social life which serves to amass private fortunes when he said, "After all these things do the Gentiles seek."

The Acquisition of Goods

The acquisition of goods has come to be the motive of industrial enterprise. Originally man pursued industry for the sake of producing, in order that he might consume; but now men have so far lost sight of the true purpose of economic endeavor that they engage in business merely for the sake of what they individually can get out of it in the beginning, and not for the sake of the benefits that may be broadcasted in the end. Business is concerned about self, chiefly; with many, business is concerned about no one else than self. But Christianity, my friends, is concerned about neighbor in the same manner and to the same degree as it is concerned with self.

It is evident that modern industrial life is not an expression of the ideal of the Christian religion. The blame for this shortcoming on the part of the masses is to be placed upon those who mold the opinion of the public. The great majority of the leading economists of all times have thought and talked and reasoned too much about production in terms of factory efficiency and earnings and the like, and too little about production as a means of satisfying human wants. Goods, my friends, such as food, clothing, and the like, are not designed to be objects to be sought after and amassed in surplus amounts in private hands for selfish purposes; but goods are designed to be used to satisfy human wants, to promote human welfare, and to enrich the spiritual lives of all mankind.

This is the real problem of economics. This is the problem with which Christianity concerns itself; and in spite of the prerogative that some social scientists have arrogated to themselves it will some day be common knowledge that Christianity has anticipated science.

Consideration of Economic Problems

Regardless of the benefits that come in the next world from the establishment of the righteousness of the kingdom of God, there are many reasons why society should give ample consideration to the solu-

tion of its problems, which Jesus said is to be found in the establishment of the righteousness of the kingdom of God.

First, the morality of man individually and the safety of society demands the abolition of destitution. The havoc wrought in times of strikes, the destruction of life and property in economic conflicts, the increasing crime in times of industrial depression remind us of the demoralizing outcome of the business strife and of individual misfortune. A destitute man has little regard for anything save his own deliverance from destitution. And society can never be safe, and morality cannot be maintained, so long as men must govern their action by considerations of pressing bodily needs.

Second, society is always threatened with disorder and with disruption when a people who have reached a high level of living are sought to be pushed back to a lower level. The integrity of the group is always in jeopardy when the masses receive a comparatively meager wage but have before them for contemplation examples of prodigal waste by those who do but a small share of the world's work. To make society safe, then, we must make the masses content; we must give a larger share of our thought and endeavor to effecting a more general and a more equitable or generous reward for industrial effort.

Righteousness in Industry

But such ends cannot be realized by patchwork or piecemeal repairs, or by Christmas-dinner-basket methods. Industry must be organized as a whole on principles of righteousness, both for the purposes of producing the kinds of things in the amounts needed to satisfy our demands, and also for the purpose of getting those things into the possession of mankind so that they may be used as nature intends that they should be used.

The economic problem, the financial problem in particular of our own group (I mean the Latter Day Saint group), is not to be solved merely by stimulating the membership to the payment of larger sums into the treasury. The solution of our problem does not consist in periodic applications of stimulants to induce greater spirituality. The lash of the whip upon the back of the horse is no substitute for proper food and water and shelter; and the ability of the horse to respond to the lash of the whip with an extra pull must sometime die out unless we give the animal constitutional treatment.

The financial problem of the church is no different in its fundamental aspects from the problem of the world. It does not consist in locating migratory Saints, nor in finding a job for a discharged workman, nor in securing a loan for an individual to tide him over a financial crisis. Neither does it consist

in promoting some business device for the sake of increasing the money income. Our problem is a problem of organizing our resources, both our man power and our physical capital, for purposes of rational production and of equitable distribution. Our problem is not to organize private business enterprises, but it is to organize industrial society as a whole.

What Organization Is

And what is organization? Is it a piecemeal affair? Is it merely to bring parts in contact one with another? Is it merely to have each person or organ doing some piece of work? No; that isn't organization. No; we can have all that and still have the organs of the body in conflict one with the other; and no body can maintain its health and its comfort which does not keep its parts in working harmony. The work done by the different parts not only must be harmonious, but the things done by this part and by that part must be of such a nature, must be done in such amounts and at such times and in such a manner that what is done by each one is made to be a blessing by what is done by others. That is organization.

Under the present industrial system, men are poor and distressed because goods that are needed for consumption pile up in warehouses for want of a market. When a factory cannot dispose of its products at a private profit it becomes unwise from the individual standpoint to continue to use the tools of industry, and for that reason factories are closed or run on short hours, and men who would work and who seek an opportunity to work are thrown into partial or total unemployment. If the question of distribution received the consideration that its importance demands, if human satisfactions were the conscious end of industrial enterprise, industrial crises would never occur for the want of an outlet for the surplus products of industry. What we need is a social industrial organization, having in view the broadcasting of its benefits, and until we have such a society we shall not have practical Christianity. "Seek ye first the kingdom of God and to establish its righteousness and all these things shall be added unto you" does not mean that the problem of poverty will solve itself without any thought or action on man's part. It does mean that the solution of the problem consists in establishing relations between men in society on the basis of the righteousness of the kingdom of God. Some answers to the question of how to solve our industrial problem, or even the financial problem of the church, are so primitive that one would think the advocates were primitive men who had been recently resurrected and suddenly projected upon the stage of human

action. When the food supply ran low in primitive tribes, we are told that they solved the problem by limiting the number of persons who were permitted to live, to the number who could be kept by the available food supply. That idea is as brilliant as some of the modern suggestions of curing poverty by living on a lower plane. Poverty according to these philosophers is to be cured by frugality or in other words by consuming less. The fact that poverty is a shortage of the things needed to satisfy human wants does not seem to bother these philosophers.

Doing the Right Thing

The correct answer to the problem of the natives, I hold, is the correct answer to the problem of the people to-day, and that is to get busy doing the right thing in the right way, and the necessities of life will be available to satisfy every legitimate want. Righteousness for the impoverished hordes of primitive society would have consisted in the pursuit of agriculture instead of hunting and fighting one another. And righteousness to-day consists in abandoning the game of trying to get for others the things we want for ourselves, and in making a group effort, an organized effort to work together in ways that secure to all men individually a full and free opportunity to engage in those forms of enterprise in which they may both provide their own wants and fulfill their duty to society. Righteousness for us consists in every man doing his share of the work that needs to be done in order to produce the goods and service that mankind consumes. Righteousness for us consists in rewarding men in the same ratio for given services rendered and in governing the affairs of society so that the idler will not be permitted to eat the bread nor wear the garments of the laborers.

There is no righteousness, my friends, in a custom that maintains the unproductive person in luxury while the overworked peasant is reduced to poverty. There is nothing Christian about that. Righteousness consists in bearing one another's burdens and thus fulfilling the law of Christ.

These are some of the things that the righteousness of God demands of us. That the strong help the weak is the Christian conception of right doing. If these things are done, the weak will be lifted up; they will be delivered from their poverty. Righteousness for us demands some consideration for the less fortunate and for the less capable and even for the less appreciative.

Social Organization Needed

Now the righteousness of the kingdom cannot be established by independent individual action any more than a man can play a game of baseball by

himself. Henry Ford with his millions of dollars cannot fulfill the conditions of Christian living by dispensing charities; neither can he solve the problem of poverty. The avoidance of poverty is not possible under an unorganized individualistic effort. The problems of industry are social problems and must be solved by social action. It requires social organization or regulation of production and distribution to solve the problem of industrial or social life. What I mean is this: that the establishment and the maintenance of right relations between the parts of industry is a task that cannot be accomplished except through united and unified action. If the evils arising from the accidents of industry, for example, are overcome at all, it will be through social action. This action would be in the nature of mutual aid. Mutual aid, my friends, is the substance of righteousness of the kingdom of God.

This social effort must be on a broad scale. Large numbers of working classes are unable either as individuals or by sectional or vocational cooperation to make adequate provision against the injurious and degrading necessities of economic life. To organize the farmers as against the merchants will not do. To organize the coal miners as against the operators of the coal mines will not solve our industrial problem. Such methods accomplish little more than to shift the conflict from one field to another, or from the individual to the class to which he belongs. The only kind of a social effort that can solve the problem of industry is an organized social effort on a broad scale which includes all the vital factors of industry and places them in harmonious and reciprocal relations, that dispense justice in spite of the accidents of exchange.

The Program of the Church

This brings us to the concluding thought of this discourse, namely, the program of the Reorganized Church of Jesus Christ of Latter Day Saints. We claim that Almighty God has called this church into being to be the light of the world, to be the salt of the earth. Ours is not a provincial religion. It is a religion of the brotherhood of man and the fatherhood of God. It is world-wide in its purposes, and its doctrines are designed to solve the problem of human society which is the problem of how to get men to live together in peace, in harmony, in good will, and in prosperity. Our argument has been that society as a whole, not in a piecemeal manner, must be organized as a unit in order to solve its problems. It ought not to be necessary to argue such a fact to a Latter Day Saint congregation; and yet if we are to judge by the manner in which the question of the organization of our stewards on a broad scale is seemingly purposely avoided because of unbelief or

lack of interest or courage, it is necessary to argue even to some Latter Day Saints, so-called, the value of the means divinely instituted for the salvation of mankind.

The provisions of our gospel are not at variance with what our foremost moral philosophers and social economists declare to be the solution to the present world problem. In 1831 in anticipation of the present crisis, the word of God to the church was, "*It must needs be that direction be given how to organize this people, for it must needs be they shall organize according to my laws.*" At the same time the principles of righteousness according to which this people as a whole were to be organized were given. These are questions for separate discussion. Again in 1832 a commandment was given to the same effect in the following language, "The time has come and is now at hand. It must needs be that there be *an organization of my people* for a permanent and everlasting order." Christianity is a divine social order and contemplates precisely this sort of procedure on the part of Christian disciples. Again, in 1834, we received this communication: "It is wisdom in me, therefore a commandment I give unto you that ye organize yourselves and appoint every man his stewardship." This is not all that has been given on the subject, but it is sufficient to indicate to every intelligent person that the program of God to this church is a program of social reconstruction. Our contribution to the world's uplift is to be a social endeavor, an example of community life, grounded in right relations as between men and between men and properties. The law given to this church places before it the very definite task of building up a social order that sums up and expresses the righteousness of the kingdom of God in the things that we as a people are called to do.

Demonstration of the Gospel

That is our task. That is what the world wants. That would be "light" to the world. It would be "salt" to the earth. We can talk all we want to about individual stewardships, so-called; we can plan and promote one business device after another in our endeavors to clear the field for action; but as the light of the world and the salt of the earth we must set before the world as a people, not merely as individuals but as a group—I say that in our social life we must give a living demonstration of the power of the gospel of Jesus Christ to save mankind. Conditions have not favored us at all times; it has been necessary to break down old ideals; it has been necessary to carry on a campaign of education in preparation for a forward movement; it has been necessary to spend no small amount of

(Continued on page 1219.)

EDUCATIONAL

Home Building

PART VIII

[Classes following the textbook should read chapter 8 and answer the questions in the Outline of Course of Study. No article appears in this issue because of the space occupied by the Herald Index which always appears in the last issue of the year.—EDITORS.]

References

If the series of articles on home building is to be studied in class or by the individual in systematic study, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

CHAPTER VIII

The Physical Care of Young Children

1. What does every home owe the child?
2. What are the physical sources of power, and what things are necessary to bring these conditions about?
3. Disease may be due to what three conditions?
4. Name the seven steps in securing vitality and discuss each.
5. Discuss clothing under following subdivisions: (a) functions of proper clothing; (b) selection of underwear and night clothes; (c) responsibility of child to care for his own clothes.
6. What attention should be given to the care of the hands, hair, eyes, ears, nose, throat, teeth?
7. What is the value of play in child life?
8. What is meant by "motor training"? How may the child gain proper control and coordination of his muscles? Discuss physical exercise for strengthening the spine and the trunk muscles.
9. Discuss cause of nervousness and steps to prevent or overcome same.
10. Discuss prevalent defects of American school children. How may they be prevented?

LETTERS AND NEWS

Progress Reported in Kansas City Stake

From a Letter to the First Presidency

KANSAS CITY, MISSOURI.—I thought it would not be amiss to write you a letter touching the work of the Kansas City Stake and inform you that our work, generally speaking, is in excellent condition.

Progress in Stake

The various churches and groups throughout the stake are all actively engaged and some very good results are reported from the various places. There are quite a number of local baptisms which increase our numerical strength to three thousand or more. Some good brethren are being called into various offices in the ministry and are manifesting a splendid desire to work and their activity encourages us to believe that they will be splendid helpers in the cause in the future.

The stake this year has been doing exceedingly well along financial lines, and much activity has been shown in different groups to better physical conditions in repairing, adding to, and improving churches. Our new church at Grandview, Fourteenth and Central, Kansas City, Kansas, is a credit to the stake and our people should feel proud to have such a fine, substantial building, and we need not be ashamed to ask the finest people to meet with us in it. Brother C. D. Jellings of the stake presidency is giving that place his immediate attention as well as assisting throughout the stake.

The ordinations of Roy E. Browne and R. L. Bishop were attended to last Sunday. These names were approved by the stake high council and the stake conference, and the stake high council held an ordination meeting last Sunday afternoon. The council engaged in prayer before attending to the ordinations, all taking part, and a splendid spirit prevailed. Afterwards, R. L. Bishop was ordained a high priest and a stake high councilor by S. S. Sandy, of the stake presidency, and John Schiimmel, of the stake council. Roy E. Browne was ordained by C. D. Jellings, of the stake presidency, and Joseph Harrington, of the stake council. Ira G. Clutter, of Mount Washington, was at this meeting ordained an elder, and Henry Davis, of the Northeast Mission, was ordained to the office of priest. All of these brethren were strongly im-

SOCIAL ORGANIZATION

(Continued from page 1218.)

time and energy in resisting the attacks of foes; but surely, my friends, the time has come now when all who have it in their hearts to improve the conditions of human living as well as to work out the salvation of their own souls should unite in one grand social endeavor to establish the affairs of the group in the righteousness of the kingdom of God and to prove to the downhearted, to prove to the weary and the oppressed, to prove to those who have lost hope or become skeptical that Christianity as a life of perfected mutual aid is not an idle dream, but that the gospel of Jesus Christ, which reveals the righteousness of the kingdom of God, is in fact the power of God unto salvation to everyone that believeth. I thank you.

pressed by the attendance of the Spirit and felt perfectly convinced and assured of their calling.

Stake Conference

Our late stake conference, November 18, 19, was indeed a spiritual conference. The morning preaching service by President Elbert A. Smith was attended by a large following and the sermon was exceedingly fine, many of the people still commenting on a number of the splendid points that were made. The afternoon prayer service in connection with prayers and testimonies was blessed with two prophecies and a tongue and interpretation, and the young people's prayer meeting, going on at the same hour, was very spiritual and they also received quite a lengthy prophecy through Brother Ammon White, who with others was in charge of the service. The night preaching service was good. Brother W. I. Fligg preached an excellent sermon, and everybody went home rejoicing, feeling happy in the work, notwithstanding they were tired and weary from a day of splendid activity.

The spiritual feast enjoyed by the Saints has caused new activities in a number of places and good results are accruing from the effort put forth.

The women's work throughout the stake is going nicely, and there are a number of classes of an educational character now in operation and a splendid interest is manifest in most of them.

This will give you a survey in a general way of the work in the stake and we hope it will continue to improve and be a curtain indeed to Zion. To this end you may count upon us working, with a hope that some day absolute harmony will reign throughout Zion and all her stakes.

J. A. TANNER.

Carson Branch Loses a Much Loved Member

CARSON, IOWA, December 12.—The Carson Saints lost a much-loved member with the death of Sister Laura Frederickson on November 12. She was visiting her sister, Mrs. Robert Kemp, in Independence, Missouri, at the time of her passing. She was affectionately known as "Aunt Laura," and it has been said of her, "Though seventy-six years of age she was not regarded as 'old'; and in her interest in affairs of the community, and her tendency to see the funny side of things, she ranked well with the younger associates."

Pays Tribute to Departed

At the mid-week prayer services of the Presbyterian church in Carson on the day of the funeral, the pastor of that church paid the following high tribute to her:

"A funeral service may mean much or little to the on-looker. It depends on the prevailing spirit and on the life thus honored. A thoughtful observer could not but be deeply impressed by the spirit pervading the service and so manifest in those assembled for the funeral of Mrs. Laura Frederickson. Too often such occasions are marked by an idle or morbid curiosity, but it is seldom that one sees a more genuine tribute of respect and love than that paid to this good woman. It bore abundant witness to the large place she had won in the hearts of her neighbors. The real meaning of this tribute is found in the life to which it was paid.

"Measured by the standards of so-called achievement and by the aspirations of the social climber, this woman would scarcely be considered. She was entirely unconcerned about these things. Her chief concern in life was to be of use and service to those around her. Her approach was ever marked by a kindly and generous spirit. The only password she required was another person's need. Once she had that password, her approach was immediate, direct, and unselfish.

She offered the kindly service of her life and her friendship to all who needed it, regardless of their financial condition or social status. Truly she was among us as one that served. There was a permanency in her friendship that commanded the unfaltering trust of those who received it. She did not proffer it one day and withdraw it the next. She was utterly loyal to the folks and the causes which enlisted her sympathy and love.

"Her demands upon life were simple to an extreme. She claimed but little for herself. She lived on the mere necessities of life, that she might share her competence with the people and the cause she loved. With the simplicity of her life, her quiet, unassuming manner, her unselfish spirit and the sheer goodness of her heart, she walked straight into the heart of the community, and there will she abide in loving, grateful memory. That she has lived a successful life is best attested by the words which came spontaneously from the lips of all who knew her: 'Surely she was a good woman.' What more can we say than that?"

Contributes to Furnace

The enrollment of this branch is small and so of course each one is sadly missed. During the early fall the Saints of this place began to think about furnace and winter services. Something had to be done about the furnace or close the church for the winter. Everyone was loath to speak because of the fewness of numbers. The subject was finally broached, and "Aunt Laura" had the old furnace looked over and obtained figures for the probable cost of a new one.

The last Sunday she was here she made this proposition to the branch: "If the rest of you will fix the basement and fix it right, I will pay for the furnace."

On the next Wednesday evening, which was her last meeting with us, we met for prayer service, and a business session followed. The question was asked of Sister Frederickson what she personally thought to "fix it right" meant. She gave her answer and closed with this statement, "and you can do it if you will."

Lulu Graybill, Fena Tanner, and Edna Hotze were chosen to act on the furnace committee and began their work that week. They solicited among the Saints and some of the business men in Carson, and also drove to Wheelers Grove, where a few Saints live, to solicit labor. A man from Avoca, Iowa, was secured to raise the church. Every time the band of Saints began to be discouraged with their efforts, the words came strongly to them, "And you can do it if you will."

Mrs. Lulu Graybill is certainly to be commended for her part in this. With all her family responsibilities she never once failed to respond, and showed capabilities it was never dreamed she possessed. The work, too, would never have been done had it not been for the faithful services of Brother Irvin Fenn, who organized the work and was "Johnny on the spot" at all times.

Basement Added

The church is now raised two feet, with a tile basement under the whole building with partitions for furnace and fuel. There is a cement floor, a new chimney, steps, and stucco work on the outside. All of which is just about paid for. The furnace is in complete. Who can say that God will not direct such matters?

One of Sister Frederickson's last acts was to sign two days before her death the order to pay for the furnace. The church was not in shape to hold the funeral service. This was conducted at her home. All of the religious denominations in town were kind enough to offer their churches to the Saints for the funeral.

Sister Fena Tanner's husband was buried the next week after Sister Frederickson.

While the church was being raised, services were held at Brother Rutherford's one Sunday and at Sister Graybill's two Sundays. There were no services one week because of diphtheria in town.

Last Sunday Brother Heide preached here, and two weeks ago Brother Joshua Carlile gave a sermon. Brother Epperson and Brother Mintun, jr., were down for Sunday school services on that Sunday, too. The district priesthood have been good to this branch during the past summer and fall. Brother and Sister T. A. Hougas were with us on December 9.

Not many night services can be held until a better lighting system is installed.

A Christmas tree and program are being planned. Ruth Graybill, Clara Cato, and Zola Fenn have the program in charge. All of the Sunday school officers, with the exception of two, are young people.

Minneapolis Branch Establishes Groups

SAINT PAUL, MINNESOTA, December 12.—Increased activity on the part of the members of the Minneapolis Branch, of the priesthood, and the heads of departments, is characterizing the work in the Twin Cities. The members of the priesthood have organized under the group system, which is almost necessary in a community of this size and where the Saints are scattered over both cities. Elder C. A. Kress as pastor is directing this work and is meeting with a ready response on the part of both the ministry and the other members.

Prayer meetings are now being held in three different parts of the city, and the increasing attendance is proof of the value of this plan. Brother Kress is also conducting a series of missionary meetings in the homes of both members and nonmembers and the results are good.

The Department of Women did wonderfully well in their annual bazaar held on the night of November 22. In spite of the handicap of getting out in the first snowstorm of the season, the Saints supported it nicely, and the returns showed over ninety dollars had been taken in, which is to go for the benefit of the new building fund.

The Sunday School Department under the direction of Sister Johnson is doing very well, in spite of the hardship of crowded quarters. Attendance is increasing regularly, there now being eleven classes organized.

The Department of Recreation and Expression under the leadership of Brother Wesley Elvin is gaining more interest every week. The time of meeting is on Sunday evenings. Previously it met on Friday nights, but this time was not very favorable as the Saints found it difficult to gather together at this time. Brother Elvin is doing very well in getting the others to work with him. The programs are bringing forth some excellent talent among the members, both young and old, and class instruction is being given in our social ideals, the Book of Mormon, and other suitable subjects.

The gathering of the Saints together seems to be taking place in Minneapolis as well as in Zion. Within the last three or four months six families have come to the city, and new faces are appearing every day. The Saints in South Minneapolis are also moving forward by acquiring property and building homes that they can call their own.

If there are any Saints planning upon coming to Minneapolis, either to stay or to visit, they will perhaps be interested to know the location of the church: Queen and Fifth Avenues North. The address of the pastor, Elder C. A. Kress, is 3803, Forty-second Avenue South. Saints and friends are always welcome.

Southeastern Illinois District Conference Enjoyed

CENTRALIA, ILLINOIS, December 10.—A conference of the Southeastern Illinois District was recently held at Mount Vernon, Illinois, and some changes of importance were made. One radical change that was made is in the conference dates. Previously two conferences have been held a year, one the first Sunday in June and the Saturday preceding, the other on similar days in December. The change gives us four conferences annually, to be held in the months of February, May, August, and November, the exact dates being selected by the district president.

A committee consisting of the district president, Sunday school superintendent, and treasurer was given the task of preparing a district budget and suggesting a means of raising the sum provided. The committee is to report the results of its work to the February conference, which will probably be held at Springerton, Illinois. The committee has already met and agreed upon amounts needed by each department and a way to raise the funds.

Mount Vernon Saints are fine conference entertainers. Not only did they give a very excellent program Friday evening, but at various services provided some fine vocal numbers.

The presiding officers left the choice of service to be held on Sunday afternoon to the people and they unanimously chose sacrament and prayer. Assembled in this service, they were abundantly blessed of the Lord.

We look forward to a successful year.

CHARLES H. WESNER.

Douglas Saints Visit Bisbee Branch

BISBEE, ARIZONA, December 4.—Elder S. D. Condit, accompanied by Brother June Taylor, who has recently returned from an extended "Ford" trip to Oklahoma, together with Sisters Golding, Spooner, and Taylor, motored up to Bisbee Sunday afternoon, December 2, and visited friends in the Warren District. Brother Condit was called upon to administer to five persons, including one nonmember. The Saints enjoyed an excellent sermon on "Stewardship" by Brother Condit, Brother Taylor being in charge.

While local conditions have been somewhat discouraging at Douglas, Brother Condit reports Sunday school and morning services being held regularly, and thus a nucleus is kept intact.

The friends of Mrs. F. M. Dearborn will be pleased to learn of her return home from the hospital November 24.

On Sunday, November 25, the Bisbee Sunday school voted to raise \$75 this year for Christmas offering. Almost \$50 is already on hand. The Department of Women is putting on a program early in December, the proceeds to go to the Christmas offering. The branch fully expects to go over the top.

Manteno Active in Christmas Work

MANTENO, ILLINOIS, December 12.—The Deselm Branch has taken on new life since General Conference. The Spirit of God is causing the workers to renew their zeal and enthusiasm so that each department is doing better work.

A marked degree of the Spirit was felt at the sacrament service December 2. The Saints were commended for their humility but admonished to exercise more love one for another.

Preparations for a Christmas entertainment and the collection of Christmas offering occupy special attention at this time.

Sunday School Class Gives Food Sale

SAINT THOMAS, ONTARIO, December 10.—On Saturday, December 8, the girls' intermediate class of the Sunday school held a food sale at the city market. This class of eight girls, together with their teacher, Sister Florence Baird, solicited from the different members of the branch, who willingly responded to the call. The sum of \$20.50 was raised, which was immediately turned over to the Christmas offering fund. This is the first attempt of this nature made by the class, and they feel greatly encouraged by the result.

The Busy Bee Class (junior boys) has been selling candy from house to house to help with their Christmas offering. Their teacher, Sister Emily St. John, made the candy for them.

The adult Bible class purpose holding a food sale at the city market on December 15. Their aim likewise is to boost the Christmas offering.

The children are busy being trained for their annual Christmas entertainment to be held on December 20.

On Friday, December 7, Brother Albert Else had the misfortune to fall and fracture his left arm at the elbow and wrist. It is hoped that he may have a speedy recovery.

Large Attendance at Council Bluffs Business Meeting

From a Letter to the First Presidency

COUNCIL BLUFFS, IOWA, December 4.—No doubt you will be pleased to know that our annual branch business meeting was held last evening with the largest attendance I have seen at a business meeting in Council Bluffs. Officers were elected and such other business done as comes before such a meeting. A very splendid spirit of peace and unity prevailed, which gives us courage for the task before us the coming year. We have a splendid force of men holding the priesthood, which assures us progress will be made, also many splendid departmental workers as well. H. H. HAND.

Missionary Rejoices in Noble Work

PURYEAR, TENNESSEE, December 3.—The year 1923 is nearly ended, and we are reminded that there are many things that should have been done this year that are yet left undone. We are once more reminded that time passes on regardless of the use we make of it, and that if we are not careful our time will have passed away and we will have failed to perform our part of the work. There is much to be done, and it seems that at best there are few to do that work. We ought therefore to awake to the great necessity of activity and do better than we have done in the days that are past.

We have been intrusted with a very noble work, and it seems that the only consistent thing for us to do is to use all our powers for the forwarding of the truth among men. There is a place for all of us, and I am sure that if we would apply ourselves more fully we would discover joys that we have not known heretofore. I am sure that all who have tried it will agree with me that activity brings to us the deepest and most lasting joy. This at least ought to be evidence to us that if we would increase our joy we must increase our activity. What uses are we going to make of our time and talent this coming year?

Everywhere there is a demand for workers, and everywhere there is work to be done. Who is going to volunteer and then qualify for this service? The satisfaction alone of being qualified for the work before us more than compen-

sates us for the efforts we make to gain that qualification; therefore it ought to be a real pleasure for us to train ourselves for the best possible service. I would by all means like to urge that every person who can possibly do so would acquaint himself with The Seven Laws of Teaching and The Making of a Teacher, and use the methods therein taught in the efforts he puts forth among his fellow men. There is much that could be done if we only knew how to do it, and a study of the two books suggested would go a long way in teaching us how to do it.

Hoping to be able to discharge my duty and be a help to those around me, I am striving daily to become more efficient, that I may be able to do better work.

J. E. VANDERWOOD.

Louisville Branch Purchases Church Site

LOUISVILLE, KENTUCKY, December 11.—The Saints at Louisville are still holding group meetings, but the deacon of the branch has been instructed to purchase a lot 120 feet by 175 feet at the corner of Ashland Avenue and Taylor Boulevard, and all are hopeful that a new church building can be started soon.

Societies and Clubs Work to Swell Christmas Fund

SALT LAKE CITY, UTAH, December 13.—The Christmas offering has been given much thought here. The Blue Bird Club, under the direction of Sisters Hart and Eggen, has made and sold fancy needlework which has netted them \$80 to the present time. They are trying to reach the \$100 mark by Christmas. Also Sister George Cummins has made and sold fancy aprons which has netted some \$20 or more toward the Christmas offering. The senior scholars of the Bible class put on a concert on December 12 and raised nearly \$16 for Christmas offering.

Salt Lake City Saints were favored recently by a visit from Apostle Roy S. Budd who stopped over on his way to California.

Brother Yates also visited Salt Lake City on December 8, and preached two forceful sermons, morning and evening. He also spoke at the Department of Recreation and Expression meeting on Friday, December 6.

During the month the ladies' aid has been reorganized with Sister George Cummins as president and Sister Conyer vice president.

Brother John Eggen leaves early in the New Year on a mission to Holland. All wish him Godspeed.

Mr. John Pearson, superintendent of the Rocky Mountain Division of the Society for the Friendless, visited the branch recently and explained the objects of the society.

Bazaar Proceeds Go to Christmas Offering

BAY PORT, MICHIGAN, December 15.—The Bay Port Branch consists of seventy-three members, among whom are two elders, two priests, and two teachers. They own a neat little church, centrally located in the village and beautifully lighted with electricity. There is also a live, graded Sunday school with cradle roll, and an active Department of Women. The branch also has a small library.

The women recently gave a chicken supper and bazaar, clearing about \$200. The young people's senior and intermediate classes conducted a booth, using the proceeds to swell their class Christmas offering.

Regular services consist of Sunday school and prayer service on Sunday morning and preaching in the evening by the local priesthood, choir practice on Thursday evening, and an

occasional meeting of Sunday-school teachers and officers. There is a standing program committee that attends to the observation of all special days.

There is usually a good attendance at preaching services, and many nonmembers are interested, from among whom we hope to recruit our ranks in the not-distant future.

Creston Has Fourth Annual Home-Coming

CRESTON, IOWA, December 12.—The Creston Branch held their fourth annual home-coming Sunday, November 18, in the I. O. O. F. Hall, with Elder J. F. Mintun as the speaker of the day. It being such a beautiful day, a car load from Lamoni, including Brothers Yarrington, Carmichael, Gold, and Sister Ida Monroe, drove over, returning home at night. Brother and Sister John Rudkin of Des Moines also spent the day attending services.

Tuesday afternoon, November 27, Brother J. F. Mintun, of Council Bluffs, and Sister Sarah Moore, of Independence, arrived in Creston, and Brother and Sister Hall invited the Creston Saints to their home to witness the marriage ceremony of this fine elderly couple. The ceremony was performed by Brother Hall who eighteen years ago called upon Brother Mintun to perform the same service for him.

Peoria Branch Has Many Visitors

PEORIA, ILLINOIS, December 13.—Peoria Branch has been favored with several visitors lately. Elders E. R. Davis and E. A. Curtis came first and spent a few days in getting acquainted with the Saints and the city. Brother Curtis is missionary and Brother Davis president of the district.

While these brethren were here, Elder James Norris and family of Kewanee, Illinois, came and spent Thanksgiving with us.

At this same time came Brother Eugene Wrigley, formerly of this city, but now of Independence, Missouri. We welcomed all the old friends and brethren.

Sister Elizabeth Cole, who has been in the hospital here for some time on account of an operation on the eye, is now able to return to her home and is improving.

Elder C. E. Willey of Lamoni, Iowa, formerly missionary to this district, has just left here. He has been visiting in the district and spent a week here. He preached a part of the time with increasing interest. Saints here are always glad to welcome Brother Willey.

Missionary Enjoys Good Spirit in Work

From a Letter to the First Presidency

JONESPORT, MAINE, November 15.—I am greatly enjoying my visit and labors among the Saints of my old field of labor and have received a royal welcome from all.

I have preached in several of the branches in Massachusetts and have outstanding invitations from other branches. The Saints of Jonesport sent a wire for me to meet with them here, and I felt you would not object to my spending a week or so with them. Will return to Boston on the 20th and feel I should soon start for Independence unless you decide I should remain and extend my visit and labor to other branches that have urged me to meet with them.

I am feeling well in health again, for which I am very thankful, and am enjoying a goodly measure of the good Spirit in my work. I caught the wave of inspiration which fell upon the assembly the last day of conference and am delighted to know the loving Father bestowed such a benediction upon his children, for I feel there were many prayers of-

ferred for the success of the conference, and it was my daily prayer that God would manifest himself to the helpfulness of his work and the strengthening of the hands of those called to direct his work, and I feel this has been done.

R. BULLARD.

Branch Welcomes Visit of Patriarch

WESTERLY BRANCH, December 5.—The Westerly Branch is fortunate in having Patriarch Richard Bullard with them for a short visit.

Seventeen years ago, Brother Bullard, together with Brother Phillips and Farrell, labored here in Westerly, at which time there were only one or two Saints. It was rather discouraging at that time, as the seed sown seemed to have fallen on stony ground. But Brother Bullard's heart has been made to rejoice at this time, when he returns after a so long an absence, to behold the fruitage of his labors of former years.

He finds that the seed sown has taken root and has grown into an organized branch with twenty-nine members, with whom he met on sacrament Sunday, December 2, at which time the Lord surely did pour out his Spirit upon them with pentecostal shower, long to be remembered by all present.

The evening of December 2 we were privileged to listen to a sermon on "The resurrection," by Brother Bullard, which has strengthened the hope that is within us. Monday evening, December 3, we were again favored; this time Brother Bullard unfolded in all its simplicity, "Agency," which has spurred us on to put forth an extra effort to exercise our agency for righteousness while the opportunity is here.

When the time arrives to bid Brother Bullard Godspeed, which will come all too soon, we all can praise God that he has seen fit to bless us by the presence of this brother whom we have learned to love. So we are going on with new life and a greater desire for service and obedience.

Services Result in Baptisms

MAPLETON, KANSAS, December 9.—Brother W. E. Haden has been holding services here the past three weeks with good crowds and splendid interest. Four have been baptized. It touched the hearts of many to see one gray-haired sister enter the icy waters to arise in newness of life. Also one promising young man bids fair to be of use to the church. Others are interested, and the meetings will continue during the week if fair weather continues.

Eastern Maine District Conference Over

The conference of the Eastern Maine District convened in Jonesport, October 27 and 28, with District President H. A. Chelline presiding and Brother Lewis W. Hinkley secretary pro tem. Business session at 2.30 opened with prayer by Elder Orval L. Thompson, whom all were pleased to have with us at this time. The following officers were elected at this meeting: Elder H. A. Chelline, district president, with Elders W. E. Rogers and David E. Joy as counselors; Eliza M. Walker, secretary; Charles Cummings, treasurer; Lewis Hinkley, district Sunday school superintendent.

The preaching during the conference by Elders Thompson and Chelline was instructive and edifying. Music under the direction of Brother Herbert J. Rogers, chorister, with the assistance of Irving Ray, violinist, and Alton V. Rogers with his clarinet, and a full chorus, was inspiring, and added much to the services. Quartets, duets, and solos added variety to the numbers.

The district was well represented by a large gathering, and members from Massachusetts and from Bangor, Augusta, and Brooksville, Maine, were in attendance.

The Spirit of God was manifest during the entire session, and this conference will long be remembered as being one of the best in the district.

ELIZA M. WALKER.

Joint Priesthood Meeting Held in Detroit

DETROIT, MICHIGAN, December 6.—Sacrament was observed Sunday, December 2, throughout the city, with very good representation of the membership. At 3 p. m. the priesthood of the city met jointly at the first church with fair attendance. Pastor G. R. Kuykendall delivered an interesting and instructive address. These monthly priesthood meetings are of great assistance to the work in the city, as it enthuses the members of the priesthood and gives them a broader view of their work.

Tuesday afternoon the Department of Women met in mass meeting, and business of the department concerning the entire city was transacted. Resolutions adopting the policies outlined by Mrs. Dora Glines on her recent visit were placed on the books to take effect January 1.

The East Side Group is planning a bazaar for December 14 and 15, for which the sisters are laboring strenuously. Proceeds will be applied on the building fund.

The choir of the first church, under the direction of Sister Mina Townsend, are working on a musical program to be given Sunday, December 23. The Sunday school is also providing a Christmas program. Among other features will be a Christmas cantata by about twenty-four juniors in which they are displaying talent along musical and speaking lines. These boys and girls are especially fortunate in having the benefit of instruction and training by Sister Henrietta Davis, who is well qualified for this work.

Series of Meetings to Be Held at Beloit

Extract From Letter to First Presidency

MADISON, WISCONSIN, December 4.—I returned from Iowa County last Thursday, then went to Beloit to assist in getting ready for the conference. The conference passed off in a good spiritual way. Brethren McDowell, Garver, and Christy were present as outside men. Our attendance was one of the best for years. The conference proved a great blessing to the Beloit Branch, and the coming Sunday Brother Christy will begin a series of meetings at Beloit.

J. O. DUTTON.

Home-Coming Services Have Proved Successful

RUNNELS, IOWA, December 3.—A series of home-coming services was arranged by the branch and district presidency to be held at Perry, Iowa, beginning October 28. These meetings have been both a spiritual and intellectual feast for those who have been permitted to attend, and the Saints are rejoicing in the work, while renewed activity and consecration of purpose is following in the wake of this veritable pentecost of spiritual blessings. God is indeed remembering Zion, and his Spirit "like a fire is burning."

The meeting at Runnels was held on November 18, a clear, warm day. Saints were in attendance from all over the district to hear Patriarch J. F. Martin and to enjoy the spiritual feast which was had at the sacrament service at 2.30 p. m. At this meeting the Saints were told that the Lord recognized the sacrifice and devotion of all. At the close of the day all voted it to be the "end of a perfect day."

Brother Martin remained to hold services for the week,

which were well attended despite the fact that one night a home talent play was presented by the Eastern Star organization and a snowstorm hindered on another night. On the last night Brother Martin spoke on "The philosophy of youth," a sermon directly to the young people. We are thankful that Brother Martin has been sent to help us.

C. E. McDONALD.

Clear Lake Branch Observes Annual Custom

RAY, INDIANA, December 7.—An all-day service was held at the chapel on Thanksgiving Day, as has been the custom at Clear Lake Branch for several years. The attendance was larger this year than ever before, some coming over from Coldwater Branch. A prayer service was held in the morning and a basket dinner was served in the basement at noon. The afternoon program was in charge of the Department of Women. An enjoyable and profitable day was thus spent.

Elder S. W. L. Scott met with us on Sunday, December 2, and preached a very fine sermon both morning and evening. On Monday and Tuesday nights Brother Scott preached to the Saints in Fremont. All appreciated his sermons, and it is hoped he will come again soon.

Elder and Sister Otto H. Storey have returned from Independence where they have been visiting their daughter, Mrs. Frank B. Shirk, and family since General Conference. They report an enjoyable time and a pleasant trip.

Lincoln Branch "Listens In"

LINCOLN, NEBRASKA, December 8.—"A friend in need is a friend indeed." This is what we feel to say of Brother C. H. Porter, as he came to us on November 25 and blessed a little child, and then on December 2 he returned and baptized the little one's mother. We can truly say that Brother Porter is one in the district who is always ready for emergency duties. We are glad to have him so near.

Brother Lyle McFarland recently became suddenly ill and, by the doctor's request, was moved to the sanitarium. He is one of the district's finest young men and comes from the Fairfield Branch. He is well loved by all who know him, and all should remember him in their prayers. He is in good care in the sanitarium, and we are sure that his interests will be looked out for. He has a sister in training at that institution.

We were pleased to "listen in" on the radio concert given by the Omaha Saints December 2. We feel to congratulate the Saints there for the fine entertainment they gave. The only thing we regret was that we could not see President F. M. Smith while he was speaking. We hope to see him at this place some time in the future. Any Saints coming this way are invited to stop.

Saints and Methodists Hold Joint Services

PISGAH, IOWA, December 10.—There was a joint service of the Methodist and Latter Day Saint congregations on the evening of Thanksgiving Day, at which the Methodist pastor, Reverend Harwood, delivered the address. The burden of his thought was thankfulness for our great heritage as citizens of the United States.

On November 30 delegates composed of young people from twenty-two of the twenty-nine Sunday schools in the county met in conference at Logan, Iowa, to organize for better and more far-reaching efforts along lines of Sunday school work. It being nonsectarian, the balloting for officers resulted in the election of Sister Fae Emmerson of Pisgah for presi-

dent. Several important and interesting topics were discussed, among which was the subject of organized classes. They will hold another conference in the spring.

Elder C. B. Woodstock of Mondamin was the speaker at the morning service, December 9, and Elder Joseph Lane occupied in the evening.

The Department of Women are preparing for their annual bazaar to be held December 14. There will be given a chicken supper in connection with the bazaar.

Elder Joseph Seddon, of Woodbine, was the morning speaker at the church on November 25. He spoke with his old-time vigor and delivered an instructive discourse.

The sermon by President F. M. Smith and the accompanying musical numbers which were broadcasted from Omaha, December 2, were listened to by a large assembly at the church. This was made possible by Charles Van Eaton having temporarily installed a radio at the church so that as many as desired might listen in.

By special invitation from the choir, Elder H. A. Koehler, of London, Ontario, met with the choir November 27, to assist in the preparation of the cantata, which is to be given at Christmas.

After the practice they all sat down to a sumptuous supper. Brother Koehler left for his home in London, Wednesday morning. A profitable time was enjoyed by all present.

The Windsor church is located at the corner of Pierre Avenue and Assumption Streets. Elder Leslie Brown of 1059 Howard Avenue has been the pastor for the past five years, and makes all feel welcome. The old-time ring of the gospel is sounding in this part, in the old united way.

Sister Dora Glines gave a very interesting and educational address to a number of the Saints of Windsor, although her short visit to Windsor was an informal one. She will be welcome again on the next trip, as she is not a stranger to those interested in the welfare of the departmental work, having endeared herself and her mission to each of her hearers.

Bishops J. C. Dent and J. F. Keir were in Windsor, Sunday evening, December 2. Brother Keir spoke on the stewardship plan, making it very clear, and strengthening the Saints in this part that they may give greater financial assistance to the church.

Brother and Sister Robert Parker, also their daughters B. Rebah Bennett and Mary E. Bennett, left December 4 for California to spend the winter. The Saints of the Windsor Branch gave them a pleasant surprise, Monday evening, November 26, and presented Sister Parker with a traveling bag as a token of respect for her untiring efforts. She has been supervisor of the Women's Department for the past five years, and has endeared herself to those with whom she has labored. The evening was spent in games and a buffet lunch was served.

Anniversary Services Held at Windsor, Ontario

WINDSOR, ONTARIO, December 8.—The Windsor Saints held the tenth anniversary services, November 18, which were well attended, a goodly number attending from other branches. District officers present were: President R. T. Brown, Merlin, Ontario; Elder Stewart Lamont, of Chatham, Ontario; Bishop J. C. Dent, of Bothwell, Ontario; Elder Orlow Coburn, of Blenheim, Ontario. Brother Ezra Miffin represented the Department of Recreation and Expression, and Sister Ruth Miffin, Department of Women. Missionaries were H. B. Doty and Elder J. R. Grice.

Elder R. T. Brown spoke at 3 p. m. and Elder H. B. Doty at 7.30 p. m. Elder Doty's sermon was taken down by a representative of the *Border Cities Star*, and a lengthy report of the sermon and other services appeared in the Monday evening issue of the *Star*, which goes into 22,000 homes daily.

On Monday evening the members of the Windsor Branch and their friends were privileged to enjoy a splendid supper served by the Department of Women. Brother Harry Crouchman donated, as has been his custom, some very fine venison, which is quite an attraction.

Albert N. Hoxie, H. B. Doty, and J. R. Grice were present and apparently enjoyed the evening meal. A concert consisting of vocal duets, readings, music, and community singing led by Brother Hoxie, was given. Those present but who were not at conference can now realize more clearly how Brother Hoxie and the Saints sang, the last few days of the General Conference.

The Windsor Saints welcome the missionaries and general officers as they call. Some from Windsor enjoyed the services in Detroit recently and heard President Elbert A. Smith's sermons.

Riverton Saints Join Hamburg Branch

HAMBURG, IOWA, December 9.—The Hamburg Church is again occupied. The few Saints still at Riverton, having had no place of meeting for some time, have joined with the Hamburg Branch, and under the leadership of N. L. Mortimore are holding regular meetings again.

The all-day service called by the district president for December 2 was well attended, especially by Saints of these two branches. Also the illustrated lectures given by the president the following week were largely attended by Saints and nonmembers.

A Sunday school was organized December 9 with over thirty members. Sister Mortimore has been chosen as superintendent. Following this, District President A. M. Chase occupied the morning hour with a timely sermon, and Brother N. L. Mortimore was announced as speaker for the evening.

MRS. A. M. CHASE.

Now Is the Time for Family Budget Books - - - 25 cents

The record book you need to record annual family income and expense for tithing reports, income tax, etc. Every Saint ought to keep such a book. This improved edition is simple and effective.

HERALD PUBLISHING HOUSE

Independence, Missouri

Radio Flashes

Jefferson, Wisconsin.—Listened to your musical program this evening, which came in fine. It was also very loud. This is the second time I have heard your station. I hope to be one of your many regular listeners. Thanking you for this program.—Joseph Hemmeter.

Shenandoah, Iowa.—We have been listening in the last two Sundays and have certainly been enjoying them. A week ago last Sunday the music and sermon came in clearly and distinctly, and yesterday at 11 and again at 6 p. m. they came in more clearly and distinctly than ever before. I don't have a loud speaker but could hear the band music any place in the room by hanging the head phones on a chair. We are very anxious to get the L. D. S. programs for we are with you in heart and soul, and if you have a schedule would be pleased to receive one. My father, J. F. Reafield, of this place is also desirous of programs. He also has a receiving set and has been listening in. With every good wishes for the word.—D. H. Reafield.

Bevier, Missouri.—While it is probable that those in charge and the architect are considering the proposition of acoustics with the object in view of being able to broadcast by radio many of the services and programs from the proposed auditorium when completed, we would like to suggest that the membership of the whole church get behind a move to install a broadcasting station at Independence that will send the waves to all parts of the Western Hemisphere. A 1,000-watt station would be able to accomplish this object.—J. L. Williams.

New York City.—In view of the fact that you are listed as a broadcasting station of low power, I thought that you would be interested to hear that last Sunday evening I heard your services very clearly and distinctly. In fact, you could be heard on the loud speaker with fair volume. The announcements were clear and distinct, and while there were three of the local stations of high power on the air at the same time, they did not interfere with you in the least. You came through stronger than W F A B of Syracuse, which was on at the same time and nearly the same wave as you. If I am right in my directions as to your power you are to be congratulated on your volume and clearness. However, I will try to hear you again next Sunday. With best wishes for the success of your station in broadcasting.—Henry Fricke.

Gordo, Alabama.—Heard your program this evening and enjoyed it very much. I would like to have my name put on your mailing list for a regular program. This is my first time to hear any of your programs.—Joil H. Glass.

Cameron, Missouri.—We were listening in last night to the program; also the sermon by Brother Elbert Smith was much enjoyed. We took our hymn book and helped with the last song. We have a Grebe CR9 and loud speaker, and when we can't go to church, we sometimes invite our neighbors in to hear. The programs come in as clear as though we were right in church.—Mr. and Mrs. Frank Stone.

West Point, Nebraska.—Enjoyed Brother Keir's sermon very much. We are located seventy miles northwest of Omaha where Woodmen of the World have a powerful station. On different instruments at different times have tried to catch Independence but have only been successful twice

after trying a long time. However, we find them clear and strong when we do catch them. This is a wonderful method of teaching the gospel to all the world and is a strength to the isolated ones.—Maude Pierson.

Grand Rapids, Michigan.—I received your station loud and clear last night and enjoyed your program very much. You come in very loud lately and I have picked you up many times.—Leland Wenzel.

K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

11.00 a. m. Sunday, preaching service at Stone Church, broadcasted.

7.30 p. m. Sunday, musical program and sermonet.

9.00 p. m. Tuesday, musical program and educational talk.

9.00 p. m. Thursday, musical program and educational talk.

Bishop Becker Tells of Life of Sister Griffiths

INDEPENDENCE, MISSOURI, December 22.—Arriving at the office on the morning of December 11 there was a telegram awaiting me from Brother Gomer T. Griffiths stating that Sister Griffiths passed away Sunday evening, December 10. I made arrangements and left that evening for the home of Brother Griffiths in Columbus, Ohio, to be present at the funeral services.

I arrived in Columbus Wednesday morning, was met at the depot by Brothers Boyd Williams and Jess Overly with whom I went directly to the home of the bereaved family.

Arrangements were made for a short service to be held in the residence on Wednesday evening at 8 o'clock. Brother C. W. Clark, president of the First Columbus Branch, was in charge. The home was filled with Saints and neighboring friends.

Thursday morning at 7 o'clock we started on our journey to Kirtland where we arrived at 2 p. m. and held a service in the Temple, Brothers F. J. Ebeling and William Patterson assisting. It was snowing quite hard when we reached Kirtland, preventing many from attending the service. But many of the Saints and friends were present in memory of one who had endeared herself to them during the years she was a neighbor to them.

Brother and Sister Griffiths were married at Sandwich, Illinois, by Apostle T. W. Smith April 19, 1881. Sister Griffiths united with the church two years previous at Boston, Massachusetts. She began teaching school at the age of seventeen and was boarding with an aunt where she had the opportunity of reading the church literature, resulting in her going to Boston to meet with the church where she received the evidence of the work leading to her baptism.

Sister Griffiths was naturally gifted to work among the young people. For three years after her marriage to Brother Griffiths she accompanied him in his missionary work, taking advantage of the opportunities to assist in building up the work which had become her first thought.

In 1884 Brother and Sister Griffiths moved to Kirtland, Ohio, where they made their home until 1907, when they moved to Columbus, Ohio. The Kirtland Branch was very small in that early day and the workers few, but this did not dampen the ardor of Sister Griffiths. Family cares increased, but still she found time to assist in the various departments of church work, making her efforts so effectual that her influence went beyond the bounds of her own church work, resulting in her selection as superintendent of the Lake

County Sunday School Association, an interdenominational organization, which position she resigned upon their moving to Columbus.

To be a missionary's wife back in the eighties meant the possession of great faith. Allowances were very small in those days. Elders' expense was not plentiful so that the husband was frequently absent from home for long periods of time, thus throwing the duties of the father upon the already burdened mother.

Sister Griffiths was the mother of eight children, three of whom were born while Brother Griffiths was in distant lands. The firstborn, Gomer, jr., and one daughter died in infancy. In December, 1894, the dreaded disease of scarlet fever entered their home and during that month of January following, the three boys, David W., Frank K., and William Henry were taken. This was a severe trial, but faith in God prevailed.

Twenty-two years ago I first became acquainted with Sister Griffiths while at a district conference and Sunday school convention at Kirtland. She presided over the convention. Sainly encouragement was given to us who were young in the work, and from them on through the years that have followed help has been extended, pointing us to the path of duty, so that to-day a great number of young men and women in the church are saying, "She was a mother to me." We sympathize with the bereft companion and daughters. We feel that their loss is also our loss. But we feel sure if Sister Griffiths were privileged to speak to us from the other shore she would call our attention to the plan of redemption which will make it possible to join our sister and the host of the righteous in the paradise of God.

J. A. BECKER.

Independence

Basketball Games

INDEPENDENCE, MISSOURI, December 22.—The basketball season for the L. D. S. Athletic Association is in full swing. Games are being played regularly and practice continues in earnest. The game between the Independence L. D. S. team and the Southeast Presbyterian team of the Kansas City S. S. League resulted in a score of 27 to 22 in favor of the Presbyterian team. The next K. C. S. S. League game will be on January 3, when the Independence boys will meet the Kansas City L. D. S. team. Basketball games at the Stone Church gymnasium on December 22 will be: IXL and Second Independence; S. S. R. and Y. K. T.

Programs Broadcasted

Radio programs for Sunday, December 23, were: 11 a. m., Christmas program by Stone Church Sunday school; 7.30 p. m., musical program and Christmas sermon by Walter W. Smith.

Christmas Programs

Sunday, December 23, will be a "Christmas" time all around, as will be seen by the line-up of programs to be presented.

Stone Church.—The whole day will be devoted to Christmas programs, and all departments will be represented. The Sunday morning 11 o'clock service will give way for a mixed program from the junior and primary departments. Sunday afternoon the beginners will occupy in the Dining Hall. A pageant of five scenes, woven about the music of the Messiah will be presented on Sunday evening by the older juniors, intermediates, and seniors. This has been arranged by Sister Harold C. Burgess.

On Christmas Eve the junior department of the Inde-

pendence Dramatic Club will present a Book of Mormon pageant, "The new star." This was written by Sister Madge Craig Siegfried and deals with the first Christmas in the "land shadowed with wings."

South Side.—The choir will give a mixed musical program at 8 o'clock Sunday evening and the Sunday school will occupy the Christmas Eve. The program of Christmas Eve is to be a mixed program and one of the principal numbers will be a play about a Civil War Christmas, which was written by Sister Heman Davies.

Walnut Park.—The various departments of the Sunday school will celebrate Christmas in their own rooms. Then in the evening the choir and orchestra will render the cantata, "The coming of the King." The pageant, "Balancing the Christmas ledger," will be presented on Christmas Eve.

Liberty Street.—The primaries and beginners will take part in a mixed program at 11 o'clock, Sunday morning, and the other departments of the Sunday school will be included in the cantata, "A rose of Bethlehem," on Sunday evening.

Englewood.—"The world's Redeemer" is the name of the Christmas cantata which the Englewood choir will give Sunday evening in connection with the children's program.

Spring Branch.—This Sunday school will celebrate with a mixed program on Christmas Eve in a real, old-fashioned way.

East Independence.—A mixed program by the children on Sunday evening is being prepared by this church.

Christmas and the Quorum of Twelve

J. Arthur Gillen has just returned from a series of meetings in Omaha and will spend Christmas in Independence with home folks.

E. J. Gleazer has just moved to Zion and will be busy finding himself at home in a new place.

Clyde F. Ellis will spend his Christmas on the ocean, having sailed from San Francisco, California, for Tahiti on Friday, December 21. He is accompanied to that region by two new missionaries, Brother and Sister R. J. Farthing.

Roy Budd and D. T. Williams will have to content themselves writing letters to visit with home folks Christmas. They are both in their new fields in California.

John W. Rushton and T. W. Williams are also in California, but being in Los Angeles and at home they can share Christmas with loved ones.

John F. Garver will be at home in Lamoni.

Paul M. Hanson and J. F. Curtis will probably spend Christmas in London, England, about where F. Henry Edwards would enjoy being. As it is the three men are five thousand miles apart and Brother Edwards as far from home as the other two men.

Liberty Street Election

A business meeting of the four groups which attend the Liberty Street Church was held on Thursday evening, December 20. J. M. Baker was nominated for pastor. The following officers were elected for church services: Charles Eaton, chorister; Lewis Resch, custodian of the church building; and Alfred Evans, member of library board. Officers for the Sunday school were: Lewis Resch, superintendent; John Zion, assistant superintendent; Victor Gunsolley, chorister; Velma Resch, pianist; Edna Resch, secretary; Marcella Schenck, superintendent of primary department; Hazel Dexter, assistant; Myrtle Stripling, pianist; Mrs. Knoepker, chorister; W. Ballinger, treasurer; Sister W. Ballinger, member of library board. Sister W. Ballinger was also elected superintendent of Department of Women.

Index to Volume 70 of The Saints' Herald

EDITORIAL

- Acknowledgment, 902.
 Admission to young, 578.
 Advise what to read, Ministers should, 409.
 Agriculture, Training for a career in, 793.
 Age for baptism? What, 721.
 Americans are not morons, 195.
 Among Perth's Mormons, 1214.
 Anniversary, An, 601.
 Appointments, General church, 975.
 Appointments of the Twelve by First Presidency, 1045.
 Archaeological committee, Report of, 147.
 Aristocracy of brains, An, 52.
 Attendance at the convention, 579.
 Attention, Mr. Brisbane, 817.
 Audience of 500,000, An, 266.
 Australian mission, The, 290.
 Australia, Reunion grounds purchased in, 644.
 Awake, Saints, awake, 97.
 Band and orchestra, Our, 553.
 Baptism? What age for, 721.
 Beautiful Graceland, 841.
 Behavior and misbehavior, 1069.
 Best in life is not lost, The, 723.
 Better homes, 745.
 Bible appreciation, 625.
 Bible in modern English, 1046.
 Bible in public schools, The, 435.
 Bible school, Week-day, 601.
 Bible, The, 7.
 Blue pencil notes, 96, 120, 144, 168, 240, 264, 288, 312, 336, 360, 384, 408, 432, 480, 504, 552, 576, 600, 624, 998, 1044, 1092, 1120.
 Book of Mormon, Interesting facts about, 337.
 Books on stewardship, 868.
 Books through the Herald Office, Buy your, 364.
 Book week, Religious, 195.
 Boys leave the farm, Why, 98.
 Brains, Aristocracy of, 52.
 Branch presidents, Live or moribund, 169.
 Brisbane, Attention, Mr., 817.
 Britain's third workless winter, 410.
 Build ever better, 908.
 Burton, Frank W., The passing of, 98.
 Buy your books through the Herald Office, 364.
 Cameron, Stewardships installed at, 651.
 Cameron, Stewards invested at, 649.
 Campaign for much needed community center, Independence, 433.
 Campus, a sign of hope, The, 530.
 Canada, The united church of, 650.
 Cancer, Cures for, 675.
 Caution against impostors, 171.
 Changes in radio programs, 1070.
 Child labor in the United States, 267.
 Children, Physical development of, 48.
 Children, The feeding of, 196.
 Child welfare, 98.
 Christianity is doing, What, 266.
 Christianity outside the church, 1021.
 Christian Scientists do not oppose Sheppard-Towner act, 364.
 Christian spirit at conference, The, 1022.
 Christmas offering, 172.
 Christmas offering, The, 339.
 Church attendance, No real substitute for, 50.
 Church colleges, 216.
 Church, Graceland College and the, 505.
 Church literature, Read, 313.
 Church members, social workers, and religion, 697.
 Church must help those in need, The, 266.
 Cigaret smoking increasing, 216.
 Class in religious education, The, 7.
 Class of 1898, The, 530.
 Classes at the convention, The morning, 556.
 Cockerton, John M., member of high council, passed to reward, 483.
 College courses, Senior, 675.
 College day, 865.
 College work, Faith and, 267.
 Commandments, The two, 2.
 Comments on life, 648.
 Commission on Negro migration, 1070.
 Community center, Independence campaign for much needed, 433.
 Conference and preconference program, 553.
 Conference Daily, The, 794.
 Conference, Eastern mission ministerial, 601.
 Conference in brief, Doings of the, 974.
 Conference reports, Additions to, 1047.
 Conference, The Christian spirit at, 1022.
 Confidence begets confidence, 146.
 Conservation work, 1069.
 Contributions for relief work, 1.
 Convention addresses, 649.
 Convention, Attendance at the, 579.
 Convention, General officers at, 578.
 Convention, Program of young people's, 481.
 Convention, Regarding rates for the, 481.
 Convention, The morning classes at the, 556.
 Convention, The young people's, 602.
 Convention, Young people's, 458.
 Crime, Prevention of, 770.
 Cures that cure, 1045.
 Departments, The status in the, 434.
 Dependable people, 267.
 Detroit district conference, A visit to the, 1141.
 Divorce laws, Diverse, 74.
 Divorce problem, 363.
 Divorce, Right marriage is best cure for, 412.
 Do education and religion mix, 724.
 Eastern mission ministerial conference, 601.
 Economic aspect of prohibition, An, 410.
 Editorial changes, 902.
 Education, Borrowing from public, 675.
 Education is practical peace work, 314.
 Education week, 997.
 Ellis ordained, Clyde F., 927.
 Essentiality of loyalty in the development of Zion, The, 25.
 Everybody is a scientist, 904.
 Faith, 529.
 Faith and college work, 267.
 Faith? Shall we have, 25.
 Family altar, 865.
 Farm survey and stewardship, 171.
 Farm, Why boys leave the, 98.
 Far West stewardships, 361.
 Father and mother, 482.
 Feeding of children, The, 196.
 Financial situation, Our, 121.
 First-class man, The, 818.
 Formula for good, A, 997.
 Forget to come back, May, 532.
 Forum discontinued, The, 75.
 Free thought, 193.
 Friends wanted, 314.
 From the log of the Four Ninety, 720, 744, 792, 816, 819, 843, 866, 879, 904, 927.
 Fundamentals of prosperity, 885.
 Gambling, The right or wrong of, 216.
 General Conference arrangements, 879.
 General Conference program, 880.
 Golden rule in business, The, 75.
 Golden rule Sunday, 1047.
 Good will, Language a bar to, 460.
 Good words from a Methodist, 721.
 Gospel, The social principles of the, 577.
 Graceland a senior college, 603.
 Graceland college, 602.
 Graceland college and the church, 505.
 Graceland, Grateful to, 409.
 Graceland home-coming, 481, 529.
 Graceland souvenir number, 602.
 Graduates of Graceland College, 577.
 Grave of Pharaoh, The, 242.
 Habit of thinking, 903.
 High council meetings, 123.
 Holden, A tribute to the Saints of, 218.
 Home building, 1047.
 Home-coming program, Graceland, 361.
 Honor, 772.
 Hospital Day, National, 409.
 How divide the surplus, 698.
 How long shall we wander, 627.
 "How readest thou," 722.
 How shall we help, 217.
 Ideal of progress is Christian, The, 146.
 Idle hour, The, 699.
 Important changes in departmental administration, 1214.
 Impostors, Caution against, 171.
 Indian, The passing of a great, 243.
 Injunction, The right to strike and, 435.
 Isolation, 771.
 Is religion an opiate, 842.
 I work, do you, 865.
 Jackson County a great county, 124.
 Jerusalem, 626.
 Journal of History for April, 1923, 457.
 Journal, The Priesthood, 457.
 Just getting along, 818.
 Klan contributions, 73.
 Labor Sunday, 650.
 Lamoni meetings, Program of the, 361.
 Land, On the purchase of, 795.
 Language a bar to good will, 460.
 Lessons of the withered fig tree, 793.
 Letters of protest, Two, 242.
 Liquor traffic, The waste of the, 339.
 Liquor used, Less, 315.
 Live and serve, Learn to, 506.
 Live or moribund branch presidents, 169.
 Love of contest, 1143.
 Loyalty in the development of Zion, The essentiality of, 25.
 McDowell, F. M., Come to the young people's convention, 192; Observance of May 6 in interests of young people, 337; Regarding rates for the convention, 481.
 Management and the social ideal, 722.
 Marriage is best cure for divorce, Right, 412.
 Martyr for world brotherhood, A, 746.
 Maya glyphs, 219.
 Members, Nonresident, 433.
 Men ordained to responsible positions, Two young, 529.
 Men, War ages, 506.
 Methodist foreign missions suffer, 194.
 Methodist, Good words from a, 721.
 Ministers should advise what to read, 409.
 Missionaries return from islands, 644.
 Missionary service, Volunteers for, 578.
 Missionary Sunday, April 8, 290.
 Missionary task, The, 626.
 Missouri chamber of commerce, 315.
 Moore, E. D., Our annual tithing reports, 98.
 Moral restraint, Revolt against, 74.
 Morons, Among Perth's, 1214.
 Morons, Americans are not, 195.
 Mothers' Day, 434.
 Musical appreciation, 673.
 Music, Articles on, 724.
 Nemo's noddings, 648, 767, 904, 928, 1000, 1024.
 New year, The, 6.
 New Year's resolutions, 1213.
 Nonresident members, 433.
 Nurses give entertainment, 995.
 Oblations and the sacrament, 1069.
 Observance of the Sabbath Day, 49.
 Officers at convention, General, 578.
 On procedure in calls and ordinations, 48.
 Opiate? Is religion an, 842.
 Opportunity knocks, 674.
 Orchestra, Our band and, 553.
 Ordained to responsible positions, Two young men, 529.
 Order in the church, 123.
 Ordinations, On procedure in calls and, 48.
 Oregon, All must attend public schools in, 172.
 Orientals, The work among the, 387.
 Pageants, Church, 241.
 Palmyra, New York, Plates found near, 505.
 Passing of a great Indian, The, 243.
 Passing of a President, The, 746.
 Pasteur the greatest Frenchman, 219.
 Pastoral work, More on the need of, 411.
 Pastors and district presidents, 195.
 Pastors needed, 147.
 Periodicals, Isolated Saints need church, 337.
 Pharaoh, The grave of, 242.
 Philosophy of life, 290.
 Physical development of children, 48.
 Placement bureau needed, 794.
 Plates found near Palmyra, New York, 505.
 Poor, Care of the, 553.
 Positions, Two young men ordained to responsible, 529.
 Prayer, The sacredness of, 1022.
 Prayers, Unanswered, 145.
 Preach good reading, 338.
 Preconference program, 380.
 President's proclamation, The, 748.
 President, The passing of a, 746.
 Prevention of crime, 770.
 Price changes of a century, 196.
 Priesthood Journal, The, 457.
 Principles of the gospel, The social significance of the, 877.
 Prison reform, 842.
 Problems of the churches, 772.
 Procedure in calls and ordinations, On, 48.
 Proclamation, The President's, 748.
 Profit sharing ancient, 291.
 Program of the Lamoni meetings, 361.
 Prohibition, 843.
 Prohibition, An economic aspect of, 410.
 Prohibition does cut offenses, 698.
 Prohibition lessens crime, 171.
 Prohibition question, The, 124.
 Prohibition, The way to enforce, 314.
 Prophets and teachers set the pace, 75.
 Prospectus, A bright, 1143.
 Protest, Two letters of, 242.
 Public school in Oregon, All must attend, 172.
 Pueblo Indians, The, 219.
 Pulpit man, A strong, 289.
 Purchase of land, On the, 795.
 Quorum of twelve, The new, 313.
 Radio possibilities, 145.
 Rates for the convention, Regarding, 481.
 Read, Ministers should advise what to, 409.
 Recreation, Summer, 626.
 Reflections, 97.
 Relief work, Contributions for, 1.
 Religion and social control, 745.
 Religious book week, 195.
 Religious education, 50, 579.
 Religious education class, Next, 193.
 Religious education, The class in, 7.
 Religious population of America, 172.
 Report of archaeological committee, 147.
 Restoration, The great, 506.
 Retrenchment, Committee on, 530.
 Revolt against moral restraint, 74.
 River Moroni, The, 1094.
 Roman Catholic Imperialism, 122.
 Sabbath Day, Observance of the, 49.
 Sacrament when only one officer is present, Serving the, 313.
 Sanitarium gift day, 1094.
 Scandinavian Saints, An appeal to the, 410.

- Schools, The Bible in public, 435.
 Self-made man, The, 820.
 Serve, Learn to live and, 506.
 Service to man, His, 265.
 Shall we have faith, 25.
 Sheehy, Death of Francis M., 998.
 Sheppard-Towner Act, Christian Scientists do not oppose, 364.
 Sixty-ninth General Conference opens, 625.
 Small branch, The, 97.
 Smith, Elbert A., The small branch, 97; Roman Catholic imperialism, 122; Order in the church, 123; Work while the day lasts, 241; Fundamentals of prosperity, 385; What is it all about, 459, 483, 507, 531, 554; Blue pencil notes, 96, 120, 144, 168, 240, 264, 288, 312, 336, 360, 384, 408, 432, 480, 504, 552, 576, 600, 624, 998, 1044, 1092, 1120; Admonition to the young, 578; From the log of the Four Ninety, 720, 744, 792, 816, 819, 843, 866, 879, 904, 927; What shall we do to save the church, 1094, 1118; A visit to the Detroit district conference, 1141.
 Smith, Frederick M., Shall we have faith, 25; The essentiality of loyalty in the development of Zion, 25; Klan contributions, 73; Awake, Saints, awake, 97; Reflections, 97; Our financial situation, 121; High council meetings, 123; Report of archaeological committee, 147; Pastors needed, 147; Live or moribund branch presidents, 169; Thoughts on official responsibility, 192; Next religious education class, 193; How shall we help, 217; Two letters of protest, 242; Far West stewardships, 361; Care of the poor, 553; Appointments of Twelve by First Presidency, 1045.
 Smith, John, Passes to his reward, 482.
 Social conditions in our religious development, The place of, 901.
 Social control, Religion and, 745.
 Social ideal, Management and the, 722.
 Social principles of the gospel, The, 577.
 Social remedy, A, 30.
 Social significance of the principles of the gospel, The, 877.
 Social unrest, 795.
 Social workers, and religion, Church members, 697.
 Sorry are you? How, 338.
 Souvenir leavers, 770.
 Spiritual gifts, Our purpose served by the, 815.
 Statistical work broadened, 601.
 Stewards all, 1021.
 Stewardship, Books on, 868.
 Stewardship, Farm survey and, 171.
 Stewardships, Far West, 361.
 Stewardships, Faith in, 649.
 Stewardships installed at Cameron, 651.
 Stewards invested at Cameron, 649.
 Strike and injunction, The right to, 485.
 Substitute for church attendance, No real, 50.
 Surplus? How divide the, 698.
 Teachers set the pace, Prophets and, 75.
 Teachers, The need for trained, 627.
 Thanksgiving Day, 1117.
 "They say," 789.
 Thoughts on official responsibility, 192.
 Thrift, 625.
 Thrift in America, 219.
 Time limit on speeches? A, 901.
 Tithing reports, Our annual, 98.
 Tithing, The thrifty man pays, 457.
 To save a nation, 841.
 To fear is cowardly, 769.
 Tracts, New, 7.
 Training for a career in agriculture, 793.
 Transportation, 699.
 Tribute to the Saints of Holden, A, 218.
 Twelve by the First Presidency, Appointments of the, 1045.
 Two commandments, The, 2.
 Two out of five in the church, 1023.
 Unanswered prayers, 145.
 Unity, 673.
 Unshrinking faith, An, 73.
 Volunteers for missionary service, 578.
 Wanted: a chance to learn, 218.
 War ages men, 506.
 Week-day Bible school, 601.
 Wets helped prohibition, How the, 291.
 What can be done when we will, 363.
 What did the Lord say to do first, 1093.
 What is it all about, 459, 483, 507, 531, 554.
 What shall we do to save the church, 1094, 1118.
 When all else fails, 902.
 Why men differ, 794.
 Why study, 170.
 Winter, Britain's third workless, 410.
 Withered fig tree, Lesson of the, 793.
 Work while the day lasts, 241.
 Young people's convention, 458.
 Young people's convention, The, 602.
 Young people's convention, Come to the, 192.
 Young people's convention, Program of, 481.
 Young people's day, 387.
 Young people, Observance of May 6 in interests of, 337.
 Zion and the child, 901.
 Zion, The essentiality of loyalty in the development of, 25.
- ### ORIGINAL ARTICLES
- Agriculture a business, 805.
 Allen, Arthur, Jealousy and envy, 299.
 Am I my brother's keeper, 881.
 Anderson, Audentia, When the mists have cleared away, 848; In-stitute chorus renders oratorio, 957.
 Baker, A. M., The city of God, 270.
 Beethoven, Ludwig van, 849.
 Bible, Does geological science conflict with the, 60.
 Basic philosophy of life, The, 797.
 Blackmar, Doctor Frank W., Suggestions to religious social workers, 700; Justifiable individualism, 821.
 Books and the ministry, Good, 34.
 Budgets, Our, 58.
 Building in Palestine, Our, 81.
 Burgess, S. A., The universal search for truth, 178; The Sabbath—when, 320; As Christ loved the church, 340; Spiritual development and free will, 392; The menace of narcotics, 588; Ideal cities, 631; Trained men and their relation to the modern social problems, 905; Indians object to use of tobacco, 1147.
 Burton, P. R., Two years among the Omahas, 1080.
 Can we believe in the Bible miracles, 201.
 Carmichael, A., Care of the poor, 561.
 Carmichael, A. Max, The departments, 413; Consideration in determining what the church should do to develop religion in its children, 628; The very little tots, 751.
 Chase, A. M., Our budgets, 58.
 Children, Considerations in determining what the church should do to develop religion in its, 628.
 Children? Parents, what of your, 461.
 Children pay tithing, 777.
 Christianity, Fundamentals of, 844.
 Church, As Christ loved the, 340.
 Church courts, Our, 1122.
 Church periodicals, Our, 131.
 Church, The educational problem of the, 653.
 City of God, The, 270.
 Clearer vision, A, 108.
 Clifford, Cornelius, Preparedness, 249.
 Composer, A great English, 775.
 Composers, Great Russian, 729.
 Cooper, F. M., Stone church at Plano, Illinois, 389.
 Cooper, R. T., Our church courts, 1122.
 Deam, W. H., Does geological science conflict with the Bible, 60.
 Departments, The, 413.
 Development and free will, Spiritual, 392.
 Distinctive doctrines of the Saints, 773.
 Drama and religious education, The, 244.
 Dryden, Charlotte, Home decorations, 321.
 Educational problem of the church, The, 653.
 Equality, 222.
 Etzenhouser, M. A., A successful experiment to secure better homes, 749; Fundamentals of Christianity, 844.
 Evangelism, 103.
 Evans, E. K., Priesthood, 536.
 Executive and the man, The, 801.
 Farthing, R. J., Reading—how and what, 533.
 Far West Stake, Stewardships in, 365.
 Forms one to five, 422.
 Fundamentals of Christianity, 844.
 Geological science conflict with the Bible? Does, 60.
 Gilbert, J. W., The functions of the storehouse, 294.
 Glory of God is intelligence, The, 731.
 "God," 84.
 God's love for the individual, 297.
 God's protection withheld, 752.
 Going on unto perfection, 173.
 Good books and the ministry, 34.
 Gospel, Social principles of the, 632.
 Goullee, William T., How the organist can help, 131; The oratorio "Saint Paul," by Mendelssohn, 908.
 Gounod, a musical master, 705.
 Hall, Ralph S., Parents, what of your children, 461.
 Handel, George Frederick, 802.
 Hanson, Paul M., God's love for the individual, 297.
 Haydn, Joseph, 828.
 Hield, Charles R., Can we believe in the Bible miracles, 201; What is there in religion, 439.
 Holloway, L. G., The glory of God is intelligence, 731.
 Home decorations, 321.
 Homes, Successful experiment to secure better, 749.
 Hopkins, R. V., The word of God standeth sure, 510.
 Houghton, James R., Gounod a musical master, 705; Great Russian composers, 729; The new awakening, 753; A great English composer, 775; George Frederick Handel, 802; Joseph Haydn, 828; Ludwig van Beethoven, 849; Felix Mendelssohn Bartholdy, 884.
 How the organist can help, 131.
 Hunt, C. J., Mailable printed matter from 1800 to 1845, 9.
 Ideal cities, 631.
 Immortality, 436.
 Indians object to use of tobacco, 1147.
 Indians? What is our duty to the, 907.
 Individualism, Justifiable, 821.
 Irwin, C. E., Stewardship, 657; Agriculture a business, 805.
 Jealousy and envy, 299.
 Jones, Aura Fike, What is our duty to the Indians, 907.
 Jones, J. H. N., "God," 84.
 Justifiable individualism, 821.
 Kelley, T. C., A parting tribute, 1101.
 Kirkendall, F. M., Putting it over, 754.
 Koehler, J. August, The latter-day work, 80; Winning men to Christ, 317; Stewardships in Far West Stake, 365; Social organization, 1215.
 Latter-day work, The, 80.
 Local men, awake, 220.
 McDowell, F. M., Social principles of the gospel, 632.
 McGuire, B. R., God's protection withheld, 752; Children pay tithing, 777.
 Mailable printed matter from 1800 to 1845, 9.
 Menace of narcotics, The, 588.
 Mendelssohn Bartholdy, Felix, 884.
 Mendelssohn, The oratorio "Saint Paul" by, 908.
 Michaelangelo, 1077.
 Mileposts in the life of Christ, 1025.
 Mind of Christ, The, 125.
 Miracles? Can we believe in the Bible, 201.
 Mission field as a vocation, The, 8.
 Musical master, Gounod a, 705.
 Narcotics, The menace of, 588.
 New awakening, The, 753.
 Omahas, Two years among the, 1080.
 Oratorio "Saint Paul" by Mendelssohn, The, 908.
 Organist can help, How the, 131.
 Organization, Social, 1215.
 Our aims are one, 725.
 Palestine, Climatic conditions of, 342.
 Palestine, Our building in, 31.
 Parents, what of your children, 461.
 Parsons, A. H., A clearer vision, 108; Climatic condition of Palestine, 342.
 Parting tribute, A, 1101.
 Passman, Harry, Our building in Palestine, 31.
 Pastors, The very great need for, 76.
 Patterson, Elmer K., Our church periodicals, 131.
 Patterson, William, Evangelism, 103.
 Peculiar people, A, 53.
 Perfection, Let us go on to, 344.
 Periodicals, Our church, 131.
 Phillips, A. B., Distinctive doctrines of the Saints, 773; Why we believe in divine revelation today, 799.
 Plano, Illinois, Stone church at, 389.
 Poor, Care of the, 561.
 Preparedness, 249.
 Priesthood, 536.
 Printed matter from 1800 to 1845, Mailable, 9.
 Putting it over, 754.
 Pycock, James, Going on unto perfection, 173.
 Rannie, Edward, Good books and the ministry, 34; Equality, 222.
 Reading—how and what, 533.
 Religion at all? Why, 1049.
 Religion in its children, Consideration in determining what the church should do to develop, 628.
 Religion, Meaning and value of, 585.
 Religion? What is there in, 439.
 Revelation to-day, Why we believe in divine, 799.
 Russian composers, Great, 729.
 Sabbath—when? The, 320.
 Salyards, R. S., The basic philosophy of life, 797.
 Smith, Elbert A., The very great need for pastors, 76; Zion, the pure in heart, 100; Local men, awake, 220; When will spiritual gifts cease, 268; The unchangeability of God, 292; Immortality, 436; The executive and the man, 801; Mileposts in the life of Christ, 1025; Why religion at all, 1049.
 Smith, Frederick A., A peculiar people, 53.
 Smith, Frederick M., Social ideals of the church, 148; Stewardship, 197; The educational problem of the church, 653; Our Zionite ideals, 676; Our aims are one, 725; Vocation versus avocation, 846; Michaelangelo, 1077; What must we do to save Zion, 1096.
 Social ideals of the church, 148.
 Social organization, 1215.
 Social principles of the gospel, 632.
 Social problems, Trained men and their relation to the modern, 905.
 Social workers, Suggestions to religious, 700.
 Spiritual development and free will, 392.
 Spiritual gifts cease? When will, 268.
 Spirit giveth life, The, 151.
 Stead, J. D., Let us go on to perfection, 344.
 Stewardship, 657.
 Stewardships, 197.
 Stewardships in Far West Stake, 365.
 Stone church at Plano, Illinois, 389.
 Storehouse, The functions of the, 294.
 Successful experiment to secure better homes, 749.
 Suggestions to religious social workers, 700.
 Survey, An interesting, 706.

- Tobacco, Indians object to use of, 1147.
- Trained men and their relation to the modern social problems, 905.
- Unchangeability of God, The, 292.
- Unity found in prayer service, 962.
- Universal search for truth, The, 178.
- Value of religion, Meaning and, 585.
- Very little tots, The, 751.
- Vision, A clearer, 108.
- Vocation, The mission field as a, 8.
- Vocation versus avocation, 846.
- What must we do to save Zion, 1096.
- When the mists have cleared away, 848.
- Why we believe in divine revelation to-day, 799.
- Wight, C. E., Meaning and value of religion, 585; Am I my brother's keeper, 881.
- Williams, T. W., The mission field as a vocation, 8; The mind of Christ, 125; The drama and religious education, 244.
- Winning men to Christ, 317.
- Wisdom of the world, The, 485.
- Word of God standeth sure, The, 510.
- Yates, James E., Forms one to five, 422; The wisdom of the world, 485.
- Yates, W. F., The Spirit giveth life, 151.
- Zion, Our, 766.
- Zion, the pure in heart, 100.
- Zion? What must we do to save, 1096.
- ### OF GENERAL INTEREST
- Advertising convention, International, 778.
- Advertising, Suggestions for the church, 778.
- Aid to children in their own homes, Public, 686.
- Air mail, 516.
- Air swallows, 761.
- America and the world liquor problem, 444.
- America, Education in, 540.
- American railway nearly one hundred years old, 514.
- America, Civilization in ancient, 301.
- America predominantly Christian, 492.
- Ancient palace duplicated, 910.
- Anti-Mormon party revived, 1035.
- Anti-saloon league war, 779.
- Apology, The value of an, 737.
- Archaeological reservoir, East Saint Louis, An, 541.
- Archaeology, The Bible and, 514.
- Art circles, Confusion in, 1083.
- Aspects of factory management, Some practical, 467.
- Automobiles make us lazy, 852.
- Bases of success, Spiritual, 490.
- Beggars, Honesty among, 663.
- Bible and archaeology, The, 514.
- Bible furnished good copy, Kansas editor says, 640.
- Bible land, Conditions in, 468.
- Bible leads in sale of books, 707.
- Bible movement now engages world's attention, Back-to-the-592.
- Bible, On the glory of the, 13.
- Bible study, The importance and value of proper, 467.
- Blind girl recognizes colors, 664.
- Bok Peace Prize, The, 758.
- Bootleg sermons, 831.
- Boynood of Christ, The, 277.
- Brain food, 808.
- British rapped for prohibition opposition, 735.
- Burbank active at seventy-four, 710.
- Camps, Military training, 687.
- Canadian women, Great, 444.
- Carmichael, Albert, Our economic program, 590.
- Carmichael, A. Max, Department of Sunday school, 564.
- Cause of modern paganism, A, 62.
- Charity, Eight degrees of, 515.
- Chemistry, The future of, 1082.
- Chickasaw nation, The, 133.
- Child labor in the United States, 445.
- Child labor laws, Protest repeal of, 780.
- Children in their own homes, Public aid to, 686.
- Children safeguarded, Health of working, 735.
- Children's welfare, Progressive laws for, 687.
- China? What of, 348.
- Christ, An iconoclast turns to, 514.
- Christian, America predominantly, 492.
- Christianity, Health work is practical, 425.
- Christianity, The need of, 491.
- Church becomes community center, 778.
- Church buildings, Smaller, 663.
- Churches," "I believe in, 468.
- Churches progress? Why do not the, 349.
- Churches? What is wrong with the, 302.
- Church offices, Women in, 468.
- Church schools are opposed, Why, 425.
- Church, The village as seen from the, 491.
- City, A model, 687.
- Clubs and homes lose to movies, 757.
- Coal should cease, Profiteering in, 758.
- Coast to coast in one day, From, 709.
- College work, Concerning, 373.
- Commission of interracial cooperation, The, 708.
- Conditions in Bible lands, 468.
- Cooperation, Practical, 373.
- Copyrighted books, Slides made from cuts in, 635.
- Cost of living increases, 781.
- County library, The, 707.
- Crime of war, The, 636.
- Crime, Penalties for, 639.
- Crime, Right education versus, 349.
- Crime wave, No, 62.
- Crisis, Facing the, 277.
- Dedicate new Mormon Temple, 1108.
- Degrees of charity, Eight, 515.
- Demand that the Government use your money to find a substitute for war, 373.
- Dope, Putting a stop to, 757.
- Do you believe this, 911.
- Drug habit, New view of, 1034.
- Drugs, Excessive use of, 374.
- Earning power and education, 683.
- Eats concrete, 831.
- Economic program, Our, 590.
- Education and national defense, 640.
- Education, Conserve the marriage institution through, 661.
- Education, Earning power and, 683.
- Education for youth, Physical, 491.
- Education in America, 540.
- Education in central Europe, 516.
- Education, The story in religious, 540.
- Education versus crime, Right, 349.
- Eight-hour day most efficient, 395.
- Electrical science progresses, 684.
- Emotions traceable to glands? Are, 637.
- Employment and infant mortality, Mothers', 350.
- Encouraging financial outlook, 87.
- England, The temperance movement in, 302.
- Epitaph, A noted, 255.
- Europe, Education in central, 516.
- Examination of infants needed, Physical, 303.
- Facing the crisis, 277.
- Factory management, Some practical aspects of, 467.
- Fact versus fiction, 466.
- Faith the real cure, 276.
- Farmer's income largest of all, College educated, 568.
- Faultfinding, 113.
- Fight on prohibition, The, 61.
- Financial outlook, Encouraging, 87.
- First school in Kansas City, The, 255.
- Flag, The vengeance of the, 112.
- Food, Introducing a new, 707.
- Fosdick, Doctor Harry E., on divinity of Jesus, 542.
- France signs naval peace plan, 759.
- Gary, Indiana, Infant mortality in, 492.
- Gilbert, A. R., T. W. Williams and Department of Recreation and Expression, 590.
- God's financial plan, 625.
- Graceland, New industry at, 492.
- Greatest, Our, 664.
- Harding, President, on education, 255.
- Harnessing the Jordan, 372.
- Healing, Methods of, 87.
- Helium airship, Launch, 886.
- Health of working children safeguarded, 735.
- Health work is practical Christianity, 425.
- Hudson sewer, On the banks of the, 761.
- Iconoclast turns to Christ, An, 514.
- Ideals of liberal and conservative thinkers, 224.
- Illiterates of the United States, 373.
- Immigration and our population, 684.
- Immigration race, The, 852.
- Income would satisfy you? What, 734.
- Individualism, 133.
- Industrial outlook progresses, 302.
- Ineptitude, A study in, 323.
- Infant care, Maternity and, 756.
- Infant mortality in Gary, Indiana, 492.
- Infant mortality, Mothers' employment and, 350.
- Interferes with religious narrowness, 911.
- International advertising convention, 778.
- International relations of the United States, The, 516.
- Interracial cooperation, The commission of, 708.
- Introducing a new food, 707.
- Iodine purifies water, 852.
- Jesus, Doctor Harry E. Fosdick on divinity of, 542.
- Jewish homeland is bound to come, A, 372.
- Jews restoring wealth of Palestine, 1107.
- Jordan, Harnessing the, 372.
- Juvenile court movement, Bibliography on, 1083.
- Kansas editor says Bible furnished good copy, 640.
- Knowledge, Our limited, 86.
- Labor in the United States, Child, 445.
- Law, Historic periods of our, 424.
- Laws for children's welfare, Progressive, 687.
- Less drink, less poverty, 830.
- Less law and more religion, 761.
- Leviathan becomes American, The, 708.
- Library, The county, 707.
- Lies are detected, How, 733.
- Lincoln used simple language, 205.
- Liquor problem, America and the world, 444.
- Longer life, or more useful, 61.
- Lynching has decreased, Why, 760.
- McGuire, Benjamin R., Encouraging financial outlook, 87.
- Making a Saint, 709.
- Management, Some practical aspects of factory, 467.
- Manitoba abandons prohibition, 759.
- Marriage institution through education, Conserve the, 661.
- Maternity and infant care, 756.
- Maya civilization, 62.
- Medals, Award Roosevelt, 758.
- Methodist stewardship, 350.
- Methodists in Rome, 806.
- Methods of healing, 87.
- Mexican prohibition, 684.
- Mexico, New party rises in, 886.
- Military training camps, 687.
- Milk as a builder, 61.
- Missouri association, The, 394.
- Mob law, 685.
- Model city, A, 687.
- "Moderation" is not moderating, 134.
- Mormon temple, Dedicate new, 1108.
- Movie-made reputation, A, 808.
- Movie-mad girls, Care for, 911.
- Movies, Clubs and homes lose to, 757.
- Movies in education, 1034.
- Movies, The public and the, 781.
- Moving school, The, 808.
- Mummy discovered in Argentine, 782.
- Music renews the hope of human derelicts, 639.
- Mystery ship, The United States, 781.
- Near East, 303.
- Negro exodus from South, 910.
- Negro health work, 394.
- New Year's contract with myself, My, 14.
- Nine? Where are the, 324.
- Oil supply of the world, The, 781.
- Old clothes pay rent, 808.
- One hundred years old, American railway nearly, 514.
- On the glory of the Bible, 13.
- Oriental view of womanhood, 733.
- Paganism, A cause of modern, 62.
- Palestine, Jews restoring wealth of, 1107.
- Palestine, More about, 685.
- Palestine, Zionism and changes in, 348.
- Peace, An appeal for, 779.
- Periods of our law, Historic, 424.
- Picking cotton by machine, 806.
- Pistol traffic, Control, 737.
- Plain questions plainly answered, 182.
- Plea for young people, A, 592.
- Poison liquor, 782.
- Practical cooperation, 373.
- Presidents on prohibition, Twelve, 686.
- President's tour, The, 687.
- Prices again rising, 393.
- Prize fighting in disrepute, 709.
- Proclamation, A, 664.
- Professional slaughters, 733.
- Profiteering, 112.
- Profiteering in coal should cease, 758.
- Prohibition, Manitoba abandons, 759.
- Prohibition opposition, British rapped for, 735.
- Prohibition, The fight on, 61.
- Prohibition, Three years of, 351.
- Prohibition, Twelve presidents on, 686.
- Property first? Is, 515.
- Prophets, A new dynasty of, 490.
- Protest repeal of child labor laws, 780.
- Psychology is not, What, 683.
- Public and the movies, The, 781.
- Publicity, Some real, 156.
- Pulpit stories, Two books of, 468.
- Putting a stop to dope, 757.
- Racial differences, 760.
- Recreation and Expression, Department of, 590.
- Reformer indicted, A, 758.
- Religion, Meaning and value of, 564.
- Religion, Science and, 62, 662.
- Religious force of youth to-day, The, 637.
- Rome and the Sabbath, 253.
- Roosevelt medals, Award, 758.
- Rumor and confidence, 393.
- Rum running may be stopped, 886.
- Saint Louis an archaeological reservoir, East, 541.
- Salvation Army college, The, 806.
- Schools are opposed, Why church, 425.
- Schools undemocratic? Are, 1034.
- Science and faith, 662.
- Science and religion, 62, 662.
- Science and the Bible, 663.
- Science of charity, The, 1034.
- Science progresses, Electrical, 684.
- Sermon, The menace of the, 638.
- Silent railroad, A, 782.
- Sing Sing population decreases, 737.
- Slides made from cuts in copyrighted books, 635.
- Social interests, The unity of, 735.
- Social remedy, A, 37.
- Spirit pictures a fake? Are, 635.
- Spiritual basis of success, 490.
- Statistics of the Utah Church, 445.
- Stewardship campaigns, 255.
- Stewardship, Methodist, 350.
- Stewardships in Baptist Church South, 1108.
- Stories, Two books of pulpit, 468.
- Story in religious education, The, 540.
- Success, Spiritual basis of, 490.
- Sunday school, Department of, 564.
- Taxes be less? Will, 757.
- Teaches school at eighty-two, 664.
- Temperance movement in England, The, 302.
- Thinkers, 736.
- "This King business," 911.
- To simplify laws, 631.
- Twelve-hour day, Ending the, 760.
- Twelve-hour day uneconomic and wrong, 541.

Twentieth amendment advocated, 807.
Typhoid victims sue city, 886.

United States and world affairs, 638.
United States, Child labor in the, 445.
United States, The international relations of the, 516.
Unity of social interests, The, 785.
Utah Church, Statistics of the, 445.

Value of an apology, The, 737.
Value of proper Bible study, The importance and, 467.
Vengeance of the flag, The, 112.
Village as seen from the church, The, 491.
Villa passes into history, 760.
Vocabulary, Increasing one's, 807.

War, The crime of, 636.
Waste, 87.
Wealth, The distribution of, 636.
What's in a name, 759.
Whistling at crossings, 807.
Wight, C. E., Meaning and value of religion, 564.
Williams, T. W., and A. R. Gilbert, Department of Recreation and Expression, 590.
Winter, A cold, 780.
Womanhood, Oriental view of, 733.
Woman suffrage, 492.
Women in church offices, 468.
Women preachers, 779.
World's attention, Back-to-the-Bible movement now engages, 592.

Young people, A plea for, 592.
Youth, Physical education for, 491.
Youth-to-day, The religious force of, 637.

Zionism and changes in Palestine, 348.
Zionist movement, The, 1083.

PASTORAL

Branch report, A model, 155.
Carmichael, A. Max, Financial system of local departments, 10; How to change forms of organization in local departmental work, 36; Home study workers, 755.
Child life, Prayer in, 12.
City church and the pastor, Problems of the, 462.
Curtis, J. F., Doing missionary work, 110.

Department of Women finances, 755.
Departmental work, How to change forms of organization in local, 36.
Departments, Financial systems of local, 10.
District president, Good questions by a, 154.
Doing missionary work, 110.

Financial systems of local departments, 10.

How can I become a successful pastor, 180.
How do we progress religiously, 85.
How to change forms of organization in local departmental work, 36.

Local Religio, 11.

Methods in officiating, 681.
Miller, C. Ed., How can I become a successful pastor, 180; The successful pastor, 443, 489.
Missionary work, Doing, 110.
Model branch report, A, 155.
Moore, Edward D., How do we progress religiously, 85; Religious education in the family, 111; One-preacher branches, 181.

Officiating, Methods in, 681.
One-preacher branches, 181.
Ordinations, On procedure in calls and, 36.

Pastoral problems, 486.
Pastor? How can I become a successful, 180.
Pastor, Problems of the city church and the, 462.
Pastor, The successful, 443, 489.
Prayer in child life, 12.
Problems of the city church and the pastor, 462.

Procedure in calls and ordinations, On, 36.
Progress religiously? How do we, 85.

Questions by a district president, Good, 154.

Religio, Local, 11.
Religious education in the family, 111.

Tanner, J. A., Problems of the city church and the pastor, 462.

Williams, Thomas S., 486.

HYMNS AND POEMS

Alone, 408.
Behind the mist, 275.
Christian life, The, 276.
Curtis, J. T., My mother's prayer, 442.
Darnell, E. P., Zion builders, 640.
Easter joy, 275.
Help me, dear Lord, 1048.
Hubricht, R. E., Alone, 408.
Hughes, Hattie, Easter joy, 275.
Inch worm, The, 408.
Kearney, Eleanor Waldorf, When Jesus comes, 276.
Kirtland Temple, 915.

Loveliest, Our, 443.
Mother's prayer, My, 442.
Our perfect day, 909.
Pearson, Charlotte, Our perfect day, 909.
Persevere, 275.
Resurrection, 275.

Self-questioning, 355.
Sessions, Gertrude, Resurrection, 275.
Smith, Elbert A., The inch worm, 408.
Trowbridge, R. B., Behind the mist, 275.
When Jesus comes, 276.
Yates, James E., Our loveliest, 443.
Zion builders, 640.

THE SEMINAR

Books on political economy, List of suggested, 63.
Burgess, Alice M., The hand, 40.
Hand, The, 40.
Political economy, List of suggested books on, 63.

EDUCATIONAL

Agriculture, Problems of, 820.
Cheeseman, Emma Irene, Education for the home, 1174.
Child growth, development, and behavior, 1148.
Education for the home, 1174.
Establishing a home, 1074.
Etzenhouser, Merrill A., Establishing a home, 1074.
Etzenhouser, Mrs. Ida, Founding a family, 1127.
Finding time for the temporal and eternal things of life, 1105.
Founding a family, 1127.
Harrington, Doctor G. Leonard, Child growth, development, and behavior, 1148.
Home building, 1053, 1074, 1105, 1127, 1148, 1174, 1219.
Parenthood, The meaning of, 1053.
Smith, Mabel K., Finding time for the temporal and eternal things of life, 1105.
Smith, Walter W., The meaning of parenthood, 1053.

WHAT WE BELIEVE

De grosse wiederherstellung, 517.
Faith, 543.
Glaube, 542.
Restoration, The great, 519

HEALTH DEPARTMENT

Cancer, What everyone should know about, 396, 426, 446, 469.
Precancerous conditions, 395.

DEPARTMENTAL

Carmichael, A. Max, The home study workers, 755.
Christmas offering "100 per cent schools," 1023.
Christmas presents, 1146.
Department of Women finances, 755.
Keir, James F., Christmas presents, 1146.
McGuire, Benjamin R., Oblations at sacramental services, 1073; Speculation, 1096; Support of the missionaries, 1130; What shall we tithe, 1145.
Oblations at sacramental services, 1073.
Speculation, 1096.
Support of the missionaries, 1130.
What shall we tithe, 1145.

BOOK REVIEWS

Caine, Sir Hall, The woman of Knockaloe, 1071.
Jacks, Doctor L. P., Religious perplexities, 1071.
Religious perplexities, 1071.
Woman of Knockaloe, The, 1071.

LETTERS AND NEWS

Accident, Missionary and wife hurt in, 945.
Activities for young women, 136.
Adams colony in Palestine, The, 352.
Advance, Trying to, 376.
Advertising, Another means for, 813.
Advocate of stewardships, An, 186.
Akron, Industrial department at, 913.
Alabama district reunion, 711, 738.
Alabama, Great numbers hear gospel in, 914.
Alaska, From far-off, 67.
Alberta, 282.
Almond, F. B., Two missionary children die on same day, 354.
Alliance Branch entertains Canton Saints, 875.
Anamosa, Iowa, 18.
Anniversary services held at Windsor, Ontario, 1225.
Another idea for your reunion, 738.
Appeal from Indian mission, An, 596.
Apostles sail for Europe, 1162.
Apostle tells of work in islands, 1158.
Appointed pastors needed, 206.
Appreciates sermon, 114.
Appreciates the HERALD and meetings in Zion, 19.
Arkansas City, Kansas, From, 475.
Arkansas meetings increase membership, 944.
Artland Branch, 381.
Atherton, Missouri, Successful meetings in, 859.
Atkinson, R. G., Regarding Mothers' Day, 497.
Auckland, Work in, 787.
Australia, An appreciation from, 449.
Australia, In, 667.
Australian items, 715.
Australia, News from, 140.
Australia, Publicity gains in, 890.
Australia, Reunion grounds purchased in, 644.
Auto practical? Is the missionary, 328.

Bailey, J. W. A., in Marshall, Missouri, 406.
Baldwin, Alice Helena, Llanelly, South Wales, 230.
Baldwin, Richard, News from England, 858.
Baldwin, Sister Richard, Wales, 400.
Baptisms result of Oriole work, 945.
Baptisms, Services result in, 1223.
Barmore, Alma C., Victoria district conference held, 1085.
Battle Creek, Michigan, 355.
Battleford, Saskatchewan, 669.
Battle Lake depleted, Membership at, 1068.
Bazaar proceeds go to the Christmas offering, 1222.
Beamsley, E. U., David Pycock at Lowbanks, Ontario, 379.
Beardstown, Church remodeled at, 894.
Bell to be installed in church, 1036.
Bellaire, Illinois, 22.
Bell, Hattie K., Central Chicago Branch, 115, 333, 429, 645.
Beloit, Series of meetings to be held in, 1224.
Berkeley fire, Saints suffer loss in, 918.
Bevan, F. C., Ottumwa, Iowa, 358.
Big brother writes again, 861.
Bigger and better reunion, The, 868.
Bisbee, Arizona, 22, 117, 380, 496, 573.
Bisbee Branch, Douglas Saints visit, 1221.
Bisbee news, 858.
Bisbee, Young people's day in, 213.
Bishop Becker tells of the life of Sister Griffiths, 1227.
Bishop, Encouraging letters to the Presiding, 186, 209, 278.
Bishopric happy, 18.
Blackmar, Doctor, pleased with Mr. Hoxie's visit, 668.
Blackmore, John, Working and preparing for services, 210; College professor fairly represents our church, 398.
Bon, Norway, 376.
Booker, Frances C., The Saints' camp at Gautier, 834.
Booker, N. L., Through the South, 402.
Book, Master binder makes memorial, 548.
Book of Mormon manuscript made, Photo-facsimile-reproduction of, 1087.
Boomer Branch Saints widely scattered, 1039.
Bootman-Fry debate closes, 893.
Bootman, W. P., Missionary helps branch to see the way, 89.
Born in 1829, 497.
Boston, Massachusetts, 212.
Box, Annie E., New York and Philadelphia District, 283.
Bozarth, Delphine, A vision concerning the evils of the times, 67.
Brackenbury, Mr. and Mrs. Elvin, Home saved from fire, 891.
Bradford, Mrs. John, Dallas, Texas, 188.
Bradner, Ohio, Sunday school picnic, 712.
Branch of four families carries on work, 1065.
Branch wanted, New, 307.
Branch welcomes visit of patriarch, 1223.
Branch? What do the papers say of your, 280.
Brass, The plates of, 616.
Breaks fire by friction record, 894.
Breaks two world records, Independence boy, 20.
Brockton organized for winter activities, 915.
Broken wrist minor trifle, 522.
Bronson, Eli, Western Montana reunion, 526; Another idea for your reunion, 738.
Brotherly love, 353.
Brush Creek reunion, 889.
Brush Creek reunion closes, 871.
Brush Creek reunion opens, 853.
Budd, R. S., Southwestern Kansas District organized, 141; Working for the young people's convention, 278.
Bullard, Richard, Must we learn by suffering, 279; Support Zion, not secret order, 378.
Bulman, Laura E., Warner, Alberta, 333.
Burch, F. M., Isolated but true to the church, 19.
Burch, Sadie, Giving will redeem Zion, 138.

- Bureau of information established at Salt Lake City, 915.
- Burgess, Alice M., Dramatic activities in Zion, 330.
- Burgess on vacation, 786.
- Burgess, Robert E., Meetings in Holden Stake, 261.
- Burgess, S. A., Burgess on vacation, 786; Burgess attends Race Track reunion, 891.
- Burlington, Special meetings at, 327.
- Burr, Charles H., Veteran convalescent, 234.
- Burton, Emma B., Sister Burton writes of her son and his passing, 328; Sister Burton urges subjects for prayer meetings, 400.
- Burton, Frank W., Passing of, 116.
- Burton, P. R., Observance on Indian work, 306; An appeal from Indian mission, 596.
- Bushnell in Kansas City hospital, 646.
- Butterworth, C. A., in ill health, 573.
- By what rule do we work, 227.
- Caldwell, D. S., Reunion of Kentucky and Tennessee, District, 809.
- Cameron, John F. Sheehy to, 20.
- Cameron, Missouri, 381, 499.
- Camp, J. H., Los Angeles, California, 711; Los Angeles Branch news items, 783; Visitors praise Los Angeles camp, 835.
- Campbell is made president, 641.
- Canada, Cold affects missionary work in, 66.
- Carmichael, Superintendent, studying at Columbia, 1158.
- Carson Branch loses a much loved member, 1220.
- Case, Hubert, Walthill, Nebraska, 400; Many Indians ready for baptism, 449; Great interest among the Indians, 894.
- Cayman Island mission grows, 912.
- Central Chicago Branch, 115, 333, 429, 645.
- Central Chicago gives operetta, 891.
- Central Illinois District, 235.
- Central Michigan conference held, 918.
- Central Michigan, Two-day meeting in, 812.
- Central Oklahoma reunion, Thirty baptized at, 871.
- Chandler, William H., Unity at Warrington, 117; Warrington, England, 403.
- Chappell, Addie Belle, Activities for young women, 136.
- Chappell, Mrs. Belle, 70.
- Chase, A. M., From Fremont District, 380.
- Chatham Branch organization celebrated, Anniversary of, 1088.
- Chatham Saints, Temple Builders entertain older, 1037.
- Cheboygan, One-day meeting at, 914.
- Chelline, H. A., News from Eastern Maine, 716.
- Chicago Branch, First, 330.
- Chicago Saints give New England dinner, 920.
- Children die on same day, Two missionary, 354.
- Chinese Branch organized at Honolulu, 1017.
- Christensen, A. H., Letter from Indian mission, 326; About Indian books, 402.
- Christensen, Blanche, Holden stake conference, 330.
- Christmas among Oklahoma Indians, 65.
- Christmas entertainment, Money raised for, 1159.
- Christmas offering, Bazaar proceeds go to, 1222.
- Christmas fund, Societies and clubs work to swell, 1222.
- Christmas offering, Goal set for, 1065.
- Christmas offering on February 3, \$52,962.59, The 1922, 137.
- Christmas offering to date, \$48,165.53, 117.
- Church building, New, 619.
- Church, College professor fairly represents our, 398.
- Church membership, Decrease in, 157.
- Church papers are appreciated, 859.
- Church school returns, Head of, 1133.
- Church, Some needs of the, 520.
- Church views told in college, 786.
- Clark, Laura B., Northern Wisconsin District, 525; Northern Wisconsin reunion, 689.
- Cleanliness in the church, 374.
- Clear Lake Branch observes annual custom, 1224.
- Cleveland has home-coming, 1013.
- Cleveland prepares for rally, 941.
- Cleveland, Series of meetings held at, 1156.
- Clifford, Elder, arouses great interest, 473.
- Clifton, Frank, Toronto, Ontario, 838.
- Clinton district reunion, 870.
- Clitherall Branch visits Almora Saints, 945.
- Cochran, Edith, Programs features at Saint Joseph, 1160.
- Cold affects missionary work in Canada, 66.
- Cold Corners church dedicated, 946.
- College faculty, Many changes in, 521.
- College professor fairly represents our church, 398.
- Colorado Springs pastor, New, 1155.
- Colorado Springs reunion opens, 834.
- Colorado Springs reunion over, 887.
- Columbus, Ohio, From, 284.
- Coming of Christ, 209.
- Community chorus organized at Holden, 874.
- Conference news, 925, 949, 973, 1001.
- Congregational singing, Some thoughts on, 228.
- Conyers, Mrs. J. H., Appreciates the HERALD and meetings in Zion, 19.
- Contests, Instructions by the young women's bureau regarding, 135.
- Contest, Sunday school has attendance, 1112.
- Convention, News of home-coming and young people's, 557.
- Convention, News of young people's, 580, 604.
- Convention, Working for the young people's, 278.
- Convention, Young people's, 329, 500.
- Cook, M. H., Progress in Oregon, 236.
- Cooper, J. L., Northeastern Illinois, 284.
- Council Bluffs and vicinity, 69, 164, 284, 452, 524, 620, 693, 764.
- Council Bluffs has home-coming day, 1132.
- Council Bluffs, New interest shown at, 916.
- Council Bluffs reunion, 809.
- Cox, Mrs. John, Northern Wisconsin district reunion, 738.
- Crabb, Charles C., A district reunion, 379; Spokane district reunion, 497.
- Crabb, J. C., Expounding of Acts 2: 23, 66.
- Cramer, Hortense Sellon, Culture and refinement, 303.
- Creston has fourth annual home-coming, 1223.
- Culture and refinement, 303.
- Cummins, George, Publicity work in Salt Lake City, 404.
- Curtis, J. F., Apostles sail for Europe, 1162.
- Dallas, Texas, 70, 188.
- Daniel, G. Scott, Cameron, Missouri, 499.
- D'Arcy, Otis L., Annual conference of Southern Saskatchewan District, 740.
- Davis, E. R., Bisbee, Arizona, 117, 213, 380, 496, 573; Davis family cross country in Ford, 894.
- Davis family cross country in Ford, 894.
- Davis, James W., in New South Wales, From, 331.
- Davis, J. Arthur, Eastern Oklahoma, 236.
- Davis, Margaret, Des Moines district reunion, 833.
- Dawson, W. H., Northern California, reunion opens, 739; Overflow meetings at Irvington, 762.
- Day, George W., Minnesota District, 213.
- Debate and new opening, A, 17.
- Debate closes, Bootman-Fry, 893.
- Debate, Recreation and Expression Department holds, 1017.
- Debate, Women enter into friendly, 1112.
- Decrease in church membership, 157.
- Deer Park, Reunion at, 785.
- Degree conferred, Honorary, 667.
- Dennis Port Branch progressing nicely, 1156.
- Denver appreciates apostle's visit, 874.
- Denver, Colorado, 116.
- Denver publishes paper, 784.
- Department of Women raises funds for church improvements, 1038.
- Department of Women represented at celebration, 1068.
- Deselm Branch, Manteno Saints visit, 1132.
- Desires prayers of Saints, 281.
- Des Moines, An inspiring conference at, 378.
- Des Moines, Distinguished speakers visit, 1112.
- Des Moines district reunion, 833.
- Detroit and Eastern Michigan, 854.
- Detroit District holds quarterly young people's convention, 1037.
- Detroit, General church officers visit in, 1132.
- Detroit, Joint priesthood meeting held in, 1224.
- Detroit, Sermons and lectures at, 618.
- Detroit Saints, General officers visit, 1159.
- Directory, Church properly represented in, 1036.
- Distinguished speakers visit Des Moines, 1112.
- District reunion, A, 379.
- Dittmore, Mrs. Wiley, Troy has good meeting place, 890.
- Dollar a week, Three widows each give a, 374.
- Doty, B. H., New song by, 281.
- Douglas Saints visit Bisbee Branch, 1221.
- Dover Saints hold monthly socials, 1084.
- Dramatic activities in Zion, 330.
- Draperies, Walls and, 88.
- Dream about tithing, A, 17.
- Dryden, Charlotte, Walls and draperies, 88.
- Dry Fork Branch reports progress, 693.
- Duluth Branch officers, Changes made in, 1089.
- Duluth, Minnesota, 310.
- Duluth, Tent meetings at, 784.
- Duluth, Welfare association organized at, 1132.
- Dunn, Eustace, An appreciation from Isle of Pines, 307.
- Durkey, Mrs. John, Heard radio program in Wyoming, 65.
- Du Rose, Mrs. Muriel R., Flint, Michigan, 116.
- Dutton, J. O., Southern Wisconsin District, 140; Dedication of the Madison, Wisconsin, church, 281.
- Eagle City, Reunion at, 809.
- Early efforts of Saints recalled, 1133.
- Eastern Colorado, 785, 853.
- Eastern Maine, News from, 716.
- Eastern Maine district conference over, 1223.
- Eastern Michigan District, 692.
- Eastern Montana district conference, 786.
- Eastern Oklahoma, 236, 869.
- East Jordan, Michigan, Two-day meeting, 739.
- East Saint Louis plans publicity day, 1016.
- Ebeling, F. J., Looking forward to the Kirtland reunion, 711.
- Echoes from Zion, 116, 186, 308, 496, 618, 712, 763, 1062.
- Education, In re the subject of, 398.
- Edwards, F. Henry, Southwestern Kansas District organized, 141.
- Radio in the church, 163; Sons of ministers succeed, 227; The need of shepherds, 256; Work of the statistical department, 616.
- Effort being made to purchase new church, 1110.
- Elder visits branch which he helped to start, 1086.
- "Elijah" to be presented in Kansas City, 307.
- Ellis, Clyde F., Apostle tells of work in islands, 1188.
- Encouraging financial reports, 162.
- Encouraging letters to the Presiding Bishop, 186, 209, 278.
- England, News from, 858.
- Engle, N. C., Work progresses in Florida, 548.
- England, Financial conditions affect church in, 159.
- English mission, From the, 232.
- English Saints, Reunion enjoyed by, 1110.
- Ennis, Mrs. Mary A., Desires prayers of Saints, 281.
- Enthusiasm, 354.
- Enyart, Mrs. J. R., Bisbee, Arizona, 22.
- Erie Beach reunion, 762.
- Eros, Louisiana, Children's Day at, 717.
- Europe, Apostles sail for, 1162.
- Evansville progresses, New branch at, 895.
- Evils of the times, A vision concerning the, 67.
- Exhortation, A testimony and, 162.
- Expounding of Acts 2: 23, 66.
- Expresses faith in progress of gospel, 1068.
- Faith greatly strengthened through study and prayer, A, 187.
- Fargo reunion, News of the, 666.
- Farm, Keep in touch with the women on the, 278.
- Farmington Branch, Saints widely scattered at, 945.
- Farmington Saints to renew services, 1065.
- Far West from Independence, A trip to, 473.
- Far West Stake, 691.
- Far West Stake, Missionary work in the, 857.
- Far West stake reunion, 835, 854.
- Father and son banquet, 1135.
- Father, A tribute to a, 375.
- Fayette, Priesthood conference meets at, 943.
- Ferguson, Mrs. Mary A., True service and family altar needed, 19.
- Fifty years in the church, 137.
- Fighting adversity successfully, 161.
- Financial conditions affect church in England, 159.
- Financial outlook, Improved, 138.
- Financial reports, Encouraging, 162.
- Financial situation, Our, 259.
- Fire hero, Alfred Needham, 764.
- Fire-side visits arouse interest in special meetings, 1065.
- First Chicago, 859.
- First Chicago Branch, 548.
- First Chicago Branch, Home-coming and rally day at, 740.
- First Chicago launching Christmas drive, 1042.
- First Chicago needs more room, 1155.
- Flanders, R. O., Kansas university young people, 545.
- Flat Rock Branch smallest in district, 943.
- Fleeharty, Mrs. Clara, Orchardville, Illinois, 741; Brush Creek reunion, 889.
- Flint, B. C., Southern Wisconsin District, 889.
- Flint, Michigan, 116.
- Flint, Michigan, Young people's meetings at, 428, 496.
- Flint, Special meetings held near, 913.
- Flint, Young people active in, 859.
- Flint, Young people's convention at, 669.
- Florida, Work progresses in, 548.
- Floyd, Mary J., The Adams colony in Palestine, 352; Sister Floyd writes from Jerusalem, 597.
- "Follow me," 16.
- Foo, Prescott A., Using school method in Honolulu, 139.
- Fort Madison, Boys' band started at, 1037.
- Forscutt, Mark H., Two thoughtful letters, 427.
- Freeman, Mrs. C. B., A testimony of blessings through HERALD, 159; Saints help support Union Sunday School, 1064.
- Fremont District, From, 380.
- Frick, Clara M., What think ye, 90.
- Friends of Graeland will build, 712.
- Frugality pays, 186.
- Fuller, George, Children's Day at Eros, Louisiana, 717.
- Gamet, Levi, Reunion at Inman, Nebraska, 666.
- Garrett, W. H., Passing of Frank W. Burton, 116.
- Gautier, The Saints' camp at, 834.
- General Conference, Suggestion for, 693.
- German branch now in Poland, 228.
- German Saints thankful for donations, 893.
- Germany, 376.
- Germany, Missionary returns from, 1063.
- Germany reaches Switzerland, Missionary to, 139.
- Gibbs, John R., The passing of, 280.

- Gillen, James A., Letter from Apostle Gillen to Sister M. Walker, 572.
- Gillin, Mary E., Kewanee visitor at Hermosa Beach, 893; Sister expresses sentiments of conference, 1111.
- Giving will redeem Zion, 138.
- Glasgow Branch membership grows, 946.
- Gloucester, England, A word from, 449.
- Godfrey, Bluebell, 453.
- Gordon, Mrs. Leafy M., Alliance Branch entertains Canton Saints, 875.
- Gospel, An appreciation of the, 279.
- Gospel in its fullness causes joy, The, 161.
- Gospel, Preach the, 358.
- Gould, Hallie M., The new church at Walnut Park, 713.
- Goullee, William T., Some thoughts on congregational singing, 228; "Elijah" to be presented in Kansas City, 307.
- Graceland College opens, 897.
- Graceland College, Self-help at, 497.
- Graceland confers honorary degrees, 572.
- Graceland commencement, 522.
- Graceland faculty appointments complete, 916.
- Graceland home-coming, 522.
- Graceland ranks high, 354.
- Graceland now senior college, 862.
- Graceland will build, Friends of, 712.
- Graham, Lena J., Summer activities at Lamoni close, 873.
- Grand Cayman Island, Missionary success on, 597.
- Grand Island, Sunday school organized at, 943.
- Granga, Mrs. T. S., Hold all-day service, 762.
- Grass Lake, Michigan, 70.
- Green, John R., M. D., The Independence Sanitarium deserves your support, 210.
- Green, Willard, Grass Lake, Michigan, 70.
- Grice, J. R., Eastern Michigan District, 692.
- Grice, William M., Will explain law of tithing more, 67.
- Griffiths, Gomer T., 15.
- Griffiths, Bishop Becker tells of life of Sister, 1226.
- Griffiths, Gomer T., urges missionary work for all, 377.
- Group meetings held in small branch, 1062.
- Halb, Jacob G., Missionary to Germany reaches Switzerland, 139.
- Halfway, Michigan, Meetings at, 787.
- Halloween party enjoyed by Saints, 1133.
- Hamburg Branch, Riverton Saints join, 1225.
- Hand, H. H., Pottawattamie district banquet, 573.
- Hansen, George A., An advocate of stewardships, 186.
- Hansen, J. A., Great meetings in Pottawattamie District, 859.
- Hanson, Paul M., The right to object—when and where, 256.
- Harder, Lucile, Young people active in Flint, 859.
- Harding, Mrs. E. M., Born in 1829, 497.
- Harmonica discovers musical talent, 668.
- Harms, Bernice O., Sunday school picnic at Bradner, Ohio, 712.
- Harp, Elder John, passes, 404.
- Harp, Mrs. John, Southwestern Texas reunion, 888.
- Harrington, G. Leonard, M. D., The Independence Sanitarium deserves your support, 210.
- Harvard, Winning laurels at, 449.
- Hartley, William B., News from Philadelphia, 474.
- Hartshorn, Mrs. C. B., The purpose of various organizations in Zion, 401.
- Hartshorn, Mrs. H. A., Artland Branch, 381.
- Hatch, Frank E., Haverhill, Massachusetts, 496.
- Haverhill Branch, President visits, 1014.
- Haverhill, Massachusetts, 496.
- Hawaii, 232.
- Hawaii, Success in, 619.
- Hawaiian mission, 327.
- Hedrick, F. G., Appreciates sermon, 114; Northeastern Kansas, 832.
- HERALD and meetings in Zion, Appreciates, 19.
- Hermosa Beach, Kewanee visitor at, 893.
- Hermosa, Tent city at, 832.
- Herrndon, Dora P., Ridgeway, Missouri, 785.
- Hibbard, Indiana, Meetings held at, 1016.
- Hield, Charles R., Minneapolis, Minnesota, 164.
- Hill, Bert, Is the missionary auto practical, 328.
- Himmier, Mrs. I. W., A debate and new opening, 17.
- Hinds, Peter M., Waterloo, Iowa, 858.
- Hockaday, J. R., Trying to advance, 376.
- Hold all-day service, 762.
- Holden, Community chorus organized at, 874.
- Holden stake conference, 330.
- Holden Stake issues bulletin, 872.
- Holden Stake items, 475, 716, 789, 811, 896, 920, 944, 1017, 1040, 1066, 1113, 1133.
- Holden Stake, Meetings in, 267.
- Holland, Good interest in, 230.
- Holland, Missionaries welcome to, 164.
- Holland, News from, 547.
- Home-coming and young people's convention, News of, 557.
- Home-coming reveals Graceland spirit, 559.
- Home-coming services have proved successful, 1224.
- Home department opens for winter, 1134.
- Honolulu, Chinese Branch organized at, 1017.
- Honolulu, Using school method in, 139.
- Horr, Ellen, Old member enjoys church paper, 1039.
- Houghton, James R., Boston, Massachusetts, 212.
- Houghton Lake, Michigan, Two-day meeting at, 740.
- House saved from fire, 891.
- Houston, Texas, 188.
- "How can we all work together," 15.
- How to progress, 233.
- Hoxie, Albert N., Harmonica discovers musical talent, 668.
- Hughes, Mrs. D. R., Successful meetings at Atherton, Missouri, 859.
- Hull, E. B., Hawaii, 232; Hawaiian mission, 327.
- Humes, Mrs. Ira W., A tribute to a father, 375.
- Hunker, E. Y., Bon, Norway, 376.
- Idaho district reunion, 869.
- Idaho, Missionary meetings held in, 920.
- Impressions of conference given, 1063.
- Improved financial outlook, 138.
- Improvement made on church building, 1158.
- Independence, 21, 46, 68, 93, 114, 142, 165, 188, 211, 237, 261, 283, 309, 331, 356, 380, 405, 429, 450, 477, 498, 524, 549, 574, 598, 620, 645, 669, 690, 715, 740, 765, 785, 811, 837, 862, 875, 896, 921, 1017, 1041, 1066, 1089, 1114, 1134, 1161.
- Independence, A trip to Far West from, 473.
- Independence boy breaks two world records, 20.
- Independence, Kansas, Sunday school at, 716.
- Indians, Great interest among the, 894.
- Indian, A word for the, 404.
- Indian books, About, 402.
- Indian civilization and ideals, 91.
- Indian mission, An appeal from, 596.
- Indian mission, Letter from, 326.
- Indian work, Observations on, 306.
- Indians, Christmas among Oklahoma, 65.
- Indians ready for baptism, Many, 449.
- Inman, Nebraska, Reunion at, 666.
- Islands, Apostle tells of work in, 1158.
- Institute and Sanitarium hold commencement, 548.
- Institute of Arts and Sciences opens, 940.
- Instructions by the young women's bureau regarding contests, 135.
- "Intensive preparation" is theme for winter, 1014.
- Inventory call, Response to, 162.
- Irvington Branch, 1864-1923, History of the, 641.
- Irvington, Overflow meeting at, 762.
- Isle of Pines, An appreciation from, 307.
- Isle of Pines, Department of Women in the, 618.
- Isolated but true to the church, 19.
- Jenny, Maria, Letters from Switzerland, 139.
- Jerusalem, Advantages of owning a building in, 643.
- Jerusalem, A sad condition in, 448.
- Jerusalem, Bishop Zimmermann visits, 428.
- Jerusalem, From, 355.
- Jerusalem, Palestine, 329.
- Jerusalem, Sister Floyd writes from, 597.
- Joint priesthood meeting held in Detroit, 1224.
- Joliet, All-day service near, 913.
- Jones, Aura Fike, Suggestions for better reunion, 542.
- Jones, C. E., Dramatic work in Seattle, 308; Seattle, Washington, 476.
- Jones, E. B., Youngstown-Sharon District, 165.
- Jones, E. Lloyd, Two-day meeting in Central Michigan, 812.
- Jones, J. H. N., New mission house in New Zealand, 305; Work in Auckland, 787.
- Jones, Thomas, From Wales to America, 159.
- Kansas City, "Elijah" to be presented in, 307.
- Kansas City Stake news, 92, 115, 259, 356, 451, 574, 593, 645, 812, 918, 1013, 1066, 1161.
- Kansas City Stake, Progress reported in, 1219.
- Kansas City to have special meetings, 872.
- Kansas successful, Missionary meeting in, 943.
- Kansas university young people, 545.
- Karlstrom, A. V., Missionaries return from islands, 644.
- Keir, James F., Bishopric happy, 18.
- Kendall, Mrs. Belle, Sperry, Oklahoma, 523, 838, 858.
- Kentucky and Tennessee District, Reunion of, 809.
- Kewanee district conference over, 1111.
- Kewanee has good reunion, 853.
- Kewanee news, 687.
- Kewanee young people attend Graceland, 1015.
- Kimber, Alta, Minnesota and North Dakota Districts, 690.
- Kippe, Alexander, German Saints thankful for donations, 893.
- Kirtland glimpses, 89, 142, 189, 284.
- Kirtland reunion, Looking forward to the, 711.
- Kirtland Temple, Many visitors to, 117.
- Kirtland Temple meetings, 573.
- Kirtland Temple, Work in the, 642.
- Kirtland Zion builders, 523.
- Klotter, Maria, A message from Switzerland, 282.
- Knisley, Alvin, Traveling in Wyoming, 262; 357.
- Koehler, H. Arthur, Another view on the Palestine situation, 545; London reunion at Springbank, 809.
- Kuykendall, G. R., Response to inventory call, 162; Meetings at Halfway, Michigan, 787.
- Ladies' aid renovates church building, 1156.
- Lambert, Robert, An appreciation from Australia, 449.
- Lambert, J. R., has comforting experience, 688.
- Lamoni close, Summer activities at, 873.
- Lamoni, Excellent reunion at, 810.
- Lamoni reunion, 785.
- Lamoni, Severe storm visits, 788.
- Lamoni Stake items, 22, 499, 919, 1040, 1086, 1113, 1159.
- Lamoni to have new railway station, 873.
- Lamont, Stewart, Erie Beach reunion, 762.
- Land of ten thousand lakes, The, 860.
- Large attendance at Council Bluffs business meeting, 1222.
- Layton, Mrs. Ida A., Nauvoo, Illinois, 22, 526.
- Leaper, Mrs. F., Anamosa, Iowa, 18.
- Learn by suffering? Must we, 279.
- Lectures begun, Series of, 1155.
- Lectures on Mormonism, 1110.
- Lecturing for prohibition, 20.
- Lees Summit, Missouri, getting ready for work, 399.
- Letter from Wales, A, 16.
- Letters by M. H. Forscutt, Two thoughtful, 427.
- Letters to visitors at young people's convention, 764.
- Let us find our place, 235.
- Levy, Leon B., From Graceland, 355.
- Lincoln Branch "listens in," 1224.
- Lincoln, George S., San Francisco, California, 230, 406, 526.
- Lincoln, Nebraska, 283.
- Lincoln Saints will miss coworker, 1158.
- Little Sioux, 693.
- Little Sioux and Gallands Grove, 787, 832.
- Llanely holds special meetings, 667.
- Llanely, South Wales, 230.
- Lloyd, Anna M., Educational, 874.
- Logan, Mrs. Helen, Sunday school at Independence, Kansas, 716.
- London reunion at Springbank, 809.
- Los Angeles Branch news items, 783.
- Los Angeles, California, 711.
- Los Angeles reunion, Visitors praise, 835.
- Los Angeles Saints attend conference, Many, 941.
- Los Angeles, Special meeting near, 895.
- Loss in branch membership felt, 1155.
- Louisville Branch purchases church site, 1222.
- Louisville Saints prepare to purchase new church site, 1155.
- Lowbanks, Ontario, David Pycock at, 379.
- Loyalty, Regarding the President's sermon on, 258.
- Lucasville, Good attendance at, 942.
- McConley, Apostle M. A., News from Australia, 140; C. A. Butterworth in ill health, 573.
- McConley, Mrs. M. A., The church in South Australia, 619.
- McConley's visit in Denver, 943.
- McConnaughy, James, Meetings in Ohio and Pennsylvania, 64.
- McCORD, Anna, Stewartsville, Missouri, 357.
- McDonald, C. E., An inspiring conference at Des Moines, 378; Welcome meeting held at Runnells, 1038.
- McDowell, F. M., Young people's convention, 329; Some more good news, 429; Big brother writes again, 861.
- Macgregor, Daniel, in the north-west, 548.
- Macgregor-Glendenning debate, Still more on the, 493.
- McGuire, Benjamin R., "Follow me," 16; Bishopric happy, 18; The unjust steward, 47; Let the tithing blanks help, 93; The 1922 Christmas offering on February 3, \$52,962.59, 137; Improved financial outlook, 138; The missionary spirit, 139; Encouraging financial reports, 162; Encouraging letters to the Presiding Bishop, 186, 209, 278; Our financial situation, 259.
- McKenzie, Mrs. A., We ought to take warning, 91.
- McMullen, Mrs. Emily, Ella Stevenson laid to rest, 523.
- Macon, Missouri, Beautiful pageant at, 404.
- Macon, New branch at, 68.
- Madden, James H., Soldiers of Christ, 259; Why one man stopped tobacco, 327.
- Madison, Dwight, found, 497.
- Madison, Wisconsin, church, Dedication of the, 281.
- Magargee, Mrs. Burdie, Memories of the past, 229.
- Maine reunion, Beautiful location of the, 597.
- Maloney, Edward, Progress in Manchester, England, 813.
- Manchester, England, Progress in, 813.
- Manchester, Helping poor children in, 164.

- Manteno active in Christmas work, 1221.
- Manteno Saints visit Deselm Branch, 1132.
- Mapleton, Meetings soon to be held at, 1041.
- Marshall holds union services, 941.
- Marshall, Missouri, J. W. A. Bailey in, 406.
- Marshall Saints attend stake conference, 1156.
- Marshall supports revival service, 1037.
- Martin, John F., Many visitors to Kirtland Temple, 117; West Virginia, 282; Kirtland Temple meetings, 573.
- Maxwell, Mrs. E. G., Enthusiasm, 854.
- May, J. Charles, Good interest in Grand Cayman Island, 523; Missionary success on Grand Cayman Island, 597; Great numbers hear gospel in Alabama, 914.
- May, R., Lees Summit, Missouri, getting ready for work, 398.
- Meetings at Saint Clair, Michigan, Special, 64.
- Meetings in Ohio and Pennsylvania, 64.
- Meetings not affected by weather, 693.
- Memorial book, Master binder makes, 548.
- Memorial service aboard train, 891.
- Memorial service on reunion opening, 810.
- Memories of the past, 229.
- Midland district reunion, 762.
- Midland district reunion over, 1085.
- Michigan young people send messenger and message to Zion, 18.
- Miller, C. Edward, Gomer T. Griffiths, 15; Toronto, 475; Young people's meetings at Flint, Michigan, 496.
- Milligan, N. E., Reunion at Deer Park, 785.
- Mills, E. S., Two-day meeting at Houghton Lake, Michigan, 740.
- Minear, Hattie, San Antonio, Texas, 452.
- Miniard, G. W., Alabama district reunion, 738.
- Minneapolis Branch establishes groups, 1221.
- Minneapolis, Minnesota, 164.
- Minneapolis pastor transferred to another field, 1131.
- Minnesota and North Dakota Districts, 690.
- Minnesota District, 213.
- Minton, J. F., Council Bluffs and vicinity, 764; Pottawattamie and Fremont district reunion, 735; Council Bluffs reunion, 809; Pottawattamie and Fremont district reunion closes, 834.
- Missionaries contribute to services, Visiting, 1042.
- Missionary and wife hurt in accident, 944.
- Missionary enjoys good Spirit in work, 1223.
- Missionary has encouraging outlook, 913.
- Missionary helps a branch to see the way, 89.
- Missionary holds extra services, Visiting, 1064.
- Missionary rejoices in noble work, 1222.
- Missionary reports a full month's work, 945.
- Missionary returns from islands, 644.
- Missionary sends new subscribers, A, 329.
- Missionary spirit, The, 139.
- Missionary to Germany reaches Switzerland, 139.
- Missionary's work yields big return, 619.
- Missionary work for all, Gomer T. Griffiths urges, 377.
- Missionary work in the Far West Stake, 857.
- Missouri roads, Tribute paid to, 946.
- Missouri Valley, Iowa, Temple builders in, 667.
- Mobile reunion, Large attendance at, 887.
- Modesto progresses, Department work at, 1015.
- Money raised for Christmas entertainment, 1159.
- Money raised in short time for piano, 1068.
- Montana reunion, Western, 526.
- Montana Saints in church publicity campaign, 1064.
- Moore, E. D., "How can we work together," 15.
- Moorhead Branch, Tract fund maintained by, 1062.
- Mormonism, Lectures against, 619.
- Mormon president on divorce, 715.
- Mothers' Day, Regarding, 497.
- Muceus, P., Germany, 376.
- Mulberry meetings good, Results of, 1160.
- Myers, Mrs. J. L., Pawnee, Nebraska, 403.
- Nauvoo, Illinois, 22, 526.
- Nauvoo reunion, 870.
- Nauvoo reunion closes, 887.
- Nauvoo reunion, Looking forward to the, 666.
- Needham, Alfred, fire hero, 764.
- Need of shepherds, The, 256.
- Needs of the church, Some, 520.
- New Beresford Church, England, 763.
- New England reunion, Southern, 667.
- New London Branch recently organized, 1036.
- News items, Interesting, 92.
- News, Some more good, 429.
- New South Wales, From James W. Davis in, 331.
- New York and Philadelphia District, 283.
- New York district conference, 621.
- New Zealand, New mission house in, 305.
- Niagara Falls, Educational conference at, 874.
- Niagara Falls, New York, 165.
- Niagara Falls, Ontario, 164.
- North Dakota Districts, Minnesota and, 690.
- Northeastern Illinois, 284.
- Northeastern Illinois reunion, 887.
- Northeastern Kansas, 832.
- Northern California reunion, Opens, 739; Second letter from, 739; 784.
- Northern Michigan reunion, 887.
- Northern Wisconsin district conference held, 1132.
- Northern Wisconsin reunion, 689, 738.
- North Toronto, 476.
- Northwestern Ohio holds district conference, 945.
- Oakland Sunday school receives flag, 1015.
- Ogden plans winter activities, 1013.
- Ohio and Pennsylvania, Meetings in, 64.
- Ohlert, Elmer C., Switzerland missionary expresses faith in future work, 1061.
- Oklahoma City, Oklahoma, 262.
- Old-age contest won by church member, 1065.
- Old member enjoys church paper, 1039.
- Olson, Carroll, Work opening up in, 379.
- Omaha radio program well received, 894.
- Omaha Saints active in new building, 917.
- Omaha Saints celebrate centennial, 943.
- Omaha Saints prepare for annual bazaar held in county courthouse, 1085.
- Omaha Saints, Radio party enjoys program given by, 1038.
- Omaha Saints, Special events celebrated by, 1038.
- Omaha Saints to give radio program, 862.
- Onset, Massachusetts, More news from, 738.
- Onset, President Elbert A. Smith in, 712.
- Onset reunionites escape death, 856.
- Opera house to be used for lecture, 1160.
- Orchardville, Illinois, 741.
- Optimism urged, 161.
- Order of Enoch, Stewardships and the, 473.
- Oregon, Progress in, 236.
- Organizations in Zion, The purpose of various, 401.
- Orient on social service of the church, The, 66.
- Osler, William, Alberta, 232.
- Ott, Nellie Stevens, Rockford, Illinois, 333; Rally day at Rockford, Illinois, 763.
- Ottumwa, Iowa, 358.
- Owen Sound, Ontario, 450.
- Pageant at Macon, Missouri, Beautiful, 404.
- Palestine situation, Another view on the, 545.
- Palestine, The Adams colony in, 352.
- Parks, Emery S., History of the Irvington Branch, 1864-1923, 641.
- Passman, Harry, Bishop Zimmermann visits Jerusalem, 428; A sad condition in Jerusalem, 448; Advantages of owning a building in Jerusalem, 643; Writes from Syria, 858.
- Pastors needed, 353.
- Pastors needed, Appointed, 206.
- Pawnee City, Nebraska, 403.
- Pennsylvania, Meetings in Ohio and, 64.
- Peoria Branch, Items from, 1112.
- Peoria Branch has many visitors, 1223.
- Persia, Visiting elders preach at, 916.
- Persia, Weather prevents services at, 1016.
- Peters, Margaret, Branch of four families carries on work, 1065.
- Petrolia makes plans to tract town, 1062.
- Phelps, Levi, J. W. A. Bailey in Marshall, Missouri, 406.
- Philadelphia Branch, Activities going strong at First, 1084.
- Philadelphia District, New York and, 283.
- Philadelphia, News from, 474.
- Philadelphia redecorated, Church at, 1016.
- Philosophy as a church, Our, 306.
- Pie social is decided success, 1156.
- Pinconning, Michigan, Reunion opens at, 810.
- Pinconning reunion, More news from, 834.
- Pinconning reunion closes, 871.
- Pinkerton, Mr. and Mrs., Greater socialization needed, 613.
- Pisgah Saints, Stewardships interest, 1133.
- Pitsenberger, Mrs. H. C., Topeka Saints go visiting, 354; News from Topeka, Kansas, 525, 646.
- Pitt, F. G., Work in Kirtland Temple, 642.
- Pittsburg Branch in publicity work, 1139.
- Plates of brass, The, 616.
- Pleasantview Sunday school struggles to grow, 1063.
- Pledges for frugality started, 1109.
- Poland, German branch now in, 228.
- Pontiac increases building fund, 1063.
- Poor children in Manchester, Helping, 164.
- Port Hope, One-day meeting at, 1037.
- Portland Saints remodel church, 1036.
- Postma, William, News from Holland, 547.
- Pottawattamie and Fremont district reunion, 785.
- Pottawattamie and Fremont district reunion closes, 834.
- Pottawattamie district banquet, 573.
- Pottawattamie District, Great meetings in, 859.
- Powell, J. C., A wonderful spirit, 18.
- Prayer meeting, Sister Burton urges subjects for, 400.
- Prayers of Saints, Desires, 281.
- President's sermon on loyalty, Regarding the, 258.
- Price, Blodwin, A letter from Wales, 16.
- Proceeds from play help expand library, 1039.
- Proft, J. D., Meeting in Trenton, Missouri, 688.
- Progress reported in Kansas City Stake, 1219.
- Prohibition, Lecturing for, 20.
- Prosperous season for departments anticipated, 1087.
- Providence bids farewell to faithful worker, 1157.
- Providence Branch, Vacancies filled in, 1041.
- Providence, Home-coming held at, 942.
- Publicity agent distributes tracts, 1015.
- Publicity medium, A good, 281.
- Pueblo Branch has first birthday, 912.
- Pyeock, David, at Lowbanks, Ontario, 379.
- Race Track reunion, Burgess attends, 891.
- Radio comments, 431, 453, 477, 526.
- Radio flashes, 1089, 1139, 1144, 1226.
- Radio in the church, 163.
- Radio program in Wyoming, Heard, 65.
- Radio program, Omaha Saints to give, 862.
- Railway station, Lamoni to have new, 873.
- Rally day to be held soon, 1156.
- Rannie, Edward, Ideal work under difficulties, 308; Suggestion for General Conference, 693.
- Rawlins, C. H., From far-off Alaska, 67.
- Recovers from illness, 859.
- Recreational activities desired, 861.
- Reed, Carrie N., Meetings held at Hibbard, Indiana, 1016.
- Reflections on Zion's conditions, 226.
- Regarding the President's sermon on loyalty, 258.
- Remarkable recovery of Portland brother, 895.
- Response to inventory call, 162.
- Reunion, A district, 379.
- Reunion chart, 666.
- Reunion news, 665.
- Reunion speakers, 665.
- Richards, Vera, One-day meeting at Port Hope, 1037.
- Ridgeway, Missouri, 785.
- Right to object—when and where, The, 256.
- Rivers, Helen, Oklahoma City, Oklahoma, 262.
- Riverton Saints join Hamburg Branch, 1225.
- Robertson, Myrtle, Church papers are appreciated, 859.
- Robertson, Silas C., Young people's meetings at Flint, Michigan, 428; Young people's convention at Flint, Michigan, 669; Special meetings held near Flint, 913.
- Roberts, Will, Southern New England District holds conference, 1109.
- Rockford, Illinois, 333.
- Rockford, Illinois, Rally day at, 763.
- Rockwell, Floyd, What the church needs most, 226.
- Rockwell, L. B., Still more on the Macgregor-Glendenning debate, 493.
- Rogers, Beatrice, Northeastern Illinois reunion, 887.
- Roth, Ida, Letters from Switzerland, 139.
- Rudd, J. F., Educational conference at Niagara Falls, 874.
- Runnells, Welcome meeting held at, 1038.
- Rushton, Apostle, is made pastor of Los Angeles Branch, 1157.
- Rushton, John W., Regarding the President's sermon on loyalty, 253.
- Rudd, J. F., New York district conference, 621.
- Russell, F. A., Decrease in church membership, 157.
- Russell, Margaret C., North Toronto, 476.
- Sacramento, California, 857.
- Sacramento, Special meetings held at, 1042.
- Sacrifice that workers make, The, 428.
- Saint Clair, Eighteen baptized at, 917.
- Saint Clair, Michigan, Special meetings at, 64.
- Saint Joseph, Programs featured at, 1160.
- Saint Louis, Missouri, 211, 429, 450, 499, 689.
- Saint Louis, Young people organize in, 358.
- Saint Marys, Ohio, Results at, 20.
- Saint Paul, Work opening up in, 379.
- Saints and Methodists hold joint services, 1224.
- Saints feel loss of pastor but work goes on, 1088.
- Saints help support union Sunday school, 1064.
- Saints hold district conference, 1111.
- Saint Thomas, Ontario, 642.
- Salt Lake Branch has lectures, 1039.
- Salt Lake City, Bureau of information established at, 915.
- Salt Lake City, Publicity work in, 404.
- Salyards, R. S., Far West stake reunion, 835, 854.
- San Antonio, Texas, 452.

- San Bernardino, California, 669.
 San Francisco, California, 230, 332, 406, 526.
 San Francisco entertains visitors, 946.
 San Francisco, Group meeting now held in, 1063.
 San Francisco, Successful meetings in, 452.
 Sanitarium deserves your support, The Independence, 210.
 Sanitarium hold commencement, Institute and, 548.
 Sanitarium, Visit the, 430.
 Sarnia, Ontario, Branch, 406.
 Sawley still at work, Missionary, 573.
 Saxe, John A., Successful meetings in San Francisco, 452.
 Scattered members, Our, 158.
 Schenck, Marcella, The bigger and better reunion, 863.
 Schmid, M. L., Saints at Troy, 717.
 Schofield, A., Helping poor children in Manchester, 164.
 School method in Honolulu, Using, 139.
 Schreur, Hattie, Two-day meeting at East Jordan, Michigan, 739.
 Seattle, Dramatic work in, 308.
 Seattle, Washington, 476.
 Secret orders, Support Zion, not, 378.
 Sedalia, New church building, 890.
 Seeking the scattered souls, 234.
 Sentiments of conference, Sister expresses, 1111.
 Series of five weeks' meetings closes, 1015.
 Series of meetings to be held in Beloit, 1224.
 Serig, Lewis A., 189.
 Service, Working and preparing for, 210.
 Services result in baptisms, 1223.
 Seven reasons why I am going to the young people's convention, 212.
 Severy, Sister F. A., Optimism urged, 161.
 Shaver, William A., Special meetings at Saint Clair, Michigan, 64.
 Sheehy, John F., To Cameron, 20.
 Sheehy, John F., Cameron, Missouri, 381.
 Sheen's, Isaac, daughter passes, 237.
 Shepherds, The need of, 256.
 Sherrill, Department of Women active in, 1065.
 Sherrill thriving, New branch at, 946.
 Shields dies, Wife of Patriarch, 814.
 Simcoe Branch progresses, 783.
 Simcoe, Ontario, 20, 525.
 Simcoe, Ontario, organized, 236.
 Sinclair, W. A., Southern New England reunion, 667; More news from Onset, Massachusetts, 738.
 Singing, Some thoughts on congregational, 228.
 Slater, Mary E., The gospel in its fullness causes joy, 161.
 Small branch holds regular meetings, 945.
 Smith, Alice Myrinda, Home-coming reveals Graceland spirit, 559.
 Smith, Arthur, Progress at Wigan, England, 598.
 Smith, Etta, Houston, Texas, 188.
 Smith, F. A., Our scattered members, 158; From Columbus, Ohio, 284.
 Smith, Henry C., A dream about tithing, 17.
 Smith, H. O., Appointed pastors needed, 206.
 Smith, Israel A., Bishopric happy, 18.
 Smith, President, addresses Kansas City clubs, 142.
 Smith, President Elbert A., in Onset, 712.
 Smith's, President, sympathy with local officers, 234.
 Snow, Leon, Lincoln Saints will miss coworker, 1158.
 Socialization needed, Greater, 619.
 Social service bureau, The, 47.
 Social service of the church, The Orient on, 66.
 Societies and clubs work to swell Christmas fund, 1222.
 Soldiers of Christ, The, 259.
 Song by Elder B. H. Doty, New, 281.
 Sons of ministers succeed, 227.
 Sorden, Daniel B., From the English mission, 232.
 South Australia, The church in, 618.
 South Bend, Church building renovated at, 895.
 Southeastern Illinois, 333, 711.
 Southeastern Illinois district conference enjoyed, 1221.
 Southern California reunion, Notes from, 833.
 Southern Nebraska conference, 213.
 Southern New England District holds conference, 1109.
 Southern Saskatchewan District, Annual conference of, 740.
 Southern Wisconsin District, 140, 889.
 South, Through the, 402.
 Southwestern Kansas District, From new president of the, 65.
 Southwestern Kansas District organized, 68, 141.
 Southwestern Kansas reunion, 837.
 Southwestern Texas reunion, 888.
 Spearfish Branch larger than formerly stated, 1062.
 Sperry, Oklahoma, 523, 838, 858.
 Sperry Saints building new church, 1017.
 Spokane District, News from the, 739.
 Spokane district reunion, 497.
 Spokane makes special effort to increase attendance at meetings, 1039.
 Springbank, London reunion at, 809.
 Spring River district conference over, 1133.
 Springwater, Branch organized at, 1016.
 Spurlock, C. J., Stewardships and the Order of Enoch, 473.
 Stant, W. C., Duluth, Minnesota, 310.
 Statistical department, Work of the, 616.
 Stevenson, Ella, laid to rest, 523.
 Stewardships, An advocate of, 186.
 Stewardships and the Order of Enoch, 473.
 Stewardships interest Pisgah Saints, 1133.
 Stewartville, Missouri, 117, 357.
 Storm visits Lamoni, Severe, 788.
 Successful meetings closed, 861.
 Suggestions for a better reunion, 942.
 Summer activities at Lamoni close, 873.
 Sunday school class gives food sale, 1222.
 Sunday school holds special day every month, 1084.
 Sunday school picnic at Bradner, Ohio, 712.
 Swainson, John A. C., Sarnia, Ontario, Branch, 406.
 Switzerland, A message from, 282.
 Switzerland, Letters from, 139.
 Switzerland missionary expresses faith in future work, 1061.
 Switzerland, Missionary to Germany reaches, 139.
 Syria, Harry Passman writes from, 858.
 Taylorville Branch departments raise money for improvements, 1064.
 Temple Builders entertain older Chatham Saints, 1037.
 Terry, J. M., Echoes from Zion, 116, 186, 308, 496, 618, 712, 763, 1062.
 Testimony and exhortation, A, 162.
 Testimony of blessings through HERALD, A, 159.
 Thanksgiving and Armistice Day observed, 1159.
 Thanksgiving service held, Harvest, 1088.
 Thirty baptized at Central Oklahoma reunion, 871.
 Thompson, Bella, Branch organized at Springwater, 1016.
 Thorburn, George W., Western Montana reunion, 526.
 Tithing, A dream about, 17.
 Tithing blanks help, Let the, 93.
 Tithing more, Will explain law of, 67.
 Tobacco, Why one man stopped, 327.
 Tomlinson, Albert H., Battleford, Saskatchewan, 669.
 Tomlinson, Sister G. C., Missionary's work yields big return, 619.
 Topeka Branch adds to membership, 920.
 Topeka, Departments active in, 1109.
 Topeka, Kansas, News from, 525, 646.
 Topeka Saints go visiting, 354.
 Tordoff, Mrs. W. D., Department of women in the Isle of Pines, 618.
 Tordoff, Wilford D., Missionary work in the Far West Stake, 857.
 Toronto, 475.
 Toronto finds novel way to raise money, 943.
 Toronto, Ontario, 838.
 Tract fund maintained by Moorhead Branch, 1062.
 Trapp, A. T., A word from Gloucester, England, 449.
 Trenton, Missouri, Meetings in, 688.
 Tribute to father, A, 375.
 Troy has good meeting place, 890.
 Troy, Kansas, Saints at, 717.
 True service and family altar needed, 19.
 Trying to advance, 376.
 Tryon, Officer elected at, 921.
 Tryman, Margaret, Dennisport Branch progresses nicely, 1156.
 Tulare Branch outgrows church building, 1112.
 Tulsa Saints renovate building, 1085.
 Turner, Charles, Simcoe, Ontario, 20; Simcoe, Ontario, organized, 236, 525.
 Twin Cities Branch plans to build, 915.
 Two-day meeting at Gladwin, Michigan, A, 765.
 Umphrey, Gladys, Reunion at Pinconning, Michigan, 810; More news from the Pinconning reunion, 834.
 Union Branch held, Last winter meeting of, 1162.
 Unjust steward, The, 47.
 Utah district reunion held, 919.
 Vacancies in district made by transfer, 1039.
 Vacation school for girls, Community, 667.
 Vanderwood, J. E., By what rule do we work, 227; An appreciation of the gospel, 279; Our philosophy as a church, 306; Our hope in Zion, 351; Reunion at Eagle City, 809; Missionary has encouraging outlook, 914.
 Veenstra, Frank, Good interest in Holland, 230; News from Holland, 547.
 Venango holds all-day meeting, 1084.
 Veteran convalescent, 234.
 Victoria district conference held, 1085.
 Vinal Haven has special meetings, 914.
 Vinal Haven, Social worker lectures at, 1017.
 Vision concerning the evils of the times, A, 67.
 Voas-Meredith, H., Midland district reunion, 762; Midland district reunion over, 1085.
 Wales, 400.
 Wales, A letter from, 16.
 Wales to America, From, 159.
 Walker, Marietta, honored, 522.
 Walker, M., Letter from Apostle Gillen to Sister, 572.
 Waller, G. J., Coming of Christ, 209; Success in Hawaii, 619.
 Walls and draperies, 88.
 Walnut Park, The new church at, 713.
 Walkhill, Nebraska, 400.
 Ware, Martin A., Niagara Falls, Ontario, 164.
 Warner, Alberta, 333.
 Warning, We ought to take, 91.
 Warren, B. H., Dry Fork Branch reports progress, 693.
 Warrington, England, 403.
 Warrington, Unity at, 117.
 Waterloo, Iowa, 858.
 Waterloo Saints, Bulletin of, 861.
 Weaver, O. L., Elder Clifford arouses great interest, 473.
 We ought to take warning, 91.
 Westerly Branch changes program, 1014.
 Westerly Branch, History of new, 890.
 Western Colorado district reunion, 853.
 Western Montana reunion, 762.
 West Virginia, 282.
 What do the papers say of your branch, 280.
 What the church needs most, 226.
 What think ye, 90.
 Whipple, Florence F., Elder visits branch which he helped to start, 1086.
 Whipple, Thomas G., A testimony and exhortation, 162.
 Whitehead, Carlisle, Detroit District holds quarterly young people's convention, 1037.
 Whiting, Birch, Cold affects missionary work in Canada, 66.
 Whose is this, 141.
 Wichita flood aids church building, 693.
 Wicks, Charles M., Christmas among Oklahoma Indians, 65.
 Widows each give a dollar a week, Three, 374.
 Wigan, England, Progress at, 598.
 Wiggins, M. S., Fighting adversity successfully, 161.
 Wilcox, Earl, Eastern Montana district conference, 786.
 Wilcox, R. J., Owen Sound, Ontario, 450.
 Wildermuth, J. E., The land of ten thousand lakes, 861.
 Wilsey, R. J., New branch wanted, 307.
 Wilkes, E. E., History of new Westerly Branch, 890.
 Williams, J. L., New branch at Macon, 68; Omaha radio program well received, 894.
 Williams, Thomas S., From new president of the Southwestern Kansas District, 65; Southwestern Kansas reunion, 837.
 Willing helpers, 226.
 "Willing workers" help redecorate the church, 916.
 Wilson, Mrs. George S., Pie social is decided success, 1156.
 Wilson, N. M., Beautiful location of the Maine reunion, 597.
 Windsor choir to give cantata, 1014.
 Windsor, Ontario, Anniversary services at, 1225.
 Wisconsin District, Northern, 525.
 Wixom, George H., Eastern Colorado, 785; Colorado Springs reunion opens, 834.
 Women on the farm, Keep in touch with the, 278.
 Wonderful spirit, A, 18.
 Wood, Pearl, Successful meetings closed, 861.
 Wood, W. W., News from the Spokane District, 739.
 Working and preparing for service, 210.
 Work together? "How can we all, 15.
 Work under difficulties, Ideal, 308.
 World records, Independence boy breaks two, 20.
 Wyeville church nearing completion, 944.
 Wyoming, Heard radio program in, 65.
 Wyoming, Traveling in, 262.
 Yingling, Mrs. Jennie, The Independence Sanitarium deserves your support, 210.
 Young folks entertain older ones, 716.
 Young married women's club organized, 1016.
 Young people active in Flint, 859.
 Young people, Kansas university, 545.
 Young people's convention, 500.
 Young people's convention at Flint, 669.
 Young people's convention, Letters to visitors at, 764.
 Young people's convention, News of home-coming and, 557.
 Young people's convention, News of, 580, 604.
 Young people's rally to be held, 1014.
 Young people's convention, Working for the, 278.
 Young people's day in Bisbee, 213.
 Young people send messenger and message to Zion, Michigan, 18.
 Young people's meetings at Flint, Michigan, 428, 496.
 Young, Roy M., Battle Creek, Michigan, 355.
 Youngstown-Sharon District, 165.
 Young women, Activities for, 136.
 Young women's bureau regarding contests, Instructions by the, 135.
 Young women's supervisor resigns, 669.
 Zimmermann, Bishop, visits Jerusalem, 428.
 Zion, Echoes from, 116, 186, 308, 496, 618, 712, 763, 1062.
 Zionic conditions, Reflections on, 226.
 Zion, not secret orders, Support, 378.
 Zion, Our hope of, 351.
 Zion, The purpose of various organizations in, 401.

MISCELLANEOUS

Abroad, Of interest to those going, 238.
Agent, Appointment of, 311.
Appointment of Roderick May, Notice of, 238.
Appointments by presidency, 478, 599.
Appointments of district choristers, 1091, 1163, 1043.
Appointments of ministry, Personnel and, 1137.
Appointments, 143.
Archaeology, Report of Committee on Book of Mormon, 167.

Bishopric, The, 118, 191, 263, 383, 899, 1043, 1067, 1163.
Bishop's report, Presiding, (Opposite page 876).
Books on political economy, Suggested, 72.

Carmichael, A. Max, Foreign mission Sunday, 143, 238; Missionary Sunday, April 8, 1923, 286; Appointment of superintendent, 311; For Sunday schools, April 8, 311; Trained teachers needed for religious education, 622; New York library wants quarterlies, 863.

Conference minutes for the ministry, 95.
Conference reports, 929, 1006, 1030, 1055.
Convenient study courses, 72.
Correction in Sunday school senior quarterly, 718.

Delegate credential blanks, 766.
Department of music, 118.
Department of Women, 23, 478.
Dramatics and pageantry, New pamphlets on, 311.

Foreign mission Sunday, 143, 238.

General Sunday School Department, 502.

Graceland broadcasting station opened, 355, 381; Suspended, 622.

Improvement in train service to Independence, via the Chicago and Alton Railroad, 1236.

Lecture charts, 311.
Lesson sheets for April 8, 239.

McDowell, F. M., Observance of May 6 in interest of young people, 383, 406; Very important notice to young people's convention visitors, 454, 478.

McGuire, Benjamin R., Material for April 8 sent out, 286; Appointment of agent, 311; Lecture charts, 311.

Madison, Dedication at, 239.
Material for April 8 sent out, 286.
May 6 in interest of young people, Observance of, 383, 406.
Missionary Sunday, April 8, 1923, 286.

Names wanted of relatives and friends, 334.
New York library wants quarterlies, 863.
Notice to missionaries, 1236.

Order of Enoch, Notice of annual membership meeting of the United, 238, 263.
Orioles and Temple Builders, 431.

Personnel and appointments of ministry, 1137.
Presiding Bishop's report, (opposite page 876).

Radio program, 47, 72, 92, 118, 143, 166, 190, 213, 237, 263, 285, 310, 334, 359, 383, 407, 431, 453, 478, 502, 526, 695, 719, 743, 767, 791, 815, 839, 863, 876, 899, 921, 947, 995, 1019, 1043, 1067, 1090, 1115, 1139.

Railroad rates to conference, 876.
Rannie, Edward, Rules of Representation, 876.

Report of committee on Book of Mormon archaeology, 167.
Rules of representation, 876.

Sanitarium out-patient department, Independence, 311.

Social Service Bureau, 47.
Study courses, Convenient, 72.
Sunday schools April 8, For, 311.
Superintendent, Appointment of, 311.

Temple Builder and Oriole contest, 718.
Temple Builders, Orioles and, 431.
Trained teachers needed for religious education, 622.

Trowbridge, G. S., Of interest to those going abroad, 238; Railroad rates to conference, 876.

United Order of Enoch, Notice of annual membership meeting of the, 238, 263, 286.

Young people's convention visitors, Very important notice to, 454, 478.

Pastoral Notices

Anderson, William F., 1164.

Chrestensen, J. C., 23.

Davis, J. Arthur, 1163.

Davis, E. R., 1164.

Doty, B. H., 1019.

Dutton, Jasper O., 1091.

Hawn, O. J., 1067.

Jenkins, George, 1164.

Kelley, T. C., 23.

Vanderwood, J. E., 118.

Weaver, Richard D., 1091.

Wells, Gomer R., 1163.

Williams, Thomas S., 47.

Winegar, H. E., 286, 1067.

Conference Minutes

Alabama, 335, 923.

Alberta, 743.

British Isles Mission, Northern District, 528.

Central Nebraska, 335.
Central Oklahoma, 238, 899.
Chatham, 923.
Clinton, 335, 623.

Eastern Maine, 1115.
Eastern Michigan, 863.

Fremont, 551, 1164.

Gallands Grove, 239, 695, 1115.

Holden Stake, 719.

Idaho, 311.

Kansas City Stake, 921.

Kewanee, 671, 1091.
Kirtland, 383.

Little Sioux, 239, 671, 923.

London, Ontario, 743.

Midland, 239, 454.

Minnesota, 191.

Mobile, 454.

Nauvoo, 1236.

Northeastern Illinois, 1236.

Northeastern Kansas, 551, 923.

Northeastern Missouri, 119, 695.

Northern Saskatchewan, 766, 863.

Northwestern Kansas, 899.

Nova Scotia, 743.

Owen Sound, 921.

Portland, 239.

Pottawattamie, 71.

Seattle and British Columbia, 335, 899.

Southern England, 407.

Southern Michigan and Northern

Indiana, 671.

Southern Missouri, 899.

Southern New England, 454.

Southern Ohio, 383.

Spokane, 719.

Western Colorado, 167.

Western Maine, 623.

Wheeling, 923.

Youngstown-Sharon, 815.

MISCELLANEOUS

Notice to Missionaries

All missionaries who have not yet done so, please notify the Quorum of Twelve of your field address for the year 1924.

F. HENRY EDWARDS.
INDEPENDENCE, MISSOURI, Box 255.

Conference Notices

Arkansas, at Fisher, Arkansas, February 8 to 10, 1924. Election of officers will be had. This will be a delegate conference. All branches are urged to send delegates. Friday will be devoted to departmental work. Ida Emde, secretary.

Northern California, at Sacramento, February 1 to 3. Cecile Hawley, Secretary.

Improvement in Train Service to Independence via the Chicago and Alton Railroad

It will probably be of interest to readers of the HERALD and other members of the church to know that the Chicago and Alton Railroad passenger train which has formerly left Kansas City at 10 a. m., destined for Saint Louis will hereafter leave at 12.15 p. m., stopping at Independence regularly at 12.40 p. m., arriving in Saint Louis at 8.25 p. m. and that the Chicago and Alton westbound train No. 21, leaving Saint Louis at 9.03 a. m. will make a regular stop at Independence at 5.01 p. m.

This compliance with our petition to the Chicago and Alton Railroad for better train service should be appreciated by increased patronage.

G. S. TROWBRIDGE,
Transportation Manager.

Conference Minutes

NAUVOO.—At Fort Madison, Iowa, November 10 and 11. Officers chosen for the ensuing year were: Amos Berve, president; W. H. Gunn and G. S. Daniel, counselors; W. H. Gunn, clerk; A. L. Sanford, Sunday school superintendent; E. R. Williams, Religio superintendent. A permanent Nauvoo district reunion was formed. Resolution was adopted approving of the erection of a pavilion at Nauvoo for reunion purposes. Of the general ministry the following were present: D. T. Williams, C. M. Clifford, Amos Berve, G. Scott Daniel. Preaching by D. T. Williams and C. M. Clifford. All services were blessed with the spirit of peace. Next conference is to be held in Burlington, Iowa, in June, 1924. W. H. Gunn, secretary.

NORTHEASTERN ILLINOIS.—With First Chicago Branch, December 7 to 9. Friday afternoon was devoted to Sunday school and Friday evening a program was rendered by the local Department of Recreation and Expression. At the Saturday business session, at which much more interest was shown than had been evidenced for some time past, the following officers were sustained: J. L. Cooper, president; F. M. Cooper and O. A. McDowell, counselors; J. J. Oliver, superintendent of Sunday schools; J. W. Peterson, field worker for Department of Recreation and Expression; and Sister Mamie Hayer, head of Department of Women. Preaching was had by J. E. Wildermuth, W. A. McDowell, and Apostle Garver. John F. Garver and O. A. McDowell addressed the priesthood Sunday morning. Sacrament services in the afternoon. Next conference will be held on the coordinating plan with the Saints in DeKalb, during June. O. A. McDowell, secretary.

Our Departed Ones

WHITE.—Rachael R. White was born January 23, 1847. Baptized January 13, 1895. Was an active member and a teacher of a senior Sunday school class for a number of years. Died on November 12, 1923. Funeral from the home of her daughter, Mrs. Homer Buttery, at Broad River, Connecticut. Sermon by A. E. Stone. Leaves one daughter, two sons, eight grandchildren, one great-grandchild, and one brother.

PRIVY.—Sarah, daughter of Mr. and Mrs. A. J. Duke, of Burlington, Iowa, died after a lingering illness at Mount Pleasant, Iowa, November 23, 1923. She was thirty-six years, two months, and twenty-four days old. Married Jess Privy, October 4, 1904. Leaves two children, father, mother, two sisters, and four brothers. One child preceded her. Funeral at Burlington. Sermon by G. Scott Daniel. Interment in Aspen Grove Cemetery.

WEBSTER.—Isaac D. Webster was born in Maine, December 25, 1844. Married Abby Riddon in 1863. Baptized in 1896. Died while making a visit near his old home near Kalkaska, Michigan. Short services were held at the home of Sister George Eckhardt, where he died. Interment at Me-casta. Leaves a daughter, Mrs. E. V. Darby, of Ypsilanti, Michigan, and an adopted son, Chester A. Webster. His wife preceded him. Sermon by W. D. Ellis.